

The Book of Genesis 創世記

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創世記是聖經中第一卷書，講到宇宙萬物和地球·人類·罪·列國·選民以色列等的起源，更是整本聖經重要真理的基礎。本課程將探討創世記抄本和古代譯本、翻譯上的問題、經文分段結構、歷史背景、主要真理、屬靈教訓、重要經文解釋及人物研究，並以此為基礎應用在個人的信仰生活與佈道。

<Unit 0> Greetings

Greetings

Personal Introduction

- 1) a person who lost his identity (Korean / Chinese / Jewish / American)
- 2) a person who lost his language (16.5 years - Kor / 2 Man / 1.5 Eng / 7 Heb)

Love of the Bible

Journey for Seeking the Truth

The Bible = the Word of God

<Unit 1-2> A Short Introduction to the Old Testament

According to the Talmud (*Bava Basra 14b-15a, Rashi to Megillah 3a, 14a*), much of the contents of the Tanakh were compiled by the "Men of the Great Assembly" by 450 BC, and have since remained unchanged. The Tanakh is an acronym of the initial Hebrew letters of the Tanakh's three traditional subdivisions: Torah, Nevi'im and Ketuvim. According to Jewish tradition, the Tanakh consists of twenty-four books.

Division of the Old Testament:

- 1) Torah (Teaching): Genesis, Exodus, Leviticus, Numbers, Deuteronomy (5)
- 2) Neviim (Prophets): Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the 12 Prophets (8)
- 3) Ketuvim (Writings): Psalms, Proverbs, Job, Lamentations, Ruth, Song of Songs, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, Chronicles (11)

^{*NIV} **Luke 24:44** He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

Chapter & Verse Division:

- 1) The original manuscripts did not contain the chapter and verse divisions in the numbered form familiar to modern readers.
- 2) 54 section program to be used in 1 year cycle for the Torah by the Jewish people (6 c. BC). (or, 154-section reading program to be used in a three-year cycle).
- 3) The first Bible in English to use both chapters and verses in 1560.

Various Texts of the Old Testament (Textual Criticism):

- 1) the Masoretic Text
- 2) the Septuagint
- 3) the Samaritan Pentateuch
- 4) Dead Sea Scrolls

Translation of the Old Testament

Interpretation of the Old Testament / 【瞭解聖經的困難】

1. 不瞭解語文(原文)- 希伯來語 (OT), 希臘語 (NT), 亞蘭語 (Genesis 31:47 / 2 words; Jeremiah 10:11 / 1 verse; Ezra 4:8-6:18; 7:12-26 / 67 verses; Daniel 2:4-7:28 / 200 verses)
2. 不瞭解那地方, 地理環境 (聖地)
3. 以色列不是聖地 (Holy Land), 是聖經的地方 (Bible Land), 耶穌在的地方才是聖地。
4. 不瞭解歷史背景
5. 沒有原稿, 抄本多。 (Textual Criticism)

新舊約已找不到原稿，只有手抄本，最早的手抄本是主前七世紀的。死海古卷是 3 BC-1 AD 的手抄本。這些抄本很多，很早就開始翻譯，翻成希臘文，3-2 C. BC 翻了七十士譯本 (the Septuagint)，然後翻成亞蘭文。耶柔米發現希伯來文的聖經和七十士譯本的聖經不同，所以直接由希伯來文的聖經翻了拉丁文的聖經，稱為武加大譯本 (Vulgata)。奧古斯丁反對由希伯來文的聖經翻成拉丁文的聖經，因翻出來會和希臘文的聖經不同，因此東方教會和西方教會會分開，因聖經不同。不同的地方，如：耶利米書、出埃及記 35 章以後、列王記上，希伯來文聖經和希臘文聖經不同、撒母耳記上十七章希臘文聖經很短。聖經是神的話，用人的語文來表示。雖然很多抄本有些不同，但真理不變，抄本的錯誤也非常的少。

<Unit 3-4> Genesis 1:1-8 / Beginning of Time and Space

<Outline>

Chapters 1-11. The Origin of the World

1) 1:1-2:3. The Origin of the Earth

2) 2:4-4:26. The Origin of the Mankind

a) The original condition of man in paradise (Gen. 2:5-25)

b) The fall of man (Gen. 3)

c) The division of the human race into two widely different families, so far as concerns their relation to God (Gen. 4)

3) 5:1-11:32. The Origin of the Nations

Chapters 12-50. The Origin of Israel

Genesis 1:1 : בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

LXX ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

NIV In the beginning God created the heavens and the earth.

NKJ In the beginning God created the heavens and the earth.

CUV 起初神創造天地。 / LZZ 起初，上帝創造天地。 / NCV 起初，神創造天地。

* ‘The heaven’ here should be different from ‘the heaven’ of verse 8 (cf. Deut 10:14; 1Kg 8:27; 2Ch 2:5; 6:18; Neh 9:6; Ps 148:4; 2Cor 12:2, 4). ‘The heaven’ of verse 1 is not mentioned afterwards in this chapter. The author of Genesis, after having explained the situation of the original earth (verse 2) which is already mentioned as having been created in verse 1, from verse 3 on, describes how the original earth was organized into order and filled with various things. CUV needs to separate between ‘the heaven’ (天) and ‘the earth’ (地).

“This sentence, which stands at the head of the records of revelation, is not a mere heading, nor a summary of the history of the creation, but a declaration of the primeval act of God, by which the universe was called into being. That this verse is not a heading merely, is evident from the fact that the following account of the course of the creation commences with וַ (and), which connects the different acts of creation with the fact expressed in v. 1, as the primary foundation upon which they rest. From this it is evident that the void and formless state of the earth was not uncreated, or without beginning. At the same time it is obvious from the creative acts which follow (vv. 3-18), that the heaven and earth, as God created them in the beginning, were not the well-ordered universe, but the world in its elementary form.” (C. F. Keil and F. Delitzsch)

Names of God 【神的名字】: אֱלֹהִים Elohim (1:1-2:3 / ‘creator, the almighty One’); יְהוָה YHWH (2:4- / ‘savior, redeemer’). 神的名字 Elohim 是複數，不是專有名詞，所有的神都是用 Elohim，不神真正的名字，是一般的名字。創 1:1-2:3 沒有用「耶和華」用「Elohim」。創 2:4 開始用「耶和華神」Yahweh Elohim。創 1:1-2:3 是表示神的能力、神的全能、神的創造就用「Elohim」。創 2:4 開始表示神和人的關係用「耶和華」(Yahweh)。「耶和華」是三位一體的神，是專有名詞，當和人有關時會提這個名字。創 1:1-2:3 講整個地球，創 2:4 之後強調最美好的人。

Possibly two different meanings of shamayim שָׁמַיִם:

a) v.1 the dwelling place of God (Dt.26:15; 1Kg.8:30; Is.63:15; Mt.6:1,9)

v.1 God of shamayim (Gen.24:3,7; 2Ch.36:23; Joel1:9; Ez.1:2; 5:11, 12; 6:9, 10; 7:12, 21, 23; Neh.1:4, 5; 2:4, 20; Ps.136:26; Dan.2:18, 19, 37, 44)

v.1. the heaven of the heavens (Dt.10:14; 1Kg.8:27; 2Ch.2:5; 6:18; Neh.9:6; Ps.148:4)

v.1 the third heaven (2Cor.12:2,4)

b) v.8, 26, 28, 30 = v.14, 15, 17, 20 (*reqia hashamayim* רְקִיעַ הַשָּׁמַיִם).

創 1:1【天地】天地 = ‘把天和把地’。此處的“天地”在中文中易混淆為“整個世界”，其實從原文中可以看出“天”（הַשָּׁמַיִם），與第八節中的“天”雖同字，但可能并非同義，第一節的“天”可能為靈界的天。所以，為了不混淆意思，應改為“起初，神創造天和地”。V.1 的「天」有「the (Ha)」，V.8 「創造天」的「天」沒有「the」，V.6 的「空氣」稱為「天」，所以 V.8 的「天」就是「空氣」。V.1 和 V.8 的天不同。V.14 「天上」= 「空氣」-- Reqia HaShamayim. Verses 15, 17, 20. 這些「天空」都是「Reqia Shamayim」。因前面已提了四次「Reqia Shamayim」，讀者應明白了，所以後面不再提「Reqia Shamayim」，只提「Shamayim」。如：創 1:26, 28, 30。

Two different meanings of ‘erets’ אֶרֶץ: 20 times in chapter one. 「地」（אֶרֶץ）在創世記第一章出現 20 次，有不同的翻譯和意思：

a) continent / dry land (9-10, 11-13, 24-25, 28, 29, 30).

b) (the surface of) the earth (15, 17, 20, 22, 28). 地球

*There is no record that God made the earth (地球) except in verses 1-2. This must be the original earth.

Genesis 1:2 וְהָאֶרֶץ הִיְתָה תְהוֹם וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

the relation between v.1 and v.2: 此處的經文在希伯來文本中是依賴於第一節的，顯明水亦為第一天所造，包覆在地之外。而水第一次出現就是在本節中的“淵”，水面就是指“淵面”，稍稍修改為“地是空虛混沌，水面黑暗；神的靈運行在那水面上”。

‘tohu’ and ‘vohu’

‘tohu’: 20 times in O.T. (Dt.32:10; Job6:18; 12:24; Ps.107:40; Is.24:10; 34:11; 40:23; Jer.4:23; 1Sam.12:21[2x]; Is.29:21; 40:17; 41:29; 44:9; 45:18; 49:4; 59:4).

‘vohu’: 3 times in O.T. always with ‘tohu’ (Gen.1:2; Is.34:11; Jer.4:23).

‘merachefet’ (Dt.32:11; Jer.23:9).

創 1:1	起初 神創造天地。
創 1:2	地是空虛混沌·淵面黑暗· 神的靈運行在水面上。

All three describe the condition of the earth immediately after the creation of the

universe. This suffices to prove that the theosophic speculation of those who “make a gap between the first two verses, and fill it with a wild horde of evil spirits and their demoniacal works, is an arbitrary interpolation” (Ziegler).

創 V.1 和 V.2 有不同的神學看法，出名的有「間隔論」。認為 V.1 是神的第一次創造，因天使犯罪，神生氣，神的審判來到，就有了 V.2 的「空虛混沌」，V.2 開始了第二次創造。希伯來文一般是以「動詞」開始 (Verb Sentence)，V.1 希伯來文是「起初」「創造」「神」，就是「神創造」。V.2 是以主詞開始，「地是空虛混沌（沒有整理好）」，所以 V.2 不是一個獨立的句子，是屬於 V.1，V.1 和 V.2 是有關係的。V.2 是說明 V.1。應解釋為：「起初神創造天和地。地是空的，還沒整理好，神的靈運行在水面上。」V.2 淵面 (*tehom* = ‘海’ ‘很多水’) = 包在地球上的水。“神的靈運行在水面上” = Ha mayim. 在 創 1:1 神創造天和地，也包括水。黑暗也是神創造的 (Isaiah 45:7)。「有晚上，有早晨，這是頭一日」，是時間的開始。「神稱光為晝，稱暗為夜」，神創造光，也創造暗。第一天神開始做整理的工作。神造的植物有種子、有核，好繼續繁殖，自己保持自己的生命，不需繼續創造。人造的不能繼續自造，這是神的奇妙、神的智慧。

Genesis 1:5 Two different meanings of ‘yom’ יוֹם:

a) 24 hours / one day (5b, 8, 13, 19, 23, 31).

b) day time (5a).

Genesis 1:6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם

^{NIV} And God said, "Let there be an expanse between the waters

^{TNK} God said, "Let there be an expanse in the midst of the water

NKJ Then God said, "Let there be a firmament in the midst of the waters

NRS And God said, "Let there be a dome in the midst of the waters

CUV 神說、諸水之間要有空氣、將水分為上下。

LZZ 上帝說：「眾水之間要有穹蒼，將水和水分開。」

NCV 神說：“眾水之間要有穹蒼，把水和水分開！”事就這樣成了。

*Also Gen 1:7, 8, 14. 此處提到的空氣(רקיע)，可能并非空氣之意(Air)，實際是指空間(Space)，體現在 1:7,8,14 節之中，即為空間的天(相對於 1:1 屬靈的天)。這樣經文會誤導人認為，空氣為第二天所造，可是如此沒有空氣水是如何有面對呢？所以應修改為“諸水之間要有空間，將水分為上下”。

<Unit 5> Genesis 1:9-25 / Preparation of the Earth for Life

The Creation Chronology (by Eugene Faulstich)

March 18 Saturday in 4001 BC, 6 pm / Adar 23 (-1 AM). God began to create.

Day 1. March 19 Sunday, 4001 BC

Day 2. March 20 Monday, 4001 BC

Day 3. March 21 Tuesday, 4001 BC

Day 4. March 22 Wednesday, 4001 BC

Day 5. March 23 Thursday, 4001 BC / Adar 27, -1 AM

Day 6. March 24 Friday, 4001 BC / Adar 28, -1 AM

Day 7. March 25 Saturday, 4001 BC / Adar 29 (-1 AM).

4001 BC, March 26 Sunday / 0 AM, Abib 1. Adam began his role

*The assumption that the speed of light has always been 300,000 kilometers per second has been seriously challenged by Dr. Barry Setterfield in his work, *The Velocity of Light and the Age of the Universe*.

Genesis 1:14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם

NIV And God said, "Let there be lights in the expanse of the sky

TNK God said, "Let there be lights in the expanse of the sky.....

NKJ Then God said, "Let there be lights in the firmament of the heavens

NRS And God said, "Let there be lights in the dome of the sky

CUV神說、天上要有光體、可以分晝夜、作記號、定節令、日子、年歲。

LZZ 上帝說：「天穹要有發光之體來分晝夜；它們要做天象，定節令、日子、年歲；

NCV 神說：“在天上穹蒼中，要有光體來分晝夜；.....

*Also Gen 1:15, 17, 20. CUV is not good enough. The two words are combined, probably indicating that the heaven mentioned here is different from the heaven of verse 1. Cf. Genesis 1:1, 8.

Genesis 1:21 וַיִּבְרָא אֱלֹהִים אֶת־הַתַּיִמִּים הַגְּדֹלִים

NIV So God created the great creatures of the sea

TNK God created the great sea monsters

NKJ So God created great sea creatures

CUV神就造出大魚、和水中所滋生各樣有生命的動物、各從其類。

LZZ上帝就創造大魚.....

NCV 於是，神創造了大魚.....

* CUV is not good enough. Cf. Deut 32:33; Job 7:12; Psalm 74:13; 91:13; 148:7; Isaiah 27:1; 51:9; Jeremiah 51:34; Ezekiel 29:3; 32:2 / *Taninim*: 大魚可能是恐龍。

NIV **Genesis 1:26** Then God said, "Let us make man in our image, in our likeness,.....

1) God surrounded by angels: 1Kg 22:19-22; Job 1:6; 2:1; Ps 89:7; Dan 7:10

2) God the Trinity

*also in Genesis 3:22; 11:7; Isaiah 6:8 / *Parallelism in the expression

<Unit 6> Genesis 1:26-2:7 / Creation of Man & the Sabbath

創2:4-6 在創2:3 之前神的創造已完畢的了。 V.4 為什麼再提創造天地的來歷？

神的名字也不一樣，1:1 - 2:3 是神 (Elohim)， V.4 開始是 "耶和華神" (Yahweh Elohim)。1:1 - 2:3 是說神所創造給人住的地球，重在地，人的家。2:4 以後，講神所造的人，重在人。

Genesis 2:6 : וַאֲדָמָה יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאֲדָמָה:

LXT πηγή δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς

(But there rose a fountain out of the earth, and watered the whole face of the earth.)

RSV but a mist went up from the earth and watered the whole face of the ground --

NIV but streams came up from the earth and watered the whole surface of the ground--

TNK but a flow would well up from the ground and water the whole surface of the earth --

TAR : וַעֲנַנָּא הוּא סְלִיק עַל מִן אַרְעָא וּמְשַׁקֵּי יָת כָּל אַפֵּי אֲדָמְתָא אַרְעָא: (cloud)

CUV 但有霧氣從地上騰、滋潤遍地。

LZZ 不過有泉源 (或譯：霧氣) 從地裡上來，灌溉 (或譯：滋潤) 地面。

NCV 不過有霧氣從地而上升，滋潤全地。

*NIV and TNK seem to be proper. Cf. אֲדָ (ed) occurs only twice in OT (here & Job 36:27).

(ed) 在聖經只出現兩次。另一次在：約伯記 36:27. 70 世譯本翻成 'spring, well, fountain'。

Targum 泰根譯本，亞蘭文聖經猶太人翻譯的。翻為 "雲" (anana)

Genesis 2:7 : וַיִּצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

LXT καὶ ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν

RSV then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

NIV the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

CUV 耶和華神用地上的塵土造人、將生氣吹在他鼻孔裏、他就成了有靈的活人、名叫亞當。

LZZ 永恆主上帝用地上的塵土塑造了人(或譯:亞當),將生氣吹進他的鼻孔裡,那人就成了一個有生命的活人。

NCV 耶和華神用地上的塵土造成人形,把生氣吹進他的鼻孔裡,那人就成了有生命的活人,名叫亞當。

*CUV is terribly mistaken here as well as in 1Cor 15:45. See Gen 1:20, 21, 24, 30; 2:19; 9:10, 12, 15, 16; Lev 11:10, 46, where נֶפֶשׁ חַיָּה simply means any 'living animal.' Cf. Genesis 7:22; Job 12:10

(אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ).

1Cor 15:44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. 45 οὕτως καὶ γέγραπται· ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἕσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιόν. 46 ἀλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

RSV It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. 45 Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. 46 But it is not the spiritual which is first but the physical, and then the spiritual.

NIV it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. 45 So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit. 46 The spiritual did not come first, but the natural, and after that the spiritual.

CUV 所種的是血氣的身體，復活的是靈性的身體。若有血氣的身體，也必有靈性的身體，經上也是這樣記著說、『首先的人亞當、成了有靈的活人。』〔靈或作血氣〕末後的亞當、成了叫人活的靈。但屬靈的不在先、屬血氣的在先。以後才有屬靈的。

LZZ 他被種，血氣的身體，他得才活起來，屬靈的身體。既有血氣的身體，也就有屬靈的身體。經上所記也是這樣說：「頭一個人亞當成了活的血氣人；末後的亞當成了使人活的靈。」但不是屬靈的在先，乃是屬血氣的在先，以後才有屬靈的。

NCV 所種的是屬血氣的身體，復活的是屬靈的身體。既然有屬血氣的身體，也會有屬靈的身體。經上也是這樣記著說：“第一個人亞當成了有生命的人，末後的亞當成了使人活的靈。”但那首先的不是屬靈的，而是屬血氣的，然後才有屬靈的。

<希伯來字 נֶפֶשׁ「nefesh」的正確了解>

當聖經的翻譯有差誤，文意就會被曲解。對語言的認識不夠精確而導致錯誤的翻譯以致造成聖經上對基督教真理的混淆，是我不得不正本清源的主要原因。而翻譯者對某些重要的聖經字彙有錯誤的觀念，其結果也會造成聖經解釋上極大的困擾。

容我介紹一個顯然的例子，希伯來字「nefesh」(נֶפֶשׁ) 在聖經譯作中是最常被翻譯錯誤的詞彙之一。「Nefesh」在舊約聖經出現了 753 次，通常被翻譯作「魂」或「靈」。不過希伯來字「nefesh」並不合宜解釋作「魂」或「靈」。此字的基本字根意義與「氣息」有關，但在舊約聖經中找不到此字的基本字根意義。「Nefesh」在極多的場合主要的含義是「生命」。照此意「nefesh」是代表整個人，包括人的肉體和非肉體成份。所以在詩篇常出現的「我的 nefesh」不是解釋作「我的魂」而是「我自己」或簡單的「我」。

創 2:7 希伯來文片語「nefesh chayah」在幾種英文聖經譯本〔例如 KJV 和 ASV〕裏被翻譯作「a living soul」，中文和合本譯本則翻譯作「有靈的活人」。按照中文聖經譯本，翻譯者了解希伯來字「nefesh」為「靈」。其實希伯來文片語「nefesh chayah」是指任何活物或動物的措辭〔創 1:20, 21, 24; 2:19; 9:10, 12, 15, 16; 利 11:10, 46; 結 47:9〕。換言之，此片語不僅用來指人，也指一切有氣息的動物，舊約聖經只用過一次此片語來指人，而在所有其他地方被用來指動物。

因為錯誤的翻譯，創 2:7，林前 15:45 的希臘文片語「ψυχὴν ζῶσαν psuchen zwsan」引述自創 2:7 也錯誤的翻譯為「a living soul」〔KJV, ASV〕或「有靈的活人」。在林前 15:45，「末後的亞當」就是基督與「首先的人亞當」成對比。當你唸此節經文的希臘文時，區別很清楚，「末後的亞當」是「一個靈」(πνεῦμα pneuma)，「首先的人亞當」是「一個人」，或「一個自然的身體」(ψυχή psuche)。保羅對亞當和基督用了不同的字。然而根據幾種聖經譯本，包括中文和合本譯本，亞當卻有如基督，同樣是「靈」，這樣翻譯完全錯誤。

一些現代譯本注意到此問題，將錯誤的翻譯更正為「a living being」〔RSV, NKJ〕(一個活人)。不過其他的譯本仍然保留錯誤的翻譯，造成解釋者的混淆。

<Unit 7> Genesis 2:8-25 / a Garden in Eden & Establishment of Family

^{NIV} **Genesis 2:9** In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. (also Genesis 2: 17; 3:5, 22) / - see 3:4-5, 7, 22.

