

**LESSON 10**  
**“Birthright Blessings; Marriage in the Covenant”**  
**Genesis 24-29**

**OVERVIEW:**

Abraham emphasizes the importance of marriage in the covenant (eternal marriage). Esau sells the birthright to Jacob. Jacob marries Leah and Rachel in the covenant, and through him the Abrahamic covenant continues.

**SCRIPTURES:**

THE FIRST BOOK OF MOSES CALLED  
GENESIS  
CHAPTER 24

*Abraham commands that Isaac shall not marry a Canaanite—The Lord guides Abraham’s servant in choosing Rebekah as a wife for Isaac—Rebekah blessed to be the mother of thousands of millions—She marries Isaac.*

1 AND Abraham was old, and (being) well <sup>a</sup>stricken (advanced in age) in age: and the LORD had <sup>b</sup>blessed Abraham in all <sup>c</sup>things.

2 And Abraham said unto his eldest <sup>a</sup>servant of his house, that ruled over all that he had, Put (forth), I pray thee, thy hand under my <sup>b</sup>thigh (hand);

3 And I will make thee <sup>a</sup>swear by the LORD, the God of heaven, and the God of the earth, that thou shalt <sup>b</sup>not take a <sup>c</sup>wife unto my son (,) of the daughters of the <sup>d</sup>Canaanites, among whom I dwell: (Why doesn't Abraham want Isaac to take a wife from among the Canaanites? For one thing, the Canaanites probably didn't possess the right to the priesthood. From Abraham 1, we learn that the right to the priesthood was partly a matter of lineage. It appears that Canaan, one of the sons of Ham, was cursed pertaining to the priesthood, and it was this same Canaan who settled the land of Canaan. (Genesis 9:18-27; 10:6, 15-19; Abraham 1:21-22, 26-27.) One of Canaan's sons was Heth (Genesis 10:15), and when Esau later married two of the daughters of Heth, those marriages "were a grief of mind unto Isaac and to Rebekah." (Genesis 26:34-35.) Rebekah tells Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Genesis 27:46.) Abraham would have been particularly aware of priesthood rights; he says, "The records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands." (Abraham 1:31.) At any rate, it is unlikely that a woman of Canaan, unless converted, would have raised Isaac's children to believe in Abraham's God. They might even have persuaded Isaac to believe in their gods. Abraham probably knew the fate of Lot and his children, some of whom had intermarried with the unbelieving inhabitants of Sodom and were consequently destroyed with them. (Genesis 19:14.) He may also have felt that a woman separated from her kindred and culture was more likely to come under his and Isaac's influence than one living among her relatives. Feasting upon the Word, Dennis Packard, Sandra Packard)

4 But thou shalt go unto my <sup>a</sup>country, (This is a trip of about 500 miles. It will take the servant between 4 and 7 weeks to get there.) and to my <sup>b</sup>kindred, and take a wife unto my son Isaac. (Why does Abraham select his steward for the important mission of finding Isaac a wife? Why didn't he go himself to arrange the marriage? The five-hundred-mile trip from the Beersheba-Hebron area to Haran was likely an arduous one, especially difficult for someone of Abraham's age—perhaps another reason why his age is

emphasized at the beginning of the chapter. Feasting upon the Word, Dennis Packard, Sandra Packard)

5 And the servant said unto him, ~~a~~Peradventure (Perhaps) the woman will not be willing to follow me unto this land: (then I) must I needs bring thy son again unto the land from whence thou camest? (.)

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶ The <sup>a</sup>LORD God of heaven, which took me from my <sup>b</sup>father's house, and from the land of my kindred, and which spake unto me, and that ~~sware~~ (swear) unto me, saying, Unto ~~thy seed~~ (thee) will I give this <sup>c</sup>land; he shall send his <sup>d</sup>angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this ~~my~~ (thine) oath: only bring not my son thither again.

