

Pgs. 35-47
Ch. 1-6
THE TARGUM OF ONKELOS
ON
THE BOOK BERESHITH
OR
GENESIS.
SECTION I.
BERESHITH BARA ELOHIM.

I. In the first times[1] the Lord created the heavens and the earth. And the earth was waste and empty, and darkness was upon[2] the face of the abyss; and a wind from before the Lord blew upon the face of the waters. And the Lord said, Let there be light; and there was light. And the Lord saw the light that it was good. And the Lord distinguished between the light and between the darkness. And the Lord called the light the Day, and the darkness He called the Night. And there was evening, and there was morning, Day the First.

And the Lord said, Let there be an expanse in the midst of the waters, and let it distinguish between waters and waters. And the Lord made the expanse, and distinguished between the waters which were under the expanse, and between the waters which were above the expanse: and it was so. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.

And the Lord said, The waters shall be collected under the heavens into one region, and the dry land shall appear. And it was so. And the Lord called the dry land Earth, and the place of the collection of waters He called Sea. And the Lord saw that it was good. And the Lord said, The earth shall bring forth grass; the plant whose germ-seed[3] is to be sown; the fruit-tree making fruit according to its kind, whose germ-seed is in it upon the earth;-and it was so. And the earth put forth grass; the herb, whose germ-seed is sown after its kind; and the tree making fruit, whose seed is in it after its kind. And the Lord saw that it was good. And it was evening, and it was morning, Day the Third.

And the Lord said, There shall be Lights in the expanse of heaven, to distinguish between the day and the night; and they shall be for signs and for times, for the numbering of days and years. And they shall be for luminaries in the expanse of heaven to shine upon the earth;-and it was so. And the Lord made the two great luminaries: the greater luminary to rule in the day;[4] and the smaller luminary to rule in the night, and the stars. And the Lord set them in the expanse of heaven to shine upon the earth, and to rule in the day and in the night, and to distinguish between light and darkness. And the Lord saw that it was good. And there was evening, and there was morning, Day the Fourth.

And the Lord said, Let the waters generate[5] the moving creature (having) life; and the fowl which flieth over the earth on the face of the expanse of heaven. And the Lord created the great taninia and every living animal which moveth, which the waters generated according to their kind, and every fowl which flieth according to his kind; and the Lord saw that it was good. And the Lord blessed them, saying, Spread abroad and become many, and fill the waters of the seas; and let the fowl become many on the earth. And it was evening, and it was morning, Day the Fifth.

And the Lord said, Let the earth produce the living animal after its kind, cattle, and reptile, and beast of the earth, according to its kind;-and it was so. And the Lord mad, the beast of the earth after its kind, and cattle after their kind, and every reptile of the earth after its kind; and the Lord saw that it was good. And the Lord said, Let us make Man in Our image, as Our likeness; and shall have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over every reptile which moveth upon the earth. And the Lord created the Adam[6] in His image, in the image of the Lord[7] He created him; male and female He created them. And the Lord blessed them, and said to them, spread abroad, and become many, and fill the earth, and be strong upon it; and have dominion over the fish of the sea, and over the fowl

of the heavens, and over every living thing that moveth upon the earth. And the Lord said, Behold, I have given to you every plant which seedeth germ-seed which is upon all the earth; and every tree in which is the fruit of the tree which seedeth germ-seed; unto you it shall be for food, and unto every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the breath of life, every green herb to eat; and it was so. And the Lord saw all that He had made, and, behold, it was very steadfast. And it was evening, and it was morning, Day the Sixth.

II. And the heavens and the earth and all their host were completed. And the Lord finished in the Seventh Day His work which He had wrought, and rested in the Seventh Day from all His work which He had wrought. And the Lord blessed the Seventh Day and made it holy, because in it He rested from all His work which the Lord had created to make. These are the memorials^[8] of the heavens and the earth., when they were created in the day when the Lord God made the earth and the heavens. And all trees of the field were not yet in the earth, and every herb of the field had not yet sprung up, because the Lord God had not caused rain to come upon the earth, and there was no man to cultivate the ground. And a mist^[9] ascended from the earth, and moistened all the face of the ground. And the Lord God created Adam from dust of the ground, and breathed upon his face the breath of lives, and it became in Adam a Discoursing Spirit. And the Lord God planted a garden in a region of pleasantness^[10] in the time of the beginning, and He made to dwell there the man whom He had created. And the Lord God caused to grow from the earth every tree desirable to look upon, and good for food, and the Tree of Life (Lives) in the midst of the garden, and the Tree of whose fruit they who eat know between good and evil. And a river went forth from Eden to water the garden,^[11] and from thence it was divided and became four heads of rivers^[12] (or four chid rivers). The name of the first is Pishon,^[13] that which encompasseth all the land of Havilah, where is gold; and the gold of that land is good; there is bedalcha and burilla-stones. And the name of the second river is Gichon,^[14] which encompasseth all the land of Kush.^[15] And the name of the third river is Digelathl,^[16] which goeth to the east of Athur.^[17] And the fourth river is Pherat. And the Lord God took Adam and placed him in the garden of Eden to culture it and keep it. And the Lord God commanded Adam, saying, Of every tree of the garden eating thou mayest eat; but of the tree of whose fruit they who eat know between good and evil thou shalt not eat; for in the day that thou eatest of it dying thou shalt die.^[18] And the Lord God said, It is not right that Adam should be solitary; I will make for him a helper as for his sake (or, as suited to him: Hebrew, *kenegdo*, as his counterpart). And the Lord God created from the earth every beast of the field and every fowl of the heavens, and brought them to Adam to see what he would call him; and every (name by) which Adam called the living animal, that was its name. And Adam called the name of all cattle, and of the fowl of the heaven, and of every beast of the field; but to Adam was not found a helper as for him. And the Lord God threw a sleep upon Adam, and he slept; and He took one of his ribs, and filled with flesh in place thereof; and the Lord God builded the rib which He took from Adam into Woman, and He brought her unto Adam. And Adam said, This now (this time) is bone of my bone, and flesh of my flesh: this shall be called Woman, because from her husband this was taken. Therefore shall a man forsake the couch (*beth mishkeb*, the sleeping-house) of his father and his mother, and shall cleave to his wife, and they shall be of one flesh. And they were both naked, Adam and his wife, and were not ashamed.

III. And the serpent (*chivja*) was more crafty than all the animals of the field which the Lord God bad made. And he said to the woman, Is it in truth (that) the Lord said, You shall not eat of every tree of the garden? And the woman said to the serpent, Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden,^[19] the Lord hath said, You shall not eat of it, nor approach to it, lest you die.^[20] And the serpent said to the woman. Not to die will you die: for it is manifest before the Lord, that in the day in which you eat of it your eyes will be opened, and you will be (*ki-rabrebin*) as the Great-ones, knowing good and evil. And the woman saw that the tree was good to eat, and that it was salutary to the eyes, and a tree desirable to con. template; and she took of its fruitage (*aiba*) and ate; and she gave to her husband with her, and he ate. And the eyes of both of them were opened, and they knew that they were naked; and they sewed for themselves the leaves of the fig-tree, and made for themselves cinctures. And they heard the voice of the Word of the Lord God walking in the garden in the evening of the day;^[21] and Adam and his wife hid themselves from before the Lord God among the trees of the garden. And the Lord God called to Adam and said to him, Where art thou? And he said, The voice of Thy Word heard I in the garden, and I was

afraid, because I (was) naked, and I would hide. And He said, Who showed thee that thou wast naked? Of the tree of which I commanded that eating of it thou shouldst not eat, hast thou eaten? An Adam said, The woman whom Thou gavest (to be) with me, she gave to me of the tree, and I did eat. And the Lord God said to the woman, What is this that thou hast done? And the woman said, The serpent led me astray, and I did eat. And the Lord God said to the serpent, Because thou hast done this, more accursed art thou than all cattle, and than all the beasts of the held; upon thy belly shalt thou go, and the dust shalt thou eat all the days of thy life. And I will put enmity between thee and between the woman, and between thy son and her son. He will remember thee, what thou didst to him (at) from the beginning, and thou shalt be observant unto him at the end.

And to the woman He said, Multiplying, I will multiply thy sorrows and thy pains. In sorrow shalt thou bring forth children; and unto thy husband shall be thy desire, and lie. shall rule over thee. And unto Adam He said, Because thou hast obeyed the word of thy wife, and hast eaten of the tree (about) which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground on thy account. With labour shalt thou eat from it all the days of thy life. Thorns and thistles it shall put forth for thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, until that thou return to the earth, because from it thou wast created; for dust thou art, and to dust thou wilt return. And Adam called the name of his wife Hava, because she was the mother of all the children of men. And the Lord God made for Adam and for his wife vestments of honour upon the skin of their flesh, and clothed them. And the Lord God said, Behold, man is become singular (or alone, [22] *yechid*) in the world by himself, knowing good and evil; and now, lest he stretch forth his hand and take also of the Tree of Life, and eat, and live for ever;and the Lord God sent him forth from the garden of Eden to till the ground from whence he had been created. And He drove out the man, and before the garden of Eden he caused to dwell the *kerubaya*, and the sharp sword which revolved to keep the way of the Tree of Life.

IV. And Adam knew Hava his wife, and she conceived, and gave birth to Kain; and she said I have acquired the man from before the Lord. And she added to give birth to his brother, Habel. And Habel was a shepherd of the flock, and Kain a man working on the ground. And it was at the end (or complement) of days, that Kain brought of the product of the earth an oblation before the Lord; and Habel he brought also of the first-born of his sheep and of their fatlings. And there was acceptableness before the Lord in Habel and in his oblation; but in Kain and his oblation there was not acceptableness. And it was greatly displeasing to Kain, and his countenance was downcast. And the Lord said to Kain, Why art thou displeased, and why is thy countenance downcast? If thou doest thy work well, is it not remitted to thee? and if thou doest not thy work well, thy sin unto the day of judgment is reserved, when it will be exacted of thee, if thou convert not: but if thou convert, it is remitted to thee. And Kain spake with Habel his brother; and it was in their being in the field that Kain arose against Habel his brother, and killed him. And the Lord said to Kain, Where is Habel thy brother? And he said, I know not; am I the keeper of my brother? And He said, What hast thou done? The voice of the blood of generations which were to come from thy brother complaineth before Me, from the earth! And now, accursed art thou from the earth, which hath opened her mouth and received the blood of thy brother from thy hand. When thou tillest the earth., it shall not add to give its virtue to thee; a castaway and a wanderer shalt thou be in the earth. And Kain said before the Lord, Greater is my guilt than may be forgiven. Behold, Thou hast rejected me this day from the face of the earth, and from Thy presence it is not possible to hide; and I shall be a castaway and a wanderer in the earth, and any one who findeth me will slay me. And the Lord said to him, Therefore any one who killeth Kain,-unto seven generations it shall be exacted of him. And the Lord set unto Kain a sign, lest any one who found him should kill him. And Kain went out from before the Lord, and dwelt in the land of the wanderer and outcast, [23] which was made for him in the beginnings in the garden of Eden. And Kain knew his wife, and she conceived and bare Hanoch, and he became the builder of a city, and called the name of the city after the name of his son Hanoch. And there was born to Hanoch Irad, and Irad begat Mahujael; [24] and Mahujael begat Methusael, and Methusael begat Lemek. And Lemek took unto him two wives, the name of the one Ada, and the name of the second Zillah. And Ada bare Javal; he was the master (*rab*) of all dwellers in tents and lords of cattle. And the name of his brother was Juval. He was the master [25] of all who play upon the mouth of the pipe, who know the song of the harp and of the organ. And Zillah also, she bare Tuval-kain, the master of all them who understand the working of brass and

iron.[26] And the sister of Tuval-kain was Naamah.[27] And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, attend to my words: I have not slain a man, that on his account I should bear the condemnation of death; or destroyed a young man, that on his account my posterity should be consumed. If seven generations are suspended unto Kain, will there not be to Lemek his son seventy and seven? And Adam knew yet his wife, and she bare a son, and called his name Sheth; Because, said she, the Lord hath given me another son instead of Habel, whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. Then in his days the sons of men desisted (or forbore) from praying in the name of the Lord.

V. This is the book of the generations of Adam. In the day that the Lord God created man, in the resemblance of Elohim[28] He made him; male and female He created them; and He blessed them, and called their name Man, in the day that they were created. And Adam lived a hundred and thirty years, and begat in his resemblance (one) who was like to himself, and he called his name Sheth. And the days of Adam after he had begotten Sheth[29] were eight hundred years, and he begat sons and daughters. And all the days of Adam which he lived were nine hundred and thirty years, and he died.

And Sheth lived a hundred and five years, and begat Enosh. And Sheth lived after he had begotten Enosh eight hundred and seven years, and begat sons and daughters. And all the days of Sheth were nine hundred and twelve years, and he died.

And Enosh lived ninety years, and begat Keinan. And Enosh lived after he had begotten Keinan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years, and he died.

And Keinan lived seventy years, and begat Mahalalel. And Keinan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters. And all the days of Keinan were nine hundred and ten years, and he died.

And Mahalalel lived sixty and five years, and begat Jered. And Mahalalel lived after he had begotten Jered eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred and ninety and five years, and he died.

And Jered lived an hundred and sixty and two years, and begat Hanok. And Jered lived after he had begotten Hanok eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty and two years, and he died.

And Hanok lived sixty and five years, and begat Methushelach. And Hanok walked in the fear of the Lord, [30] after he had begotten Methushelach, three hundred years, and begat sons and daughters. And all the days of Hanok were three hundred and sixty and five years. And Hanok walked in the fear of the Lord; and he was not; for the Lord had not made him to die.[31]

And Methushelach lived an hundred and eighty and seven years, and begat Lemek. And Methushelach lived after he had begotten Lemek seven hundred and eighty and two years, and begat sons and daughters. And all the days of Methushelach were nine hundred and sixty and nine years, and he died.