Genesis 2:18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֵזֶר כַּנְגִדּוֹ:

Genesis 2:23 וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ זֹאת:

^{NIV} The man said, "This is now she shall be called 'woman,' for she was taken out of man."

^{TNK} Then the man said, "This one at last is..... This one shall be called Woman, For from man was she taken."

^{NKJ} And Adam said: "This is now..... She shall be called Woman, Because she was taken out of Man."

CUV 那人說，這是我骨中的骨，肉中的肉，可以稱他為女人，因為他是從男人身上取出來的。

LZZ 那人說：“阿！這是我骨中之骨，我肉中之肉阿！這可以稱為女人，因為這是從男人身上取出來的。”

NCV 那人說：“這是我骨中的骨，肉中的肉；她當稱為女人，因她是從男人身上取出來的。”

*The Hebrew הִפְעַם is not rendered in CUV. Cf. Gen 29:34, 35; 30:20; 46:30; Exodus 9:27;

10:17. See Judges 6:39 (בְּגִזָּה הִפְעַם נֶאֱמַר הִפְעַם); 15:3 (מִפְּלִשְׁתִּים הִפְעַם אֶךְ וַאֲדָבְרָה אֶךְ הִפְעַם אֲנִסָּה נֶאֱמַר הִפְעַם בְּגִזָּה);

16:18 (עָלוּ הִפְעַם). 在“這是”之前應加“這次”。是從 Ish(陽性)出來的，所以叫 ishah(陰性)。

<Unit 8> Genesis 3:1-13 / the Beginning of Tragedy

創 2:25; 3:1 【狡猾、赤身露體】 狡猾 (עָרוֹם arum 是單數)，赤身露體 (עָרוּמִים arumim 是複數)

^{NIV} **Genesis 2:9, 17; 3:5, 22** In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

創 3:4-5 【魔鬼的狡猾】

1. 不一定死（一定死會死）
2. 眼睛就明亮了（眼睛明亮了，但不好）
3. 如 神能知道善惡（知道善惡好，但如神可能）

<the knowledge of good and evil>

- 1) Attribute of God, good rulers: Ecclesiastes 12:14; 2Sam 14:17; 19:35; 1Kg 3:9.
- 2) When God decided, do not judge: Genesis 24:49-50; 31:24; Num 24:13
- 3) Attribute of babys: Dt 1:39; Isaiah 7:15-16

*Matthew 18:3-4; 1Cor 4:3-4;

【只有神知道真正的善惡】 傳 12:14; 撒下 14:17; 王上 3:9

【神已決定的事不要強求】 創 24:49-50; 創 31:24; 民 24:13

【神願意決定善惡的事】 申 1:39; 太 18:3; 太 18:4

亞當、夏娃在不知道善惡之前，可以吃生命樹的果子，但知道善惡之後，神就不讓他們吃了。

<Unit 9> Genesis 3:14-24 / Broken Happiness & a Hope

A hope (v. 15, 21)

創 3:14-19 【聖經中的詩歌】

[第一首] 亞當的情歌: 創 2:23 / [第二首] 神的詩歌: 創 3:14-19 / [第三首] 拉麥的詩歌: 創 4:23-24

【犯罪（刑罰）咒詛後的祝福】

1. 創 3:14-19 / 2. 創 38:24-30 / 3. 創 45:5; 50:20 / 4. 撒下 12:24-25 / 5. 撒下 24:1-25, 代上 21:1-30; 2Ch 3:1 大衛數點人數。 / * 羅 5:20-21

女人的後裔 創 3:15 / 後裔 (זֶרַע Zera) Seed 是單數。

Gen 12:3; 22:18 (Gal 3:8, 16; Acts 3:25-26); 26:4; Rev. 12:1-6; 20:1-3, 10; Gal 4:4; Micah 5:2-3; Isaiah 7:14; 27:1; Matt 1:23

Genesis 3:22-24 The tree of Life & Eternal Life

Ezekiel 1:5-25; Revelation 4:6-9; Isaiah 6; Psalm 104:4

<Unit 10> Genesis 4:1-16 / Distorted Image of God

Genesis 4:4 וְהָבֵל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאֲנוֹ וּמִחֻלְבָּהוּ וַיִּשַׁע יְהוָה אֶל־הָבֵל וְאֶל־מִנְחָתוֹ:

^{NIV} But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,

^{TNK} and Abel, for his part, brought the choicest of the firstlings of his flock. The LORD paid heed to Abel and his offering,

^{NKJ} Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,

^{NRS} and Abel for his part brought of the firstlings of his flock, their fat portions. And the LORD had regard for Abel and his offering,

CUV 亞伯也將他羊群中頭生的、和羊的脂油獻上。耶和華看中了亞伯和他的供物。

LZZ 亞伯也帶了他羊群中那些頭一胎生的、和羊的脂肪來獻上。永恆主看中了亞伯和他的供物；

NCV 亞伯也把自己羊群中一些頭生的，和羊的脂油拿來獻上。耶和華看中了亞伯和他的禮物；

* NKJ & CUV are not correct. TNK correctly took the another meaning of חֵלֶב – ‘best part, choicest.’ See also Num 18:12, 29, 32; Deut 32:14; Psalm 147:14 (חֵלֶב חֲטִיִּים יִשְׁבִיעֶךָ).

為何羊和羊脂要分開講呢？羊脂 (ומחלבהו) 一詞原意可為奶，脂油和牲畜中最好的。所以這裡應該翻為

“亞伯也將他羊群中頭生的并其中至好的獻上”。

Genesis 4:8

וַיֹּאמֶר קַן אֶל־הָבֵל אָחִיו וַיְהִי בִּהְיוֹתָם בְּשׂוּדָה וַיִּקַּם קַן אֶל־הָבֵל אָחִיו וַיַּהַרְגֵהוּ:

SAM

..... *nelcha hasade*

^{LXT} καὶ εἶπεν Καὶ πρὸς Ἀβὲλ τὸν ἀδελφὸν αὐτοῦ διέλιθωμεν εἰς τὸ πεδίον καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Καὶ ἐπὶ Ἀβὲλ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν

RSV Cain said to Abel his brother, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him.

NIV Now Cain said to his brother Abel, "Let's go out to the field."

NKJ Now Cain talked with Abel his brother; and it came to pass, when they were in the field.....

CUV 該隱與他兄弟亞伯說話；二人正在田間。該隱起來打他兄弟亞伯，把他殺了。

LZZ 該隱對他的兄弟亞伯說：“我們出去到田間吧。”二人正在田間，該隱就起來打他的兄弟亞伯，把他殺了。

NCV 該隱對他的弟弟亞伯說：“我們到田間去吧。”他們正在田間的時候，該隱就起來襲擊他的弟弟亞伯，把他殺了。

*It appears that in MT some words were erroneously omitted since MT does not state what Cain actually said to Abel. SAM and LXX are probably original, which are rendered in RSV and NIV.

<Unit 11> Genesis 4:17-26 / Two Different Ways of Earthly Life

-the first city, the first polygamy, another homicide, beginning of civilization

Genesis 4:26

創 4:26 塞特也生了一個兒子，起名叫以挪士。那時候人纔求告耶和華的名。(לְקַרְאֵ בְשֵׁם יְהוָה)

求告耶和華的名 = 禱告 = 敬拜

創 12:8; 13:4; 21:33; 26:25; 王上 18:24; 王下 5:11; 詩 116:17; 番 3:9; 亞 13:9; 珥 2:32.

在新約翻為(主)，在新約出現 749 次。凡求告耶和華名的就必得救，在使徒行傳有同樣的話(徒 2:21).

「主」指耶穌基督，「耶和華」可以指耶穌。羅 10:9-10 解釋了 羅 10:13 『凡求告主名的，就必得救。』以色列人一定不會稱神為「Yahweh」，一定稱為「Adonai」。

*Egyptian Old Kingdom (2700-2060 BC): The first 6 dynasties of Egypt most likely ruled before the Flood of Noah. The descendants of Cain moved to Nod, perhaps the ancient name for the Egyptian city 'On' where they became master of craftsmen and builders (Gen 4:16ff). The 1st king of the 3rd dynasty was named Zoser. The great wise man named Imhotep lived under his reign, and the pyramid building began. / Eugene Faulstich.

<Unit 12> Genesis 5:1-32 / He Died / He is no more (Death & Eternal Life)

'and he died' (וַיָּמָת) vs. 'and he is no more' (וַיִּנָּח) only for Enoch (v. 24)

Chronology / Genesis 5 / AM = Anno Mundi 世界年

	出生 A.M.	生子年齡	年齡	死 A.M.
亞當	0	130	930	930
塞特	130	105	912	1042
以挪士	235	90	905	1140
該南	325	70	910	1235
瑪勒列	395	65	895	1290
雅列	460	162	962	1422
以諾	622	65	365	987
瑪土撒拉	687	187	969	1656
拉麥	874	182	777	1651
挪亞	1056	500	950	2006

<Unit 13> Genesis 6:1-7 / Corruption both in the Heaven and on the Earth

創 6:1-4 *神的兒子們 指誰？(בְּנֵי־הָאֱלֹהִים)

太 22:29-30; 可 12:25; 路 20:34-36 / 神的兒子們 = 神的眾子 = 天使，希伯來文同字

只在創世記和約伯記出現。伯 1:6; 2:1; 38:7

神子 = 神 但 3:25 (בְּרֵאֵלֹהִים) // 神的眾子 = 天使 (天使的複數); 詩 29:1; 89:7 (בְּנֵי אֱלֹהִים)

創 6:3 (所以他的壽命到一百二十年)

因神的兒子們娶了人為妻，是不合神心意的婚姻。所以猶太人對人說 “ 祝你活到一百二十歲 ”

創 6:4 偉人、巨人、有名的人 --- 不一定是好人 (Nefilim) 掉下來 Fall (流產)

Job 3:16 אִם כִּנְפֵל טָמוּן לֹא אֶהְיֶה כְּעַלְלִים לְאֶרְצוֹ אֹרֶ: (NIV Or why was I not hidden in the ground like a stillborn child, like an infant who never saw the light of day?)

彼後 2:4-8; 彼前 3:19-20 (宣告) (地獄) (天使) 他藉這靈，曾去傳道給那些在監獄裡的靈聽 (靈是中性、複數 / 原文沒有‘人’ / 挪亞是第八個傳義道的); 猶 6-7; 創 19:5; 民 13:33.

Genesis 6:3 וַיֹּאמֶר יְהוָה לֹא יִדְוֶן רוּחִי בָאָדָם לְעֹלָם כִּשְׁנֵים הוּא בָשָׂר

וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

LXT καὶ εἶπεν κύριος ὁ θεός οὐ μὴ καταμείνη τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας ἔσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη (And the Lord God said, My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years.)

RSV Then the LORD said, "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years."

NIV Then the LORD said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years."

TNK The LORD said, "My breath shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years." --

NKJ And the LORD said, "My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years."

CUV 耶和華說、人既屬乎血氣、我的靈就不永遠住在他裏面、然而他的日子還可到一百二十年。

LZZ 永恆主說：“人類既是屬肉體的，我的靈就不永遠住在人類裡面；他在世的日子可以活到一百二十歲。”

NCV 耶和華說：“人既然是屬肉體的，我的靈就不永遠住在他裡面，但他的日子還有一百二十年。”

*LXX, RSV, TNK, and CUV seem to be correct.

Genesis 6:4 הַנְּפִלִים הָיוּ בָאָרֶץ בֵּינָיִם הָהֵם וְגַם אַחֲרֵי-כֵן אִשָּׁר יָבֹאוּ

בְּנֵי הָאֱלֹהִים אֶל-בְּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַנְּפִלִים הַגְּבֻרִים אֲשֶׁר מְעוֹלָם אֲנָשֵׁי הַשָּׁמַיִם:

LXT οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκείνο ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννώσαν ἑαυτοῖς ἐκείνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί (Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown.)

NIV The Nephilim were on the earth in those days-- and also afterward-- when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

TNK It was then, and later too, that the Nephilim appeared on earth -- when the divine beings cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown.

NKJ There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

CUV 那時候有偉人在地上，後來神的兒子們，和人的女子們交合生子，那就是上古英武有名的人。

LZZ 當那些日子，以及以后的日子，地上有巨人；神子們進去找人類的女子們，生了兒子；那就是上古英武有名的人。

NCV 在那些日子，有巨人在地上；神的兒子和人的女子結合，就生了上古英武有名的人物。

* 'Giants' is better than 'the Nephilim' (Cf. Num 13:33). Regarding בְּנֵי הָאֱלֹהִים the interpretation of TNK ('the divine beings') is acceptable, as well as the literal rendering ('the sons of God'). Cf. Job 1:6; 2:1; 38:7; Dan 3:25; Psalm 29:1; 89:6.

<Unit 14> Genesis 6:8-7:5 / Noah Chosen to Keep the Life

-the ark, its demensin and making

<Chronology from Adam to Flood> / by Eugene Faulstich (Genesis 1-10)

1Adam 0-930 AM 4001-3071 BC Gen 5:3-5

2Seth 130-1042 3870-2959 Gen 5:6-8

3Enosh	235-1140	3766-2860	Gen 5:9-11
4Kennan	325-1235	3676-2766	Gen 5:12-14
5Mahalalel	395-1290	3606-2711	Gen 5:15-17
6Jared	460-1422	3541-2579	Gen 5:18-20
<i>Enoch</i>	622-987	3378-3013	Gen 5:21-24
7Methusaleh	687-1656	3314-2345	Gen 5:25-27
<i>Lamech</i>	874-1651	3127-2350	Gen 5:28-31
8Noah	1056-2006	2945-1995	Gen 5:32; 7:6; 9:28
Flood	1656-1657	2345-2344	Gen 7:6, 11-12; 8:3-14

*2 Peter 2:5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

<Unit 15-16> Biblical Calendar

The calendar of the Hebrews was not a calculated calendar, but an observed calendar. Four motions of the Biblical Clock include the 24-hour day, the 7-day week, the 29.530587 day lunar month, and the 365.242199 day solar year. It has been found that this system (lunar-solar calendar) will not come close to repeating itself, until 2395 years have passed.

- 1) The 24 hour cycle starts at sunset (Isaiah 45:7; Psalm 55:17; Exodus 11:4; 12:29; 14:24; Judges 7:19).
- 2) The Sabbath (the 7th day) has been instituted by God at creation for the week (Exodus 20:8-11). A Hebrew year, astronomically, would contain either 50.623862 (12 months) or 54.842518 weeks (13 months).
- 3) The moon for the month: Astronomy identifies the figure of 29.530587 earth days as the average observed time span which exists from one new moon to another. The first day of the new moon was considered holy to the people of Israel. The new moon nearest the vernal equinox was the signal that a New Year was beginning with its first month (=Abib 'green ears', Exodus 13:4 / Nisan, Nehemiah 2:1).
- 4) The sun for the year: The harvest (agricultural) seasons measured out a year. The solar year (365.242199 days) is a function of the time required for planet earth to complete its cycle in relation to the sun. Twelve lunar months (only 354.36704 days) are 10.87515 days short of a solar year. The deficit days were dealt with by nature adding an additional month, i.e., a leap month, every two or three solar years. Moses mandated that the spring harvest take place on the full moon of the first month. If the green ears of the barley had not reached maturity before the appearance of the new moon, an additional (13th) month was added.

<Biblical vs. Modern Lunar Month Numbering>

Biblical	Modern	Name	First Day Begins Between	
# 1	# 7	Abib (Nisan)	12 March	11 April
# 2	# 8	Ziv (Iyyar)	11 April	10 May
# 3	# 9	Sivan	10 May	9 June
# 4	#10	Tammuz	9 June	8 July
# 5	#11	Ab	8 July	7 August
# 6	#12	Elul	7 August	5 September
# 7	# 1	Ethanim (Tishri)	5 September	5 October
# 8	# 2	Bul (Marchisvan)	5 October	3 November
# 9	# 3	Kislev	3 November	3 December
#10	# 4	Tevet	3 December	1 January
#11	# 5	Shebat	1 January	30 January
#12	# 6	Adar	30 January	2 March
Leap	Leap	Adar II (leap month)	2 March	31 March

* When the month is beginning, the moon is in front of the sun, so we cannot see it. One day later, the moon moves about 12 degrees of its 360 degrees around the earth, enough to make it appear as a

thin slice after sunset. The Biblical authors would have called this the first day of the month. When the moon is about 7-8 days old it will be seen as a half moon before midnight. It is 14-15 days old when it is full, because it has now lagged behind the sun by that much time. In Babylon they would have said, “The god (of the moon) is opposite the god (of the sun).” When the moon is 21-22 days old, it will again be seen as a half moon, but it will appear after midnight. When the moon is 28-29 days old it will be seen as a thin slice before the sunrise.

<Agricultural Cycle>

In the Hebrew agricultural year, the plowing of the fields occurred in the month Bul, and the sowing of the seed occurred in the month Kislev.

<Talmudic vs. Biblical Chronology>

Talmudic chronology, which is found in *Seder Olam*, shows a 240 years younger earth than traditional Bible Chronology.

- 1) the birth of Arpachshad: AM 1658 (Talmud) / AM 1660 AM, BC 2341 (Bible)
*the Flood (1656 AM), Gen 5:32; 7:6; 8:13; 10:22; 11:10 (After 2 Flood years + 2 years).
- 2) the time in Egypt: 400 years. AM 2048-2448 (from Isaac’s birth till Exodus / Talmud)
/ 430 years. AM 2110-2540, BC 1891-1461 (from Jacob’s birth till Exodus)
*Gen 15:13; Ex 12:40

<The Mosaic and Davidic Cycles>

- 1) Sabbath Days in the Torah (Exodus 16:22-30; 20:8-11; Deuteronomy 5:12-15). This day is the present Saturday.
- 2) Sabbath Years in the Torah: Every seventh year (the Sabbatical year), the land was to rest (Exodus 23:10-11; Leviticus 25:1-7, 20-22). It was also a year of remission in which creditors were instructed to cancel the debts of the poor, and slaves were to be released (Deuteronomy 15:1-18; Exodus 21:1-4). In addition, the Torah was to be read publicly throughout the land during the end of the year, i.e., last 6 months (Deuteronomy 31:10-13). The Sabbath Year rest was based on the harvest cycle. Grain was planted in the 9th month of the 6th year and harvested in the 1st month of the 7th year. There was no plowing and planting in the 7th year. Plowing and planting resumed in the 7th month of the 8th year for the 9th year crop (Leviticus 23:34-43).

* Sabbath Years:

- 1422 BC (the first Sabbath year—Moses read the Torah, 39 years after the Exodus/Dt 1:3)
 - 1415 BC (the second Sabbath year – Joshua chapters 14-24)
 - 946 BC (the year before Solomon’s death – 2Chronicles 10:4-5; 1Kings 12:1-3)
 - 883 BC (the 3rd year of Jehoshaphat - 2Chronicles 17:7-12)
 - 869 BC (the year before Ahab’s death & the beginning of a famine – 2Kings 4:1-7)
 - 862 BC (the second reform & last year of Jehoshaphat –2Chronicles 20:1-13)
 - 589 BC (the tenth year of Zedekiah – Ezekiel 24:1-2)
- 3) Jubilee Years in the Torah: The Jubilee year (the 7th Sabbatical year) was announced on the Day of Atonement (Tishri 10) in the middle of the 49th year, and continued until Nisan 1 of the following year. During this year family inheritance were to be restored, slaves were to be set free, and the land was to be left uncultivated (Leviticus 25:8-10).