9 And the servant put his hand under the ~~athigh~~ (hand) of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to <sup>a</sup>Mesopotamia, (Aram-Naharaim; i.e. Aram of the two rivers) unto the city of <sup>b</sup>Nahor.

11 And he made his camels to kneel down without the city (,) by a well of water (,) at ~~the time of the~~ evening, ~~even~~ the time that women go out to draw *water*.

12 And he said, O <sup>a</sup>LORD God of my master Abraham, I pray thee (this day), ~~send me good speed this day, and~~ (that thou wouldst) shew kindness unto my master Abraham (, and send me good speed).

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw <sup>a</sup>water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: ~~let the same~~ (her) ~~be she that~~ (the one whom) thou hast <sup>a</sup>appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to <sup>a</sup>Bethuel, son of <sup>b</sup>Milcah, the wife of Nahor, Abraham's brother (Rebekah was Isaac's first cousin once removed.), with her pitcher upon her shoulder.

16 And the damsel (being a virgin,) was very <sup>a</sup>fair to look upon, a virgin, (such as the servant of Abraham had not seen,) neither had any man <sup>b</sup>known (the like unto) her: and she went down to the well, and filled her pitcher, and came up. (The KJV suggests that Rebekah was very beautiful, but the JST says that she was the most beautiful woman the servant had ever seen. Old Testament Student Manual, p. 84.)

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw ~~water~~ for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man (,) wondering at her (,) held his peace, ~~to-wit~~ (pondering in his heart) whether the LORD had made his journey <sup>a</sup>prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden <sup>a</sup>ear(-)ring (Heb ring) of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: (and) is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto <sup>a</sup>Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man <sup>a</sup>bowed down his head, and worshipped the LORD.

27 And he said, Blessed ~~be~~ (is) the <sup>a</sup>LORD God of my master Abraham, who hath not left ~~destitute~~ my

master (destitute) of his <sup>b</sup>mercy and his truth: (and when) I (was) being in the way, the LORD <sup>c</sup>led me to the house of my master's brethren.

28 And the damsel ran (to the house), and told ~~them~~ of her mother's house these things.

29 ¶ And Rebekah had a brother, ~~and his~~ (whose) name was Laban: and <sup>a</sup>Laban ran out ~~unto~~ the man, unto the well.

30 And it came to pass, when he saw the ear(-)ring(s,) and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; ~~that he~~ (and I) came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou <sup>a</sup>blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he unguided (unburdened) his camels, and gave straw and <sup>a</sup>provender for the camels, and water to <sup>b</sup>wash his feet, and the men's feet that were (came) with him.

33 And there was set ~~meat~~ before him (food) to eat: but he said, I will not eat, until I have told mine errand. And ~~he~~ (Laban) said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath <sup>a</sup>blessed my master greatly; and he is become <sup>b</sup>great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a <sup>a</sup>son to my master when she was <sup>b</sup>old: and unto him hath he <sup>c</sup>given all that he hath.

37 And my master made me <sup>a</sup>swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my <sup>a</sup>father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, ~~a~~Peradventure (Perhaps) the woman will not follow me.

40 And he said unto me, The <sup>a</sup>LORD, before whom I <sup>b</sup>walk, will send his angel with thee, and (he will) prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear ~~from this~~ (of) my oath. When thou comest to my kindred, and if they give (thee) not ~~thee one~~ (a wife for my son), thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou ~~do~~ (wilt) prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And (if) she say to me, Both drink thou, and I will also draw for thy camels; ~~let~~ the same be (is) the woman whom the LORD hath <sup>a</sup>appointed out for my master's son.

45 And before I had done speaking in ~~mine~~ (my) <sup>a</sup>heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I ~~put~~ (gave) the <sup>a</sup>ear(-)ring(s) (Heb ring on her nose) ~~upon~~ (unto) her *face*, (to put into her ears,) and the bracelets upon her hands.

48 And I <sup>a</sup>bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, ~~which~~ (who) had led me in the right way to take my master's brother's <sup>b</sup>daughter unto his son.