And Lemek lived a hundred and eighty and two years, and begat a son. And he called his name Noach, saying, This shall console us from the works and from the labour of our hands from the earth which the Lord hath cursed. And Lemek lived, after he had begotten Noach, five hundred and ninety and five years, and begat sons and daughters. And all the days of Lemek were seven hundred and seventy and seven years, and he died.

VI. And Noach was a son of five hundred years, and Noach begat Shem, Cham, and Japheth. And it was when the sons of men had begun to multiply upon the earth, and daughters were born to them, that the sons of the mighty[32] saw the daughters of men that they were beautiful, and took to them wives of all whom they

pleased.[33] And the Lord said, This evil generation shall not stand before me for ever, because they are flesh, and their works are evil. A term (or length) will I give them, an hundred and twenty years, if they may be converted. Giants were in the earth in those days; and also when, after that the sons of the mighty had gone in unto the daughters of men, there were born from them giants who from of old were men of name.

And the Lord saw that the wickedness of man had multiplied in the earth, and that every formation (or image) of the thought of his heart was only evil every day. And it repented the Lord in His Word that He had made men upon the earth. And He said, (in His Word,)[34] that He would break their strength according to His pleasure. And the Lord said, Man whom I have made will I blot out[35] I from the face of the earth;-from man to the beast, to the reptile, and to the fowls of heaven; because it repenteth Me in My Word that I have made them. But Noah found mercy before the Lord.

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SECTION II

ELEH TOLEDOTH NOACH.

These are the memorials of Noah. Noah was a man righteous and perfect in his generation; in the fear of the Lord walked Noah. And Noah begat three sons, Shem, Cham, and Yapeth. And the earth was corrupted before the Lord, and the earth was filled with violences.[1] And the Lord saw the earth, and, behold, it was corrupt, because all flesh had corrupted, each one, his way upon the earth.

And the Lord said to Noah, The end of all flesh cometh before Me, because the earth is filled with violences from the face of their wicked works; and, behold, I will destroy them with the earth. Make thee an ark with the wood of cedar; dwellings shalt thou make in the ark, and overlay it within and without with pitch. And thus shalt thou make it: three hundred cubits shall be the length of the ark, fifty cubits its breadth, and thirty cubits its height. A light shalt thou make to the ark, and at a cubit shalt thou complete it above, and the door of the ark thou shalt place in its side. Lower dwellings, second and third, shalt thou make in it. And I, behold, I do bring the deluge of waters upon the earth to destroy all flesh in which is the breath of life from under the heavens. Every thing that is on the earth shall die. And I will establish My covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee. And of all that liveth of all flesh two and two of all that enter into the ark to abide with thee, male and female shall they be. Of fowl according to its kind, and of cattle according to her kind, and of every creeping thing of the earth after his kind, two of all shall enter with thee to abide. And thou, take with thee of all food which is eaten, and gather to be with thee; and it shall be for thee and for them to eat. And Noah did according to all which the Lord had commanded him, so did he.

VII. And the Lord said to Noah, Enter thou and all the men of thy house into the ark; for thee have I seen righteous before Me in this generation. Of all clean animals take thou seven and seven, male and female; and of animals not clean, two and two, male and female. Also of the fowls of heaven, seven and seven, male and female, to continue the seed upon the face of all the earth. Because yet a time of seven days and I will cause rain to descend upon the earth forty days and forty nights, and I will blot out every subsistence[2] which I have made upon all the face of the earth. And Noah did according to all that the Lord had instructed him. And Noah was a son of six hundred years; and the deluge[3] of waters was upon the earth. And Noah entered, and his sons, and his wife, and the wives of his sons with him, into the ark from before the water of the deluge. Of animals clean, and of animals not clean, and of birds, and of all which creepeth upon the earth, two and two, they entered with Noah into the ark, male and female, as the Lord had instructed Noah. And it was at the time of seven days, and the waters of the deluge were upon the earth. In the six-hundredth year of the life of Noah, in the second month, in the seventeenth day of the month, in that day were all the springs of the great abyss upbroken, and the windows of heaven opened, and the rain came down upon the earth forty days and forty nights. In that very day entered Noah, and Shem, Cham, and Yapheth, sons of Noah, and the wife of Noah, and the three wives of his sons with them, into the ark; they, and every animal after his kind, and all cattle after its kind, and every, reptile which creepeth upon the earth after its kind, and every fowl after

its kind, every bird, every one that flieth: and they entered with Noach oach into the ark, two and two of all flesh in which is the breath of life; and they, entering, male and female of all flesh, entered, as the Lord had commanded him, and the Lord protected them by His Word.[4] And there was a deluge forty days upon the earth, and the waters increased, and took up the ark, and it was lifted up above the earth. And the waters prevailed and increased mightily upon the earth, and the ark went upon the faces of the waters. And the waters prevailed most mightily over the earth, and all the high hills were covered which were under all the heavens. Fifteen cubits upward did the waters prevail, and the mountains were covered; and all flesh died which moved upon the earth, of fowl, and of cattle, and of the wild beast, and of every reptile which creepeth upon the earth, and every man. Everything in whose nostrils was the breath of the Spirit of life, of all which was upon the dry ground, died. And every subsistence was blotted out that was upon the faces of the earth, from man to the beast, to the reptile, and to the fowl of heaven, it was blotted out from the earth, and Noach was left alone, and they who were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

VIII. And the Lord remembered Noach, and every living thing, and all the cattle which were with him in the ark; and the Lord caused a wind to pass over the earth, and the waters rested, and the springs of the abyss were shut, and the windows of the heavens, and the rain from the heavens was restrained, and the waters turned from on the earth, going and returning; and the waters diminished from the end of a hundred and fifty days. And the ark rested on the seventh month, on the seventeenth day of the month, upon the mountains of Kardu.[5] And the waters went and diminished until the tenth month: in the tenth, on the first of the month, the heads of the mountains appeared. And it was at the end of forty days, and Noach opened the windows of the ark which he had made. And he sent forth a raven, and going he went out, and returned until the waters were dried upon the earth. And he sent forth a dove from (being) with him, to see whether the waters were lightened (or consumed) from the surface of the earth. But the dove found no rest for the dividing of her foot, and she returned unto him into the ark, because the waters were upon all the earth; and he stretched forth his hand, and took her, and brought her to be with him in the ark. And he prolonged[6] yet seven days, and afterward added to send forth the dove from the ark. And the dove came to him at the time of evening, and, behold, a leaf of olive broken off was in her mouth; and Noach knew that the waters were lightened from upon the earth. And he prolonged yet other seven days, and sent forth the dove, and she added not to return to be with him again. And it was in the six-hundredth and first year, in the beginning of the first month, the waters were dried from off the earth; and Noach removed the covering of the ark, and looked, and, behold, the faces of the ground were dry. And in the second month, in the seventeenth day of the month, the earth was fully dry.

And the Lord spake with Noach, saying: Go forth from the ark, thou, and thy wife, and thy sons, and the wives of thy sons with thee. Every living thing which is with thee of all flesh, of fowl, and of cattle, and every creeping thing that creepeth upon the earth, bring forth with thee, and they shall generate in the earth, and spread abroad and multiply upon the earth. And Noach went forth, and his sons, and his wife, and the wives of his sons with him; every animal, every reptile and bird, everything which moveth upon the earth after their kind, went forth from the ark.

And Noach builded an altar before the Lord, and took of every clean beast and of every clean bird, and uplifted an offering upon the altar. And the Lord received with approval his oblation; and the Lord said in His Word,[7] I will not add to curse again the earth on account of the guilt of man, because the creations of the heart of man[8] are evil from his infancy;[9] and I will not add again to smite every living thing as I have done. Yet all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

IX. And the Lord blessed Noach and his sons, and said to them, Spread abroad, and multiply, and fill the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the heavens, in all which creepeth upon the earth, and in all fish of the sea; into your hands shall they be delivered. Every moving thing that liveth, for you it shall be to eat; as the green herb I have given you the whole. But the flesh with its life-blood you shall not eat. And also your blood of your lives will I require,

from every beast will I require it, and from the hand of man. From the hand of the man who sheddeth the blood of his brother will I require the life of man. Whoso sheddeth the blood of man, by witnesses, upon the sentence of the judges, his blood shall be shed; because in the image of the Lord^[10] made He man. And you, spread abroad and multiply; bring forth in the earth and multiply therein.

And the Lord spake to Noach, and to his sons with him, saying, And I, behold, I establish my covenant with you and with your children after you, and with every living thing which is with you, of fowl, of cattle, and of every beast of the field that is with you, of all going forth from the ark of every animal of the earth. And I will establish My covenant with you, and all flesh shall not again be consumed by the waters of a deluge, nor shall there be again a deluge to destroy the earth. And the Lord said, This is the sign of the covenant which I appoint (give) between My Word, and between you, and between every living soul that is with you unto perpetual generations. I have set My bow in the cloud, and it shall be for a sign of the covenant between My Word and between the earth. And it shall be that when clouding I becloud the earth, the bow shall be seen in the cloud, and I will remember the covenant which is between My Word, and between You, and between every living soul of all flesh; and there shall not be again the waters of a deluge to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the Lord and between every living soul of all flesh that is upon the earth. And the Lord said, This is the sign of the covenant which I have established between My Word and between all flesh which is upon the earth.

And the sons of Noach who went forth from the ark were Shem and Cham and Yapheth: and Cham is the father of Kenaan. These three are the sons of Noach and from them was the whole earth Overspread. And Noach began to be a man working on the earth;^[11] and he planted a vineyard, and he drank of the wine,^[12] and was drunk; and he was uncovered in the midst of his tent. And Cham the father of Kenaan saw the nakedness of his father, and he showed to his two brethren without. And Shem and Yapheth took a mantle, and laid it upon the shoulders of both, and went backward, and covered the nakedness of their father; and their faces were averted, and the nakedness of their father they saw not. And Noach awoke from his wine, and knew that which his youngest son had done unto him; and he said:--

Accursed be Kenaan,

A working servant shall he be to his brethren. And he said:--

Blessed be the Lord the God of Shem,

And Kenaan shall be servant unto them.

The Lord shall enlarge Yapheth,^[13]

And he shall make his Shekinah to dwell in the tabernacles of Shem:

And Kenaan shall be servant unto them.

And Noach lived after the deluge three hundred and fifty years. And all the days of Noach were nine hundred and fifty years; and he died.

X. And these are the generations of the sons of Noach, Shem, Cham, and Yapheth; and sons were born to them after the deluge. The sons of Yepheth, Gomer, and Magog, and Madai, and Yavan, and Thuval, and Meshek, and Tiras. And the sons of Gomer, Ashkenaz, and Rephath, and Thogarmah. And the sons of Yavan, Elishah and Tharshish, and Dodanim. From these were the isles (*nagvath*) of the peoples divided in their lands, each according to his language, according to their families in their nations. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the sons of Kush, Seba, and Chavilah, and Sabetha, and Raamah, and Sabtekah. And the sons of Raamah, Sheba and Dedan. And Kush begat Nimrod: he began to be a powerful man in the earth. He was a powerful man before the Lord: therefore it is said, Like Nimrod the

man of might before the Lord. And the head (beginning) of his kingdom was Bavel, and Erech, and Akad, and Kalneh in the land of Bavel.^[14] From that land he went forth to Athura,^[15] and built Nineveh, and the city of Rechov,^[16] and Kalach,^[17] and Resen,^[18] between Nineveh and Kalach, which was a great city. And Mizraim begat the Ludaee, and Anamaee, and Lehabaee,^[19] and Naphtuhaee, and Pathrusaee, and Kasluchaee, from whom came forth the Pelishtaee and Kaputkaee.

And Kanaan begat Zidon his firstborn, and Cheth, and the Jebusae, and Amoraee, and Girgashee, and Hivaaee, and Arkaee, and Antasaee, and Arvadaee, and Zemaraee, and Chamathae: and afterwards the seed of the Kenaanaee were scattered abroad. And the frontier of Kenaanaah was from Zidon, coming to Gerar and to Azza, coming unto Sedom, and Amorah, and Admah, and Zeboim, unto Lasha. These are the sons of Cham, according to their progenies, to their languages, in their lands, in their peoples.

And of Shem was born: (also he is the father of all the sons of Eber, and the brother of Yapheth the Great:) the sons of Shem, Elim, and Asshur, and Arphaxad, and Lud, and Aram. And the sons of Aram, Uz, and Chul, and Gether, and Mash. And Arphaxad begat Shelach; and Shelach begat Eber. And to Eber were born two sons: the name of the one was Peleg: because in his day the earth was divided. And the name of his brother was Yoktan. And Yoktan begat Almodad, and Shaleph, and Chatsarmaveth, and Yarech, and Chadoram, and Uzal, and Dikelah, and Obal, and Avimael, and Sheba, and Ophir, and Chavilah, and Yobab: all these are the sons of Yoktan. And their dwelling was from Mesha,^[20] coming to Sephar, an eastern mountain. These are the sons of Shem,^[21] according to their progenies, according to their languages, in their lands, in their peoples. These are the progenies of the sons of Noach, by their generations, in their peoples: and by them were the peoples outspread in the earth after the deluge.

XI. And all the earth was of one language and one speech. And it was in their migrations^[22] at the beginning, that they found a plain in the land of Babel., and dwelt there. And they said, a man to his companion, Come, let us cast bricks and bake them in the fire. And they had brick for stone, and bitumen for mortar. And they said, Come, let us build a city, and a tower, the head of it coming to the pinnacle of the heavens. And we will make to us a name, lest we be dispersed upon the face of all the earth. And the Lord was revealed to punish the work of the city and the tower which the sons of men had builded. And the Lord said, Behold, the people is one and the language one with all of them: and this is what they begin to do. And now nothing will be restrained from them of what they imagine to do. Come, We will be manifest, and will confuse their language there, that a man shall not bear the language of his companion. And the Lord dispersed them from thence upon the face of all the earth, and they were restrained from building the city. Therefore the name of it is called Confusion,^[23] because the Lord there confused the tongue of all the earth, and from thence the Lord dispersed them upon the face of all the earth.