* Jubilee Years:

- 1401 BC (the first Jubilee – Joshua 23:1-8; 24:25-28)
 - 960 BC (Solomon 20th year/ Temple dedication & Gift for Hiram- 1Kings 8:1-9:13)
 - 911 BC (King Asa 15th year – 2Chronicles 15:1-7)
 - 862 BC (the last year of Jehoshaphat – 2Kings 8:1-6)
 - 813 BC (the beginning of Amaziah’s Rule – 2Chronicles 25:1-10): Census in Jubilee
 - 764 BC (Uzziah year 36 - 2Chronicles 26:11-17): a Census of the army in Jubilee
 - 715 BC (Hezekiah year 15 – 2Kings 19:29; Isaiah 37:21-37; cf. Lev. 25:20-22)
 - 519 BC (the Return of the Jews under Darius – Haggai 2:10, 18, 20)
 - 70 AD (Babylonian Talmud, Mishna Tract, 'Arakin 11b)
- 4) Priestly cycles in the Temple: This was established by David on Passover of 986 BC (I Chronicles 24:7-18; 29:21). / David arranged this cycle when Solomon was anointed king some six months before his death (I Chronicles 23-29). The priests were arranged by lot into 24 sections and were to

serve consecutively one week at a time (II Chronicles 22:8). The time required for one complete cycle was a 168 days (24x7=168). The 24 sections, as indicated in I Chronicles 24:3-19, were:

1. Jehoiarib	2. Jedaiah	3. Harim	4. Seorim	5. Malchijah
6. Mijamin	7. Hakkoz	8. Abijah	9. Jeshuah	10. Shecaniah
11. Eliashib	12. Jakim	13. Huppah	14. Jeshebeab	15. Bilgah
16. Immer	17. Hezir	18. Happizzetz	19. Pethahiah	20. Jehezkel
21. Jachin	22. Gamul	23. Delaiah	24. Maaziah	

<Bible Calendar Excursions>

Exodus 19:1

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי:

LXT τοῦ δὲ μηνὸς τοῦ τρίτου τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐκ γῆς Αἰγύπτου τῇ ἡμέρᾳ ταύτῃ ἤλθοσαν εἰς τὴν ἔρημον τοῦ Σινα

NIV In the third month after the Israelites left Egypt-- on the very day-- they came to the Desert of Sinai.

TNK On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai.

CUV 以色列人出埃及地以後、滿了三個月的那一天、就來到西乃的曠野。

LZZ 以色列人出埃及地以後，滿了三個月那一天，他們來到西乃的曠野。

NCV 以色列人從埃及地出來以後，滿了三個月的那一天，就來到西奈的曠野。

*All Chinese Versions are incorrect.

Resurrection of Jesus Christ

01-17 (30 AD April 7, Sunday) Omer (Mt 28:1-10; Mk 16:1-8; Lk 24:1-12; Jn 20:1-10)

Mary Magdalene (Mk 16:2-13; Jn 20:11-18)

Jesus appears to the two going to Emmaus (Mk 16:12-13; Lk 24:13-35)

Jesus appears to 10 disciples (Mk 16:14; Lk 24:36-43; Jn 20:19-25)

***Leviticus 23:11** (He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.); **1 Corinthians 15:20** (But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.)

約翰福音中之「時間」

約翰福音另一個關於時間的有趣特色是，約翰不用希伯來時間，以羅馬時間取而代之。根據希伯來曆法，廿四小時的循環始於日落之時(參考賽四五7; 詩五五17; 出十一4; 十二29; 十四24; 士七19)。因此「第六小時」和合本譯為「午時」，而「第九小時」和合本則譯為「下午三時」(參路廿三44)。這樣的推算法可應用在符類福音中。但約翰福音的廿四小時循環，卻使用不一樣的推算法。約翰是在第一世紀末期時才寫約翰福音，當時耶路撒冷和猶太組織在主後七十年後都已不復存在，所以沒有必要再使用猶太曆法；約翰是為希臘和羅馬的讀者而寫，可能因為他書寫此福音書的地方是以弗所，很自然地就使用羅馬曆。

一天的時段在約翰福音中曾提到過四次。關於約一39所提時間，(按聖經原文)是根據羅馬人時間翻譯為「那時大約為早上十時」。更突顯出兩個施洗約翰的門徒，星期六遇到基督後一整天「那天與祂同住(一39)」的合理性。因此根據NRSV版「大約午後四時」翻譯的和合譯本「約有申正了」就明顯是錯誤的。

原文在約四6所說「第六小時」和合本譯為「那時約有午正」，正確翻譯應該是下午六時，是通常打水的時間 (cf. Genesis 24:11)。門徒不會在一大清早去買食物，所以不會是清晨，而更可能在近黃昏時，耶穌和門徒因走了一天的路，又疲乏又飢餓。

約四52原文為「第七小時」之經文，和合本譯為「昨日未時」的，應該是下午七時。有位兒子在迦百農患病的大臣，到迦拿找耶穌。從迦百農到迦拿大約十五英里遠，必須要翻過山頭才能到迦拿，因為迦百農位於加利利湖旁邊，而加利利湖湖面低於海平面二一二公尺。這位大臣可能清早從迦百農出發，在黃昏時到達迦拿；耶穌在迦拿對大臣說：「回去吧！你的兒子活了。」時，他的兒子就已在迦百農得了醫治。這是一個很好的看法，因為如此，和合本52節的「昨日未時」和NRSV版本翻譯的「大約是午後一時」就都是錯誤的了。

彼拉多宣告最後判決，在約十九14中原文記為「第六小時」之經文，和合本譯為：「約有午正」，正確時間是清晨六時(毫無疑問是六時過後一點)。從星期四午夜直至星期五清晨五時，耶穌已被不同的

人，如：亞那、該亞法、彼拉多和希律審問整個晚上，終於在星期五清晨被彼拉多宣判了死刑。這和馬可福音十五25的記載非常一致，而馬可用的是猶太人時間。馬可福音記載他們釘祂十字架時是「巳初的時候」（正如原文所記載猶太人的「第三小時」，是上午九時）。

<Unit 17> Genesis 7:6-8:19 / Judgment of the Earth by the Flood

Noah's Flood (by Eugene Faulstich)

Event	BC Date	AM Date
The boarding begins (Gen 7:4)	Sunday, 7 May, 2345	2-10-1656
The rains begin (Gen 7:12)	Sunday, 14 May, 2345	2-17-1656
The rains stop	Friday, 23 June, 2345	3-27-1656
Ark strikes land (Gen 8:4)	Monday, 9 October, 2345	7-17-1656
Mountains appear (Gen 8:5)	Wednesday, 21 Dec., 2345	10-1-1656
Raven sent (Gen 8:7)	Sunday, 29 January, 2344	11-10-1656
Dove sent (Gen 8:8)	Sunday, 5 February, 2344	11-17-1656
Dove sent (Gen 8:10)	Sunday, 12 February, 2344	11-24-1656
Dove sent (Gen 8:12)	Sunday, 19 February, 2344	12-2-1656
Water is gone	Sunday, 19 March, 2344	1-1-1657
Noah leaves Ark (Gen 8:14-15)	Sunday, 13 May, 2344	2-27-1657

Genesis 7:11 נִבְקְעוּ כָּל-מַעֲיֵינֹת תְּהוֹם רַבָּה וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ:

CUV大淵的泉源、都裂開了、天上的窗戶、也敞開了。

*Also Genesis 8:2; 2Kings 7:2, 19; Malachi 3:10.

Genesis 7:22 כָּל אֲשֶׁר נִשְׁמַת-רוּחַ חַיִּים בְּאַפֵּיו מִכָּל אֲשֶׁר בַּחַרְבָּה מָתוּ:

^{LXX} και πάντα ὅσα ἔχει πνοῆς ζωῆς και πᾶς ὃς ἦ ἐπὶ τῆς ξηρᾶς ἀπέθανεν

(And all things which have the breath of life, and whatever was on the dry land, died.)

^{NIV} Everything on dry land that had the breath of life in its nostrils died.

<Unit 18> Genesis 8:20-9:17 / Covenant with Noah

-Covenants Recorded in the Old Testament:

- 1) God with Noah (Gen 9:9-17 and elsewhere).
- 2) with Abraham (Gen 15:18; 17:2-21, etc.)
- 3) with the nation Israel at Sinai (Horeb) (Ex 19:5; 24:4-8; 34:10,27,28; Dt 29:1).
- 4) with the tribe of Levi (Dt 33:9; Jer 33:21; Mal 2:4 ff.)
- 5) with Phinehas (Nu 25:12,13)
- 6) with Joshua and Israel (Josh 24)
- 7) with David (2 Sam 7 parallel 1 Ch 17; see also Ps 89:3,18,34,39; 132:12; Jer 33:21)
- 8) with Jehoiada and the people (2 Ki 11:17 parallel 2 Ch 23:3)
- 9) with Hezekiah and the people (2 Ch 29:10)
- 10) with Josiah and the people (2 Ki 23:3)
- 11) with Ezra and the people (Ezr 10:3)
- 12) a new covenant (Isa 42:6; 49:8; 55:3; 59:21; 61:8; Jer 31:31,33; 32:40; 50:5; Ezek 16:60,62; 20:37; 34:25; 37:26; Hos 2:18).

<Unit 19> Genesis 9:18-29 / Divided Destiny of Noah's Children

Genesis 9:24 וַיִּקְץ נֹחַ מֵיָיְנוֹ וַיֵּדַע אֵת אֲשֶׁר-עָשָׂה-לּוֹ בְּנֵוֹ הַקָּטָן:

^{NIV} When Noah awoke from his wine and found out what his youngest son had done to him,

^{TNK} When Noah woke up from his wine and learned what his youngest son had done to him,

^{NKJ} So Noah awoke from his wine, and knew what his younger son had done to him.

^{NRS} When Noah awoke from his wine and knew what his youngest son had done to him,

CUV 挪亞醒了酒、知道小兒子向他所作的事、

LZZ 挪亞醒了酒，知道他小兒子向他所作的事，

NCV 挪亞酒醒以後，知道小兒子對他所作的事，

*Who is this? – Probably ‘Shem’ (the youngest), who ‘had done good to Noah.’ See Gen 10:21; Cf. Gen 27:15, 42 (את־יַעֲקֹב בְּנֵהוּ הַקָּטָן ‘her younger son Jacob’); 42:13, 15, 20, 32, 34; 43:29; 44:2, 23, 26 (the youngest Benjamin).

<Unit 20> Genesis 10:1-32 / From Three to 70 Nations

創世記 10:2-4	歷代志上 1:5-7
2 雅弗的兒子是歌篋、瑪各、瑪代、雅完、土巴、米設、提拉、3 歌篋的兒子是亞實基拿、利法、陀迦瑪。4 雅完的兒子是以利沙、他施、基提、 多單 、	5 雅弗的兒子是歌篋、瑪各、瑪代、雅完、土巴、米設、提拉。6 歌篋的兒子是亞實基拿、 低法 、陀迦瑪。7 雅完的兒子是以利沙、他施、基提、 多單 。 [多單有作羅單的]

*創 10:3 的利法 (rifat רִיפַת) 在代上 1:6 作低法 (difat דִּיפַת)。創 10:4 的**多單** (dodanim דֹּדָנִים) 在代上 1:7 作羅單 (rodanim רוֹדָנִים)。可能是文士混淆了 /r/ (ר) and /d/ (ד) 這兩個相近的希伯來字母。上兩段經文，七十士譯本都保留了 /r/ 的字頭，希臘文拼成 Ριφαθ (Riphath) 和 Ρόδιοι (Rodioi)，因此這兩個名字，以 /r/ 開頭的可能性大過以 /d/ 開頭，所以利法和羅單的拼法較佳。

*Genesis 10:3 - 利法 (rifat רִיפַת) / 1Chronicles 1:6 - 低法 (difat דִּיפַת). Genesis 1:4 - **多單** (dodanim דֹּדָנִים) / 1Chronicles 1:7 - **羅單** (rodanim רוֹדָנִים). A scribe was probably confused between the two similar Hebrew letters, i.e., /r/ (ר) and /d/ (ד). The LXX reflects Hebrew /r/ sound for the both: Ριφαθ (Riphath) and Ρόδιοι (Rhodians). For both names, ‘r’ is preferable to ‘d’.

創世記 10:6-8, 13-18	歷代志上 1:8-16
6 含的兒子是古實、麥西、弗、迦南、7 古實的兒子是西巴、哈腓拉、撒弗他、拉瑪、撒弗提迦、拉瑪的兒子是示巴、底但。8 古實又生寧錄、他為世上英雄之首。 13 麥西生路低人、亞拿米人、利哈比人、拿弗土希人、14 帕斯魯細人、迦斯路希人、迦斐託人、從迦斐託出來的有非利士人。15 迦南生長子西頓、又生赫、16 和耶布斯人、亞摩利人、革迦撒人、17 希未人、亞基人、西尼人、18 亞瓦底人、洗瑪利人、哈馬人.....	8 含的兒子是古實、麥西、弗、迦南。9 古實的兒子是西巴、哈腓拉、撒弗他、拉瑪、撒弗提迦。拉瑪的兒子是示巴、底但。10 古實生寧錄。他為世上英雄之首。 11 麥西生路低人、亞拿米人、利哈比人、拿弗土希人、12 帕斯魯細人、迦斯路希人、迦斐託人。從迦斐託出來的有非利士人。13 迦南生長子西頓、又生赫、14 和耶布斯人、亞摩利人、革迦撒人、15 希未人、亞基人、西尼人、16 亞瓦底人、洗瑪利人、並哈馬人。

*兩段經文基本上相同，只有少數幾個次要的人名，希伯來文拼法不同。

*An identical text, except a few insignificant spelling differences in Hebrew.

創世記 10:22-29	歷代志上 1:17-23
22 閃的兒子是以攔、亞述、亞法撒、路德、亞蘭。23 亞蘭的兒子是 烏斯、戶勒、基帖、 瑪施 。24 亞法撒生沙拉、沙拉生希伯、25 希伯生了兩個兒子、一個名叫法勒因為那時人就分地居住。法勒的兄弟名叫約坍。26 約坍生亞摩答、沙列、哈薩瑪非、耶拉、27 哈多蘭、烏薩、德拉、28 俄巴路 、亞比瑪利、示巴、29 阿斐、哈腓拉、約巴、這都是約坍的兒子。	17 閃的兒子是以攔、亞述、亞法撒、路德、亞蘭、烏斯、戶勒、基帖、 米設 18 亞法撒生沙拉、沙拉生希伯。19 希伯生了兩個兒子、一個名叫法勒因為那時人就分地居住。法勒的兄弟名叫約坍。20 約坍生亞摩答、沙列、哈薩瑪非、耶拉、21 哈多蘭、烏薩、德拉、22 以巴錄 、亞比瑪利、示巴、23 阿斐、哈腓拉、約巴。這都是約坍的兒子。

*創 10:23 (**亞蘭的兒子是**) 幫助我們澄清：亞蘭和下面四個人名的關係。創 10:23 的**瑪施** (mash מַשׁ) 在代上 1:17 作**米設** (meshech מֶשֶׁךְ)。代上 1:17 的**米設** (Meshech)，較創 10:23 的**瑪施** (七十士譯本作 Μοσοχ) 為佳。**俄巴路** (oval עֹבַל) 和**以巴錄** (eival עֵיבַל) 指同一個人，拼法上的差異微乎其微。

*The additional phrase in Genesis 10:23 (**亞蘭的兒子是**) clarifies the relationship between 亞蘭 and the following four names. Genesis 10:23 - **瑪施** (mash מַשׁ) / 1Chronicles 1:17 - **米設** (meshech מֶשֶׁךְ). מֶשֶׁךְ (Meshech)

of 1Chronicles 1:17 is preferable to ‘Mash’ of Gen 10:23 (the LXX has Μοσοχ). 俄巴路(*oval* עֹבַל) and 以巴錄(*eival* עֵיבַל) are the same person, with an insignificant spelling difference between them.

寧錄 創 10:2-5 講雅弗共 4 節。創 10:6-20 講含共 15 節。創 10:21-31 講閃共 11 節。

講含的節數最多，因人最多，有七十個國家。在創 10:6-20 有一個很有名的人 -- 寧錄。從 V.2-31 共三十節，其中一半(15 節)是講含，而 15 節當中有 1/3 是講寧錄(V.8-12)。第十一章雖然沒有提寧錄，但 11:1-9 提到巴別塔，巴別塔的英雄可能是寧錄。因 10:10 提到他國的起頭是巴別。10:8-12 和 11:1-9 共提到寧錄 14 節。他為英雄之首，第一個建立帝國。

(創 10:10) 在耶和華面前 = Against 耶和華 / 他國的起頭是巴別，以力，亞甲，甲尼，都在示拿地。建巴別塔的問題在「我們」(創 11:4) - 如詩篇第二篇

Genesis 10:21: אַחִי יֶפֶת הַגָּדוֹל: אָבִי כָל-בְּנֵי-עֶבֶר

LXX καὶ τῷ Σημ ἐγενήθη καὶ αὐτῷ πατρὶ πάντων τῶν υἱῶν Εβερ ἀδελφῷ Ιαφεθ τοῦ μείζονος

TAR: אָבִי כָל-בְּנֵי-עֶבֶר אָחוּהוּ דִּיפֶת רַבָּא

TNKancestor of all the descendants of Eber and older brother of Japheth.

NIVwhose older brother was Japheth; Shem was the ancestor of all the sons of Eber.

KJV Unto Shem also, the brother of Japheth the elder, even to him were *children* born.

NKJ And *children* were born also to Shem, the brother of Japheth the elder.

CUV 雅弗的哥哥閃是希伯子孫之祖，他也生了兒子。

LZZ 希伯所有的子孫的祖，雅弗的大哥閃，他也生了兒子。

NCV 雅弗的哥哥閃，就是希伯所有子孫的祖宗，他也生了孩子。

*KJV & NKJ are correct.

*Arpachshad was born 2 years after the flood (Gen 11:10).

1656 AM (the Flood) + (2 Flood years + 2 years) = 1660 / Gen 5:32; 7:6; 8:13; 10:22; 11:10.

挪亞的三個兒子

挪亞生了三個兒子。這三個兒子和他們的妻子，以及挪亞及他的妻子經歷了大洪水而活下來。挪亞的三個兒子通常依閃、含、雅弗的次序出現(創 5:32; 6:10; 7:13; 9:18; 10:1; 代上 1:4)。一般地，閃被認為是長子，而雅弗是小兒子。不過這些翻譯異於三個兒子的年齡；不同於一般的認知，一些翻譯是雅弗比閃老。如果我們詳細的查核希伯來文聖經，也是解答此問題的一大幫助，這樣的混淆就可以輕易的解答。希伯來文聖經的古老希臘文譯本就是七十士譯本。

讓我們從創 5:32 開始。希伯來文經文的逐字翻譯，像新英王欽定本是「挪亞五百歲，生了閃、含、雅弗」，這段經文有幾個不同的意義：(一)當挪亞五百歲時，他從不同的妻子生了三個兒子。(二)當挪亞五百歲時，他的妻子生了三胞胎。(三)當挪亞五百歲時，他從他的妻子生了第三個兒子。(四)當挪亞五百歲時，他從他的妻子生了第一個兒子。

前面兩個選擇從挪亞故事的上下文可輕易的排除在外。第三個選擇也可以排除，因為創 11:10 「這是閃的家譜：閃一百歲，洪水以後二年生了亞法撒。」，「這是閃的記事，洪水以後二年，閃一百歲，他成了亞法撒之父。」(新國際譯本)。根據第三種解釋，三人中最年輕的兒子，無論是誰，在發生大洪水時應該是一百歲。我們知道洪水發生在挪亞六百歲的時候。根據創 11:10，閃至少在挪亞 502 歲出生，這是為何我們不能接受第三個選擇。那最後的選擇是唯一剩下的選擇作為創 5:32 的唯一適當解釋，當挪亞五百歲時，他有了第一個兒子，但我們仍未知誰是第一個兒子。

讓我們轉到創 10:21，這節經文在澄清挪亞三個兒子照他們年齡排列的次序是很關鍵的，這一節出現不同的翻譯：根據美國標準本「至於閃...雅弗的哥哥」，根據新美國標準聖經「還有閃...雅弗的哥哥」，修訂標準本「另外閃...雅弗的哥哥」，TANAKH 譯本(註：猶太人聖經公會所出版聖經)「閃，雅弗的哥哥也生了兒子」以及其他的譯本，閃比雅弗老。

不過根據英王欽定本(「閃，希伯子孫之父，哥哥雅弗的兄弟，他也生了兒子」)及新國際本(「閃也生了兒子，閃的哥哥是雅弗，閃是希伯子孫之祖」)，雅弗是比閃年長。

創 10:21 的馬索拉經文就是毫無困難，只要稍微了解希伯來文的重音體系，就能結論說「較老的」或「最老的」不是閃而是雅弗。在創 10:21 的兩個介紹的陳述是指閃，第一個陳述「閃是希伯子孫之祖」，沒有問題。問題是第二個陳述，在此片語的希伯來文經文(achi yefet hagadol)沒有重音，可以是「雅弗的哥哥」或「較大的雅弗的兄弟」的意思。根據馬索拉經文，在 achi 「的兄弟」和 yefet 「雅弗」之間，有一停頓(一分隔的重音)，在 yefet 「雅弗」和 hagadol 「較老的」或「最老的」之間，有一連接符號(一連

接的重音)。很清楚的是馬索拉的學者認為雅弗是較老的或是最老的。

在七十士譯本，如此的解釋更清楚，因為希臘文的語言有不同格的形式。讓我們用七十士譯本的英文翻譯解釋創 10:21 的希臘文經文—「閃，希伯子孫之祖，較老的雅弗的兄弟，他自己也生了兒女。」

「閃」、「父親」、「兄弟」的格是間接受格(第三格)，這三個字都指同一個人就是「閃」。「雅弗」(一個名詞)和「年長的」(一個形容詞)是所有格(第二格)。所以，這兩個字指同一人，就是雅弗。根據七十士釋本的創 10:21，雅弗是閃的哥哥。

最後，讓我們回到創 11:10，洪水在挪亞六百歲開始，而實際是繼續到挪亞 601 歲，所以洪水可記為兩年的事件。那洪水後兩年可能是挪亞 603 歲或 604 歲時候。綜合以上全部解釋，閃不可能是挪亞的長子，而雅弗才是長子，閃似乎是三人中最小的。而看起來創 10:2-32 和代上 1:5-23 的家譜中出現的雅弗、含、閃次序也支持了我們對挪亞三個兒子的年齡次序所作的結論。

在創9:24「挪亞醒了酒，知道小兒子向他所做的事」所指的「他最小的」(或次子)是誰並不清楚。如果是指閃，這節經文指的是閃對挪亞所做的好行為。如果是含那此片語應譯為「他的次子」，或迦南，那些片語應譯為「他年輕的孫子」，這經文指的是含或迦南對挪亞所做的壞行為。

<The Three Sons of Noah>

Three sons were born to Noah. These three sons and their wives, as well as Noah and his wife, survived the Deluge. The three sons of Noah usually appear in the order of Shem, Ham, and Japheth (Genesis 5:32; 6:10; 7:13; 9:18; 10:1; 1 Chronicles 1:4). Shem is generally considered the eldest, and Japheth the youngest. The translations, however, differ with regard to the ages of the three sons. Contrary to the general knowledge, some translations have Japheth as the older than Shem. This confusion can be easily solved, if one carefully checks the Hebrew Bible. The ancient Greek translation of the Hebrew Bible, i.e., the Septuagint will be also a great help to solve the issue.