49 And now if ~~ye will~~ (thou wilt) deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot <sup>a</sup>speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's <sup>a</sup>wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard ~~their~~ (these) words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth <sup>a</sup>jewels (Heb things of silver and gold) of silver, and jewels of gold, and raiment, and gave *them* to Rebekah. He gave also to her brother (,) and to her mother (,) precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a few (at the least ten) days, ~~at the least ten~~; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath <sup>a</sup>prospered my way; send me away (,) that I may go (un)to my master.

57 And they said, We will call the damsel, and e(i)nquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her <sup>a</sup>nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, (O) Thou ~~art~~ our sister, be thou ~~the another~~ (blessed) of thousands (--) of millions, and let thy seed possess the <sup>b</sup>gate of those ~~which~~ (who) <sup>c</sup>hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the <sup>a</sup>well La(-)hai-roi; for he dwelt in the south country.

63 And Isaac went out to <sup>a</sup>meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels ~~were~~ coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, <sup>a</sup>she (IE she dismounted) lighted off the camel.

65 For she ~~had~~ said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; (The wedding ceremony was most likely performed by Abraham.) and he loved her: and Isaac was <sup>a</sup>comforted after his mother's <sup>b</sup>death.

## CHAPTER 25

*Abraham marries, has seed, dies, and is buried in the cave of Machpelah—His generation through Ishmael set forth—Rebekah conceives, and Jacob and Esau struggle in her womb—The Lord reveals their destiny to Rebekah—Esau sells his birthright for a mess of pottage.*

1 THEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and <sup>a</sup>Medan, and <sup>b</sup>Midian, (Moses was ordained to the priesthood by his father-in-law Jethro, who was a priest of Midian. Maybe Midian was ordained to the priesthood by his father Abraham which then was bestowed upon Jethro.) and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of <sup>a</sup>Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these *were* the children of <sup>b</sup>Keturah.

5 ¶ And <sup>a</sup>Abraham <sup>b</sup>gave all that he had unto Isaac.

6 But unto the sons of the <sup>a</sup>concubines, which Abraham had, Abraham gave gifts, and <sup>b</sup>sent them away from Isaac his son, while he yet lived, eastward, unto the <sup>c</sup>east country.

7 And these *are* the ~~days~~ (number) of the years of <sup>b</sup>Abraham's life which he lived, ~~an~~ hundred threescore and fifteen years. (175 years old)

8 Then Abraham gave up the ghost, and died in a good <sup>a</sup>old age, an old man, and full of years; and was <sup>b</sup>gathered to his people. (This phrase means that Abraham went into the spirit world and met his people there.)

9 And his sons Isaac and Ishmael <sup>a</sup>buried him in the cave of <sup>b</sup>Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham <sup>a</sup>purchased of the sons of Heth: there was Abraham <sup>b</sup>buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the <sup>a</sup>well Lahai-roi.

12 ¶ Now these are the <sup>a</sup>generations of Ishmael, Abraham's son, whom <sup>b</sup>Hagar the Egyptian, Sarah's handmaid, <sup>c</sup>bare unto Abraham:

13 And these are the names of the sons of <sup>a</sup>Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; <sup>a</sup>twelve princes according to their nations.

17 And these are the (number of the) years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from <sup>a</sup>Havilah unto <sup>b</sup>Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son: <sup>a</sup>Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of <sup>a</sup>Bethuel the Syrian of <sup>b</sup>Padan-aram, the sister to Laban the Syrian.

21 And Isaac <sup>i</sup>(e)ntreated the LORD for his <sup>a</sup>wife, (that she might bare children,) because she was <sup>b</sup>barren: and the LORD was <sup>c</sup>i(e)ntreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her (womb); and she said, If ~~it be so~~ (I am with child), why ~~am I~~ (is it) thus (with me)? And she went to <sup>a</sup>enquire of the LORD.

23 And the LORD said unto her, <sup>a</sup>Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the <sup>b</sup>elder shall serve the younger. (The younger, Jacob, shall have the birthright – Esau will serve Jacob.)