These are the generations of Shem. Shem was a son of a hundred years, and he begat Arphaxad, two years after the deluge. And Shem lived after he had begotten Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived thirty and five years, and begat Shelach. And Arphaxad lived after he had begotten Shelach four hundred and thirty years, and begat sons and daughters.

And Shelach lived thirty years, and begat Eber. And Shelach lived after he had begotten Eber four hundred and three years, and begat sons and daughters.

And Eber lived thirty and four years, and begat Peleg. And Eber lived after he had begotten Peleg four hundred and thirty years, and begat sons and daughters.

And Peleg lived thirty years, and begat Reu. And Peleg lived after he had begotten Reu two hundred and nine years, and begat sons and daughters.

And Reu lived thirty and two years, and begat Serug. And Reu lived after he had begotten Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nachor. And Serug lived after he had begotten Nachor two hundred years, and begat sons and daughters.

And Nachor lived twenty and nine years, and begat Terach. And Nachor lived after he had begotten Terach a hundred and nineteen years, and begat sons and daughters.

And Terach lived seventy years, and begat Abram, Nachor, and Haran. And these are the generations of Terach. Terach begat Abram, Nachor, and Haran; and Haran begat Lot. And Haran died before Terach his father in the land of his nativity, in Ura of the Kasdaee. And Abram and Nachor took to them wives: the name of the wife of Abram, Sara; and the name of the wife of Nachor, Milcha, daughter of Haran the father of Milcha and the father of Yiska. And Sara was barren, she had no child. And Terach took Abram his son, and Lot the son of Haran, the son of his son, and Sara his daughter-in-law, wife of Abram his son, and went forth with them from Ura of the Kasdaee to go to the land of Kenaan. And they came to Charan, and dwelt there. And the days of Terach were two hundred and five years, and Terach died in Charan.

Pgs. 58-68

Ch. 12-17

SECTION III. LECH LECHA.

XII. AND the Lord said to ABRAM, Go thou away from thy country, and from the house of thy father, to the land which I will show thee. And I will make thee to (be) a great people, and will bless thee, and magnify thy name, and thou shalt be blessed. And I will bless him who blesseth thee, and him who curseth thee I will curse; and through thee all the progenies of the earth shall be blessed. And Abram went away, according as the Lord had spoken to him, and Lot went with him. And Abram was a son of seventy and five years in his forthgoing from Charan. And Abram took Sara his wife, and Lot his brother's son, and all the possessions which they possessed, and the souls whom they had made subject to the law in Charan, and went forth to go into the land of Kenaan; and they came unto the land of Kenaan. And Abram traversed through the land unto the place of Shekim^[1] unto the plain of Moreh;^[2] and the Kenaanah was then in the land. And the Lord revealed Himself unto Abram, and said, To thy sons will I give this land. And he builded there an altar before the Lord who had been revealed to him. And he ascended from thence to the mountain east of Beth El, and spread out his tabernacle, having Beth El on the west and Ai on the east; and he builded there an altar before the Lord, and prayed in the name of the Lord. And Abram migrated, going and migrating to the south.

And there was a famine in the land, and Abram went down to Mizraim, to sojourn there, because the famine was strong in the land. And it was that as he drew nigh to enter Mizraim he said to Sara his wife, Behold, now I know that thou art a woman beautiful in sight; and it will be that when the Mizraee see thee they will say, This is his wife; and they will kill me, and thee will they reserve. Say now, thou art my sister, that it may be well with me through thee, and my life may be preserved through thy words. And it was that when Abram had entered into Mizraim, the Mizraee saw the woman that she was singularly fair; and the princes of Pharaoh saw her, and extolled her to Pharaoh; and the woman was taken to the house of Pharaoh. And Abram was well treated on account of her. And he had sheep, and oxen, and asses, and servants, and maidens, and camels. And the Lord brought upon Pharaoh great plagues, and upon the men of his house, for the affair of Sara the wife of Abram. And Pharaoh called Abram and said, What is this that thou hast done to me ? Why didst thou not show me that she is thy wife? Why saidst thou, She is my sister,-so that I would have taken her to me to wife? And now, behold thy wife: take, and go. And Pharaoh instructed the men concerning him, and they, conducted him away, and his wife, and all that he had.

XIII. And Abram went up from Mizraim, he and his wife, and all that he had, and Lot with him, unto the south. And Abram was exceeding strong in cattle, in silver, and in gold; and he proceeded according to his encampments from the south, and unto Bethel, unto the place where he had spread his tabernacle at the first, between Bethel^[3] and Ai; to the place of the altar which he had there made at the first: and Abram prayed there in the Name of the Lord. And Lot also, who went with Abram, had sheep and oxen and tents. And the land could not support them, that they might dwell together. And there was contention between the shepherds of the flock of Abram and the shepherds of the flock of Lot; and the Kenaanah and: the Pherizaah then dwelt

in the land. And Abram said to Lot, Let there not now be contention between me and thee, and between my shepherds and thy shepherds; for men, brethren, are we. Is not all the land before thee? Separate now from me: if thou to the north, I to the south; and if thou to the south, I to the north. And Lot lifted up his eyes, and saw all the plain of Yardena that it was altogether a watered place, before the Lord had destroyed Sedom and Amarah,-as the garden of the Lord, as the land of Mizraim coming unto Zoar. And Lot chose to him all the plain of Yardena; and Lot went forth before, and they were separated each man from his brother. Abram dwelt in the land of Kenaan, and Lot dwelt in the cities of the plain, and extended unto Sedom. And the men of Sedom were wicked in their riches, and guilty in their bodies before the Lord greatly. And the Lord said to Abram, after Lot was separated from him, Lift up now thine eyes and see, from the place where thou art, thence to the north and to the south, and to the east and to the west; for all this land that thou seest, to thee will I give it, and to thy children for ever. And I will place thy children numerous as the dust of the earth; so that as it is not possible for a man to number the dust of the earth, so also thy sons shall not be numbered. Arise, go through the land, in its length and in its breadth; for unto thee will I give it. And Abram spread (his tent), and came and dwelt in the plain of Mamre which is near Hebron,[4] and builded there an altar before the Lord.

XIV. And it was in the days of Amraphel, king of Babel, Ariok, king of Elasar, Kedar-laomer, king of Elam, and Thidal, king of peoples, (that) they made war with Bera, king of Sedom, and with Birsha, king of Amora, Shenab, king of Admah, Shemeber, king of Zeboim, and the king of Bela, which is Zoar. All these were assembled at the plain of the field, which is (now) the place of the sea of salt. Twelve years they had served Kedar-laomer, and in the thirteenth year they rebelled. And in the fourteenth year came Kedar-laomer, and the kings who were with him, and smote the giants who were in Ashtaroth Karnaim, and the mighty who were in Chemta, and the terrible ones who were in Shaveh Kiryathaim, and the Horae who were in the mountain of Seir, unto the plain of Paran which lieth upon the desert. And they turned, and came to the plain of the division of judgment, which is Rekam, and smote all the fields of the Amalkaah, and also the Amoraah who dwelt in Ein-gadey.[5] And the king of Sedom, and the king of Amoraah, and the king of Admah, and the king of Zeboim, and tile king of Bela, which is Zoar, went forth and set the battle in array against them in the plain of the field, with Kedar-laomer king of Elam, and Thidal,[6] king of peoples, and Amraphel, king of Babel, and Ariok, king of Elasar; four kings against five. And the plain of the field had many pits, from which, they raised asphalt; and the kings of Sedom and Amarah fled, and they fell there; and they who remained fled to the mountain. And they took all the possession of Sedom and Amarah, and, all their food, and went. And they captured Lot and his substance, son of the brother of Abram, and went. And he had dwelt in Sedom. And (one) came from those escaped, and showed to Abram the *Ivraah*; and he had remained in the plain of Moreh Amoraah, the brother of Eshkol and brother of Aner; and they were Abram's men of covenant. And Abram heard that his brother had been captured; and he armed the young men born in his house, three hundred and eighteen, and pursued unto Dan. And he divided against them by night, he and his servants, and smote them, and pursued them unto Hoba,[7] which was northward of Damasek. And he recovered all the substance, and Lot also, the son of his brother; and his substance he recovered, the women also, and the people. And the king of Sedom came out to meet him after returning from the smiting of Kedar-laomer and the kings who were with him, at the plain of Mephana, which was the king's place of racing. And Malki-zedek, king of Yerushalem,[8] brought forth bread and wine (*chemar*), and he was minister (*meshamesh*) before EL ILLAAH,[9] and he blessed him, and said:

"Blessed be Abram before El Illah,
Whose possession is heaven and earth;
And blessed be El Illah,[10]
Who hath delivered thine enemies into thine hand."

And he gave him one in ten of the whole. And the king of Sedom said to Abram, Give me the souls, and the substance take thou. And Abram said to the king of Sedom, I have uplifted my hands in prayer before the Lord God most high, whose possession is heaven and earth: if from a thread unto the sole of a sandal I take of all that is thine, (and not that thou shouldst say, I have enriched Abram,) except of the food for the young men, and the share of the men who went with me, Amer, Eshkol, and Mamre, these will receive their shares.

XV. After these things the word (*pithgama*) of the Lord came to Abram in prophecy,[11] saying, Fear not, Abram: My Word (*Memra*) shall be thy strength, and thy exceeding great reward. And Abram said, Lord God, what wilt Thou give me, and I go without a child: and this son of business (*bar phargama*) who is in My house is the Damasekah Elieser? And Abram said, Behold, Thou hast not given me a child, and, behold, the son of my house is my heir. And, lo, the word (*pithgama*) of the Lord was with him, saying, This shall not be thy heir, but a son whom thou shalt beget will be thine heir. And He led him without, and said, Behold now the heavens, and number the stars, if thou art able to number them; and He said to him, So will be thy sons. [12] And he believed in the Word of the Lord, (*Memra da Yeya,*) and He reckoned it to him unto justification. And He said to him, I am the Lord, who brought thee forth from Ura of the Kasdaee, to give thee this land to inherit it. And he said, Lord God, by what may I know that I shall inherit it? And He said to him, Bring Me three calves, and three goats, and three rams, and a turtle dove, and the young of a pigeon. And he brought before Him all these. And he divided them equally, and set the divisions a division against his fellow; but the birds he did not divide. And the fowl descended upon the divisions, and Abram drove them away. And it was sunset, and sleep fell upon Abram: and, lo, a horror of great darkness fell upon him. And He said unto Abram, Knowing thou shalt know that thy sons will be sojourners (or aliens) in a land not theirs, and they will serve among them; and they will afflict them four hundred years. And the people whom they will serve I will judge, and go forth with much substance. And thou shalt be gathered to thy fathers in peace, and shalt be buried [13] in good old age. And in the fourth age (or generation) they will return hither; because not (yet) complete is the guilt of the Amoraah. And it was at the going away of the sun, and there was darkness. And behold a furnace that burned, and a flame of fire which passed between those divisions. In that day the Lord compacted with Abram a covenant, saying, To thy sons will I give this land; from the river of Mizraim unto the great river, the river of Pherat, [14] the Shalmaee, and the Kenizae, and the Kadmonae, and the Hittae, and the Pherizae, and the Gibbarae, and the Amoraee, and the Kenaanaee, and the Girgashae, and the Yebusae.

XVI. And Sara wife of Abram had no child; and she had an handmaid, a Mizretha, and her name was Hagar. And Sara said to Abram, Behold now, the Lord hath restrained me from childbearing; go in now to my handmaid, if, perhaps, I may have sons from her. And Abram received the word of Sara. And Sara wife of Abram took Hagar her handmaid, the Mizretha, at the end of ten years of Abram's dwelling in the land of Kanaan, and gave her to Abram her husband to be his wife; and he went in unto Hagar, and she conceived, and she saw that she had conceived, and her mistress was despised in her eyes. And Sara said to Abram, I have (a cause of) judgment [15] against thee. I have given my handmaid to thee, and she seeth that she hath conceived, and I am despised in her eyes: the Lord judge between me and thee. And Abram said to Sara, Behold, thy handmaid is in thy hand, do to her as is pleasing in thine eyes: and Sara afflicted her, and she fled from before her. And the Angel of the Lord found her at the fountain of water in the wilderness, at the fountain in the way of Hagra. And he said, Hagar handmaid of Sara, whence comest thou, and whither art thou going? And she said, From before Sara my mistress do I escape. And the Angel of the Lord said to her, Return to thy mistress and be subject [16] under her hand. And the Angel of the Lord said to her: Multiplying I will multiply thy sons, and they shall not be numbered for multitude. And the Angel of the Lord said to her, Behold, thou hast conceived, and shalt give birth to a son, and thou shalt call his name Yishmael, because the Lord hath heard thy prayer. And he will be untameable by man, and he will be needy to every one, and also all men will be needy to him, and before the face of all his brethren will he dwell. And she prayed in the Name of the Lord who had spoken with her; and she said: Thou art Eloha, seeing all: [17] for she said, I also have begun to see after that He hath been revealed to me. Therefore she called the name of the well, The well at which appeared the Angel of the Covenant: behold, it is between Rekam and Hagra. And Hagar bare to Abram a son, and Abram called the name of his son whom Hagar bare Yishmael. And Abram was son of eighty and six years when Hagar bare Yishmael unto Abram.