Let us start from Genesis 5:32. The literal translation of the Hebrew text will be “And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth,” as New King James Version shows. This text might have several different meanings. First, Noah begot three sons through different wives when he was five hundred years old. Second, Noah begot the triplets through his wife when he was five hundred years old. Third, Noah begot the third son through his wife when he was five hundred years old. Fourth, Noah begot the first son through his wife when he was five hundred years old.

The first two options can be easily excluded through the following context of the Noah narrative. The third option is also excluded because of Genesis 11:10 (“This is the genealogy of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood.” *NKJ*, “This is the account of Shem. Two years after the flood, when Shem was 100 years old, he became the father of Arphaxad.” *NIV*). According to the third interpretation, the youngest son among the three, whoever he was, should be 100 years old when the flood started. We know the flood started when Noah was 600 years old. According to Genesis 11:10, Shem was born at least after Noah became 502 years old. That is why we cannot accept the third option. Then the last option is the only choice left for a proper interpretation of Genesis 5:32. Noah begot the first son when he was five hundred years old. We do not know yet who the first son was.

Let us turn to Genesis 10:21. This verse is crucial for clarifying the order of Noah’s three sons by their ages. The differences of translation occur in this verse. Shem is older than Japheth according to *ASV* (“And unto Shem....., the elder brother of Japheth....), *NASB* (And also to Shem..... and the older brother of Japheth....), *RSV* (“To Shem also.....the elder brother of Japheth....), *TANAKH* (“Sons were also born to Shem.....and older brother of Japheth.”), and many other versions. Japheth is older, however, than Shem according to *KJV* (“Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.”) and *NIV* (“Sons were also born to Shem, whose older brother was Japheth; Shem was the ancestor of all the sons of Eber.”).

The Masoretic Hebrew text of Genesis 10:21 is not difficult at all. With a simple knowledge of the Hebrew accent system, one can easily conclude that ‘the older’ or ‘the oldest’ one is not Shem, but Japheth. Two introductory remarks are referred to Shem in Genesis 10:21. The first remark (“Shem was the ancestor of all the sons of Eber.”) has no problem. The problem pertains to the second remark. The Hebrew text of this phrase (*achi yefet hagadol*), without accents, may mean either ‘the older brother of Japheth’ or ‘the brother of Japheth the elder.’ According to the Masoretic text, there is a pause (a disjunctive accent) between *achi*(‘the brother of’) and *yefet*(‘Japheth’), and a connective mark (a

conjunctive accent) between *yefet* ('Japheth') and *hagadol* ('the older' or 'the oldest'). It is clear that the Masoretic scholars considered Japheth as the older or the oldest.

Such interpretation becomes clearer in the Septuagint, because the Greek language has different forms of case. Let us explain the Greek text of Genesis 10:21 using an English translation of the Septuagint: "And children were born also to Shem himself, the father of all the sons of Heber, the brother of Japheth the elder." The case of 'Shem,' 'the father,' and 'the brother' is Dative (the third case). All these three words indicate the same person, i.e., Shem. The case of both 'Japheth' (a noun) and 'the elder' (an adjective) is Genitive (the second case). Therefore, the two words indicate the same person, i.e., Japheth. According to Genesis 10:21 of the Septuagint, Japheth is the older brother of Shem.

Finally, let us go back to Genesis 11:10. The flood started when Noah was 600 years old, and actually continued until when Noah was 601 years old. Then the flood would be remembered as an event of two years. Then 'two years after the flood' might be when Noah was 603 or 604 years old. Summing up all the above explanations, Shem cannot be the first child of Noah, but Japheth is the first son. Shem seems to be the youngest of the three. It seems that also the order of Japheth, Ham, and Shem, which appears in the genealogy of Genesis 10:2-32 and 1 Chronicles 1:5-23, supports our conclusion regarding the age order of Noah's three sons.

It is not clear who 'his youngest (or, young) son' is in Genesis 9:24 ("When Noah awoke from his wine and knew what his youngest son had done to him"). If it is Shem, the verse mentions the good deed which Shem did to Noah. If it is either Ham (then, the phrase should be translated as 'his young son') or Canaan (then, the phrase should be translated as 'his young grand-son'), the verse mentions the bad deed which Ham or Canaan did to Noah.

<Unit 21> Genesis 11:1-9 / Human Arrogance & Confusion of Languages

創 11:9 【神變亂了他們的言語】 / 舌頭 = 言語

創 11:9 因為耶和華在那裡變亂天下人的言語，使眾人分散在全地上，所以那城名叫巴別。〔就是變亂的意思〕

徒 2:3-4 又有舌頭如火焰顯現出來，分開落在他們各人頭上。他們就都被聖靈充滿，按著聖靈所賜的口才，說起別國的話來。（應譯為「又有火焰如舌頭」）

番 3:9 那時，我必使萬民用清潔的言語，好求告我耶和華的名，同心合意地事奉我。

*Ziggurat, Pyramid

<Unit 22> Genesis 11:10-32 / Descendants of Shem

Chronology / Genesis 5 & 11 / AM = Anno Mundi 世界年

	出生 A.M.	生子年齡	年齡	死 A.M.
亞當	0	130	930	930
塞特	130	105	912	1042
以挪士	235	90	905	1140
該南	325	70	910	1235
瑪勒列	395	65	895	1290
雅列	460	162	962	1422
以諾	622	65	365	987
瑪土撒拉	687	187	969	1656
拉麥	874	182	777	1651
挪亞	1056	500	950	2006
閃	1560	100	600	2160
亞法撒	1660	35	438	2098
沙拉	1695	30	433	2128
希伯	1725	34	464	2189
法勒	1759	30	239	1998

拉吳	1789	32	239	2026
西鹿	1821	30	230	2051
拿鶴	1851	29	148	1999
他拉	1880	70	205	2085

1. 亞伯拉罕什麼時候死？他的祖先有沒有比他命長的？亞伯拉罕的父親他拉，在亞伯拉罕離開哈蘭的時候，有沒有過世？ - 亞伯拉罕是 2121 A.M. 死的。他拉在哈蘭沒有過世，因亞伯拉罕出哈蘭時 75 歲(創 12:4)，是 2021 A.M. 而他拉是 2081 A.M. 死的。神向亞伯拉罕第一次呼召：徒 7:2-3 司提反說，諸位父兄請聽，當日我們的祖宗亞伯拉罕在米所波大米還未住哈蘭的時候，榮耀的神向他顯現，對他說，『你要離開本地和親族，往我所要指示你的地方去。』神向亞伯拉罕第二次呼召：創 12:1 耶和華對亞伯蘭說，你要離開本地，本族，父家，往我所要指示你的地方去。* 徒 7:4 他就離開迦勒底人之地住在哈蘭他父親死了以後神使他從那裡搬到你們現在所住之地。(Cf. the Samaritan Pentateuch); *書 24:2
2. 路 3:36 有兩個該南，創 5 章和 11 章只有一個該南，為什麼？

創世記	路加福音
亞當-塞特-以挪士-該南-瑪勒列-雅列-以諾-瑪士撒拉-拉麥-挪亞-閃	亞當-塞特-以挪士-該南-瑪勒列-雅列-以諾-瑪士撒拉-拉麥-挪亞-閃
亞法撒	亞法撒-該南
沙拉-希伯-法勒-拉吳-西鹿-拿鶴-他拉-亞伯拉罕	沙拉-希伯-法勒-拉吳-西鹿-拿鶴-他拉-亞伯拉罕

路加是希臘人，當他要寫路加福音時，參考七十士譯本，七十士譯本的年齡改了，可能翻譯的人看埃及的歷史很長，他們希望以色列的歷史也很長，所以改了。記著：「亞法撒活到 135 歲，生了該南，生了該南又活了 430 年，並且生兒養女。該南活到 130 歲生了沙拉，生了沙拉之後，又活了 330 年，並且生兒養女。」

創 11:10-32 閃的家譜 / 創世記有很多家譜：

第四章 該隱的家譜 / 第五章 塞特的家譜 / 挪亞的家譜 / V.2-5 雅弗的家譜 / V.6-20 含的家譜 (講含的最多) / V.21-31 閃的家譜 / 第十一章 閃的家譜 / 第二十五章 V.1-6 基土拉的後裔 / 第二十五章 V.12-18 以十實瑪利的後裔 / 第二十六章 以撒 / 第三十六章 以掃 / 第三十七章 約瑟

<Unit 23> Genesis 12:1-20 / Following the Guidance of God

12 章 1-3 的鑰字

創 12:3 為你祝福的，我必賜福與他，那咒詛你的，我必咒詛他，地上的萬族都要因你得福。

約 3:2 親愛的兄弟阿，我願你凡事興盛，身體健壯，正如你的靈魂興盛一樣。

亞伯拉罕是賜福的源頭。“因你”後來成為“你的後裔”

亞伯拉罕的“後裔”，“後裔”是單數，是“種子”的意思，就是“耶穌”。

加 3:16 所應許的原是向亞伯拉罕和他子孫說的，神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。

出 1:5 凡從雅各而生的，共有七十人。約瑟已經在埃及。(從雅各而出的)

種子 在創世記“種子”出現很多次。耶穌也以“種子”來比喻自己。

約 12:24 我實實在在的告訴你們，一粒麥子不落在地裡死了，仍舊是一粒，若是死了，就結出許多子粒來。

神種了耶穌這個種子，是要收割和耶穌一樣的人，就是新造的人，是神的新創造。我們傳福音就是參與神創造的工作，我們是 Passage 是 Channel 不是這種子。這個種子不是種在天上，是種在地上。在地上的環境不是很好的，但神從亞當開始就保守祂的種子。

賽 53:10 耶和華卻定意將他壓傷，使他受痛苦。耶和華以他為贖罪祭。他(耶穌)必看見後裔(seed)，並且延長年日。耶和華所喜悅的事，必在他手中亨通。

賽 53:11 他必看見自己勞苦的功效(祂藉自己的勞苦必看見)，便心滿意足(因看到很多種子)。有許多人，因認識我的義僕得稱為義，並且他要擔當他們的罪孽。

* 亞伯拉罕的父親的信仰

約書亞對眾民說，耶和華以色列的神如此說，古時你們的列祖，就是亞伯拉罕，和拿鶴的父親他拉，住在大河那邊事奉別神。“別神”是複數。

創 31:53 但願亞伯拉罕的神，和拿鶴的神，就是他們父親的神，在你我中間判斷。雅各就指著他父親以撒

所敬畏的 神起誓。

創 35:2 雅各就對他家中的人，並一切與他同在的人說，你們要除掉你們中間的外邦神，也要自潔，更換衣裳。

* 亞伯拉罕離開吾珥到迦南有沒有想到要蓋房子？

* 神為什麼把亞伯蘭帶到迦南地？

1. 到新的環境（曠野）
2. 神比較好管理的地方（geographical）
3. 地理政治的因素最好（是危險的地方要依靠神）

“A land flowing with milk and honey”

(Ex 3:8; 13:5; 33:3; Lev 20:24; Num 13:27; Deut 11:9; 26:9, 15; Jer 11:5; 32:22; Ezk 20:6)

Ex 3:8 我下來是要救他們脫離埃及人的手、領他們出了那地、到美好寬闊流奶與蜜之地、就是到迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人之地。

牛奶與蜜。 蜜 = 農產品

以色列整個可說是曠野，曠野不是沙漠，聖經常提到曠野。在曠野受教育的有：耶穌在猶大曠野四十天、以利亞、保羅、摩西、大衛、以色列百姓等。曠野是神操練人的地方，神管教時，帶到沒人的地方管教，私下教導。 何 2:14-15; 結 20:7-17

Ancient Egyptian Calendar

Three seasons: fixed with the rising of the flood waters and the rising of Sirius.

1) Akhet ('inundation'): The rising waters of the Nile flood the fields.

2) Peroyet ('coming forth'): The fields are dry enough for plowing, seeding, plant growth, and harvesting.

3) Shomu ('deficiency'): This is the dry season.

Names of 12 months: progressively slide backward at a rate of about one day every 4 years.

Thoth, Phaophi, Athyr, Choiac, Tybi, Mechir, Phamenoth, Pharmouthi, Pachon, Payni, Epiphi, Mesore

Sliding Solar Calendar:

The year began when the flood waters began to rise on the Nile. Ancient Egyptians discovered that the annual flood of the Nile River came soon after Sirius (*Sothis* in Greek, *Canicula* in Latin) reappeared. July 19 (Julian calendar) was the normal date of its reappearance in the latitude of Memphis for many years. Sirius arose every 365.25 days, whereas the solar year was 365.242199 days. The rising of Sirius was the New Year's feast of the Egyptians. Each season has 4 months of 30 days each. This left a solar year deficit of 5 days annually. These 5 days were inserted at the end of each year before the beginning of the new year. The 5 extra days were used as birthday festivals for five principal Egyptian deities. The insertion of the intercalary days still left a deficit of 0.25 days each solar year. Four years after the initiation of the calendar, the rising of Sirius would take place one calendar day later than it did 4 years previously. This sliding would continue for 1461 years ($4 \times 365.25 = 1461$) until the first day of the first Egyptian month would occur again on the correct starting date.

<Unit 24> Genesis 13:1-18 / What to Choose (Abram and Lot Separate)

Geography of the OT - Yohanan Aharoni, The Land of the Bible, 1979-

-About 350 miles in length, and about 60 miles in width (average).

-in the south-western arm of the Fertile Crescent.

-a passageway between the two great centers of ancient civilization: Mesopotamia and Egypt. The strip of desert separating Israel from Egypt is about 120 miles in length.

-the only land bridge between the two continents of Asia and Africa.

-the importance of the river for settlement (Gen 13:10).

-alphabetic writing and monotheistic faith came into being in this melting pot of cultural contact.

<Between Sea and Desert>

-Israel is located in a sub-tropical zone.

-a rainy season in the winter and a dry season in the summer.

-The rainy season begins during October or November, and a few weeks after its beginning a green

carpet covers the hills and valleys. During February and March everything blossoms.

-Near the end of March the hot desert winds, called "sirocco" or "khamzin" usually begin. These generally last from a few days to a week or more and are most common during April-May and September-October. With their beginning everything dries up rapidly and the blossoming landscapes turns yellow and desolate almost overnight.

-The amount of precipitation varies greatly in different parts of the country due to their geographical location.

-Perennial streams:

- 1) toward the Jordan valley: the Yarmuk, the Jabbok (east); Wadi Jalud (west)
- 2) into the Dead Sea: the Arnon, the Zered
- 3) to the Mediterranean: the Yarkon, the Kishon

-The shoreline is almost straight: lack of convenient harbors and natural anchorages.

-The influence of the Mediterranean (the "Great Sea" in biblical terminology) on population and economy is not so pronounced in the history of Israel.

-The desert which surrounds Israel on the east and the south, exercised a much stronger influence on the country and its population.

-The conflict between the desert and the sown land is unceasing: Amalekites, Midianites, Ishmaelites (cf. 1Sam 14:48). The line of Egyptian border forts in the eastern delta, the biblical Shur, was intended first and foremost to keep close watch over the movements of such Bedouin tribes.

-Transactions were sometimes carried out concerning trade and the use of seasonal pasturage during the summer months when the desert oases do not suffice. Penetration by Bedouin with their flocks was a frequent phenomenon in all periods, often permitted by the masters of the land who allowed the nomads to pasture their flocks in forested or swampy regions and even in their own stubble fields after the harvest.

<The Geological Foundations>

-limestones: rapid seepage of water, excellent building stones.

-terra rossa: a fertile red-brown soil.

-A soft chalk is easily eroded into a light grey, infertile soil. It is very porous, dries quickly, and is poor for agriculture. However, the valleys of this rock are the most suitable for traffic (eg. The roads from the Sharon to the Jezreel Valley).

-a deep alluvial soil, washed down from the hilly regions (the coastal plain and the Jezreel Valley).

-hard sandstone layers (= *kurkar*) and shifting sand dunes: the western part of the coastal region.

-a special red sand: the soil *par excellence* for citrus cultivation through irrigation and fertilization in the central part of the Sharon

-*loess*: a very fine yellow-brown dust carried by the desert winds in the major part of the northern Negev.

-hard sandstone: in steep mountains of Edom.

-basalt rock: Bashan (Amos 4:1; Ps 22:12) and the eastern portions of Lower Galilee.

<The Pastoral-Agrarian Economy>

-mainly natural farming without irrigation (Deut 11:10-12).

-The main agricultural products: 7 species (Deut 8:7-8).

* The honey is probably not from bees but from dates.

-“a land flowing with milk and honey”

1) milk: dairy farming, flocks and herbs.

2) honey: the cultivation of trees.

* cattle raising: especially in Transjordan (Num 32:1; 1Chron 5:9), the fringe of the desert, and the Negev (1Sam 25:2ff; 1Chron 4:38-41; 2Chron 26:10).

* the story of Sinuhe: the mid-twentieth century B.C.

* The list of David's officers (1Chron 27:25-31) reflects the same situation.

-Export: grain, oil, wine and honey (1Kings 5:11; Ezek 27:17), perfume and medicinal balm (Gen 37:25; 43:11; Ezek 27:17; cf. Jer 8:22).

-Import: luxury wares and garments from Egypt (Ezek 27:7), lumber and fish from Phoenicia (Neh 13:16).

<Unit 25> Genesis 14:1-24 / Troublesome World & Knowledge of God

*The 'dividing of the nations' took place during the life of Peleg (2242-2003 BC, Gen 10:25). The tower of Babel must have been built about the time of the birth of Peleg (2242 BC). The first organized nation after the Flood was Babylon, and the first potentate was Nimrod (Gen 10:9-12). The 1st dynasty of Akkad, lasted for 240 years, the same duration as the life of Peleg. The 1st dynasty of Akkad was followed by the Guti kings, of whom we know almost nothing. These were followed by the 1st dynasty of Babylon and Hammurabi.