24 ¶ And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like an <sup>a</sup>hairy garment; and they called his name <sup>b</sup>Esau. (Hairy)

26 And after that came his brother out, and his hand took hold on Esau's <sup>a</sup>heel; and his <sup>b</sup>name was called <sup>c</sup>Jacob: (the meaning of which is "He shall follow at the heel," a Hebrew idiom meaning "he shall assail, overreach, or supplant") and Isaac was threescore (60) years old when she bare them. (It appears that the birthright births of Abraham, Isaac and Jacob are miraculous in nature, much like the birth of Jesus. Perhaps these births are types of Christ's birth.)

27 And the boys grew: and Esau was a cunning <sup>a</sup>hunter, a man of the field; and Jacob was a <sup>b</sup>plain (Heb

whole, complete, perfect, simple, plain) man, dwelling in <sup>c</sup>tents.

28 And Isaac loved Esau, because he did eat of his <sup>a</sup>venison: but <sup>b</sup>Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called <sup>a</sup>Edom. (Red. Edom means red. Esau's descendants are found among the Arab nations of today.)

31 And Jacob said, Sell me this day thy <sup>a</sup>birthright. (Esau did not have respect for the birthright blessings.)

32 And Esau said, Behold, I am at the point to die (of dying): and what profit shall this birthright do to (profit) me? (Jacob would almost certainly have succored Esau freely if his life were in jeopardy. The

point of this account seems to be primarily to show how little value Esau placed on the birthright. Old Testament Student Manual, p. 85)

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.  
34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

## CHAPTER 26

*The Lord promises Isaac posterity as the stars of heaven in number—In his seed all nations shall be blessed—The Lord prospers Isaac, temporally and spiritually, for Abraham's sake—Isaac offers sacrifices—Esau marries Hittite wives to the sorrow of his parents.*

1 AND there was a <sup>a</sup>famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto <sup>b</sup>Abimelech king of the <sup>c</sup>Philistines unto Gerar. (Abimelech was king during Abraham, too. It is probable that Abimelech is a title. It means, son of the king.)

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 <sup>a</sup>Sojourn in this land, and I will be with thee, and will <sup>b</sup>bless thee; for unto thee, and unto thy seed, I will give all these <sup>c</sup>countries, and I will perform the <sup>d</sup>oath which I sware unto Abraham thy father;

4 And I will make thy <sup>a</sup>seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the <sup>b</sup>nations of the earth be blessed;

5 Because that Abraham <sup>a</sup>obeyed my voice, and kept my <sup>b</sup>charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in <sup>a</sup>Gerar:

7 And the men of the place asked *him* of (concerning) his wife; and he said, She *is* my <sup>a</sup>sister: (This was a truthful comment. She was his cousin.) for he feared to say, She *is* my wife; lest, said he, the men of the place should kill me for (to get) Rebekah; because she *was* <sup>b</sup>fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, (I said it) Because I *said* (feared), Lest I die for her.

10 And <sup>a</sup>Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have <sup>b</sup>lien (or lain) with thy wife, and thou shouldest have <sup>c</sup>brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an <sup>a</sup>hundredfold: (Heb And the man continually increased in wealth until he was very wealthy) and the LORD <sup>b</sup>blessed him.

13 <sup>a</sup>And the man waxed <sup>b</sup>great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines <sup>a</sup>envied him.

15 For all the <sup>a</sup>wells which his father's servants had digged in the days of Abraham his father, the Philistines <sup>b</sup>had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much <sup>a</sup>mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their <sup>a</sup>names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did <sup>a</sup>strive with Isaac's herdmen, saying, The water *is* ours: and he called

the name of the well <sup>b</sup>Esek; (strife) because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it <sup>a</sup>Sitnah.