XVII. And Abram was son of ninety and nine years: and the Lord was revealed to Abram, and said to him, I am *EI-shadai* ; [18] serve before Me, and be perfect; [19] I and I will set a covenant between My Word and thee, and I will multiply thee exceedingly much. And Abram fell on his face: and the Lord spake with him, saying, Behold, I have dedicated My covenant with thee, and thou shalt be the father of many peoples, and

thy name shall no more be called Abram; but thy name shall be Abraham, because the father of many peoples have I appointed (given) thee. And I will spread thee abroad very greatly, and I will appoint to thee that assemblies and kings who shall rule the peoples, from thee shall come forth. And I will establish My covenant between My Word and thee, and thy sons after thee unto perpetual generations, to be unto thee a God, and to thy sons after thee. And I will give to thee and to thy sons after thee the land of thy habitation, all the land of Kenaan, for an everlasting possession; and I will be unto them Eloha. And the Lord said to Abraham, And thou My covenant shalt keep, thou and thy sons after thee in their generations. This is My covenant which you shall keep between My Word and you and thy sons after thee, to circumcise every male that is among you. And you shall circumcise the flesh of your foreskin, and it shall be for the sign of the covenant between My Word and you. And the son of eight days shall be circumcised among you; every male in your generations, born in the house, or bought with money, of every son of the peoples, who is not of thy sons, circumcising you shall circumcise the one born in the house, and him bought with money; and it shall be My covenant in your flesh for a covenant for ever. And the male who is not circumcised in the flesh of his foreskin, that man shall perish from the people (because) he hath made void My covenant.

And the Lord said to Abraham, The name of Sara thy wife shall not be called Sara, for Sarah shall be her name: and I will bless her, and I will also give thee a son from her; and I will bless her, and assemblies and kings which have dominion over peoples from her shall be. And Abraham fell upon his face and rejoiced, and said in his heart, Will the son of a hundred years have a child, and Sarah the daughter of ninety years bring forth? And Abraham said before the Lord, O that Yishmael may be established before thee! And the Lord said, In verity Sarah thy wife shall bear thee a son, and thou shalt call his name Izhak; and I will establish My covenant with him for an everlasting covenant to his sons after him. And concerning Yishmael I have accepted thy prayer. Behold, I have blessed him, and I will spread him abroad very greatly. Twelve princes will he beget, and I will set him (as) a great people. But My covenant I will establish with Izhak, whom Sarah shall bear to thee, at this time, in the year following. And when He had ended to speak with him, the Glory of the Lord^[20] ascended up from Abraham. And Abraham took Yishmael his son, and every one born in his house, and every one bought with his money, every male, the men of the house of Abraham, and circumcised the flesh of their foreskin in that very same day when the Lord had spoken with him. And Abraham was son of ninety and nine years, when he circumcised the flesh of his foreskin. And Yishmael his son was son of thirteen years, when the flesh of his foreskin was circumcised. In that same day Abraham was circumcised, and Yishmael his son, and all the men of his house, (whether) born in his house, or bought with money from the sons of the Gentiles, were circumcised with him.

Pgs. 68-80

Ch. 18-22

SECTION IV.

VAIYERA.

XVIII. AND the Lord was revealed to him in the Vale of Mamre; and he sat in the door of the tent while the day was hot. And he lifted up his eyes and looked, and, behold, three men stood towards him; and he saw, and ran from the door of the tent to meet them, and worshipped upon the earth. And he said, Lord, if now I have found favour in Thine eyes, pass not, I pray, from Thy servant. Accept now a little water, and wash your feet, and recline under the tree, and take a mouthful of bread, and strengthen your hearts, afterward you shall pass on; because for this you have come over unto your servant. And He said, So do as thou hast spoken. And Abraham hastened to the tent to Sarah, and said, Make haste with three seyin of the flour of meal, mix and make cakes. And to the herd ran Abraham, and took a calf, tender and good, and gave to a young man, and he hastened to dress him. And he took butter and milk, and the calf which he had prepared, and set before them, and he waited upon them under the tree, and they ate. And He said to him, Where is Sarah thy wife? And he said, Behold, in the tent. And He said, Returning I will return to thee, according to the time that you shall revive, and, behold, Sarah thy wife shall have a son. And Sarah heard in the door of the tent, and it was behind Him. And Abraham and Sarah were old and advanced in days, and with Sarah had ceased to be the way of women. And Sarah laughed within herself, saying, After that I am old shall I have a child, and my lord (being also) old? And the Lord said to Abraham, Wherefore laughed Sarah, saying, Can it be in truth that I

shall bring forth, and I being old? What word is hidden from before the Lord? At the time I will return to thee, according to the time that you shall revive, and Sarah shall have a son. And Sarah denied, saying, I laughed not: for she was afraid. And He said, No, but thou didst laugh And the men arose thence, and looked towards the face of Sodom; and Abraham went with them to accompany them. And the Lord said, Shall I conceal from Abraham what I am doing? And Abraham shall be indeed a people many and strong, and in him shall all the peoples of the earth be blessed; because it is manifest before me that he will instruct his children, and the men of his house after him, to keep the ways which are right before the Lord, to do righteousness and judgment; that the Lord may bring upon Abraham that which He hath spoken concerning him. And the Lord said, The cry^[1] of Sodom and Amorah [is heard before Me] because it is great, and the guilt of them is very mighty: I will now see, and will judge, whether they do according to the report of them which hath ascended before me. I will deal with them thoroughly unless they convert; but if they convert, I will not punish. And the men turned away from thence, and went toward Sodom. And Abraham yet ministered in prayer before the Lord. And Abraham approached, and said, Wilt Thou, in anger, destroy the righteous with the guilty? If perhaps there be fifty righteous within the city, wilt Thou in anger destroy and not forgive the place for the fifty righteous who are within it? More true are Thy judgments than that Thou shouldst do a thing like that, to destroy the just with the guilty, and that the just should be as the guilty! Thy judgments are true! Can the Judge of all the earth but do justice? And the Lord said, If I find in Sodom fifty righteous in the midst of the city, I will spare all the place for their sake.^[2] And Abraham answered and said, Behold, I have done a great thing, to speak before the Lord, and I dust and ashes! Perhaps of the fifty righteous there may be wanting five: shall all the city perish through five? And He said, I will not destroy, if I find there forty and five. And he added yet to speak before Him, and said, Perhaps forty may be found there. And He said, I will not make the end on account of the forty. And he said, Let not the anger of the Lord now kindle, and I will speak. Perhaps thirty shall be found there. And He said, I will not make the end if I find there thirty. And he said, Behold, I have done a great thing to speak before the Lord: perhaps twenty shall be found there. And He said, I will not destroy for the sake of twenty. And he said, Let not now the anger of the Lord kindle, and I will speak only this time: perhaps ten may be found there. And He said, I will not destroy for the sake of the ten! And the Glory of the Lord ascended when He had ceased to speak with Abraham, and Abraham returned to his place.

XIX. And two angels entered into Sodom in the evening; and Lot sat in the gate of Sodom. And Lot saw, and arose to present himself before them, and he bowed with his face to the earth. And he said, I pray my lords (*ribboni*) to turn aside unto the house of your servant and lodge, and wash your feet; and rising early you shall go on your way. And they said, Not so, but in the wide place will we lodge. And he was greatly in earnest with them, and they turned aside with him, and entered into his house: and he made them a supper, and dressed unleavened cakes for them, and they ate. As yet they had not slept; and the men of the city, the men of Sodom, gathered against the house, from the youth unto the old man, all the people from the extremes; and they cried to Lot, and said to him, Where are the men who came to thee to-night? Bring them forth to us, and we will know them. And Lot went out to them to the gate, and the door he shut after him. And he said, I pray you, my brethren, do not (so) wickedly. Behold, now, I have two daughters, who have not known man, I would bring them to you, and you should do to them what pleases in your eyes; only to these men do nothing, because they have entered under the shadow of my dwelling.^[3] And they said, Go in, however! And they said, One came to sojourn, and, behold, he judgeth judgment! Now will we do worse to thee than to them; and they prevailed against the man, against Lot, greatly, and came nigh to shatter the door. And the men put forth their hands, and brought in Lot to be with them in the house, and shut the door. And the men who were at the gate of the house they smote with blindness,^[4] from the little to the great, and they were wearied to find the gate. And the men said to Lot, Whomsoever thou hast yet here, thy son-in-law, and thy sons, and thy daughters, and all that thou hast in the city, lead out from the place: for we will destroy this place, because their cry is great before the Lord, and the Lord hath sent us to destroy it. And Lot went forth, and spake with his sons-in-law, the takers of his daughters, and said, Arise, come forth from this place; for the Lord will destroy the city. And he was as a trifler in the eyes of his sons-in-law. And it was as the morning rose that the angels were urgent upon Lot, saying, Arise, take thy wife and thy two daughters who are found faithful with thee, lest thou be smitten with the punishment of the city. But he delayed; and the men laid hold of his hands, and of the hand of his wife, and of the hand of his two daughters; for the Lord had mercy upon

him; and they brought him forth, and set him without the city. And it was when he had brought them without, he said, Be merciful on thy life, look not behind thee, and stand not in all the plain, escape to the mountain for deliverance, lest thou perish. And Lot said to them, Be entreated, O Lord; behold now, Thy servant hath found mercy before Thee, and Thou hast magnified Thy goodness which Thou hast shown me in saving my life, and I cannot take refuge in the mountain, lest evil befall me, and I die. Behold now, this city is nigh, to flee there; and it is (but) small; let me now escape thither. Is it not small? and my life shall be sustained. And He said to him, Behold, I have accepted thee^[5] in this thing also, in that I will not overthrow the city for which thou hast prayed. Haste, escape thither; for I cannot do anything until thou be come thither. Therefore be called the name of the city Zoar.^[6] The sun had come forth upon the earth, and Lot entered Zoar. And the Lord rained upon Sedom and upon Amorah sulphur and fire from before the Lord from the heavens, and destroyed those cities and all the plain, and all the dwellers in the cities and the herbage of the earth. And his wife looked behind her, and she became a statue of salt. And Abraham ascended in the morning^[7] to the place where he had ministered in prayer before the Lord; and he looked toward Sedom and Amorah, and upon all the place of the plain land, and saw, and, behold, the smoke of the land went up as the smoke of a furnace. And it was when the Lord destroyed the cities of the plain, that the Lord remembered Abraham, and sent Lot from the midst of the overthrow, when He overthrew the cities in which Lot dwelt. And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar; and he dwelt in a cavern, he and his two daughters. And the elder said to the younger, Our father is aged, and there is no man in the earth to go in unto us according to the way of all the earth. Come, we will pour father wine, and will lie with him, and raise up sons^[8] from our father. And they poured their father wine in that night; and the elder went in and lay with her father; and he knew not, in her lying down nor in her rising up. And it was in the day which followed that the elder said to the younger, Behold, I lay yesterday with the father: let us give wine also in the night, and go thou in, lie with him, and we will raise up sons from our father. And they gave that night also wine to their father, and the younger arose and lay with him; and he knew not, in her lying down nor in her rising up. And the two daughters of Lot conceived from their father; and the elder brought forth a son, and called his name Moab: he is the father of the Moabae unto this day. And the younger also brought forth a son, and she called his name Bar Ammi: he is the father of the B'ni Ammon unto this day.

XX. And Abraham migrated from thence to the southern land, and dwelt between Rekam and Hagra;^[9] and he sojourned in Gerar.^[10] And Abraham said of Sarah his wife, She is my sister. And Abimelek, king of Gerar,^[11] sent and took Sarah. And the word came from the presence of the Lord to Abimelek in a dream of the night, and said to him, Behold, thou diest, on account of the woman whom thou hast taken, and she a man's wife. But Abimelek had not come nigh her. And he said, Lord, wilt Thou also kill the innocent people? Did he not say to me, She is my sister? And she also said, He is my brother. In the rectitude of my heart, and the cleanness of my bands, have I done this. And the Lord said to him in a dream, It is also manifest to Me that in the integrity of thy heart thou hast done this, and I have also restrained thee from sinning before Me; ^[12] therefore I have not permitted thee to approach to her. And now return the mares wife; for he is a prophet, and he will pray for thee, and thou shalt live. But if thou wilt not return (her), know that dying thou shalt die,^[13] thou, and ail who are thine. And Abimelek arose in the morning, and called all his servants, and spake all these words before them; and the men feared greatly. And Abimelek called Abraham, and said to him, What hast thou done to us, and in what have I sinned against thee, that thou shouldst have brought upon me and upon my kingdom a great sin?^[14] Works which are not worthy to be done hast thou done with me. And Abimelek said to Abraham, What sawest thou, that thou didst this thing? And Abraham spake, Because I said, Perhaps the fear of the Lord is not in this place, and they will kill me on account of my wife. Nevertheless, in truth she is my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. And it was, when the people erred after the works of their hands, the Lord did bring me near to the fear of Himself, from (among) the house^[15] of my father. And I said to her, This is thy favour which thou canst do for me; in every place through which we pass, say of me, He is my brother. And Abimelek took sheep, and oxen, and servants, and handmaidens, and gave to Abraham, and returned to him Sarah his wife. And Abimelek said, Behold, my land is before thee: where it is pleasant in thine eyes, dwell. And to Sarah he said, Behold, I have given a thousand sheelen of silver to thy brother; behold, that is to thee a veil^[16] of honour, for my having sent to take thee, and to see thee, and all that is with thee; and concerning all whatever

thou hast spoken thou art reproved. And Abraham prayed before the Lord, and the Lord healed Abimelek, and his wife, and his handmaids, and they were revived: for the Lord had shut all the wombs of the house of Abimelek, on account of Sarah, the wife of Abraham.