<The 1st dynasty of Babylon>

Sumuabu	15 years	2107-2122 AM	
Sumlail	35	2122-2157	
Sabu	14	2157-2171	
Apil-Sin	18	2171-2189	
Sinmuballit	30	2189-2219	
Hammurabi	55	2219-2274	
Samsuiluna	35	2274-2309	
Ebishum	25	2309-2334	
Ammiditana	25	2334-2359	
Ammisaduga		22	2359-2381
Samsuditana	31	2381-2412	

<Unit 26> Genesis 15:1-21 / God's Covenant with Abram

<Egyptian Middle Kingdom: 2060-1985 BC>

<Egyptian 12th Dynasty: 1985-1773 BC>

Amenemhet I	16 years	2016-2032 AM	1985-1969 BC
Sesostris I	46 years	2032-2078	1969-1923
Amenemhet II	38 years	2078-2116	1923-1885
Sesostris II	48 years	2116-2164	1885-1837
Sesostris III	8 years	2164-2172	1837-1829
Amenemhet III	42 years	2172-2214	1829-1787
Amenemhet IV	9+ years	2214-2224	1787-1777
Sebeknefrure	3+ years	2224-2228	1777-1773

*Abraham went to Egypt in the last years of Amenemhet I, when he was co-regent with his son Sesostris I. Abraham went there during a famine, and the house of the Pharaoh was distressed because of the fact that he had told the Pharaoh that Sarah was his sister (Gen 12:10ff). Sesostris comments: "There was no citizen's daughter whom I misused, there was no widow I oppressed, there was no peasant whom I repulsed....." (ARE I, 523).

*Ishmael was circumcised when he was 14 years old, the same age as was customary for Egyptian boys at that time. Sesostris III boasts that he was circumcised before he became king of Egypt. A picture exists in the monuments, showing boys being circumcised (ANET II, 629).

<Unit 27> Genesis 16:1-16 / Abram's Son Ishmael by Hagar

Genesis 16:12: וְהָיָא יִתְיָהּ פֶּרָא אָדָם יָדוּ בְּכָל יוֹד פֶּל בּוּ וְעַל-פָּנָי כָּל-אֲחָיו יִשְׁכֵּן:

^{NIV} He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers."

^{TNK} He shall be a wild ass of a man; His hand against everyone, And everyone's hand against him; He shall dwell alongside of all his kinsmen."

^{NKJ} He shall be a wild man; His hand *shall be* against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren."

^{NRS} He shall be a wild ass of a man, with his hand against everyone, and everyone's hand against him; and he shall live at odds with all his kin."

CUV 他為人必像野驢·他的手要攻打人、人的手也要攻打他、他必住在眾弟兄的東邊。

LZZ 你兒子必像人類中的野驢：他的手必攻打人；人的手也必攻打他；他必居于和眾邦親相對的地位。」

NCV 他將來為人，必像野驢。他的手要攻打人，人的手也要攻打他。他必住在眾兄弟的東面。”

*TNK is correct ('alongside' / see Gen 25:18). Cf. Gen 21:20, 21.

<Unit 28> Genesis 17:1-27 / Abram's Name Change & Circumcision

<Unit 29> Genesis 18:1-15 / a Son Promised to Abraham and Sarah

Genesis 18:10 כָּעֵת הַיָּהוּה אָמַר יְהוָה אֵלֶיךָ שׁוּב אָשׁוּב וְשׁוּב אֵלֶיךָ כָּעֵת הַיָּהוּה

NIV Then the LORD said, "I will surely return to you about this time next year

TNK Then one said, "I will return to you next year, and your wife Sarah shall have a son!

NKJ And He said, "I will certainly return to you according to the time of life

CUV 三人中有一位說、到明年這時候、我必要回到你這裏、

LZZ 那位說：「在婦人懷孕滿期的時候（或譯：到明年這時候），我一定要回到你這裡來.....

NCV 其中一位說：“到明年這個時候，我必回到你這裡來.....

*Also Gen 18:14. 'About this time' of NIV & CUV is additional (see 2Kings 4:16, 17). Does the phrase probably mean 'the New Year'??? Cf. 1Kings 20:22,26; 2Chronicles 36:10 (לְתַשׁוּבַת הַשָּׁנָה); 2Chronicles 24:23 (לְתַקְיַפַת הַשָּׁנָה).

<Unit 30> Genesis 18:16-33 / Abraham's Intercession for Lot

第十八章 “三人中有一位說” 和 ” 耶和華說” 是不是同一人？

創 18:22 二人轉身離開那裡，向所多瑪去，但亞伯拉罕仍舊站在耶和華面前。

原來是 ” 但耶和華仍舊站在亞伯拉罕面前”，但文士認為不妥而改為 “但亞伯拉罕仍舊站在耶和華面前”。*Tikkun Soferim* (Correction of Scribes)，舊約聖經有 18 處這種修改。

Tikkun Soferim (Correction of Scribes)

Tikkune Soferim are certain changes in the text of the Bible made by the early *soferim* (scribes) in places which are offensive or show lack of respect to God. Ezra is the first to be referred to as a *sofer* in the Bible. This designation signifies not merely someone expert in the art of writing but also the scholar versed in the Torah. The members of the Great Synagogue were also *soferim*, and the rabbis attribute to them 18 such *tikkunim*. These are enumerated in *Midrash Tanchuma* and *Midrash Rabbah*, and Rashi in his commentary on the Bible quotes eight of them on the relevant passages. *Midrash Tanchuma* begins with the verse: “whoever touches you touches the apple of his eye” (Zech. 2:8 <2:12 in Hebrew>); It should have said “My eye,” but the Bible puts it in the third person to avoid referring it to God, this being a *tikkun soferim* of the men of the Great Synagogue. Similarly in Ezekiel 8:17, “Look at them putting the branch to His nose!” was adjusted to “their nose.” Again with the verse (Gen. 18:22) “but Abraham remained standing before the LORD.” R. Simeon said: “This is a *tikkun soferim*, for the Shekhinah was actually waiting for Abraham and it should really have read: ‘And the Lord stood yet before Abraham.’ Similarly the verse (Num. 11:15) ‘If this is how you are going to treat me, put me to death right now-- if I have found favor in your eyes-- and do not let me face my own ruin’ should have read ‘their ruin.’” Rashi comments: “This is one of the verses where the *soferim* adjusted the language of the Bible. It should have been written ‘and they condemned the Omnipresent by their silence,’ but the text was amended. Also: ‘They exchanged their Glory for an image of a bull, which eats grass’ [Ps. 106:20] should have been written ‘His glory’ but it was amended.” – from *Encyclopaedia Judaica* –

<Unit 31> Genesis 19:1-38 / Sodom and Gomorrah Destroyed

<Unit 32> Genesis 20:1-18; 21:22-34 / Abraham's Family Protected in Gerar

<Unit 33> Genesis 21:1-21 / Birth of Isaac & Hagar and Ishmael Sent Away

<Unit 34> Genesis 22:1-19 / a Total Obedience

第二十二章 Cf. Targum Pseudo-Jonathan for chapter 22

V.2 * 在摩西五經有沒有耶路撒冷？撒冷就是耶路撒冷。神要大衛在摩利亞山建聖殿。
* 獻兒子為燔祭 cf. 士 11:31, 34, 39; 創 22:2

Genesis 22:8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׁה לְעֹלָה

LXT εἶπεν δὲ Ἀβραὰμ ὁ θεὸς ὄψεται ἑαυτῷ πρόβατον εἰς ὀλοκάρπωσιν

(And Abraam said, God will provide himself a sheep for a whole-burnt-offering

NIV Abraham answered, "God himself will provide the lamb for the burnt offering.....

TNK And Abraham said, "God will see to the sheep for His burnt offering.....

NKJ And Abraham said, ".....God will provide for Himself the lamb for a burnt offering.....

CUV 亞伯拉罕說、我兒、神必自己預備作燔祭的羊羔.....

LZZ 亞伯拉罕說：「孩子，上帝自己會顧到燔祭小羊的.....

NCV 亞伯拉罕回答：“我兒，神自己必親自預備獻燔祭用的羊羔.....

*See Gen 22:14; 41:33; Deut 33:21; 1Samuel 16:17 (רִאֲוֶנָּא לִי אִישׁ מִיִּטִּיב לְנַפְּן).

<Pseudo-Jonathan Aramaic Targum to Pentateuch: Genesis Chapter 22>

- 1 22 והוה בתר פיתגמא האילין מן דינצו יצחק וישמעאל ישמעאל הוה אמר לי חמי
למירות ית אבא דאנא בריה בוכרייא ויצחק הוה אמר לי חמי למירות ית אבא
דאנא בר שרה אינתתיה ואנת בר הגר אמתא דאימי עני ישמעאל ואמר אנא זכא
יתיר מינד דאנא איתגזרית לתלסירי שנין ואין הוה צבותי למעכבא לא הוינא מסר
נפשי לאתגזרא ואנת אתגזרת בר תמניא יומין אילו הוה בך מנדעא דילמא לא הוית
מסר נפשך לאתגזרא מתיב יצחק ואמר האנא יומנא בר תלתין ושב שנין ואילו בעי
קודשא בריך הוא לכולי איברי לא הויתי מעכב מן יד אישתמעו פיתגמא האילין
קדם מרי עלמא ומן יד מימרא דיי נסי ית אברהם ואמר ליה אברהם ואמר ליה
האנא
- 9 ואתו לאתרא דאמר ליה ייי ובנא תמן אברהם ית מדבחא דבנא אדם ואיתפכר במוי
דטובענא ותב נח ובנייה ואיתפכר בדרא דפלוגתא וסדר עלוי ית קיסיא וכפת ית
יצחק בריה ושוי יתיה על מדבחא לעיל מן קיסיין:
- 10 ופשט אברהם ית ידיה ונסיב'ית סכינא למיכס ית בריה עני ואמר יצחק לאבוי כפת
יתי יאות דלא נפרכס מן צערא דנפשי ונדחי לגובא דחבלא וישתכח פסולא בקרבנד
עיינויי דאברהם מסתכלן בעיינויי דיצחק ועיינויי דיצחק מסתכלן למלאכי מרומא
יצחק הוה חמי יתהום ואברהם לא חמי יתהום עניין מלאכי מרומא איתון חמון תרין
יחידאין דאית בעלמא חד נכיס וחד מתנכיס דנכיס לא מעכב ודמתנכיס פשיט
צווריה
- 14 ואודי וצלי אברהם תמן באתרא ההוא ואמר בבועו ברחמין מן קדמך ייי גלי קדמך
דלא הוה בלבבי עוקמא ובעית למיעבד גזירתך בחדווא כדין כד יהון בנוי דיצחק ברי
עליין לשעת אניקי תהוי מידכר להום ועני תהום ופריק יתהום ועתידין הינון כל דריא

דקימון למהוי אמרין בטוורא הדין כפת אברהם ית יצחק בריה ותמן איתגליית
 עילוי שכינתא דיי

19 ודברו מלאכי מרומא ית יצחק ואובלוהי לבי מדרשא דשם רבא והוה תמן תלת
 שנין ובהווא יומא תב אברהם לות עולימוי וקמו ואזלו כחדא לבירא דשבע ויתיב
 אברהם בבירא דשבע

20 והוה בתר פתגמיא האילין מן בתר דיכפת אברהם ית יצחק ואזל סטנא ותני לות
 שרה דאברהם נכס ית יצחק וקמת שרה ופגנת ואשתנקת ומיתת מן אניקא ואתא
 אברהם ובת באורחא ותניאו לאברהם למימר הא ילידת מילכה אף היא אתרווחת
 בזכותא דאתתה למילד בנין לנחור אחוך

<Unit 35> Genesis 23:1-20 / Sarah’s Death and Burial

<Unit 36> Genesis 24:1-67; 22:20-24 / Marriage of Isaac and Rebekah

Genesis 24:63 וַיֵּצֵא יִצְחָק לְשָׂדֵה לְפָנֹת עָרִב

LXT καὶ ἐξῆλθεν Ἰσαακ ἀδολεσχεῖν εἰς τὸ πεδῖον τὸ πρὸς δειλῆς

(And Isaac went forth into the plain toward evening to meditate

NIV He went out to the field one evening to meditate

TNK And Isaac went out walking in the field toward evening

NKJ And Isaac went out to meditate in the field in the evening

CUV 天將晚、以撒出來在田間默想.....

LZZ 向晚時分，以撒出來在田間散步.....

NCV 黃昏的時候，以撒出來田間默想.....

*The only occurrence in OT (*hapax legomenon*). TNK is different than others.

<Unit 37> Genesis 25:1-34 / Abraham’s Last Days & His Descendants

創世記 25:1-4	歷代志上 1:32-33
1 亞伯拉罕又娶了一妻、名叫基土拉、2 基土拉給他生了心蘭、約珊、米但、米甸、伊施巴、和書亞。3 約珊生了示巴、和底但。 <u>底但的子孫、是亞書利族、利都是族、和利烏米族。</u> 4 米甸的兒子是以法、以弗、哈諾、亞比大、和以勒大。這都是基土拉子孫。	32 亞伯拉罕的妾 基土拉所生的兒子、就是心蘭、約珊、米但、米甸、伊施巴、書亞。約珊的兒子是示巴、底但。 33 米甸的兒子是以法、以弗、哈諾、亞比大、以勒大。這都是基土拉子孫。

*兩處的名字相同，創世記只是多記了一些資料。基土拉在代上 1:32 被稱為「妾」，可見她和撒拉的地位不同，尊榮不及撒拉。 The names are identical, except some additional phrases in Genesis. Keturah, mentioned as ‘concubine’ in 1 Chronicles 1:32, was not considered to be of the same dignity as Sarah.

創世記 25:13-16	歷代志上 1:29-31
13 以實瑪利兒子們的名字、 <u>按著他們的家譜、記在下面</u> 。以實瑪利的長子是尼拜約、又有基達、亞德別、米比衫、14 米施瑪、度瑪、瑪撒、15 哈大、提瑪、伊突、拿非施、基底瑪。16 這是以實瑪利眾子的名字、 <u>照著他們的村莊、營寨、作了十二族的族長。</u>	29 以實瑪利的兒子 記在下面。以實瑪利的長子是尼拜約、其次是基達、押德別、米比衫 30 米施瑪、度瑪、瑪撒、 <u>哈達</u> 、提瑪、31 伊突、拿非施、基底瑪。這都是以實瑪利的兒子。

*兩處的名字相同，哈大與哈達，希伯來文完全相同 (*hadad* חָדָד).

*The names are identical. 哈大 and 哈達 occur exactly in the same form in Hebrew (*hadad* חָדָד).

Genesis 25:18 וַיִּשְׁכְּנוּ מִחַוִּילָה עַד־שׁוּר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם בְּאֶמְקָה אֲשׁוּרָה
עַל־פְּנֵי כָל־אֶחָיו נֹפֵל:

LXT κατώκησεν δὲ ἀπὸ Ευιλαιτ ἕως Σουρ ἢ ἐστὶν κατὰ πρόσωπον Αἰγύπτου ἕως ἐλθεῖν πρὸς Ἀσσυρίου κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατώκησεν

(And he dwelt from Evilat to Sur, which is opposite Egypt, until one comes to the Assyrians; he dwelt in the presence of all his brethren.)

RSV They dwelt from Havilah to Shur, which is opposite Egypt in the direction of Assyria; he settled over against all his people.

NIV His descendants settled in the area from Havilah to Shur, near the border of Egypt, as you go toward Asshur. And they lived in hostility toward all their brothers.

TNK They dwelt from Havilah, by Shur, which is close to Egypt, all the way to Asshur; they camped alongside all their kinsmen.

NKJ (They dwelt from Havilah as far as Shur, which is east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.

CUV 他子孫的住處在他眾弟兄東邊、從哈腓拉直到埃及前的書珥、正在亞述的道上。

LZZ 他居住的是從哈腓拉直到埃及東面的書珥，正在往亞述的道兒上：以實瑪利是面對著眾邦親住下來的。

NCV 他的子孫住在哈腓拉直到埃及東面的書珥，通往亞述的道上。以實瑪利卻住在自己眾兄弟的東面。

*TNK is the best and correct. See also Gen 16:12; 1Samuel 15:7.

Genesis 25:27 וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֶשָׂו אִישׁ יָדָע צֹד אִישׁ שְׂדֵה וַיַּעֲקֹב אִישׁ תָּם יֹשֵׁב אֱהָלִים:

LXT ηῤξήθησαν δὲ οἱ νεανίσκοι καὶ ἦν Ησαυ ἄνθρωπος εἰδὼς κυνηγεῖν ἄγροικος Ἰακωβ δὲ ἦν ἄνθρωπος ἄπλαστος οἰκῶν οἰκίαν (And the lads grew, and Esau was a man skilled in hunting, dwelling in the country, and Jacob a simple man, dwelling in a house.)

RSV When the boys grew up, Esau was a skilful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents.

NIV The boys grew up, and Esau became a skillful hunter, a man of the open country, while Jacob was a quiet man, staying among the tents.

TNK When the boys grew up, Esau became a skillful hunter, a man of the outdoors; but Jacob was a mild man who stayed in camp.

NKJ So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents.

CUV 兩個孩子漸漸長大、以掃善於打獵、常在田野、雅各為人安靜、常住在帳棚裏。

LZZ 兩個孩子漸漸長大；以掃很懂得打獵，是個田野的人；雅各為人安靜；他常住在帳棚裡。

NCV 兩個孩子漸漸長大；以掃善於打獵，喜歡生活在田野；雅各為人安靜，常常住在帳棚裡。

*Why can't Jacob be called 'a blameless' man like Job? Cf. Job 1:1, where the same Hebrew word occurs (also in 1Kings 9:4; Job 1:8; 2:3; 8:20; 9:20, 21; Psalm 37:37; 64:4; Proverbs 29:10).

*Job 1:1 אִישׁ הָיָה בְּאֶרֶץ־עוּז אִיּוֹב שְׁמוֹ וַיְהִי הָאִישׁ הַהוּא תָם
וַיֵּשֶׁב בְּאֶרֶץ־עוּז וַיִּירָא אֱלֹהִים וַסָּר מִרָע:

NIV In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil.

TNK There was a man in the land of Uz named Job. That man was blameless and upright; he feared God and shunned evil.

CUV 烏斯地、有一個人名叫約伯、那人完全正直、敬畏神、遠離惡事。

LZZ 烏斯地有一個人名叫約伯；那人純全又正直、又敬畏上帝，遠離壞事。

NCV 烏斯地有一個人，名叫約伯。這人完全、正直，敬畏神，遠離罪惡。

Genesis 25:34 וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲרִשִׁים
 R95

Entonces Jacob dio a Esau pan y del guisado de las lentejas

NIV Then Jacob gave Esau some bread and some lentil stew

TNK Jacob then gave Esau bread and lentil stew

CUV 於是雅各將餅和紅豆湯給了以掃

LZZ 于是雅各將餅和紅豆湯給了以掃.....

NCV 雅各把餅和紅豆湯給了以掃.....

*Cf. 2Samuel 17:28; 23:11; Ezekiel 4:9.

創世紀25：34 於是雅各將餅和紅豆湯給了以掃，以掃吃了喝了，便起來走了。這就是以掃輕看了他長子的名分。

此處的紅豆（ערשִׁים）原文為小扁豆，所以應該為“於是雅各將餅和扁豆湯給了以掃”。

<Unit 38> Genesis 26:1-33 / Isaac's Family Protected in Gerar

<Unit 39> Genesis 26:34-27:40 / Divided Destiny of Isaac's Two Sons

Genesis 27:36 וַיֹּאמֶר הַכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעַמַיִם
 אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עַתָּה לָקַח בְּרִכְתִּי וַיֹּאמֶר הֲלֹא־אֶצְלַח לִי בְרִכְיָהּ:

NIV Esau said, "Isn't he rightly named Jacob? He has deceived me these two times: He took my birthright, and now he's taken my blessing!" Then he asked, "Haven't you reserved any blessing for me?"

Genesis 27:39 הִנֵּה מְשֻׁמְנֵי הָאָרֶץ יִהְיֶה מְשֻׁבֵּף וּמִמַּל הַשָּׁמַיִם מֵעַל:

NIV "Your dwelling will be away from the earth's richness, away from the dew of heaven above.

TNK "See, your abode shall enjoy the fat of the earth And the dew of heaven above.

NKJBehold, your dwelling shall be of the fatness of the earth, And of the dew of heaven from above.

NRS "See, away from the fatness of the earth shall your home be, and away from the dew of heaven on high.

CUV地上的肥土必為你所住、天上的甘露必為你所得。

LZZ看吧，你住的地方必遠離(或譯:必是)地上的肥土,遠離(或譯:並且有)天上的甘露。

NCV..... “你住的地方必遠離地上的沃土，遠離天上的甘露。

*TNK is correct. NIV and NRS are terribly mistaken. Cf. Gen 27:28; Job 19:26 (וּמִבְּשָׁרַי).

<Unit 40> Genesis 27:41-28:22 / Hoping the Protection of God

*When did Jacob leave his parents to escape from Esau?

NIV **Genesis 41:46** Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from Pharaoh's presence and traveled throughout Egypt.

NIV **Genesis 45:11** I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.'

NIV **Genesis 47:9** And Jacob said to Pharaoh, "The years of my pilgrimage are a hundred and thirty. My years have been few and difficult, and they do not equal the years of the pilgrimage of my fathers."