(opposition)

22 And he <sup>a</sup>removed from thence, and digged another well; and for that they <sup>b</sup>strove not: and he called the name of it <sup>c</sup>Rehoboth; (broad open places) and he said, For now the LORD hath made room for us, and we shall be <sup>d</sup>fruitful in the land.

23 And he went up from thence to <sup>a</sup>Beer-sheba.

24 And the <sup>a</sup>LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: <sup>b</sup>fear not, for <sup>c</sup>I *am* with thee, and will bless thee, and multiply thy <sup>d</sup>seed for my servant Abraham's sake.

25 And he builded an <sup>a</sup>altar there, and called upon the <sup>b</sup>name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and <sup>a</sup>Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye <sup>a</sup>hate me, and have sent me away from you?

28 And they said, We saw certainly that the <sup>a</sup>LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in <sup>a</sup>peace: thou *art* now the <sup>b</sup>blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they <sup>a</sup>rose (arose early) up betimes in the morning, and <sup>b</sup>sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city is <sup>a</sup>Beer-sheba (well of an oath) unto this day.

34 ¶ And Esau was forty years old when he took to <sup>a</sup>wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: (Esau is again showing his contempt for his birthright by marrying someone who would not raise children in righteousness.)

35 Which were a <sup>a</sup>grief (bitterness of spirit meaning great sorrow or grief) of mind unto Isaac and to Rebekah. (Faithful church members often have children who stray from the gospel and cause grief to their parents.)

## CHAPTER 27

*Rebekah guides Jacob in seeking blessings—Jacob is blessed to have dominion and rule over peoples and nations—Esau hates Jacob and plans to slay him—Rebekah fears lest Jacob marry one of the daughters of Heth.*

1 AND it came to pass, that when Isaac was old, and his eyes were <sup>a</sup>dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy <sup>a</sup>quiver and thy bow, and go out to the field, and <sup>b</sup>take (Heb hunt) me *some* venison;

4 And make me <sup>a</sup>savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And <sup>a</sup>Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a <sup>a</sup>hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the <sup>a</sup>skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came <sup>a</sup>near, and kissed him: and he smelled the smell of his raiment, and <sup>b</sup>blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the <sup>a</sup>dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people <sup>a</sup>serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons <sup>b</sup>bow down to thee: cursed *be* every one that curseth thee, and <sup>c</sup>blessed *be* he that <sup>d</sup>blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath <sup>a</sup>taken venison (Heb hunted game), and brought *it* me, and I have eaten of all before thou camest, and have <sup>b</sup>blessed him? yea, *and* he shall be blessed. (In spite of how it happened, Jacob is to receive the birthright blessing.)