XXI. And the Lord remembered Sarah as He had said; and the Lord did unto Sarah according as He had spoken. And Sarah conceived and bare unto Abraham a son in his old age, in the time of which the Lord had told him. And Abraham called the name of his son who was born to him, whom Sarah bare to him, Izhak. And Abraham circumcised Izhak his son (when) the son of eight days, as the Lord had commanded him. And Abraham was the son of a hundred years when Izhak his son was born to him. And Sarah said, The Lord hath made me to have gladness; every one who heareth will give me joy. And she said, Faithful is He who spake unto Abraham, and certified that Sarah should suckle children; for she hath born a son in his old age. And the child grew, and was weaned; and Abraham made a great feast in the day when Izhak was weaned.^[17] And Sarah observed the son of Hagar the Mizritha, whom she bare to Abraham, deriding. And she said, Cast out this handmaid and her son; for the son of the handmaid shall not inherit with my son, with Izhak. And the word was evil exceedingly in the eyes of Abraham, on account of his son. And the Lord said to Abraham, Let it not be evil in thine eyes concerning the youth and concerning thine handmaid. All that Sarah saith to thee receive from her, because in Izhak shall thy sons be called to thee. And also the son of the handmaid will I set for a people, because he is thy son. And Abraham rose up in the morning, and took bread and a skin of water, and gave to Hagar, setting upon her shoulder, and the youth,^[18] and dismissed her. And she went, and wandered in the desert of the well of Shava (Beara de Shava). And the water was finished from the skin; and she laid the youth under one of the trees, and went and sat over against, as far off as a bow flight: for she said, I cannot see the death of the child And she sat over against, and lifted up her voice and wept. And the voice of the youth was heard before the Lord; and the Angel of the Lord called to Hagar from the heavens, and said to her, What to thee, Hagar? Fear not, for the voice of the youth is heard before the Lord in the place where he is. Arise, take up the youth and strengthen thine hand in him,^[19] because for a great people have I appointed him. And the Lord opened^[20] her eyes, and she saw the well of waters, and went and filled the skin with water, and gave the youth to drink. And the Word of the Lord was the Helper of the youth, and he grew and dwelt in the wilderness, and became a master of the bow. And he dwelt in the wilderness of Paran, and his mother took for him a wife from the land of Mizraim.

And it was in that time that Abimelek and Phikol, chief of his host, spake to Abraham, saying, The Word of the Lord is thy Helper in everything thou doest; and now swear to me here, by the Word of the Lord, that thou wilt not be false with me, nor with my son, nor with my son's son; and that according to the good which I have done to thee thou wilt do with me and with the land in which thou art a sojourner. And Abraham said, I will swear. And Abraham reproved Abimelek, on account of the well of waters which the servants of Abimelek had taken by force.^[21] And Abimelek said, I knew not if this thing had been done, and thou also hadst not shown me, nor have I heard, but this day. And Abraham took sheep and oxen, and gave to Abimelek, and they struck both of them a covenant. And Abraham made seven lambs stand apart; and Abimelek said to Abraham, What are these seven lambs which thou hast made to stand apart? And he said, That thou mayest take the seven lambs seven lambs from my hand, to testify for me that I have digged that well. Therefore he called that place Beer Shava, because there they sware together. And they struck a covenant at Beer Shava. And Abimelek and Phikol,^[22] the chief of his host, arose, and returned to the land of the Phelistaee. And he planted a tree^[23] in Beer Shava, and prayed there in the name of the Lord, the Most High God.^[24] And Abraham sojourned in the land of the Phelislitae many days.

XXII. And it was after these things that the Lord tempted Abraham; and He said to him, Abraham! And he said, Behold, I am. And He said, Take now thy son, thy only, whom thou lovest, Izhak, and go into the land of worship, and offer him before Me there, a burnt offering, upon one of the mountains which I will tell thee. And Abraham arose in the morning, and saddled his ass, and took two of his young men with him, and Izhak his son, and clave the wood for the burnt offering, and arose and went to the place of which the Lord had spoken to him. And in the third day Abraham lifted, up his eyes, and saw the place from afar. And Abraham said to his young men, Wait you here with the ass, and I and the young man will ascend yonder and worship, and return to you. And Abraham took the wood of the burnt offering, and laid on Izhak his son; and he took in

his hand the fire and the knife, and they went both of them as one. And Izhak spake to Abraham his father, and said, Father! And he said, Behold, I am, my son. And he said, Behold the fire and the wood; but where is the lamb for the burnt offering? And Abraham said, The lamb for the burnt offering is revealed before the Lord, my son. And they went, both of them, as one. And they came to the place of which the Lord had told him. And Abraham builded there the altar, and set in order the woods, and bound Izhak his son, and laid him upon the altar above the woods. And Abraham stretched forth his hand and took the knife to cut off his son. And the Angel of the Lord called to him from the heavens, and said, Abraham, Abraham! And he said, Behold, I am. And he said to him, Stretch not out thy hand upon the youth, neither do any thing to him: for now I know that thou fearest the Lord, and that thou hast not spared thy only son^[25] for Me. And Abraham lifted up his eyes after these (words), and saw, and behold, one ram, holden in the bush by his horns. And Abraham went and took the ram, and offered him for a burnt offering instead of his son. And Abraham worshipped and prayed there in that place, and said before the Lord, Here shall generations worship: wherefore it shall be paid in that day, In this mountain Abraham worshipped before the Lord.^[26] And the Angel of the Lord called to Abraham the second time from the heavens, and said, By my Word have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy only son, therefore, blessing I will bless thee, and multiplying I will multiply thy sons as the stars of heaven and as the sand which is on the sea shore; and thy sons shall inherit the cities of their enemies. And all the peoples of the earth shall be blessed through thy son: forasmuch as thou hast received My word. And Abraham returned to his young men, and they arose and went together unto Beer Shava, and Abraham dwelt in Beer Shava.

And it was after these things it was shown to Abraham, saying, Behold, Milcha, also, hath born sons to Nachor, thy brother: Uts his first-born, and Booz his brother, and Kemuel the father of Aram, and Kesed, and Chazu, and Phildash, and Yedlaph, and Bethuel. And Bethuel begat Revekah. These eight bare Milcha to Nahor, brother of Abraham. And his concubine, whose name was Reuma, she also bare Tebach, and Gacham, and Tachash, and Maaka.

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SECTION V.

CHAIYEY SARAH.

XXIII. AND the life of Sarah was a hundred and twenty and seven years, the years of the life of Sarah. And Sarah died in Kiryath-arba, which is Hebron, in the land of Kenaan. And Abraham came to mourn for Sarah, and to lament her. And Abraham rose up from the presence of his dead, and spake with the sons of Hittah, saying, I am a guest and a sojourner with you: give me the possession of a sepulchre with you, that I may bury my dead from before me. And the sons of Hittah answered Abraham, saying to him, Receive from us Ribbona; a prince before the Lord art thou among us; in the best of our sepulchres bury thy dead. No man of us will refuse his sepulchre to thee for the burial of thy dead. And Abraham rose and bowed to the people of the land, the sons of Hittah. And he spake with them, saying, If you are willing in your minds that I should bury my dead from before me, receive from me, and request^[1] for me of Ephron bar Zochar that he will give me the Double Cavern,^[2] which is in the side of his field: for the full amount (*shelim*) of silver he shall give it to me among you for the possession of a sepulchre. But Ephron was sitting in the midst of the sons of Hittah; and Ephron the Hittite answered Abraham before the sons of Hittah, of all entering the gate of the city, saying, No, my lord; receive of me; I will present to thee the field and the cavern which is in it; to thee will I present it; in sight of the sons of my people will I present it to thee. Bury thy dead. And Abraham bowed before the people of the land. And he spake with Ephron before the people of the land, saying, Nevertheless, if thou wilt do me a grace, receive from me; I will give money for the field; take of me, and I will bury my dead there. And Ephron answered Abraham, saying to him, My lord, receive of me: the land is worth four hundred sileen of silver; between me and thee what is it? Bury thy dead. And Abraham agreed with Ephron, and Abraham weighed to Ephron the silver of which he had spoken before the sons of Hittah, four hundred sileen of silver, which is received in merchandise in every city.^[3] And Ephron confirmed the field in which is the double cavern which is before Mamre; the field, and the cavern that is therein, and all the trees which were in the field, in all its boundaries round about, to Abraham, for a purchase, in the sight^[4] of the sons of Hitah, of all entering the gate of the city. And after this Abraham buried Sarah his wife in the

double cavern of the field which is before Mamre, that is Hebron, in the land of Kenaan. And the field and the cavern which is in it were confirmed to Abraham for the possession of a sepulchre from the sons of Hittah.

XXIV. And Abraham was old, (and) advanced in days, and the Lord had blessed Abraham in all things. And Abraham said to his servant, the elder of his house, who had authority over all which was his, Put now thy hand under my thigh, and I will adjure thee by the Word of the Lord, the God of heaven and the God of the earth, that thou wilt not take a wife for my son from the daughters of the Kenaanaee among whom I dwell. But to my country and to my kindred thou wilt go, and take a wife for my son Izhak. And the servant said to him, Perhaps the woman will not be willing to come after me to this land,-returning am I to return thy son to the land from which thou hast gone forth? And Abraham said to him, Take care that thou return not my son thither; the Lord, the God of heaven, who took me from the house of my father and from the land of my birth, and who spake to me, and sware to me, saying, I will give thee this land, will send His angel before thee, and thou wilt take a wife for my son from thence. And if the woman be not willing to come after thee, thou shalt be absolved from this my oath; only cause not my son to return thither. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. And the servant took ten camels of the camels of his lord and went. And all the goods of his master were in his hand. And he arose and went to Aram, which is upon Phrath, the river, to the city of Nachor. And he made the camels rest without the city at a well of waters in the evening time, at the time when they came forth to fill. And he said, Lord God of my master Abraham, let it, I pray, be opportune with me this day, and deal thou graciously with my master Abraham. Behold, I stand by the fountain of waters, and the daughters of the men of the city will come forth to draw water. Let the maiden to whom I shall say, Reach thy waterpot, I pray, that I may drink; and she say, Drink, and I will also give thy camels drink,-be she whom Thou hast prepared for Thy servant, for Izhak: and in this I shall know that Thou hast dealt graciously with my master. And it was while he had not ceased to speak that, behold, Revekah came forth, (she) who was born to Bethuel the son of Milcha, wife of Nachor, brother of Abraham, and her pitcher upon her shoulder. And the maiden was very fair to behold; a virgin, and man had not known her; and she descended to the fountain, and filled her pitcher, and came up. And the servant hastened to her presence; and said, Let me taste, I pray, a little water from thy pitcher. And she said, Drink, Ribboni; and she made haste, and held her pitcher upon her hand, and gave him to drink. And when she had ended giving him drink, she said, For thy camels also I will draw, until they shall have enough to drink. And she hastened and poured out her pitcher into the place of watering, and ran again to the well to fill, and she filled for all his camels. And the man wondered at her, gazing silently, to know whether the Lord had prospered his way or not. And it was when the camels had drunk enough, the man took a ring (*qadasha*) of gold weighing a shekel, and two bracelets (*sherin*) for the hand weighing ten sileen of gold. And he said, Whose daughter art thou? Tell me, I pray, whether there be room in thy father's house sufficient for us to lodge? And she said to him, I am the daughter of Bethuel, the son of Milcha, whom she bare to Nachor. And she said to him, There is much straw and provender with us, also room enough to lodge. And the man kneeled, and worshipped before the Lord, and said, Blessed be the Lord the God of my master Abraham, who hath not withheld His grace and His truth from my master; and me hath the Lord led in a right way to the house of my master's brother. And the maiden ran and showed these things to her mother's house. And Revekah had a brother whose name was Laban; and Laban ran to the man without at the fountain. And it was when he saw the ring and the bracelets upon the hands of his sister, and heard the words of Revekah his sister, saying, As this spake the man with me, that he came to the man, and, behold, he stood by the camels at the fountain; and he said, Enter, blessed of the Lord;[5] why standest thou without? and I have a prepared house and a proper place for the camels. And the man entered the house, and he loosed the camels, and gave straw and provender for the camels, and water to wash his feet, and the feet of the men who were with him. And they set before him to eat. And he said, I will not eat until I have spoken my words. And he said, Speak. And he said, I am a servant of Abraham; and the Lord hath blessed my master much, and increased, and hath given to him sheep and oxen, silver and gold, servants and handmaidens, camels and asses. And Sarah the wife of my master bare a son to my master after she was old, and he hath given to him all that he hath. And my master adjured me, saying, Thou shalt not take a wife for my son from the daughters of Kenaan in whose land I dwell; but thou shalt go to my father's house, and to my kindred, and take a wife for my son. And I said to my master, Perhaps the woman will not come after me. And he said to me, The Lord before whom I worship will send His angel with thee, and will prosper thy way, and thou shalt take a wife for my son from

my kindred and from my father's house. Then shalt thou be absolved from my oath when thou hast gone to my kindred: and if they will not give unto thee, thou shalt be absolved from my oath. And I came this day to the fountain, and I said, Lord God of my master Abraham, if now it is pleasing before thee to prosper the way in which I go, behold, I stand at the fountain of waters, and a damsel may come forth to fill; and I will say to her, Give me to drink, I entreat, a little water from thy pitcher; and she shall say to me, Both for thee and thy camels also I will fill,-let her be the wife whom the Lord hath ordained for my master's son. And I had not left speaking in my heart, when, behold, Revekah came forth, with her pitcher upon her shoulder, and went down to the fountain and filled. And I said to her, Let me now drink. And she hastened and let down her pitcher, and said, Drink, and I will give thy camels also drink. And I drank, and the camels also she watered. And I asked her and said, Whose daughter art thou? and she said, I am the daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set an ornament on her face, and bracelets upon her hand, and bowed down and worshipped before the Lord, and blessed the Lord God of my master Abraham who had led me in a true way, to take the daughter of my master's brother for his son. And now, if you will act with goodness and truth with my master, show me; and if not, I will turn to the right or to the left. And Laban answered, and Bethuel, and said, From before the Lord the word hath come forth: we have no power to say to thee either evil or good. Behold, Revekah is before thee; take (her) and go; and let her be the wife of thy master's son, as the Lord hath spoken. And it was, when the servant of Abraham heard these words, he worshipped on the earth before the Lord. And the servant brought out vessels of silver and vessels of gold and vestments, and gave to Revekah, and presents gave he to her brother and to her mother. And they ate and drank, he and the men who were with him, and they lodged and arose in the morning. And he said, Send me to my master. And her brother said, and her mother, Let the maiden abide with us a season of time, or ten months; after that she shall go. And he said to them, Keep me not back: the Lord will direct my way, and I will proceed to my master. And they said, We will call the maiden, and hear what she will say. And they called Revekah, and said to her, Wilt thou go with this man? and she said, I will go. And they dismissed Revekah their sister, and her nurse, and the servant of Abraham, and his men. And they blessed Revekah, and said to her, Thou art our sister; be thou (multiplied) unto thousands and myriads, and may thy children inherit the cities of those who hate them. And Revekah arose, and her maidens; and they rode upon camels, and went after the man. And the servant took Revekah and went. And Izhak ascended in coming from the well over which the Angel of Life (*malak qayama*, " the Eternal Angel") had appeared; and he dwelt in the land of the south. And Izhak went forth to pray in the field, at the presence of the evening; and he lifted up his eyes, and looked, and, behold, the camels came. And Revekah lifted up her eyes, and saw Izhak; and she bowed herself on the camel. And she said to the servant, Who is the man who is walking in the field to meet us? And the servant said, He is my master. And she took a mantle and covered herself. And the servant recounted to Izhak all the things which he had done. And Izhak brought her to the tabernacle: and he saw, and, behold, her works were right as the works of Sarah his mother. And he took Revekah, and she became his wife, and he loved her. And Izhak was comforted after his mother.