-Genesis 26:34; 35:28; 31:41.....

<Unit 41> Genesis 29:1-30:24 / Sons of Jacob Born

Genesis 29:17 וַעֲיִנֵי לֵאָה רַבּוֹת וְרַחֵל הָיְתָה יִפְתָּה־תֶּאֱדָר וַיִּפְתַּח מְרִאָהּ:

LXT οἱ δὲ ὀφθαλμοὶ Λειας ἀσθενεῖς Ραχὴλ δὲ καλὴ τῷ εἶδει καὶ ὠραία τῇ ὄψει (And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance.)

RSV Leah's eyes were weak, but Rachel was beautiful and lovely.

NIV Leah had weak eyes, but Rachel was lovely in form, and beautiful.

TNK Leah had weak eyes; Rachel was shapely and beautiful.

NKJ Leah's eyes were delicate, but Rachel was beautiful of form and appearance.

CUV 利亞的眼睛沒有神氣、拉結卻生得美貌俊秀。

LZZ 利亞的眼睛沒有神氣，拉結卻生得豐姿俊秀、容貌美麗。

NCV 利亞的眼睛雖然可愛，拉結卻生得身材美麗，樣貌娟秀

*Cf. 2 Samuel 3:39 (וּמִשׁוּחַ מֶלֶךְ) וְאִנְכִי הַיּוֹם רַךְ “And today, though I am the anointed king, I am weak”); Job 41:3[40:27] (אִם-יִדְבַר אֱלֹהִים רַכּוֹת); Proverbs 15:1 (חֲמֹה) (רַכָּה וְעִנְיָה); 2 Kings 22:19 (וְעֵן רַךְ לִבְבְּךָ וַחֲכַנְעַ מִפְּנֵי יְהוָה בְּשִׁמְעֶךָ) - TNK because your heart was softened and you humbled yourself before the LORD when you heard

<Unit 42> Genesis 30:25-31:55 / Jacob Leaves Laban

<Unit 43> Genesis 32:1-33:20 / Jacob Appeases Esau

<Unit 44> Genesis 34:1-35:15 / Tragedy of Dinah Leads Jacob to Bethel

<Unit 45> Genesis 35:16-36:43 / Benjamin Born, Isaac Died & Esau's Descendants

וַיִּקַּח עֵשָׂו אֶת-נָשָׁיו וְאֶת-בָּנָיו וְאֶת-בָּתוּלָתוֹ וְאֶת-כָּל-נַפְשׁוֹת בֵּיתוֹ וְאֶת-מִקְנֵהוּ וַיֵּצֵא אֶת-כָּל-בְּהֵמָתוֹ וְאֶת-כָּל-קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל-אֶרֶץ מִצְרַיִם מִפְּנֵי יַעֲקֹב אָחִיו:

SAM מֵאֶרֶץ כְּנָעַן

LXT ἔλαβεν δὲ Ἠσαυ τὰς γυναῖκας αὐτοῦ καὶ τοὺς υἱοὺς καὶ τὰς θυγατέρας καὶ πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα καὶ πάντα τὰ κτήνη καὶ πάντα ὅσα ἐκτήσατο καὶ ὅσα περιεποιήσατο ἐν γῆ Χανααν καὶ ἐπορεύθη ἐκ γῆς Χανααν ἀπὸ προσώπου Ἰακωβ τοῦ ἀδελφοῦ αὐτοῦ

RSV Then Esau took his wives, his sons, his daughters, and all the members of his household, his cattle, all his beasts, and all his property which he had acquired in the land of Canaan; and he went into a land away from his brother Jacob.

TNK and went to another land because of his brother Jacob.

NIV and moved to a land some distance from his brother Jacob.

CUV往別處去，離了他兄弟雅各。

LZZ.....往西珥地，離開他弟弟雅各。

NCV.....離開他的弟弟雅各到別的地方去了。

*MT is vague, for it does not state to which land Esau moved. Esau took his wives from the women of ‘Canaan’ (v.2), and sons were born to him ‘in Canaan’ (v.5). Afterwards he left Canaan. According to v.8, he moved to Seir. If we understand אֶל-אֶרֶץ as ‘unto a certain land (except Canaan),’ MT is understandable. SAM and LXX tried to correct the difficult reading of MT.

Genesis 36:15 אֵלֶּה אֲלֹפִי בְנֵי-עֵשָׂו

NIV These were the chiefs among Esau's descendants

TNK These are the clans of the children of Esau

NKJ These were the chiefs of the sons of Esau

NRS These are the clans of the sons of Esau

CUV 以掃子孫中作族長的、記在下面

LZZ 以掃子孫中做族系長的是以下這些人.....

NCV 以下是以掃子孫中的族長.....

*TNK and NRS are correct. See Judges 6:15 (הִנֵּה אֲלֹפִי הָרֶל בְּמִנְשָׁה). Also Genesis 36:16-19, 21, 29-30, 40-43; Exodus 15:15; Joshua 22:14, 21; 1Samuel 10:19 (וְלֹאֲלֹפִיכֶם)

(לְשֵׁבִיִּים); 23:23.

<p>創世記 36:10-13</p> <p>10 以掃眾子的名字如下。以掃的妻子亞大生以利法、以掃的妻子巴實抹生流珥。</p> <p>11 以利法的兒子是提幔、阿抹、洗玻、迦坦、基納斯。</p> <p>12 亭納是以掃兒子以利法的妾。他給以利法生了亞瑪力。這是以掃的妻子亞大的子孫。13 流珥的兒子是拿哈、謝拉、沙瑪、米撒。這是以掃妻子巴實抹的子孫。</p>	<p>歷代志上 1:35-37</p> <p>35 以掃的兒子是 以利法、 流珥、耶烏施、雅蘭、可拉。36 以利法的兒子是提幔、阿抹、洗玻、迦坦、基納斯、 亭納、 亞瑪力。</p> <p>37 流珥的兒子是拿哈、謝拉、沙瑪、米撒。</p>
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*歷代志上，以掃多了三個兒子（耶烏施、雅蘭、可拉）。除此之外，其餘名字相同，只有**洗玻**的拼法稍微不同。根據創 36:12，亭納是以利法的妾，為他生下亞瑪力。歷代志的作者僅僅將母子的名字並列，未多說明其間的關係，可能作者認為關於以掃的後裔，他的讀者有創世記的記載就夠清楚了。新國際譯本(NIV)，很技巧地在代上 1:35 的亭納前面，加了一個介系詞 by，交代這對母子的關係：“The sons of Eliphaz: Teman, Omar, Zepho, Gatam and Kenaz; **by Timna: Amalek**”。Three more sons of 以掃（耶烏施、雅蘭、可拉）appear in 1Chronicles. Otherwise the names are identical, except an insignificant spelling difference regarding the name 洗玻. According to Genesis 36:12, Timna was a concubine of Eliphaz, who bore to him Amalek. The author of the Chronicles merely listed the names of the mother and the son side by side, probably in the assumption that the posterity of Esau was known to his readers from Genesis. NIV wisely inserted a preposition between the two names: “The sons of Eliphaz: Teman, Omar, Zepho, Gatam and Kenaz; **by Timna: Amalek.**”

<p>創世記 36:20-28</p> <p>20 那地原有的居民—何利人西珥的子孫記在下面：就是羅坍、朔巴、祭便、亞拿、底順、以察、底珊。這是從以東地的何利人西珥子孫中所出的族長。22 羅坍的兒子是何利、希幔；羅坍的妹子是亭納。23 朔巴的兒子是亞勒文、瑪拿轄、以巴錄、示玻、阿南。24 祭便的兒子是亞雅、亞拿（當時在曠野放他父親祭便的驢，遇著溫泉的，就是這亞拿）。25 亞拿的兒子是底順；亞拿的女兒是阿何利巴瑪。26 底順的兒子是欣但、伊是班、益蘭、基蘭。27 以察的兒子是辟罕、撒番、亞干。28 底珊的兒子是烏斯、亞蘭。</p>	<p>歷代志上 1:38-42</p> <p>38 西珥的兒子是 羅坍、朔巴、祭便、亞拿、 底順、以察、底珊</p> <p>39 羅坍的兒子是何利、荷幔；羅坍的妹子是亭納。40 朔巴的兒子是亞勒文、瑪拿轄、以巴錄、示非、阿南。祭便的兒子是亞雅、亞拿。</p> <p>41 亞拿的兒子是底順。 底順的兒子是哈默蘭、伊是班、益蘭、基蘭。42 以察的兒子是辟罕、撒番、亞干。底珊的兒子是烏斯、亞蘭。</p>
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*希幔與荷幔是同一人，示玻與示非也是同一人。這些名字的希伯來文，差異微不足道。至於欣但 (chemdan חֶמְדָּן) 與哈默蘭 (chamran חַמְרָן)，也是指向同一個人。拼法上的差異同樣微乎其微，可能是文士混淆了 /r/ (ר) and /d/ (ד) 這兩個相近的希伯來字母。這兩個字母音上的不同無關緊要。七十士譯本的拼音，兩處都按照馬索拉版本(創 36:26 譯 Αμαδα，代上 1:41 譯 Εμερων)。我們根據創世記的寫作年代早於歷代志，所以選擇 /d/ 比 /r/ 為佳。

*希幔 and 荷幔 are the same person. 示玻 and 示非 are also the same person. There is an insignificant spelling difference in Hebrew regarding these names. Regarding 欣但 (chemdan חֶמְדָּן) and 哈默蘭 (chamran חַמְרָן), a scribe was probably confused between the two similar Hebrew letters, i.e., /r/ (ר) and /d/ (ד). The difference of vowel in this case is insignificant. The transliterations of the LXX agree with the MT in both cases (Αμαδα for Genesis 36:26, and Εμερων for 1Chronicles 1:41). For this name, 'd' is preferable to 'r', considering that Genesis was written earlier than Chronicles.

<p>創世記 36:31-43</p>	<p>歷代志上 1:43-54</p>
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31 以色列人未有君王治理以先，在以東地作王的記在下面。32 比珥的兒子比拉在以東作王，他的京城名叫亭哈巴。33 比拉死了，波斯拉人謝拉的兒子約巴接續他作王。34 約巴死了，提幔地的人戶珊接續他作王。35 戶珊死了，比達的兒子哈達接續他作王；這哈達就是在摩押地殺敗米甸人的，他的京城名叫亞未得。36 哈達死了，瑪士利加人桑拉接續他作王。37 桑拉死了，大河邊的利河伯人掃羅接續他作王。38 掃羅死了，亞革波的兒子巴勒哈南接續他作王。39 亞革波的兒子巴勒哈南死了，哈達接續他作王，他的京城名叫巴烏；他的妻子名叫米希他別，是米薩合的孫女，瑪特列的女兒。40 從以掃所出的族長，按著他們的宗族、住處、名字記在下面：就是亭納族長、亞勒瓦族長、耶帖族長、41 阿何利巴瑪族長、以拉族長、比嫩族長、42 基納斯族長、提幔族長、米比薩族長、43 瑪基疊族長、以蘭族長。這是以東人在所得為業的地上，按著他們的住處。所有的族長都是以東人的始祖以掃的後代。

43 以色列人未有君王治理之先，在以東地作王的記在下面：有比珥的兒子比拉，

他的京城名叫亭哈巴。44 比拉死了，波斯拉人謝拉的兒子約巴接續他作王。45 約巴死了，提幔地的人戶珊接續他作王。46 戶珊死了，比達的兒子哈達接續他作王。這哈達就是在摩押地殺敗米甸人的，他的京城名叫亞未得。47 哈達死了，瑪士利加人桑拉接續他作王。48 桑拉死了，大河邊的利河伯人掃羅接續他作王。49 掃羅死了，亞革波的兒子巴勒哈南接續他作王。50 巴勒哈南死了，哈達接續他作王。他的京城名叫巴伊，他的妻子名叫米希他別，是米薩合的孫女，瑪特列的女兒。51 哈達死了，以東人的族長有亭納族長、亞勒瓦族長、耶帖族長、52 亞何利巴瑪族長、以拉族長、比嫩族長、53 基納斯族長、提幔族長、米比薩族長、54 瑪基疊族長、以蘭族長。這都是以東人的族長。

*哈達這個名字的希伯來文，兩處的拼法不同，創世記36:39 拼作 *hadar* (הַדָּר)，歷代志上1:50 是 *hadad* (הַדָּד)。根據七十士譯本的音譯(創 Genesis 36:39 是 Αραδ，歷代志上1:50 是 Αδαδ)，似乎 *hadad* (הַדָּד) 比較正確。參照撒母耳記下18:3；創世記25:13-16 ≈ 歷代志上1:29-31。巴烏(*pau פְּעוּ*)和巴伊(*pai פֵּעִי*)是同一人，拼法上的差異微乎其微。至於阿何利巴瑪和亞何利巴瑪，在希伯來文拼法完全相同(*oholivamah אֹהֶלִיבָמָה*)。

*The name 哈達 differs in Hebrew. Genesis 36:39 has *hadar* (הַדָּר), and 1 Chronicles 1:50 *hadad* (הַדָּד). Based on the transliterations of the LXX (Αραδ for Genesis 36:39, and Αδαδ for 1 Chronicles), *hadad* (הַדָּד) seems to be correct. Cf. 2 Samuel 8:3; Genesis 25:13-16 ≈ 1 Chronicles 1:29-31. 巴烏 (*pau פְּעוּ*) and 巴伊 (*pai פֵּעִי*) are the same person, with an insignificant spelling difference between them. 阿何利巴瑪 and 亞何利巴瑪 occur exactly in the same form in Hebrew (*oholivamah אֹהֶלִיבָמָה*).

<Unit 46> Genesis 37:1-36 / Joseph Sold by Brothers

<Unit 47> Genesis 38:1-30 / Judah in Agony

創世記 38:6-7	歷代志上 2:3
6 猶大為長子珥娶妻，名叫他瑪。 7 猶大的長子珥在耶和華眼中看為惡，耶和華就叫他死了。	猶大的兒子是珥、俄南、示拉，這三人是迦南人書亞女兒所生的。猶大的長子珥在耶和華眼中看為惡，耶和華就使他死了。
創世記 41:1-7	創世記 41:17-23
1 過了兩年法老作夢·夢見自己站在河邊。2 有	17 法老對約瑟說、我夢見我站在河邊· 18

<p>七隻母牛從河裏上來、又美好、又肥壯在蘆荻中吃草。3 隨後又有七隻母牛從河裏上來、又醜陋、又乾瘦、與那七隻母牛一同站在河邊。</p> <p>4 這又醜陋、又乾瘦的七隻母牛、吃盡了那又美好、又肥壯的七隻母牛。</p> <p>法老就醒了。5 他又睡著、第二回作夢。夢見一棵麥子長了七個穗子、又肥大、又佳美。6 隨後又長了七個穗子、又細弱、又被東風吹焦了。7 這細弱的穗子、吞了那七個又肥大又飽滿的穗子。法老醒了、不料是個夢。</p>	<p>有七隻母牛從河裏上來、又肥壯、又美好在蘆荻中吃草。19 隨後又有七隻母牛上來、又軟弱、又醜陋、又乾瘦、在埃及遍地、我沒有見過這樣不好的。20 這又乾瘦、又醜陋的母牛、吃盡了那以先的七隻肥母牛。21 吃了以後、卻看不出是吃了、那醜陋的樣子仍舊和先前一樣。我就醒了。22 我又夢見一棵麥子、長了七個穗子又飽滿、又佳美。23 隨後又長了七個穗子、枯槁細弱、被東風吹焦了。24 這些細弱的穗子吞了那七個佳美的穗子。我將這夢告訴了術士、卻沒有人能給我解說。</p>
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Genesis 38:9 וְהָיָה אִם-בָּא אֶל-אִשְׁתּוֹ אַחִיו וְשָׁחַת אֶרְצָה
 NIV so whenever he lay with his brother's wife, he spilled his semen on the ground

TNKlet it go to waste whenever he joined with his brother's wife

NKJwhen he went in to his brother's wife, that he emitted on the ground

CUV所以同房的時候、便遺在地.....

LZZ所以每次進去找他哥哥的妻子時、總給糟蹋在地上.....

NCV所以每次與哥哥的妻子親近的時候、都遺精在地上，.....

*NIV has an exegetical addition, which fits the context. 'Whenever' is better than 'when.'

<Unit 48> Genesis 39:1-40:23 / Suffering of Joseph

<Unit 49> Genesis 41:1-57 / Joseph's Rise to Glory and Power

<Chronology from Noah to Joseph> (Genesis 11-50)

Noah	1056-2006 AM	2945-1995 BC	Gen 5:32; 7:6; 9:28
Shem	1560-2160	2441-1841	Gen 11:10-11
Arpachshad	1660-2098	2341-1903	Gen 11:12-13
Shelah	1695-2128	2305-1873	Gen 11:14-15
Heber	1725-2189	2276-1812	Gen 11:16-17
Peleg	1759-1998	2242-2003	Gen 11:18-19
Reu	1789-2058	2212-1942	Gen 11:20-21
Serug	1821-2090	2180-1911	Gen 11:22-23
Nahor	1851-1999	2150-2002	Gen 11:24-25
Terah	1880-2085	2121-1916	Gen 11:26,32
Abram	1950-2125	2051-1876	Gen 11:26; 12:4; 16:16; 17:1,24; 21:5; 25:7
	1960	2041	Sarai was born.
	2025	1976	Abram's call from Haran to Canaan (Gen 12:4)
	2035	1965	Ishmael was born (Gen 16:3, 16)
	2049	1952	Covenant of Circumcision (Gen 17:1, 24-25).
	2087	1914	Sarah died (Gen 23:1)
Isaac	2050-2230	1951-1770	Gen 21:5; 25:20, 26; 35:28
	2090	1911	Isaac married Rebekah (Gen 25:20)
Jacob	2110-2257	1891-1744	Gen 25:26; 31:41; 47:9, 28
	2150	1851	Esau married a Hittite girl (Gen 26:34)
	2186	1815	Jacob fled Esau
	2193	1808	Jacob married Leah and Rachel
	2193	1807	Reuben is born to Leah
	2200	1801	Joseph is born to Rachel
	2206	1795	Jacob returned home / Name change

Joseph	2200-2310	1801-1691	Gen 37:2; 41:46; 50:22
	2217	1784	Joseph is sold into Egypt (Gen 37:2)
	2230	1770	Joseph is elevated (Gen 41:46)
	2239	1762	Two trips to Egypt (Gen 42-42)
	2240	1761	Jacob to Egypt (Gen 47:9)
	2257	1744	Jacob's predictions & death in Egypt (Gen 47:28)
	2310	1691	Joseph died (Gen 50:22)

<Unit 50> Genesis 42:1-43:34 / Joseph Meets Brothers without Revealing

<Unit 51> Genesis 44:1-45:15 / Joseph Reveals Himself to Brothers

<Chronology from Joseph to Moses>

A period of only 2 years elapsed from the end of Dynasty XII (2228 AM / 1773 BC) until the time Joseph became vizier of Egypt (2230 AM / 1770 BC). At the time of the Dynastic change, Joseph interpreted the dreams for the cook, who later remembered him (Gen 41:1). During this time, a group of Hyksos (so called, 'the Great Hyksos') ruled. Ramses III (1153-1121 BC) speaks of this period and the period in history which followed in the famous 'The Papyrus Harris': "Here ye, that I may inform you of my benefactions which I did while I was king of Egypt. The land of Egypt was overthrown from without and every man was thrown out of his right; they had no chief mouth for many years formerly until other times. The land of Egypt was in the hands of chiefs and of rulers of towns; one slew his neighbor, great and small. Other times having come after it, with empty [famine] years, Yarsu [Joseph], a certain Syrian was with them as chief. He set the whole land tributary before him together; he united his companions and plundered their possessions. They made the gods [Pharaohs] like men, and no offerings were presented in the temples." (*ARE IV*, 398).

This text is clearly telling of a non-military takeover of the government of Egypt as a result of a famine. The land was heavily taxed as it was in the time of Joseph. The name 'Yarsu' may be identified with Joseph. Manetho called the Hyksos "Arabs who came from the east" (Josephus, *Antiquities I*, 84), yet Josephus claimed the Hyksos were the Israelites (*Antiquities I*, 91). They both may have been part right. It is logical that the Semites were in control when Joseph came, for at first he was going to be sold to Ishmaelites, but instead he was sold to some Midianites who then sold him to one of the Egyptian officials (Gen 37:25-36). After Joseph died, Egypt was no longer sympathetic to him, and persecution began.