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said

unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named <sup>a</sup>Jacob? (A supplanter) for he hath supplanted me these two times: he took away my <sup>b</sup>birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for <sup>a</sup>servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and <sup>a</sup>wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy <sup>a</sup>brother; and it shall come to pass when thou shalt have the dominion, that thou shalt <sup>b</sup>break his <sup>c</sup>yoke from off thy neck. (The story of how Jacob obtained the birthright blessing from Isaac with the help of his mother is a troubling one in many respects. Typically, commentators who do not have access to latter-day scriptures come to one of two conclusions: either they emphasize Esau's unworthiness for the birthright and therefore justify the deception, or else they criticize Jacob's shrewd and crafty nature. A more complete knowledge of gospel principles, however, may pose some additional problems. Can a person deceive a patriarch and get a blessing that belongs to someone else? Was Jacob a deceitful and crafty man? Was Isaac blindly favorable to certain children? Can one be dishonest and still get a valid patriarchal blessing? The following points should be carefully considered: 1. As the record in Genesis now reads, there is little option but to conclude that Rebekah and Jacob deliberately deceived Isaac and that Jacob explicitly lied to his father. Rebekah and Jacob believed the deception was necessary because Isaac obviously favored Esau. Joseph Smith, however, taught that certain errors had crept into the Bible through "ignorant translators, careless transcribers, or designing and corrupt priests." TPJS, p. 327. For example, a comparison of the early chapters of Genesis with the fuller accounts revealed to the Prophet (now found in the books of Moses and Abraham) shows how much has been lost. It is possible that the story of Jacob's obtaining the birthright has also lost much or been changed by unbelievers. These changes could then explain the contradictions. 2. Rebekah knew by personal revelation that Jacob was to be the son of the covenant (25:22-23). Jacob reluctantly gave in to his mother's wishes after she told him that she would take the responsibility for what they were about to do. 3. Although the early patriarchs and their wives were great and righteous men and women who eventually were exalted and perfected (D&C 132:37), this fact does not mean that they were perfect in every aspect while in mortality. If the story is correct as found in Genesis, Isaac may have been temporarily shortsighted in favoring Esau. Or Rebekah may have had insufficient faith in the Lord to let him work his will and therefore undertook a plan of her own to ensure that the promised blessings would come to pass. These shortcomings do not lessen their later greatness and their eventual perfection. 4. Whatever the explanation for the circumstances surrounding the reception of the blessing, one thing is perfectly clear. Priesthood holders are given the keys to bind and loose on earth and have that action validated in heaven. Once Isaac learned of the deception, he could have revoked the blessing and given it to Esau. Instead, he told Esau, "Yea, and he shall be blessed" (27:33). Later, when Jacob was preparing to leave for Padan-aram to escape Esau's wrath, Isaac clearly gave him the blessing of Abraham (28:3-4), an additional proof that Jacob received the blessing meant for him and that Isaac confirmed it upon him. Thus, if the Genesis record is correct as it now is, Jacob, like others, received a call and a promise of eventual blessings because of his potential and in spite of his weaknesses. Like anyone, he had then to live worthily in order to obtain the promised blessings. Old Testament Student Manual, p. 85-86. God chose Jacob over Esau while the two were yet in Rebecca's womb and before either, as far as the works of this life are concerned, had earned any preferential status. Why? It is a pure matter of pre-existence. Jacob was coming into the world with

greater spiritual capacity than Esau; he was foreordained to a special work; he was elected to serve in a chosen capacity. Then through the lineage of Jacob, God sent those valiant spirits, those noble and great ones, who in his infinite wisdom and foreknowledge he knew would be inclined to serve him. Through Esau came those spirits of lesser valiance and devotion. Hence, in the very nature of things, many of Jacob's seed were righteous in this life, and many of Esau's were wicked, causing Malachi to say in the Lord's name, some fifteen hundred years later, that God loved the house of Jacob and hated the house of Esau. (Mal. 1:2-3.) Bruce R. McConkie, Doctrinal Commentary on the New Testament, Vol 2, How the Law of Election Works.)

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, <sup>a</sup>flee thou to Laban my <sup>b</sup>brother to <sup>c</sup>Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's <sup>a</sup>anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the <sup>a</sup>daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, (Marrying outside of the covenant.) what good shall my life do me?

## CHAPTER 28

*Isaac forbids Jacob to marry a Canaanite—He blesses Jacob and his seed with the blessings of Abraham—Esau marries a daughter of Ishmael—Jacob sees in vision a ladder reaching up into heaven—The Lord promises him seed as the dust of the earth in number—Also, that in him and in his seed shall all the families of the earth be blessed—Jacob covenants to pay tithes.*

1 AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a <sup>a</sup>wife of the daughters of <sup>b</sup>Canaan.

2 Arise, go to <sup>a</sup>Padan-aram, to the house of <sup>b</sup>Bethuel thy mother's father; and take thee a wife from thence of the daughters of <sup>c</sup>Laban thy mother's brother.

3 And God <sup>a</sup>Almighty <sup>b</sup>bless thee, and make thee <sup>c</sup>fruitful, and multiply thee, that thou mayest be a <sup>d</sup>multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy <sup>a</sup>seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. (Isaac confirms the birthright blessing on Jacob.)