XXV. And Abraham added, and took a wife, and her name was Keturah; and she bare to him Zimran, and Yokshan, and Medan, and Midyan, and Yeshbach, and Shuvach. And Yokshan begat Sheba, and Dedan; and the sons of Dedan have been in camps and tabernacles and islands.^[6] And the sons of Midyan, Eipha, and Epher, and Hanok, and Abidah, and Eldaah: all these the sons of Keturah. And Abraham gave all that he had unto Izhak. But to the sons of the concubine of Abraham gave Abraham portions, and sent them from his son Izhak, while he yet lived, eastward in the land of the sunrise. And these are the days of the years of the life of Abraham that he lived, an hundred and seventy and five years. And Abraham expired, and died in a good old age, aged, and full of days; and he was gathered unto his people. And Izhak and Ishmael his sons buried him in the twofold cave in the field of Ephron bar Zochar, the Hittah, which is before Mamre; the field which Abraham bought from the sons of Hittah: there they buried Abraham and Sarah his wife. And it was after the death of Abraham that the Lord blessed Izhak his son, and Izhak dwelt at the well over which the Eternal Angel had appeared. And these are the generations of Ishmael bar Abraham, whom Hagar the Mizretha, the handmaid of Sarah, bare to Abraham. And these are the names of the sons of Ishmael by their names in their generations. The firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam, and Mishma, and Duma, and Massa; Hadad, and Thema, Yetoor, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names in their villages and their towns, twelve chiefs of their peoples.^[7] And these are the

years of the life of Ishmael, a hundred and thirty and seven years. And he expired and died, and was gathered to his people. And they have dwelt from Havilah unto Hagra, which looketh toward Mizraim, reaching unto Athoor. In the presence of all his brethren he dwelt.

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Ch. 25-28

SECTION VI.

TOLEDOTH.

AND these are the generations of Izhak bar Abraham. Abraham begat Izhak; and Izhak was a son of forty years when he took Revekah, the daughter of Bethuel the Aramite of Padan Aram, the sister of Laban the Aramite, to be his wife. And Izhak. prayed before the Lord for his wife, because she was barren; and the Lord hearkened to his prayer, and Revekah his wife conceived. And the children struggled in her womb; and she said, If thus, why have I conceived? And she went to seek instruction before the Lord: and the Lord said to her, Two nations are in thy womb, and two kingdoms from thy womb shall be divided, and (one) kingdom (shall be) stronger than (the other) kingdom, and the greater shall be subject to the less. And her days were fulfilled to give birth. And, behold, twins were in her womb. And the first came forth red, all of him as a garment (covering) of hair; and they called his name Esau. And afterwards came forth his brother, and his hand grasped the heel of Esau, and they called his name Jakob.[1] And Izhak was sixty years old when he begat them. And the youths grew; and Esau was a man of idleness, a man going out into the field; and Jakob was a man of peace, a minister of the house of instruction. And Izhak loved Esau, because he ate of his hunting, and Rivekah loved Jakob. And Jakob dressed pottage, and Esau came from the field, and he was faint. And Esau said to Jakob, Let me taste now of that red, that red! for I am faint: (therefore he called his name Edom:[2]) and Jakob said, Sell this day thy birthright to me. And Esau said, Behold, I am going to die, and what is this birthright to me?[3] And Jakob said, Swear to me to-day; and he sware to him and he sold his birthright to Jakob. And Jakob gave to Esau bread and pottage of lentiles. And he ate and drank, and arose, and went: and Esau despised the birthright.

XXVI. And there was a famine in the land, besides the former famine that was in the days of Abraham; and Izhak went to Abimelek, king of the Philistae, to Gerar.[4] And the Lord appeared to him and said, Go not down into Mizraim,[5] remain in the land as I have told thee; dwell in this land, and My Word shall be to thee for a helper; and I will bless thee. For to thee and to thy son will I give all these lands; and I will confirm the oath that I have sworn to Abraham thy father; and I will multiply thy son as the stars of heaven, and will give thy son all these lands, and through thy son shall all the peoples of the earth be blessed, because Abraham obeyed My word, and kept the keeping of My word, My commandments, My covenant, and My law. And Izhak dwelt at Gerar; and the men of the place asked respecting his wife. And he said, She is my sister; for he feared to say, My wife, lest the men of the place should kill him on account of Revekah; for she was of beautiful aspect. And it was when he had been there many days that Abimelek the king of the Philistae looked from a window, and, behold, Izhak was sporting with Revekah his wife. And Abimelek called Izhak and said, Nevertheless, behold,

she is thy wife: why then hast thou said, She is my sister? And Izhak said to him, Because I said, Lest I be killed on account of her. And Abimelek said, What is this that thou hast done to us? It might have been that some one of the people had lain with thy wife, and thou wouldst have brought upon us the guilt. And Abimelek commanded all the people saying, Whoever injureth this man shall surely be put to death. And Izhak sowed in the land, and found in that year a hundred fold on that which he had expended, (or estimated,) and the Lord blessed him; and the man increased, and went on multiplying and increasing, until he had increased greatly. And he had flocks of sheep, and herds of cattle, and many servants; and the Philistae were envious of him. And all the wells that the servants of his father had digged in the days of Abraham the Philistae stopped up, and filled with dust. And Abimelek said to Izhak, Go from us; for thou art much stronger than we. And Izhak went thence, and sojourned in the vale of Gerar, and dwelt there. And Izhak returned, and digged the well of water which they had digged in the days of Abraham his father, and which the Philistae had stopped after the death of Abraham; and he called their names after the names by which his father had called them. And the servants of Izhak digged in the valley, and found there a well of flowing[6] waters. And the shepherds of Gerar strove with the shepherds of Izhak, saying, The water is ours; and he

called the name of the well Contention, because they had contended with him. And they digged another well, and they strove also on account of it, and he called the name of it Hatred. And he went up from thence, and digged another well; and for that they strove not: and he called the name of it Spaciousness. For he said, Because now hath the Lord enlarged us, and we shall spread abroad in the land. And he went up from thence to Beersheva; and the Lord appeared to him in the night, and said, I am the God of Abraham thy father; fear not: for in thy help is My Word; and I will bless thee, and will multiply thy sons for the sake of Abraham My servant. And he builded there an altar, and prayed in the name of the Lord. And he spread there his tabernacle; and the servants of Izhak digged there a well. And Abimelek came to him from Gerar, and a company of his friends, and Phikol^[7] the chief of his host. And Izhak said to him, Why have you come to me, when you have hated me, and sent me from you? And they said, Seeing we have seen that the Word of the Lord is for thy help; and we have said, Let the oath which was between our fathers be now confirmed between us and thee, and let us enter into a covenant with thee, that thou do us no evil, as we have not injured thee, and as we have done thee only good, and we will leave thee in peace; thou art now blessed of the Lord. And he made them a feast, and they ate and drank. And they arose in the morning and covenanted, each man with his brother; and Izhak dismissed them, and they went from him in peace. And it was in that day that the servants of Izhak came and showed him concerning the well that they had digged. And they said to him, We have found water. And he called it Sheva, (the swearing). Wherefore the name of the city is Beer-sheva unto this day.

And Esau was the son of forty years, and he took to wife Jehudith, daughter of Beeri the Hittite, and Basemath, daughter of Elon the Hittite; and they were rebels and irritators against the word of Izhak and Revekah.

XXVII. And it was, when Izhak was old, and his eyes were darkened from seeing, that he called Esau, his eldest son, and said to him, My son. And he said to him, Behold, I am. And he said, Behold now, I am old, I know not the day that I shall die: and now take thy weapons, thy knife and thy bow, and go out into the field, and hunt me venison, and make me food^[8] I such as I like, and bring it to me, and I will eat, and my soul shall bless thee before I die. And Revekah listened as Izhak was speaking with his son Esau. And Esau went into the field to hunt venison to bring it. And Revekah spake to Jakob, her son, saying, Behold, I have heard thy father speaking with Esau thy brother, saying, Bring me now venison, and make me food, and I will eat and bless thee in the presence of the Lord before I die. And now, my son, obey me in what I command thee. Go now to the flock, and take thee from thence two good goat-kids, and make them into food for thy father such as he loves, and carry in to thy father, that he may eat, and bless thee before he die. And Jakob said to Revekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. It may be that my father will feel me, and I shall be in his eyes as a deceiver, and shall bring upon me curses, and not blessings. And his mother said to him, Unto me it hath been said in prophecy, that there shall be no curses upon thee, my son; only obey me, and go, and take for me. And he went, and took, and brought to his mother, and his mother made food such as his father loved. And Revekah took the vestments of Esau her elder son, (which were) clean, and were with her in the house, and clothed Jakob her younger son. And with the skins of the kids she covered his hands, and upon the smoothness of his neck. And she gave the food and the bread that she had made into the hand of Jakob her son. And he went in to his father, and said, Father! And he said, Behold me. Who art thou, my son? And Jakob said to his father, I am Esau, thy firstborn: I have done as thou hast told me. Arise now, turn thyself, and eat of my venison, that thy soul may bless me. And Izhak said to his son, What is this, thou hast so quickly found, my son? And he said, Because the Lord thy God prepared it before me. And Izhak said to Jakob, Draw near now, and I will feel thee, my son, whether thou be my son Esau or not. And Jakob drew near to Izhak his father, and he felt him, and said, The voice is the voice of Jakob; but the hands are the hands of Esau. And he could not be known, because his hands were hairy, like the hands of Esau his brother; and he blessed him. And he said, But art thou my son Esau? And he said, I am! And he said, Bring before me, and I will eat of my sons venison, that my soul may bless thee. And he offered to him, and he did eat; and he brought him wine, and he drank. And Izhak his father said to him, Approach now, and kiss me, my son. And he approached, and kissed him, and he smelled the fragrance of his vestments, and blessed him, and said, Lo, the smell of my son is as the fragrance of a field which the Lord hath blessed. And the Lord shall give thee of the dew of heaven, and of the goodness of the earth, and

abundance of corn and of wine. Let the peoples serve thee, and kingdoms be subservient to thee: be thou chief of thy brethren, and let the sons of thy mother worship thee: cursed shall they be who curse thee, and blessed shall they be who bless thee!

And it was when Izhak had completed to bless Jakob, and Jakob had, going, only gone out from Izhak his father, that Esau his brother came in from his hunting. And he had also made food, and he brought it to his father, and said to his father, Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Izhak his father said to him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Izhak was wonderstruck with exceeding great wonder, and said, Who was he who prepared venison, and brought it to me, and I have eaten of all before thou camest, and I have blessed him? and blessed shall he be. When Esau heard the words of his father, he cried a cry, great and bitter exceedingly. And he said to his father, Bless me, also, me, father! And he said, Thy brother came with subtilty, and hath received thy blessing. And he said, Rightly is his name called Jakob, he hath dealt subtilly with me these two times; my birthright he took, and, behold, now he hath received my blessing. And he said, Hast thou not left me a blessing? And Izhak answered, and said to Esau, Behold, I have set him a chief over thee, and all his brethren I have given to him for servants, and with corn and wine have I sustained him: and for thee now what can I do, my son? And Esau said to his father, Hast thou but one blessing, father? Bless me, me also, my father. And Esau lifted up his voice and wept. And Izhak his father answered and said to him, Behold, thy habitation shall be of the best of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and thy brother obey; and it will be that when his sons shall have transgressed the words of the law, thou wilt cast his yoke from off thy neck. And Esau kept enmity towards Jakob for the blessing wherewith his father had blessed him. And Esau said in his heart, The days of mourning for father draw near and I wilt kill Jakob my brother. And the words of Esau her eldest son were shown to Revekah, and she sent and called Jakob her younger son, and said to him, Behold, Esau thy brother plotteth against thee to kill thee. And now, my son, receive from me, and arise and go to Laban my brother at Haran, and dwell with him a few days, until thy brother's wrath turn away, until the anger of thy brother turn from thee, and what thou hast done to him be forgotten; and I will send and bring thee thence. Why should I be bereaved of both of you in one day? And Revekah said to Izhak, I am grieved in my life at the sight of the daughters of Hittah. If Jakob take a wife of the daughters of Hittah, like these of the daughters of the land, what to me is life?

XXVIII. And Izhak called Jakob and blessed him. And he commanded him, and said to him, Thou shalt not take a wife from the daughters of Kenaan; arise, go to Padan Aram to the house of Bethuel the father of thy mother, and take to thee from thence a wife of the daughters of Laban, the brother of thy mother. And the All-sufficient God bless thee, and make thee to increase and multiply, and become an assemblage of tribes; and give the blessing of Abraham to thee and thy sons with thee, that thou mayest inherit the land of thy habitation which the Lord gave to Abraham. And Izhak sent Jakob away, and he went to Padan Aram to Laban bar Bethuel, the Aramite, the brother of Revekah, the mother of Jakob and Esau. And Esau, when he saw that Izhak had blessed Jakob, and sent him to Padan Aram to take from thence a wife, and, as he blessed him, commanded him, saying, Thou shalt not take a wife from the daughters of Kenaan, and that Jakob had obeyed his father and his mother, and had gone to Padan Aram, Esau, considering that the daughters of Kenaan were evil in the eyes of Izhak his father, went to Ishmael, and took Mahalath, daughter of Ishmael bar Abraham, the sister of Nebaioth, over his wives, unto him to wife.