<The Late Hyksos Dynasties in Egypt & Canaan>

Tutimaeus	13 years	2309-2322 AM	1666-1679 BC
Salitis	19	2322-2341	1679-1660
Bnon	44	2341-2385	1660-1616
Apachnas	36 + 7 mon.	2385-2421	1616-1578
Apophis	61 years	2421-2482 AM	1578-1519 BC
Jannas	50 + 1 mon.	2482-2532	1519-1469
Assis	49 + 1mon.	2532-2580	1469-1421

*It took decades to remove the hated Hyksos from Egypt. Apophis was first ousted by Ahmose (2440 AM / 1561 BC). Amenhotep I finally gained full control of Egypt at the birth of Moses (*ARE II*, 13-16). But Apophis continued to rule north of Egypt until his defeat by Thutmose I (*ANET* p.233).

*Thutmose III was still fighting the 'wretched Asiatics' and made significant advances into their kingdom in his 23rd year (1491 BC) (*ANET* p.236). The last Hyksos king was killed by Joshua. His name was Sheshai [Assis], the king of Hebron (Num 13:21; Josh 15:14). Hatshepsut called the Hyksos 'Amu' or Amorite as they are also called in Joshua. Numbers 13:21 called them the 'Sons of Anak' who were known to be giants (Num 21:23), people who drove fear in the hearts of the 12 who reconnoitered the land for 40 days.

<Egyptian Dynasty XVIII>

Name	Duration	Prince (AM/BC)	King (AM/BC)	Died (AM/BC)
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Ahmose	22 years	2436/1565	2441/1560	2458/1543
Amenhotep I	25 + 4 mon.	2444/1557	2451/1550	2475/1525
Thutmose I	13 years	2457/1544	2475/1525	2487/1513
Thutmose II	20 + 7 mon.		2487/1513	2507/1494
Hatshepsut	21 + 9 mon.	2493/1507	2507/1494	2527/1474
Thutmose III	12 + 9 mon.	2507/1494	2527/1474	2539/1462
Amenhotep II	25 + 10 mon.	2538/1463	2539/1462	2563/1438
Amenemhet	1 year	2539/1462		2540/1461
Thutmose IV	9 + 8 mon.	2540/1461	2563/1438	2572/1429
Amenhotep III	30 + 10 mon.	2563/1438	2572/1429	2601/1400
Amenhotep IV	36 + 5 mon.	2572/1429	2601/1400	2637/1364
Sakere	12 + 1 mon.		2637/1364	2648/1353
Tutenkhamon	9 years		2648/1353	2656/1345
Eye	12 + 5 mon.		2656/1345	2667/1334

*The child Amenemhet was probably the firstborn of Amenhotep II. If so, then he may have died on the evening of Passover, Abib 15, 1461 BC. This possibility is supported by the fact that his X-Ray age was less than two years old (William C. Hayes, *The Middle Kingdom in Egypt*, New York, 1964, pp. 52, 419).

*Moses was born in 2460 AM / 1540 BC. Thutmose I had a daughter named Hatshepsut, who became the foster mother of Moses. Later, she also became king of Egypt. Her illegitimate half-brother, named Thutmose III, was the hated rival of Moses. When Hatshepsut died, Thutmose III destroyed many of her works. Thutmose III died just months before the Exodus, when God spoke to Moses at the burning bush. Amenhotep II was Pharaoh of the Exodus, but he did not die there. He lost his infant son Amenemhet on Passover.

<Unit 52> Genesis 45:16-47:12 / Jacob's Family Moves to Egypt

46:9 流便的兒子是哈諾、法路、希斯倫、迦米。	代上 5:3 以色列長子 流便的兒子是哈諾、法路、希斯倫、迦米。	
10 西緬的兒子是耶母利、雅憫、阿轄、雅斤、瑣轄，還有迦南女子所生的掃羅。	Ex 6:15 西緬的兒子是耶母利、雅憫、阿轄、雅斤、瑣轄，和迦南女子的兒子掃羅；這是西緬的各家。	
創世記 46:21	民數記 26:38-40	歷代志上 8:1-4
21 便雅憫的兒子是比拉、比結、亞實別、基拉、乃幔、以希、羅實、母平、戶平、亞勒。	38 按著家族，便雅憫眾子，屬比拉的，有比拉族；屬亞實別的，有亞實別族；屬亞希蘭的，有亞希蘭族；39 屬書反的，有書反族；屬戶反的，有戶反族。40 比拉的眾子是亞勒、乃幔。屬亞勒的，有亞勒族；屬乃幔的，有乃幔族。	8:1 便雅憫的長子比拉，次子亞實別，三子亞哈拉，2 四子挪哈，五子拉法。3 比拉的兒子是亞大、基拉、亞比忽、4 亞比書、乃幔、亞何亞、基拉、示孚汛、戶蘭。

*便雅憫的家譜在創世記列有十個名字，民數記則列了七個家族，其中五族承繼自便雅憫的兒子，兩族承繼自他的孫子。因此創世記的名單裡至少有兩個是便雅憫的孫子。創世記裡的以希(אִיִּשׁ)和母平(מִּפְּיִם)，可能就是民數記裡的亞希蘭(אֲחִירָם)和書反(שְׁפוּפָם)。比結(בְּכָר)、基拉(גִּרָּא)、羅實(רֹאשׁ)，只出現在創世記，民數記則付之闕如。歷代志記載了五個便雅憫的兒子，亞哈拉(אֲחָרָח)應該就是亞希蘭(אֲחִירָם)的不同拼法。歷代志裡的挪哈(נֹחָה)和拉法(רָפָא)，兩人都是便雅憫的兒子，卻未出現在別處，可能就是民數記裡的書反(שְׁפוּפָם)和戶反(חֹפָם)。至於歷代志所記比拉的九個兒子當中，基拉(歷代志出現兩次)創世記有記載，乃幔民數記有，示孚汛(שְׁפוּפָן)一定是書反(שְׁפוּפָם)的另類拼法，戶蘭(חֹרָם)可能是文士將戶反(חֹפָם)抄錯了，最後，亞大(אָדָר)可能就是創世記的亞勒(אֲרֵר)。這份家譜會這麼混亂，可能是因為便雅憫支派差一點被滅族，被殺到只剩六百人，這個歷史事件起因於便雅憫支派對其他支派發動戰爭所致(士師記 20:47)。

*As to the genealogy of Benjamin, there are 10 names in the list of Genesis, in Numbers seven families, of whom five are descended from his sons and two from his grandsons. Therefore, at least two must be Benjamin’s grandsons in the list of Genesis. 以希 (אֲחִי) and 母平 (מִפִּים) in Genesis may be other forms of 亞希蘭 (אֲחִירָם) and 書反 (שְׁפוּפָם) in Numbers. The names 比結 (בְּכָר), 基拉 (גֵּרָא), and 羅實 (רֵאשׁ) of Genesis are wanting in Numbers. Five names are listed in Chronicles as sons of Benjamin. 亞哈拉 (אֲחִירָה) must be another form of 亞希蘭 (אֲחִירָם). 挪哈 (נוֹחָה) and 拉法 (רֵפָא) of Chronicles nowhere appear among the sons of Benjamin. These two names may correspond to 書反 (שְׁפוּפָם) and 戶反 (חוּפָם) of Numbers. Among nine sons of 比拉, who are listed in Chronicles, 基拉 (twice in Chronicles) is found in Genesis, 乃幔 is found in Numbers, 示孚汛 (שְׁפוּפִין) must be another form of 書反 (שְׁפוּפָם), 戶蘭 (חוּרָם) may be a scribal error for 戶反 (חוּפָם), and finally 亞大 (אֲדָר) probably stands for 亞勒 (אֲרֵר) of Genesis. Such complexity might be caused by the historical event that the tribe of Benjamin was once entirely destroyed, with the exception of 600 men, in the war which it waged against the other tribes (Judges 20:47).

Genesis 46:26 כָּל-הַנְּפֹשׁ הַבָּאָה לִיעֲקֹב מִצְרַיִם יֵצְאִי יִרְכּוּ
מִלִּבְדַּ נְשֵׁי בְנֵי-יעֲקֹב כָּל-נַפְשׁ שְׁשִׁים וָשֵׁשׁ:

R95 Todas las personas que llegaron con Jacob a Egipto, nacidas de él, sin contar las mujeres de los hijos de Jacob, todas ellas fueron sesenta y seis.

NIV All those who went to Egypt with Jacob-- those who were his direct descendants, not counting his sons' wives-- numbered sixty-six persons.

TNK All the persons belonging to Jacob who came to Egypt -- his own issue, aside from the wives of Jacob's sons -- all these persons numbered 66.

NKJ All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all.

NRS All the persons belonging to Jacob who came into Egypt, who were his own offspring, not including the wives of his sons, were sixty-six persons in all.

CUV 那與雅各同到埃及的、除了他兒婦之外、凡從他所生的、共有六十六人。

LZZ 所有屬雅各到埃及去的人，他親生的、除了他的兒媳婦之外，一共六十六個人。

NCV 所有從雅各所生、與雅各一同來到埃及的人，除了他的兒婦之外，一共六十六人。

*See also Exodus 1:5.

*Deuteronomy 10:22; Exodus 1:5; Numbers 26:38-40; 1Chronicles 7:6-7; Acts 7:14; Hebrews 7:9-10

<Unit 53> Genesis 47:13-26 / Joseph Ruler of Egypt

Genesis 47:21 וְאַתְּהֶעָם הָעֵבְרִי אֹתוֹ לְעָרִים מִקְצֵה גְבוּל-מִצְרַיִם וְעַד-קָצְהוּ:

LXT καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς πόλιν ἀπ’ ἄκρων ὁρίων Αἰγύπτου ἕως τῶν ἄκρων

SAM הָעֵבְרִי אֹתוֹ לְעִבְדִּים.....

RSV and as for the people, he made slaves of them from one end of Egypt to the other.

TNK And he removed the population town by town, from one end of Egypt's border to the other.

NIV and Joseph reduced the people to servitude, from one end of Egypt to the other.

NKJ And as for the people, he moved them into the cities, from *one* end of the borders of Egypt to the *other* end.

CUV 至於百姓，約瑟叫他們從埃及這邊直到埃及那邊，都各歸各城。

LZZ 至于人民呢，約瑟就叫他們做奴隸(或譯：就把他們遷到城市裡去)，從埃及境內這邊，直到那邊。

NCV 至於人民，約瑟把他們遷到城市裡去(“約瑟把他們遷到城市裡去”有古卷及古譯本作“使他們成了奴僕”)，從埃及境內的一端，直到另一端。

*MT’s reading does not seem to fit the context, while SAM and LXX make good sense according context as a whole. SAM and LXX possibly corrected the text in order to get rid of the contextual difficulty of MT. Otherwise, the reading of SAM and LXX may be original. RSV and NIV are following the Samaritan Pentateuch and LXX. Cf. Jeremiah 15:14 וְהֵעֲבַרְתִּי אֶת-אֵיכֹרֶךָ) and 17:4

(**וְהַעֲבַדְתֶּיךָ אֶת־אֵינֹכִי**). 撒瑪利亞五經為：都把他們給法老做奴隸，比較符合上下文，所以應該為：至於百姓，約瑟叫他們，從埃及這邊直到埃及那邊，**都歸給法老為奴**。

<Unit 54> Genesis 47:27-48:22 / Two Sons of Joseph Adopted by Jacob

47:3 Who Jacob worshipped? God, Joseph?

<Unit 55> Genesis 49:1-28 / Jacob's Last Words to Sons

Genesis 49:10 **עַד כִּי־יָבֹא (שִׁילוֹה) נְשִׁילוֹן וְלוֹ יִקְהַת עַמּוּיִם**

LXF ἕως ἄν ἔλθῃ τὰ ἀποκείμενα αὐτῷ καὶ αὐτὸς προσδοκία ἔθνῶν

(until there come the things stored up for him; and he is the expectation of nations.)

NIV until he comes to whom it belongs and the obedience of the nations is his.

TNK So that tribute shall come to him And the homage of peoples be his.

NKJ Until Shiloh comes; And to Him *shall be* the obedience of the people.

CUV直等細羅〔就是賜平安者〕來到、萬民都必歸順。

LZZ直到屬他的那位來到（或譯：直等國度屬他的那一位來到），萬族之民都歸順他。

NCV直到細羅（“細羅”有古譯本作“屬他的那位”）來到，萬族都要臣服他。

* **יִקְהַת** only occurs here and in Proverbs 30:17 (**וְתָבוּז לְיִקְהַת אֵם**). What is ‘Shiloh’? It does not seem to be a place name, where the Tent of the Meeting once stood, (Josh 18:8, 10; Judg 21:21, etc.) in this context. Cf. Ezekiel 21:27 (**עַד־בָּא אֲשֶׁר־לוֹ הַמִּשְׁפָּט וַנְּתַתּוּ:**).

Gen 49:26 **עַל־בְּרַכַת הַרְי עַד־תְּאֹת נִבְעַת עוֹלָם תְּהִיִן לְרֹאשׁ יוֹסֵף וּלְקַדְקֹד נִינְר אֶחָיו**

LXT εὐλογίας πατρός σου καὶ μητρός σου ὑπερίσχυσεν ἐπ' εὐλογίαις ὀρέων μονίμων καὶ ἐπ' εὐλογίαις θινῶν ἀενάων ἔσονται ἐπὶ κεφαλῆν Ἰωσήφ καὶ ἐπὶ κορυφῆς ὧν ἠγήσατο ἀδελφῶν (the blessings of thy father and thy mother-- it has prevailed above the blessing of the lasting mountains, and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph, and upon the head of the brothers of whom he took the lead.)

NIV the blessings of the ancient mountains, than the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among his brothers.

TNKthe blessings of my ancestors, To the utmost bounds of the eternal hills. May they rest on the head of Joseph, On the brow of the elect of his brothers.

NKJthe blessings of my ancestors, Up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, And on the crown of the head of him who was separate from his brothers.

CUV 你父親所祝的福、勝過我祖先所祝的福、如永世的山嶺、至極的邊界、這些福必降在約瑟的頭上、臨列那與弟兄迥別之人的頂上。

LZZ 你父親所祝的福大有能力，勝過遠古之山，所施的福、和永遠之岡陵可愛之物：願這些福降到約瑟頭上，到那在弟兄中做王子者（或譯：迥別之人）的頭頂上。

NCV 你父親的祝福，勝過我祖先的祝福（“勝過我祖先的祝福”有古譯本作“勝過亙古的山岡”），勝過永遠山嶺上的美物。願這些福都降在約瑟的頭上，降在兄弟中作王子的那一位頭上。

*See also Deut 33:16. NKJ is recommendable. Cf. Numbers 6:1-21.

<Unit 56> Genesis 49:29-50:26 / Death of Jacob and Joseph

雅各 創 47:28 雅各住在埃及地十七年，雅各平生的年日是一百四十七歲。

雅各活到 147 歲，在埃及 17 年，到埃及時是 130 歲。去埃及之前在迦南，再之前在拉班家 20 年。

猶大和約瑟的關係

約瑟的兄弟賣約瑟 20 年後見到約瑟，他們不認識約瑟，但約瑟認識他們。創 37 章 賣約瑟，38 章 記猶大和他瑪的事。在講約瑟的事中間加了猶大和他瑪的事，一定有原因。因他賣約瑟而遭遇到 38 章的事。猶大的二兒子”俄南”，Onanism 自淫 是從”俄南”的名字來的。

猶太人和耶穌的關係

猶太人也因賣耶穌，2000年後遭到大屠殺（Holocaust）。希特勒殺了600萬的猶太人。猶太人不認識耶穌，耶穌卻認識他們。 Allegory. 約瑟和但以理是少數聖經中沒有記載缺點的。約瑟活到110歲，在亞蘭出生，在迦南長大。

創 50:22 約瑟和他父親的眷屬，都住在埃及，約瑟活了一百一十歲。

約瑟 在亞蘭 約 7 年

在迦南 約 10 年

在埃及 93 年 --- 13 年 在監裡

80 年 得榮耀

約瑟在家裡沒有得榮耀，在外地得榮耀。約瑟相信有一天會回迦南地。

創 50:24 約瑟對他弟兄們說，我要死了，但 神必定看顧你們，領你們從這地上去，到他起誓所應許給亞伯拉罕，以撒，雅各之地。

耶穌也是。猶太人賣耶穌，猶太人殺耶穌，但在全世界得榮耀。

耶穌有一天也要回到以色列人心裡。

出生在以色列人叫 Sabra （仙人掌的果子，外面有刺，裡面很甜。）

在外地出生的叫 Diaspora。外邦人歡迎耶穌。

徒 1:6-8; 約 4:24.

<Unit 57> Book of Genesis Reflected in NT**創世記**

1.27	太 19.4 可 10.6
2.2	來 4.4
2.7	林前 15.45
2.24	太 19.5 可 10.7-8 林前 6.16 弗 5.31
5.2	太 19.4 可 10.6
5.24	來 11.5
12.1	徒 7.3
12.3	加 3.8
12.7	加 3.16
14.17-20	來 7.1-2
15.5	羅 4.18
15.6	羅 4.3,9,22 加 3.6 雅 2.23
15.13-14	徒 7.6-7
17.5	羅 4.17,18
17.8	徒 7.5
18.10	羅 9.9
18.14	羅 9.9
18.18	加 3.8
21.10	加 4.30
21.12	羅 9.7 來 11.18
22.16-17	來 6.13-14
22.18	徒 3.25
25.23	羅 9.12
26.4	徒 3.25
47.31	來 11.21
48.4	徒 7.5

馬太福音 19:4 = 創世記 1:27 = 創世記 5:2 Matthew 19:4 = Genesis 1:27 = Genesis 5:2

耶穌回答說：那起初造人的，是 造男造女	1:27 神就照著自己的形像造人，乃是照著他的形像 造男造女 。 / 5:2 並且 造男造女 。在他們被造的日子，神賜福給他們，稱他們為人。
ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς;	ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς
זָכָר וּנְקֵבָה בְּרָא 5:2	1:27 זָכָר וּנְקֵבָה בְּרָא אֱלֹהִים

*三個版本一致。*All texts are in agreement.

馬太福音 19:5 = 創世記 2:24

Matthew 19:5 = Genesis 2:24

並且說：因此，人要離開父母，與妻子連合，二人成為一體。這經你們沒有念過嗎？	因此，人要離開父母，與妻子連合，二人成為一體。
ἐνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν
עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:	

*三個版本一致。新約和七十士譯本的差異微乎其微。這段引文也出現在馬可福音 10:7-8；哥林多前書 6:16；以弗所書 5:31。*The three texts are in agreement. The differences between NT and LXX are insignificant. The passage is also quoted in Mark 10:7-8; 1 Corinthians 6:16; Ephesians 5:31.

馬可福音 10:6 = 創世記 1:27; 5:2

Mark 10:6 = Genesis 1:27; 5:2

但從起初創造的時候，神造人是 造男造女 。	1:27 神就照著自己的形像造人，乃是照著他的形像 造男造女 。 / 5:2 並且 造男造女 。在他們被造的日子，神賜福給他們，稱他們為人。
ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς;	1:27 ἐποίησεν αὐτόν ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς / 5:2 ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς

*所有版本一致。All the texts are in agreement.

馬可福音 10:7-8 = 創世記 2:24

Mark 10:7-8 = Genesis 2:24

7 因此，人要離開父母，與妻子連合，二人成為一體。8 既然如此，夫妻不再是兩個人，乃是一體的了。	因此，人要離開父母，與妻子連合，二人成為一體。
ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ], καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν
עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:	

*三個版本基本上一致。新約和七十士譯本的差異微乎其微。這段引文也出現在馬太福音 19:5；哥林多前書 6:16；以弗所書 5:31。*The three texts are basically in agreement. The differences between NT and LXX are insignificant. The passage is also quoted in Matthew 19:5; 1 Corinthians 6:16; Ephesians 5:31.

使徒行傳 3:25 = 創世記 22:18; 26:4

Acts 3:25 = Genesis 22:18; 26:4

你們是先知的子孫，也承受神與你們祖宗所立的約，就是對亞伯拉罕說： 地上萬族 都要因你的後裔得福。	22:18 並且 地上萬國 都必因你的後裔得福，因為你聽從了我的話。 / 26:4 我要加增你的後裔，像天上的星那樣多，又要將這些地都賜給你的後裔。並且 地上萬國 必因你的後裔得福——
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καὶ ἐν τῷ σπέρματί σου [ἐν]εὐλογηθήσονται πάσαι αἱ πατριαὶ τῆς γῆς.	καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς
וְהִתְבָּרְכוּ בְּזֵרַעְךָ כָּל גּוֹיֵי הָאָרֶץ	

*所有版本一致。新約採用的‘族’(αἱ πατριαὶ)和七十士譯本採用的‘國’(τὰ ἔθνη)是同義詞。

*All the texts are in agreement. NT has ‘族’(αἱ πατριαὶ) instead of ‘國’(τὰ ἔθνη) of LXX. They are synonyms.