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the <sup>a</sup>Syrian, (Heb Aramaean) the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto <sup>a</sup>Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his <sup>b</sup>wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he <sup>a</sup>dreamed, and behold a ladder set up on the earth, (We approach heaven one step at a time, one ordinance at a time.) and the top of it reached to heaven: and behold the <sup>b</sup>angels of God ascending and descending (up) on it.

13 And, behold, the <sup>a</sup>LORD stood <sup>b</sup>above (or beside him) it, and said, I *am* the <sup>c</sup>LORD God of Abraham thy father, and the God of Isaac: the <sup>d</sup>land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the <sup>a</sup>north, and to the south: and in thee and in thy <sup>b</sup>seed shall all the <sup>c</sup>families of the earth be <sup>d</sup>blessed. (This is the same language of the covenant made to Abraham, and to all who enter into the new and everlasting covenant of marriage in the temple.)

15 And, behold, <sup>a</sup>I *am* with thee, and will keep thee in all *places* whither thou goest, and will <sup>b</sup>bring thee again into this <sup>c</sup>land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God (Heb., Beth-el), and this *is* the gate of <sup>a</sup>heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a <sup>a</sup>pillar, and poured oil upon the top of it.

19 And he called the name of that place <sup>a</sup>Beth-el: (House of God) but the name of that city *was called* <sup>b</sup>Luz at the first.

20 And Jacob vowed a <sup>a</sup>vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the <sup>a</sup>LORD be my God:

22 And (the place of) this stone, which I have set *for* a pillar, shall be (the place of) God's house: and of all that thou shalt give me I will surely give the <sup>a</sup>tenth unto thee. (The law of tithing. It's around this time that Shem (perhaps Melchizedek), the son of Noah, dies.)

## CHAPTER 29

*Jacob meets Rachel at the well—He serves Laban seven years for her—Laban gives to Jacob, first Leah, then Rachel in marriage—Jacob serves another seven years—Leah bears Reuben, Simeon, Levi, and Judah.*

1 THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, (from) whence ~~be~~ (are) ye? And they said, ~~Of~~ (From) <sup>a</sup>Haran are we.

5 And he said unto them, Know ye <sup>a</sup>Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and feed them*.

8 And they said, We cannot, until all <sup>a</sup>the (Samaritan and Septuagint: the shepherds) flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and <sup>a</sup>watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my <sup>a</sup>flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel *was* <sup>a</sup>beautiful and well <sup>b</sup>favoured.

18 And Jacob loved Rachel; and said, I will <sup>a</sup>serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for <sup>a</sup>Rachel; and they seemed unto him *but* a few days, for the <sup>b</sup>love he had to her.

21 ¶ And Jacob said unto Laban, Give **(unto)** *me* my wife, **(that I may go and take her,)** for my days **(of serving thee)** are fulfilled, ~~that I may go in unto her.~~

22 And Laban **(gave her to Jacob, and)** gathered together all the men of the place, and made a <sup>a</sup>feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to ~~him~~ **(Jacob)**; and **(s)**he went in ~~unto her~~ **(and slept with him).**

24 And Laban gave unto his daughter Leah **(,)** <sup>a</sup>Zilpah his **(hand)**maid ~~for an~~ **(to be a)** handmaid **(for her).**

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? (The modern reader may find it hard to believe that Jacob did not discover the switch until it was morning; however, the following possibilities could explain the success of Laban's ruse. As sisters, Rachel and Leah may have been quite similar in height, weight, and general appearance. Second, the women of Haran sometimes veiled themselves. Third, Laban was a shepherd. If he was a typical shepherd of ancient times, he dwelt in tents instead of in permanent dwellings. The inside of a tent at night can be very dark. And finally, knowing what the reaction of Jacob would be if he discovered the substitution early, Laban may have told Leah to speak as little as possible so as not to give the deception away before it was too late to change it. Old Testament Student Manual, p. 87. **Where was Rachel during this? She must have been obedient to her husband, not necessarily her will.**)

26 And Laban said, It must not be so done in our country, to give the younger before the <sup>a</sup>firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter <sup>a</sup>Bilhah his handmaid to be her maid.