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Ch.28-31

SECTION VII.

VAYETSE YAAKOV.

AND Jakob went forth from Beersheva, and went to Haran; and he arrived at a place, and lodged there, because the sun had gone. And he took of the stones of the place, and set his pillow, and lay down in that place. And he dreamed: and, behold, a ladder was planted in the earth, and the head of it reached unto the height of heaven; and, behold, the angels of the Lord ascended and descended upon it; and, behold, the Glory of the Lord stood above it, and He said, I am the God of Abraham thy father, and the God of Izhak. The land

where thou sleepest, unto thee will I give it, and unto thy sons. And thy sons shall be many as the dust of the earth, and shall prevail to the west and to the east, and to the north and to the south; and through thee shall all the kindreds of the earth be blessed, and through thy sons. And, behold, My Word shall be for thy help, and I will keep thee in every place whither thou goest, and I will bring thee again to this land; for I will not leave thee until I have done what I say to thee. And Jakob awoke from his sleep, and said, Verily the Glory of the Lord dwelleth in this place, and I knew it not. And he feared and said, How awful is this place! This place is not common (ground), but a place where there is pleasantness before the Lord; and this is nigh the gate of heaven. And Jakob rose up early in the morning, and took the stone which he had set for his pillow, and set it up, a pillar, and poured oil upon the top of it. And he called the name of that place The House of God (Beth-el). But Luz was the name of the city at the first. And Jakob vowed a vow, saying, If the Word of the Lord will be my help, and will keep me in that way in which I go, and will give me bread to eat, and raiment to wear, and bring me again in peace to the Lord shall be my God. And at this stone which I have set up (as) a pillar, will I worship before the Lord; and of all that Thou shalt give me, the tenth will I separate before Thee.

XXIX. And Jakob lifted up his feet, and came to the land of the children of the East. And he looked, and saw a well in a field; and, behold, three flocks of sheep lying near it, because from that well they watered the flocks; and a great stone was upon the mouth of the well. And thither all the flocks were gathered together; and they withdrew the stone from the mouth of the well, and watered the flock, and returned the stone upon the mouth of the well unto its place. And Jakob said to them, My brethren, whence are you? And they said, We are from Haran. And Jakob said to them, Know you Laban bar Nachor? And they said, We know. And he said, Hath he peace? And they said, Peace; and, behold, Rahel his daughter cometh with the flock. And he said, Behold, the day is yet great, it is not time to gather the cattle; water the sheep, and go to the pasture. And they said, We cannot till all the flocks are gathered, and we remove the stone from the mouth of the well, and water the flock. While he spake with them, Rahel came, with the flock of her father; for she was a shepherdess. And it was, when Jakob saw Rahel the daughter of Laban, the brother of his mother, and the flock of Laban the brother of his mother, that Jakob went near, and withdrew the stone from the well's mouth, and watered the flock of Laban, his mother's brother. And Jakob kissed Rahel, and lifted up his voice and wept. And Jakob showed Rahel that he was the son of her father's sister, and that he was the son of Revekah. And she ran and showed to her father. And it was when Laban heard the hearing of Jakob the son of his sister, that he ran to meet him, and embraced him, and kissed him, and brought him into his house; and he narrated to Laban all these words. And Laban said to him, Thou art, however, my near (kinsman), and thou art my flesh. And he abode with him a month of days. And Laban said to Jakob, Because thou art my brother, shalt thou serve me for nothing? Tell me, what shall be thy wages? And Laban had two daughters, the name of the elder Leah, and the name of the younger Rahel. And the eyes of Leah were beautiful;^[1] but Rahel was admirable in form, and beautiful in aspect. And Jakob loved Rahel, and he said, I will serve thee seven years for Rahel thy younger daughter. And Laban said, It is better that I give her to thee than give her to another man; reside with me. And Jakob served for Rahel seven years; and they were in his eyes as a few days, inasmuch as he loved her. And Jakob said to Laban, Give me my wife; for the days of my service are fulfilled, and I will go to her. And Laban assembled all the men of the place, and made a feast. And it was in the evening, that he took Leah his daughter, and introduced her to him, and he entered to her. And Laban gave her Zilpha his handmaid unto Leah his daughter, to attend on her. And it was in the morning, and, behold, she was Leah! And he said to Laban, What is this that thou hast done to me? Was it not for Rahel that I served thee? and why hast thou been false with me? And Laban said, It is not so done in our place, to give the younger before the elder. Fulfil this week, and I will give thee also that, for the service that thou shalt serve with me yet seven other years. And Jakob did so, and fulfilled the week of this; and he gave him Rahel his daughter to be his wife. And Laban gave to Rahel his daughter Bilhah her handmaid to wait upon her. And he went in also to Rahel, and he loved Rahel more than Leah. And he served yet with him seven other years. And the Lord saw that Leah was hated, and He gave her to conceive, but Rahel was barren. And Leah conceived and bare a son, and she called his name Reuben;^[2] for she said, Because my affliction was manifest before the Lord; for now will my husband love me. And she conceived again and bare a son, and she said, Because it was heard before the Lord that I had hatred, and He gave me this also; and she called his name Simeon.^[3] And she conceived again and bare a son: and she said, This time will my husband adhere to me; for I have born him three sons: therefore she called his name Levi.^[4] And she conceived again and

bare a son; and she said, This time will I give praise before the Lord: therefore she called his name Jehudah. [5] And she ceased (stood) from bearing.

XXX. And Rahel saw that she did not bear unto Jakob; and Rahel envied her sister, and she said to Jakob, Give me children; and if not, I die. And the anger of Jakob was incensed against Rahel, and he said, Why ask of me? Is it not before the Lord that thou shouldest ask, who hath denied thee the generation of the womb? And she said, Behold my handmaid Bilhah, go in unto her, and she shall bear, and I also shall nourish (children), and be builded up from her. And she gave him Bilhah her handmaid to wife; and Jakob went in unto her, and Bilhah conceived, and bare to Jakob a son. And Rahel said, The Lord hath judged me, and hath also received my prayer, and given me a son: therefore she called his name Dan. [6] And Bilhah the handmaid of Rahel conceived again, and bare a second son to Jakob. And Rahel said, The Lord hath received my request: when I entreated in my prayer, I desired that I might have offspring as my sister, and also it is given me. And she called his name Naphtali. [7] And Leah saw that she had ceased from bearing, and she took Zilpha her handmaid, and gave her to Jakob to wife. And Zilpha the handmaid of Leah bare a son to Jakob, and Leah said, There cometh prosperity; and she called his name Gad. [8] And Zilpha the handmaid of Leah bare a second son to Jakob; and Leah said, Praise shall be mine; now will women praise me; and she called his name Asher. [9] And Reuben went in the days of wheat harvest, and found mandrakes [10] in the field, and he brought them to Leah his mother. And Rahel said to Leah, Give me now of thy son's mandrakes. And she said to her, Is it a little that thou hast taken my husband, and thou wilt take also my son's mandrakes? And Rahel said, Therefore shall he lie with thee at night for thy son's mandrakes. And Jakob came in from the field at evening, and Leah went out to anticipate him, and said, With me thou wilt go in, because with hire have I hired thee, with the mandrakes of my son; and he lay with her that night. And the Lord received the prayer of Leah, and she conceived, and bare to Jakob a fifth son. And Leah said, The Lord hath given me my reward, because I gave my handmaid to my husband. And she called his name Issakar. [11] And Leah conceived again, and bare a sixth son to Jakob. And Leah said, The Lord hath given me a good portion. [12] This time will the habitation of my husband be with me, because I have born him six sons: therefore she called his name Zebulon. [13] And afterward she bare a daughter, and called her name Dinah. [14] And the remembrance of Rahel came before the Lord, and the Lord received her prayer, and gave her to conceive. And she conceived and bare a son, and she said, The Lord hath taken up [15] my reproach. And she called his name Joseph, [16] saying, The Lord shall add to me another son.

And it was when Rahel had born Joseph, that Jakob said to Laban, Send me away, that I may go to my place, and to my land. Give me my wives and my children, for whom I have served thee, that I may go: for thou knowest the service with which I have served thee. And Laban said to him, If now I have found grace in thine eyes, I have proved that the Lord hath blessed me for thy sake. And he said, Certify [17] thy wages with me, and I will give. And he said to him, Thou knowest how I have served thee, and what thy flocks have been with me; for thou hadst few before me, and they have increased into a multitude: and the Lord hath blessed thee for my sake. [18] But now, what shall I do also for my (own) house? And he said, What shall I give thee? And Jakob said, Thou shalt not give me anything; but if thou wilt do with me this matter, I will return, and, pasturing thy flocks, will keep (them). I will pass through all thy flocks to-day, and set apart from them every lamb streaked and speckled, and every black lamb among the lambs, and the streaked and speckled among the goats, and they shall be my wages. And my righteousness shall be testified in the day following, when thou wilt come upon my reward that shall be before thee: every one which is not streaked or speckled among the goats, and black among the lambs, that shall be (as if) stolen by me. And Laban said, Let it be according to thy word. And he set apart that day the he-goats of various colour, and all the goats which were speckled or spotted, every one which had (some) white in him, and all that were black among the lambs: and he gave them into the hand of his sons. And he set a walk of three days between them and Jakob; and Jakob pastured the flock of Laban which remained. And Jakob took to him rods of white poplars, and of almond, (or hazel,) and of plane tree, and peeled in them white peelings, (so that, where) peeled, the white which was in the rods appeared. And he fixed the rods that he had peeled in the canals, in the place of the watering of waters, the place to which they brought the flocks to drink, to be over against the flocks, that they might be incited when they came to drink. And the sheep were incited before the rods, and the sheep brought forth with chequered feet and streaked. And Jakob separated the lambs, and set before the sheep which were various-coloured and

all that were black among the sheep of Laban; and placed them for himself a flock apart, not mixing them with the sheep of Laban. And it was that whenever the early (prime) sheep conceived, Jakob placed the rods before the eyes of the sheep in the canals, that they might conceive before the rods: but before the late sheep he did not place them. And (so) the late ones were Laban's, and the prime ones Jacob's. And the man increased very greatly, and had a multitude of flocks, and handmaids, and servants, and camels, and asses.

XXXI. And he heard the words of Laban's sons, saying, Jakob hath taken all that was our father's; and of that which was our father's he hath gotten all these possessions. And Jakob saw the looks of Laban,[\[19\]](#) and, behold, they were not with him as yesterday, and the time before. And the Lord said to Jakob, Return to thy country and to thy native (place): and My Word shall be for thy help. And Jakob sent and called Rahel and Leah to the field with his flocks: and he said to them, I see the looks of your father, that they are not with me as yesterday and the time before; and the God of my father hath been to my help. And you know that with all my strength I have served your father; but your father hath lied to me, and hath changed my wages ten times; but the Lord hath not permitted him to hurt me. If now he said, The streaked shall be thy wages; then all the flock bare streaked: and if now he said, The chequered shall be thy wages; all the flock bare chequered. And the Lord hath separated them from the cattle of your father, and hath given (them) to me. And it was at the time when the flocks conceived, I lifted up my eyes, and saw in a dream, and, behold, the rams which leaped upon the flock were chequered, streaked, and speckled. And the angel of the Lord said to me in a dream, Jakob. And I said, Behold, I am. And he said, Lift up now thine eyes, and see, all the rams which leap upon the flock are chequered, streaked, and speckled: because all that Laban hath done to thee is manifest before Me. I am Eloha,[\[20\]](#) who appeared to thee at Bethel, where thou didst anoint the pillar, and where before Me thou didst swear the oath: arise now, go from this land, and return to the land of thy birth. And Rahel and Leah answered and said to him, Have we yet a portion or inheritance in our father's house? Are we not accounted as strangers by him? for he hath sold us, and hath devoured our money also. Therefore, all the wealth that the Lord hath separated from our father is ours and our children's: and now all that the Lord hath said to thee, do. And Jakob arose, and lifted up his sons and his wives upon camels; and led all his herds and all his substance which he had obtained, his herds and his substance which he had obtained in Padan Aram, to go unto Izhak his father in the land of Kenaan. And Laban had gone to shear his flock: and Rahel took the images[\[21\]](#) that were her father's. And Jakob concealed from Laban the Aramite, and showed him not that he went. And he went, he and all that were his; and he arose and passed the Phrat, and set his face toward the mountain of Gilead. And it was shown to Laban on the third day that Jakob had gone. And he took his brethren with him, and Pursued after him; going seven days; and he overtook him in the Mountain of Gilead. And a word came from before the Lord to Laban the Aramite in a dream of the night, and He said to him, Beware, lest thou speak with Jakob from good to evil. And Laban overtook Jakob; and Jakob had spread his tent in the mountain; and Laban made his brethren abide in the mountain of Gilead. And Laban said to Jakob; What hast thou done, that thou hast hidden from me, and taken away my daughters, as captives of the sword? Why didst thou conceal thy going, (or conceal thyself to go,) and didst hide it from me, and not show me, that I might then have sent thee away with mirth, and with hymns,[\[22\]](#) and with tambourines, and with harps? Nor didst thou suffer me[\[23\]](#) to kiss my sons and my daughters. Now hast thou done foolishly. It is in the power of my bands to do evil with thee: but the God of thy father spake to me in the evening, saying, Beware lest thou speak to Jakob from good to evil. And now, (though) going thou wouldest go, because desiring thou bast desired the house of thy father, why hast thou taken my religion?[\[24\]](#) And Jakob answered and said to Laban, Because I feared; for I said, Lest thou shouldst take away thy daughters from me. The place where thou shalt find thy religious things shall not abide: before our brethren ascertain thou what of thine is with me, and take to thee. But Jakob knew not that Rahel had carried them away. And Laban entered into the tent of Leah,[\[25\]](#) and into the tent of the two concubines, but found not; and he went forth from the tent of Leah, and entered the tent of Rahel. But Rahel had taken the images, and laid them in the panniers[\[26\]](#) of the camels, and sat upon them. And Laban searched all the tent, but found not. And she said to her father, Let it not be displeasing in the eyes of my lord, that I am not able to rise before thee; for the way of women is upon me. And he scrutinized, but found not the images. And Jakob was angry, and contended with Laban. And Jakob answered and said to Laban, What is my guilt my crime, that thou hast pursued after me? Now that thou hast searched all my things,[\[27\]](#) what hast thou found, of all the things of thy house? Set it here before my brethren and thy brethren, and they shall decide between us both. These twenty years have I been with