使徒行傳 7:3 = 創世記 12:1

Acts 7:3 = Genesis 12:1

對他說：你要離開本地和親族，往我所要指示你的地方去。	耶和華對亞伯蘭說：你要離開本地、本族、 父家，往我所要指示你的地去。
ἔξελθε ἐκ τῆς γῆς σου καὶ [ἐκ] τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἂν σοι δείξω.	ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου εἰς τὴν γῆν ἣν ἂν σοι δείξω
לֵךְ-לְךָ מֵאֶרֶץךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָךְ	

*三個版本一致。新約沒有包括舊約句子中的‘父家’(וּמִבֵּית אָבִיךָ)一詞。*The three texts are in agreement. NT does not include the phrase ‘父家’(וּמִבֵּית אָבִיךָ) in the OT sentence, though.

使徒行傳 7:5 = 創世記 17:8, 48:4

Acts 7:5 = Genesis 17:8, 48:4

在這地方，神並沒有給他產業，連立足之地也沒有給他；但應許要將這地賜給他和他的後裔為業；那時他還沒有兒子。	17:8 我要將你現在寄居的地，就是迦南全地，賜給你和你的後裔永遠為業，我也必作他們的神。/ 48:4 對我說：我必使你生養眾多，成為多民，又要把這地賜給你的後裔，永遠為業。
δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν	17:8 καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σὲ τὴν γῆν ἣν παροικεῖς 48:4 δώσω σοι τὴν γῆν ταύτην καὶ τῷ σπέρματί σου μετὰ σὲ εἰς κατάσχεσιν αἰώνιον

וְנָתַתִּי לְךָ וּלְזֵרַעְךָ אַחֲרַיִךְ אֶת אֶרֶץ מִנְרִיךָ לְאַחֲזַת עוֹלָם 17:8

וְנָתַתִּי אֶת-הָאָרֶץ הַזֹּאת לְזֵרַעְךָ אַחֲרַיִךְ אַחֲזַת עוֹלָם: 48:4

*七十士譯本是照字面翻譯，新約則自由地引用舊約。*LXX is a literal translation, while NT is a free quotation of OT.

使徒行傳 7:6-7 = 創世記 15:13-14

Acts 7:6-7 = Genesis 15:13-14

6 神說：他的後裔必寄居外邦，那裡的人要叫他們作奴僕，苦待他們四百年。7 神又說：使他們作奴僕的那國，我要懲罰。以後他們要出來，在這地方事奉我。	13 耶和華對亞伯蘭說：你要的確知道，你的後裔必寄居別人的地，又服事那地的人；那地的人要苦待他們四百年。14 並且他們所要服事的那國，我要懲罰，後來他們必帶著許多財物從那裡出來。
ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῆ ἄλλοτρίᾳ καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια· καὶ τὸ ἔθνος ᾧ ἔαν δουλεύσουσιν κρινῶ ἐγώ	πάροικον ἔσται τὸ σπέρμα σου ἐν γῆ οὐκ ἰδίᾳ καὶ δουλώσουσιν αὐτοὺς καὶ κακώσουσιν αὐτοὺς καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη τὸ δὲ ἔθνος ᾧ ἔαν δουλεύσωσιν κρινῶ ἐγώ
13 כִּי-יָגֵר יְהִיֶּה זֵרַעְךָ בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְעָנוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:	
14 וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ בְּן אֲנָכִי	

*新約和舊約一致，七十士譯本則稍有不同，多加了「他們要使他們降卑」(καὶ ταπεινώσουσιν αὐτοὺς)。和合本在新舊約之間的差異是翻譯造成的。

*NT agrees with MT against LXX, which includes an additional phrase – ‘and they will humble them’ (καὶ ταπεινώσουσιν αὐτοὺς). The difference in CUV is from translators.

羅馬書 4:3 = 創世記 15:6

經上說甚麼呢·說、『亞伯拉罕信神、這就算為他的義。』	亞伯蘭信耶和華、耶和華就以此為他的義。
ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
וַיִּחְשַׁבְהָ לּוֹ צְדָקָה: וַיִּהְיֶה בְיַחְזָק	

*新約和七十士譯本一致，馬所拉則有所不同。差別之處僅在於神的名字。這段引文也出現在羅馬書 4:9; 4:22；加拉太書 3:6；雅各書 2:23。

*NT agrees with LXX against MT. The difference pertains only to the name of God, though. This passage is also quoted in Romans 4:9; 4:22; Galatians 3:6; James 2:23.

羅馬書 4:9 = 創世記 15:6

如此看來、這福是單加給那受割禮的人麼·不也是加給那未受割禮的人麼·因我們所說、亞伯拉罕的信、就算為他的義。	亞伯蘭信耶和華、耶和華就以此為他的義。
ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.	ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
וַיִּחְשַׁבְהָ לּוֹ צְדָקָה: וַיִּהְיֶה בְיַחְזָק	

*新約是自由地引用。這段引文也出現在羅馬書 4:3; 4:22；加拉太書 3:6；雅各書 2:23。

*NT is a free quotation. This passage is also quoted in Romans 4:3; 4:22; Galatians 3:6; James 2:23.

羅馬書 4:17 = 創世記 17:5

亞伯拉罕所信的、是那叫死人復活使無變為有的神、他在主面前作我們世人的父·如經上所記、『我已經立你作多國的父。』	從此以後、你的名不再叫亞伯蘭、要叫亞伯拉罕、因為我已立你作多國的父。
ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε	Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε
כִּי אֲבֵרְחָם מִן גּוֹיִם נִתְתִּיךָ:	

*三個版本完全一致。*The three texts are in full agreement.

羅馬書 4:18a = 創世記 17:5

他在無可指望的時候、因信仍有指望、就得以作多國的父、正如先前所說、『你的後裔將要如此。』	從此以後、你的名不再叫亞伯蘭、要叫亞伯拉罕、因為我已立你作多國的父。
πατέρα πολλῶν ἐθνῶν	πατέρα πολλῶν ἐθνῶν
אֲבֵרְחָם מִן גּוֹיִם	

*三個版本完全一致。*The three texts are in full agreement.

羅馬書 4:18b = 創世記 15:5

他在無可指望的時候、因信仍有指望、就得以作多國的父、正如先前所說、『你的後裔將要如此。』	於是領他走到外邊、說、你向天觀看、數算眾星、能數得過來麼·又對他說、你的後裔將要如此。
οὕτως ἔσται τὸ σπέρμα σου	οὕτως ἔσται τὸ σπέρμα σου
כֹּה יִהְיֶה זַרְעֶךָ:	

*三個版本完全一致。*The three texts are in full agreement.

羅馬書 4:22 = 創世記 15:6

所以這就算為他的義。	亞伯蘭信耶和華、耶和華就以此為他的義。
[καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
וַיִּחְשַׁבְהָ לּוֹ צְדָקָה:	

*三個版本一致。這段引文也出現在羅馬書 4:3; 4:9；加拉太書 3:6；雅各書 2:23。*The three texts are in agreement. This passage is also quoted in Romans 4:3; 4:9; Galatians 3:6; James 2:23.

羅馬書 9:7 = 創世記 21:12

也不因	神對亞伯拉罕說、你不必為這童子和你的使
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為是亞伯拉罕的後裔、就都作他的兒女。惟獨『從以撒生的、才要稱為你的後裔。』	女憂愁、凡撒拉對你說的話、你都該聽從。因為從以撒生的、才要稱為你的後裔。
ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.	ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα
בִּיצְחֶק יִקְרָא לְךָ זָרַע:	

*三個版本完全一致。*The three texts are in full agreement.

羅馬書 9:9 = 創世記 18:10, 14

因為所應許的話是這樣說、『到明年這時候我要來、撒拉必生一個兒子。』	10 三人中有一位說、到明年這時候、我必要回到你這裏、你的妻子撒拉必生一個兒子。撒拉在那人後邊的帳棚門口、也聽見了這話。 14 耶和華豈有難成的事麼。到了日期、明年這時候、我必回到你這裏、撒拉必生一個兒子。
κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.	10 εἶπεν δέ ἐπαναστρέφων ἤξω πρὸς σέ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας καὶ ἔξει υἱὸν Σαρρα ἡ γυνή σου 14 εἰς τὸν καιρὸν τοῦτον ἀναστρέψω πρὸς σέ εἰς ὥρας καὶ ἔσται τῇ Σαρρα υἱός
10 שׁוֹב אֲשׁוּב אֵלֶיךָ כְּעַתְּ חַיָּה וְהָנָה בֶּן לְשָׂרָה 14 לְמוֹעֵד אֲשׁוּב אֵלֶיךָ כְּעַתְּ חַיָּה וּלְשָׂרָה בֶּן:	

*所有版本傳遞的是一致的信息。*All the texts deliver the same message.

羅馬書 9:12 = 創世記 25:23

神就對利百加說、『將來大的要服事小的。』	耶和華對他說、兩國在你腹內、兩族要從你身上出來、這族必強於那族、將來大的要服事小的。
ὁ μείζων δουλεύσει τῷ ἐλάσσονι,	ὁ μείζων δουλεύσει τῷ ἐλάσσονι
וְרַב יַעֲבֹד זָעִיר:	

*三個版本完全一致。*The three texts are in full agreement.

哥林多前書 6:16 = 創世記 2:24

豈不知與娼妓聯合的、便是與他成為一體麼。因為主說、『二人要成為一體。』	因此、人要離開父母、與妻子連合、二人成為一體。
ἔσονται οἱ δύο εἰς σάρκα μίαν.	ἔσονται οἱ δύο εἰς σάρκα μίαν
וְהָיוּ לְבָשָׂר אֶחָד:	

*所有版本一致。這段引文也出現在馬太福音 19:5；馬可福音 10:7-8；以弗所書 5:31。*The three texts are in agreement. The passage is also quoted in Matthew 19:5; Mark 10:7-8; Ephesians 5:31.

哥林多前書 15:45 = 創世記 2:7

經上也是這樣記著說、『首先的人亞當、成了有靈的活人。』(靈或作血氣)末後的亞當、成了叫人活的靈。	耶和華神用地上的塵土造人、將生氣吹在他鼻孔裏、他就成了有靈的活人、名叫亞當。
ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν,	ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν
וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:	

*新約在引用舊約時添加了幾個字。除了添加註解性的‘首先的’(ὁ πρῶτος)，新約選用‘人亞當’(ἄνθρωπος Ἀδὰμ)兩個字，來取代馬所拉的「亞當」(הָאָדָם ha-adam)和七十士譯本的「人」(ἄνθρωπος)。*NT adds a couple of words in quoting OT. Besides an exegetical addition of ‘首先的’(ὁ πρῶτος)，NT has two words, i.e., ‘人亞當’(ἄνθρωπος Ἀδὰμ) instead of one word of MT (הָאָדָם ha-adam) and LXX (ἄνθρωπος 人)。

加拉太書 3:6 = 創世記 15:6

正如『亞伯拉罕信神這就算為他的義。』	亞伯蘭信耶和華、耶和華就以此為他的義。
'Αβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην·	ἐπίστευσεν Αβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
וְהָאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה:	

*新約和七十士譯本一致，和馬所拉不同。差別的其實只是神的名。這段引文也出現在羅馬書 4:3; 4:9; 4:22；雅各書 2:23。*NT agrees with LXX against MT. The difference pertains only to the name of God, though. This passage is also quoted in Romans 4:3; 4:9; 4:22; James 2:23.

加拉太書 3:8 = 創世記 12:3 = 創世記 18:18

並且聖經既然預先看明、神要叫外邦人因信稱義、就早已傳福音給亞伯拉罕、說、『萬國都必因你得福。』	12:3 為你祝福的、我必賜福與他、那咒詛你的、我必咒詛他、地上的萬族都要因你得福。 18:18 亞伯拉罕必要成為強大的國、地上的萬國都必因他得福。
ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·	12:3 ἐνευλογηθήσονται ἐν σοὶ πάσαι αἱ φυλαὶ 18:18 ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη
וְנִבְרְכוּ בְךָ כָּל מְשֻׁפָּחֵת הָאָדָמָה: 12:3 וְנִבְרְכוּ בּוֹ כָּל גּוֹי הָאָרֶץ: 18:18	

*三個版本傳遞的信息基本上是一致的。*All the texts basically deliver the same message.

加拉太書 3:16 = 創世記 12:7; 13:15; 17:7; 24:7

所應許的原是向亞伯拉罕和他子孫說的、神並不是說眾子孫、指著許多人、乃是說你那一子孫、指著一個人、就是基督。	12:7 耶和華向亞伯蘭顯現、說、我要把這地賜給你的後裔。亞伯蘭就在那裏為向他顯現的耶和華築了一座壇。/ 13:15 凡你所看見的一切地、我都要賜給你和你的後裔、直到永遠。/ 17:7 我要與你並你世世代代的後裔堅立我的約、作永遠的約、是要作你和你後裔的神。/ 24:7 耶和華天上的主、曾帶領我離開父家和本族的地、對我說話向我起誓、說、我要將這地賜給你的後裔。他必差遣使者在你面前、你就可以從那裏為我兒子娶一個妻子。
τῷ σπέρματί σου	τῷ σπέρματί σου
לְזַרְעֶךָ	

*所有版本一致。單數的「子孫」或「後裔」，無論在希伯來文還是希臘文，也都可以解讀為集合名詞。*All the texts are in agreement. The singular form of the noun may also be understood as a collective noun both in Hebrew and in Greek.

加拉太書 4:30 = 創世記 21:10

然而經上是怎麼說的呢、是說、『把使女和他兒子趕出去、因為使女的兒子、不可與自主婦人的兒子一同承受產業。』	就對亞伯拉罕說、你把這使女、和他兒子趕出去、因為這使女的兒子、不可與我的兒子以撒、一同承受產業。
ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρου	ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς οὐ γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ἰσαακ
וְגַרְשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנֶיהָ כִּי לֹא יִירָשׁ בְּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק:	

*七十士譯本是照馬所拉的字面翻譯。新約和舊約也十分接近，差別微乎其微。

*LXX is a literal translation of MT. NT is very close to OT, with a slight change.

以弗所書 5:31 = 創世記 2:24

為這個緣故、人要離開父母、與妻子連合、二人成為一體。	因此、人要離開父母、與妻子連合、二人成為一體。
ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν
עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:	

*三個版本基本上是一致的。這段引文也出現在馬太福音 19:5；馬可福音 10:7-8；哥林多前書 6:16。*The three texts are basically in agreement. The passage is also quoted in Matthew 19:5; Mark 10:7-8; 1 Corinthians 6:16.

希伯來書 4:4 = Genesis 2:2

論到第七日、有一處說、『到第七日神就歇了他一切的工。』	到第七日、神造物的工已經完畢、就在第七日歇了他一切的工、安息了。
καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,	καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ	

*三個版本一致。*The three texts are in agreement.

希伯來書 6:14 = Genesis 22:17

『論福、我必賜大福給你、論子孫、我必叫你的子孫多起來。』	17 論福、我必賜大福給你、論子孫、我必叫你的子孫多起來、如同天上的星、海邊的沙、你子孫必得著仇敵的城門。
εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·	ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου
כִּי־בָרַךְ אֲבָרְכְךָ וְהִרְבָּה אֲרַבְּה אֶת־זַרְעֶךָ	

*新約自由地將「你的子孫」改成「你」，經文變成—「論福，我必賜福予你；論繁衍，我必使你繁衍」“Surely blessing I will bless you, and multiplying I will multiply you” (NKJ)，和合本的譯法是抄襲舊約的用語。除此之外，三個版本一致。*NT took freedom to change ‘your seed/descendants’ to ‘you’ – “Surely blessing I will bless you, and multiplying I will multiply you” (NKJ). CUV did not translate as it occurs in the NT Greek text, but copied the translation of the quoted OT text. Otherwise, the three texts are in agreement.

希伯來書 7:1-2 = 創世記 14:17-20

1 這麥基洗德、就是撒冷王、又是至高神的祭司、本是長遠為祭司的。他當亞伯拉罕殺敗諸王回來的時候、就迎接他、給他祝福。	17 亞伯蘭殺敗基大老瑪、和與他同盟的王回來的時候、所多瑪王出來、在沙微谷迎接他、沙微谷就是王谷。18 又有撒冷王麥基洗德、帶著餅和酒、出來迎接。他是至高神的祭司。19 他為亞伯蘭祝福、說、願天地的主、至高的神、賜福與亞伯蘭。20 至高的神把敵人交在你手裏、是應當稱頌的。亞伯蘭就把所得的、拿出十分之一來、給麥基洗德。
2 亞伯拉罕也將自己所得來的、取十分之一給他。他頭一個名翻出來、就是仁義王、他又名撒冷王、就是平安王的意思。	
Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συνανήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλόγησας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ βασιλεὺς Σαλήμ	μετὰ τὸ ἀναστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χοδολλογομορ καὶ τῶν βασιλέων τῶν μετ’ αὐτοῦ.....καὶ Μελχισεδεκ βασιλεὺς Σαλημ..... ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου καὶ ἠύλογησεν τὸν Ἀβραμ καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων (βασιλεὺς Σαλημ)
..... אַחֲרַי שׁוּבוּ מִהַפּוֹת אֶת־כַּדְרֵי־לְעֹמֶר וְאֶת־הַמַּלְכִּים אֲשֶׁר אִתּוֹ 17	
..... 18 וּמִלְכֵי־צָדֵק מֶלֶךְ שָׁלֵם כֹּהֵן לְאֵל עֲלִיּוֹן: 19 וַיְבָרַכְהוּ	

20 וַיֵּתֶן לּוֹ מַעֲשֵׂר מִכֹּל:

*新約是自由地引用舊約。*NT is rather a free quotation of OT.

希伯來書 11:5 = 創世記 5:24

以諾因著信被接去、不至於見死·人也找不著他、因為神已經把他接去了·只是他被接去以先、已經得了神喜悅他的明證。	以諾與神同行、神將他取去、他就不在世了。
Ἐνώχ καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός εὐαρεστηκέναι τῷ θεῷ·	καὶ εὐηρέστησεν Ἐνώχ τῷ θεῷ καὶ οὐχ ἠύρισκετο ὅτι μετέθηκεν αὐτὸν ὁ θεός
וַיֵּתֶן לּוֹ חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיָנֹנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים:	

*七十士譯本將「行」of וַיֵּתֶן לּוֹ ('he walked')，翻譯成「喜悅」εὐηρέστησεν ('he pleased')，這點值得留意。新約基本上是採用七十士譯本的措詞，只是引用時更加自由。*The LXX rendering of וַיֵּתֶן לּוֹ ('he walked') into εὐηρέστησεν ('he pleased') is noteworthy. NT basically follows the wordings of LXX with a free approach of quotation.

希伯來書 11:18 = 創世記 21:12

論到這兒子曾有話說、 『從以撒生的才要稱為你的後裔·』	神對亞伯拉罕說、你不必為這童子和你的使女憂愁、凡撒拉對你說的話、你都該聽從·因為從以撒生的、才要稱為你的後裔。
ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,	ὅτι ἐν Ἰσαακ κληθήσεται σοι σπέρμα
כִּי בְיִצְחָק יִקְרָא לְךָ זָרַע:	

*三個版本完全一致。*The three texts are in full agreement.

希伯來書 11:21 = 創世記 47:31

雅各因著信、臨死的時候、給約瑟的兩個兒子各自祝福、扶著杖頭敬拜神。	雅各說、你要向我起誓、約瑟就向他起了誓、於是以色列在床頭上敬拜神。
καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.	καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ
וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־רֹאשׁ הַמִּטָּה:	

*新約和七十士譯本一致，和舊約不同；二者都以「杖頭」(τὸ ἄκρον τῆς ῥάβδου)取代馬所拉的「床頭」(הַמִּטָּה הַרֹאשׁ)。*NT agrees with LXX against MT. Both and LXX have '杖頭' (τὸ ἄκρον τῆς ῥάβδου) instead of '床頭' (הַמִּטָּה הַרֹאשׁ) of MT.

雅各書 2:23 = 創世記 15:6

這就應驗經上所說、『亞伯拉罕信神、這就算為他的義。』他又得稱為 神的朋友。	亞伯蘭信耶和華、耶和華就以此為他的義。
ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην	καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
וְהֵאֱמַן בְּיְהוָה וַיַּחֲשְׁבֶהָ לּוֹ צְדָקָה:	

*新約和七十士譯本一致，和馬所拉不一樣。差異之處只是關乎神的名。這段引文也出現在羅馬書 4:3; 4:9; 4:22；加拉太書 3:6。*NT agrees with LXX against MT. The difference pertains only to the name of God, though. This passage is also quoted in Romans 4:3; 4:9; 4:22; Galatians 3:6.

<Unit 58> About Learning Biblical Languages / the Messiah in Book of Genesis Seed of Woman / Noah's Birth / Shiloh

<Unit 59-60> Q & A