30 And he went in also ~~unto~~ **(and slept with)** Rachel, and he <sup>a</sup>loved ~~also~~ Rachel **(also,)** more than Leah, and <sup>b</sup>served with ~~him~~ **(Laban)** yet seven other years. **(Leah and Rachel were first cousins of Jacob.)**

31 ¶ And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* <sup>a</sup>barren.

32 And <sup>a</sup>Leah conceived, and bare a son, and she called his name <sup>b</sup>Reuben: **(Look, a son)** for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* <sup>a</sup>hated, he hath therefore given me this *son* also: and she called his name <sup>b</sup>Simeon. **(hearing)**

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called <sup>a</sup>Levi. **(Joined or pledged)**

35 And she conceived again, and bare a son: and she said, Now will I <sup>a</sup>praise the LORD: therefore she called his name <sup>b</sup>Judah; and left bearing.

### **Birthright Customs:**

Because the Hebrews followed the custom of primogeniture and practiced polygyny (the practice of a man marrying more than one woman at a time) at the same time, some students of the Bible have become confused as to which of the "firstborn" sons of the various wives and concubines was really the "birthright" son. If the father had only one wife at any one time during his life, then it would be immediately evident which son would be the "firstborn" son. However, if the father had been a polygynist with two or more wives at the same time, the problem of successorship could be more difficult since each of the wives could have a firstborn son. The Hebrews were not confused on this matter, however, as they had developed the custom that the order of the marriage of the wives would be given first consideration in determining the order of the son to succeed the father as head of the family. Thus, the firstborn son of the first wife became the birthright son, if worthy. If the firstborn son of the first wife proved unworthy and if the father had sons from more than one wife, then the firstborn son of the second wife became the new birthright son, and so on. These practices and customs help explain why Ishmael was first considered to be the birthright son of Abraham: he was the eldest son of Abraham and was the firstborn son of the second wife (Hagar). However, when Isaac was born, he became the new birthright son by the order of primogeniture because he was the firstborn son of the first wife (Sarah). The law or practice of primogeniture also helps explain how Joseph eventually became the head of the house or family of Israel, even though Joseph was the eleventh of the twelve sons of Jacob. Reuben was the initial birthright son of Jacob and was first in line to succeed his father, since he was the firstborn son of the first wife (Leah). However, Reuben lost the right to the birthright when he committed adultery with one of his father's wives (Bilhah). Through application of the law of primogeniture, Joseph then became the new birthright son because he was the firstborn son of the second wife (Rachel). In polygynous marriages, all of the firstborn sons of the various wives would be considered as the new leader before any of the second born or other sons. Only in monogamous marriages would the second born son be immediately considered as the potential new leader if the firstborn son proved unworthy. The Bible is not exactly clear as to why Jacob (the second born son) succeeded Esau (the firstborn son) as the head of Isaac's family, although it does mention that Isaac and Rebekah were sorely displeased and of "a grief of mind" because Esau had married wives of the Hittites (Gen. 26:34-35). Isaac also specifically forbade Jacob to "take a wife of the daughters of Canaan" (Gen. 28:1), and Rebekah lamented "if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Gen. 27:46.) Evidently the poor marriage choices of Esau disqualified him as the new leader of the house of Isaac, as well as the selling of his birthright for a mess of pottage. (Gen. 25:29-34.) The Bible is even less clear as to why Ephraim (the second born) replaces Manasseh (the firstborn) as the birthright son of Joseph. Evidently Jacob received a vision or revelation from the Lord concerning the fact that Ephraim was to have the birthright. (Gen. 48:8-20.) This is not only substantiated by the Joseph Smith Translation account of this episode, but the Lord himself declared later in the biblical account, "For I am Father to Israel, and Ephraim is my firstborn." (Jer. 31:9.) Companion to Your Study of the Old Testament, Daniel H. Ludlow.

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