thee; thy ewes and thy goats have not failed, and the rams of thy flock I have not eaten. The wounded I have not brought to thee; what was deficient in number, from my hand hast thou required it. I have watched by day, and I have watched by night. (Thus) have I been; in the day the heat devoured me, and the frost came down upon me at night, and sleep passed away from my eyes. These twenty years have I served in thy house; fourteen years for thy two daughters; and six years for thy sheep; and thou hast changed my wages ten times. Unless the God of my fathers, the God of Abraham, and He whom Izhak hath feared,^[28] had been my helper, even now thou hadst sent me away empty: but my labour, and the travail of my hands, have been manifest before the Lord, and He rebuked thee in the evening. And Laban answered and said to Jakob, The daughters are my daughters, and the sons my sons, and the sheep are my sheep, and all whatsoever thou seest is mine; and to these, my daughters, what can I do this day, or unto their children which they have born? And now come, let us enter into a covenant, I and thou, and it shall be for a witness between me and thee. And Jakob took a stone, and set it up as a pillar. And Jakob said to his brethren, Collect stones; and they took stones, and made a mound,^[29] and ate there upon the mound. And Laban called it Yegar Sahadutha,^[30] but Jakob called it Gal-Ed.^[31] And Laban said, This mound testifieth between me and thee to-day. Therefore he called the name of it The Heap of Witness, and The Observatory;^[32] for he said, The Word of the Lord will observe between me and thee, when we are hidden (each) man from his neighbour. If thou shalt afflict my daughters, or if thou shalt take wives over my daughters, no man is with us; see, the Word of the Lord is witness between me and thee. And Laban said to Jakob, Behold this mound and this pillar, which thou hast erected between me and thee. This mound and pillar are a witness, that I will not pass over this mound to thee; and that thou shalt not pass over this mound and this pillar, to do me evil. The God of Abraham and the God of Nachor shall judge between us, the God of their fathers.^[33] And Jakob sware by Him whom Izhak his father feared.^[34] And Jakob sacrificed victims in the mountain, and called his brethren to eat bread; and they ate bread, and tabernacled in the mountain. And Laban arose in the morning, and kissed his sons and his daughters, and blessed them, and went; and Laban returned to his place. And Jakob went on his way, and the angels of the Lord met him. And when Jakob saw them, he said, This is a host^[35] from before the Lord; and he called the name of the place Mahanaim.

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SECTION VIII.

VAYISHLACH.

AND Jakob sent messengers before him to Esau his brother to the land of Seir,^[1] in the region of Edom; and he instructed them, saying, So shall you tell to my lord, to Esau: Thus saith thy servant Jakob, With Laban I have dwelt, and have tarried, until now. And I have oxen, and asses, sheep, and servants, and handmaids, and have sent to show my lord, to find grace in thine eyes. And the messengers returned to Jakob, saying, We came to thy brother, to Esau; and he cometh also to meet thee, and four hundred men with him. And Jakob feared greatly, and it distressed him. And he divided the people that were with him, and the sheep, and oxen, and camels, into two hosts, and said, If Esau come to the one host and smite it, the host that is left may escape. And Jakob said, God of my father Abraham, and God of my father Izhak, the Lord, who didst say to me, Return to thy country and to thy native place, and I will do thee good; less are my righteousnesses than all the mercies and all the benefits which Thou hast performed unto Thy servant: for alone I passed this Yarden, and now I have become two bands. Deliver me now from the hand of my brother, from the band of Esau; for I am afraid of him, lest he come and smite me, and the mother with the children. And Thou hast said, In doing good I will do good with thee, and will make thy sons many as the sand of the sea which cannot be numbered for number. And he housed there that night, and took of that which came to his hand, an offering for Esau his brother; goats two hundred, rams twenty, ewes two hundred, and rams twenty, camels giving milk and their young ones thirty, cows forty, and bulls ten, she-asses twenty, and colts ten. And he gave them into the hand of his servants, herd by herd separately, and said to his servants, Pass over before me, and put a space between herd and herd. And he commanded the foremost, saying, If Esau my brother meet thee, and ask thee, saying, Whose art thou? and, Whither goest thou? and, Whose are these that are before thee? thou shalt say, They are an offering of thy servant Jakob, which he hath sent to my lord, to Esau; and, behold, he also cometh after us. And he instructed also the second and the third, and all of them who followed the herds, saying, According to this word you shall speak with Esau, when you find him; and say

also, Behold, thy servant Jakob cometh after. For he said, I will quiet his anger by the offering that goeth before me, and afterward I will see his face; perhaps he will accept me. And the offering went over before his face, and he himself lodged that night in the camp. And he arose in the night, and took his two wives, and his two concubines, and his eleven sons, and passed over the ford Jubeka; and he took them and made them pass over the torrent, and made what was his to pass over.

And Jakob remained alone; and a Man wrestled with him till the morning ascended. And he saw that he prevailed not with him, and he touched the hollow[2] of his thigh, and the hollow of Jacob's thigh was dislocated[3] in wrestling with him. And he said, Let me go;[4] for the morning ascendeth. And he said, I will not let Thee go, unless Thou bless me. And He said to him, What is thy name? And he said, Jakob. And He said, Thy name shall be no longer Jakob, but Israel; for a prince art thou before the Lord, and with men, and thou hast prevailed. And Jakob asked Him, and said, Show me now Thy Name! And He said, Why dost thou ask My Name? And He blessed him there. And Jakob called the name of the place Peniel: because I have seen the Angel of the Lord face to face, and my soul hath been saved! And the sun arose upon him as he passed over Penuel, and he went lame upon his thigh. Therefore the sons of Israel do not eat the sinew which shrank, which is upon the hollow of the thigh, unto this day, because He touched the hollow of Jakob's thigh in the sinew that shrank.

XXXIII. And Jakob lifted up his eyes, and saw, and, behold, Esau came, and with him four hundred men; and he divided the children with Leah, and with Rahel, and with the two concubines. And he set the concubines and their children first, and Leah and her children after, and Rahel and Joseph after them. And he passed over before them, and bowed to the earth seven times, until he came nigh to his brother. And Esau ran to meet him, [5] and embraced him, and fell upon his neck, and kissed him; and they wept. And he lifted up his eyes, and saw the women and the children, and said, What are these to thee? And he said, The children whom the Lord hath given to thy servant. And the concubines approached, they and their children, and bowed. And Leah also approached and her children, and bowed; and afterward Joseph and Rahel approached, and bowed. And he said, What to thee is all this troop which I have met? And he said, To find mercy in the eyes of my lord. And Esau said, I have much, my brother; let what is thine own profit thee.[6] And Jakob said, I pray thee, if I have now found mercy in thine eyes, that thou wouldst accept the present from my hand, because I have now seen thy face as the vision of the face of the Great, and thou art pleased with me. Receive, I pray, my offering which is brought to thee, because the Lord hath been merciful to me, and because I have all. And he was urgent on him, and he took it. And he said, Let us journey and go, and I will go along with thee. And he said, My lord knoweth that the little ones are tender, and the sheep and kine giving milk are with me; and if they overdrive them one day, all the flock may die. Let my lord pass on before his servant, and I will lead on quietly, according to the foot of the little ones, according to the foot of the work that is before me, and according to the foot of the sucklings, until I come to my lord at Seir.[7] And Esau said, Let me leave with thee of the people who are with me. And he said, Why should this be? Let me find grace in the eyes of my lord. And Esau returned that day on his way to Seir. And Jakob journeyed to Succoth, and builded him an house, and made tabernacles for his cattle; therefore he called the name of the place Succoth.[8]

And Jakob came in peace to the city of Shekem, which is in the land of Kenaan, in his coming from Padan Aram, and he abode near the face of the city. And he bought the possession of the field where he had spread his tent, of the hand of the sons of Hamor, the father of Shekem, for a hundred lambs. And he raised there an altar, and offered service upon it before God, the God of Israel.

XXXIV. And Dinah, the daughter of Leah, whom she bare to Jakob, went forth to see the daughters of the land. And Shekem bar Hamor the Hivite, the prince of the land, saw her, and took her, and lay with her, and humbled her. And his soul took pleasure in Dinah the daughter of Jakob, and he loved the damsel, and spake to the heart of the damsel. And Shekem spake to Hamor his father, saying, Take to me this damsel for a wife. And Jakob heard that he had polluted Dinah his daughter. And his sons were with his flocks in the field; and Jakob was silent until they were come. And Hamor the father of Shekem came forth to Jakob to speak with him. And the sons of Jakob came up from the field when they heard. And the men were indignant and very angry, because shame had been wrought in Israel by his lying with the daughter of Jacob; for so it should not have been done. Hamor spake with them, saying, The soul of Shekem my son hath pleasure in your daughter;

give her now to him to wife. And marry with us, and take our daughters to you; and the land shall be before you; inhabit and do business in it, and possess it. And Shekem said to her father and to her brethren, Let me find favour in your eyes, and what you shall tell me I will give. Multiply upon me dowry and present, and I will give as you may tell me; but give me the damsel to wife. And the sons of Jakob answered Shekem and Hamor his father, and with subtlety they spake, because he had defiled Dinah their sister. And they said to them, We cannot do this thing, to give our sister to a man uncircumcised; for that (would be) a reproach to us. Nevertheless in this we will agree with you, if you will be as we are, by circumcising every male among you, and we will give our daughters to you, and your daughters will we take to us, and will dwell with you and be one people. But if you will not consent to us to be circumcised, we will take our daughter and go. And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem the son of Hamor. And the young man delayed not to do the thing, because he delighted in the daughter of Jakob, and he was more honourable than all his father's house. And Hamor came, and Shekem his son, to the gate of the city, and spake to the men of the city, saying, These men are friendly^[9] with us, and they may dwell in the land, and do business in it,^[10] and the land, behold, it is wide (on both) hands before them; their daughters we will take to us for wives, and our daughters we will give to them. Only in this will the men agree with us to dwell with us, to be one people, in every male of us being circumcised, as they are circumcised. Their flocks, and their possessions, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us. And every one who went out of the gate of his city received of Hamor and of Shekem his son, and they were circumcised, every male, every one who went out of the gate of his city. And it was on the third day, when their pains were strong upon them,^[11] that the two sons of Jakob, Simeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which dwelt in security, and slew every male, and Hamor and Shekem his son they killed with the edge of the sword. And they brought Dinah out of the house of Shekem, and went. And the sons of Jakob came up to the spoil of the slain, and sacked the town, because they had defiled their sister. Their sheep, and their oxen, and their asses, and all that was in the city and the field, they took. And all their substance, and all their little ones, and their wives, they captured and spoiled, and all which was in the house. And Jakob said to Simeon and Levi, You have troubled me, in putting strife between me and the inhabitants of the land, the Kenaanites and the Perremites, and I a people (few) for number; and they will gather against me, and smite me, and I shall perish, I and the men of my house. And they said, As with an outcast should he deal with our sister?

XXXV. And the Lord said to Jakob, Arise, go up to Bethel, and dwell there, and make there an altar unto Eloha,^[12] who appeared to thee when in thy flight from before Esau thy brother. And Jakob said to the men of his house, and to all who were with him, Put away the gentile idols^[13] that are among you, and purify; and change your raiment; and we will arise and go up to Bethel, and I will make there an altar unto Eloha, who heard my prayer in the day of my distress, and whose Word was my helper in the way that I went. And they gave Jakob all the gentile idols that were in their hands, and the jewels that were in their ears, and Jakob hid them under the terebinth which was near Shekem. And they journeyed; and fear from before the Lord was upon the peoples in the cities surrounding them; and they followed not after the sons of Jakob. And Jakob came to Luz, which is in the land of Kanaan, which is Bethel, he and all the people who were with him. And he builded there an altar, and called the place El Bethel, because the Angel of the Lord had appeared to him there when he fled from before his brother. And Deborah, the nurse of Revekah, died, and was buried below Bethel, in the declivity of the vale;^[14] and he called the name of it, The vale of weeping.^[15]

And the Lord appeared unto Jakob again when he had come from Padan Aram, and blessed him. And the Lord said to Jakob, Thy name shall be no more Jakob, but Israel shall be thy name; and he called his name Israel. And the Lord said to him, I am El Shadai; increase and multiply; a people and an assemblage of tribes shall be from thee, and kings who shall reign over the peoples shall come forth from thee. And the land that I gave to Abraham and to Izhak I will give unto thee, and to thy sons after thee, will I give the land. And the glory of the Lord ascended above him, in the place where He had spoken with him. And Jakob erected a pillar in the place where He had spoken with him, a pillar of stone, and outpoured libations upon it, and poured oil thereon. And Jakob called the name of the place where the Lord had spoken with him Bethel. And they journeyed from Bethel, and there was yet a space of land^[16] to come unto Ephrath; and Rahel travailed, and had hard (pain) in her birth-labour. And as she travailed in her labour, the midwife said to her, Fear not, for

also this to thee is a son. And it was in the going forth of her soul, for she died, that she called his name The son of my woe;[17] but his father called him Benjamin.[18] And Rahel died, and was buried in the way of Ephrath, which is Beth-Lechem. And Jakob erected a pillar upon her grave: that is the pillar of the tomb of Rahel unto this day. And Israel proceeded and spread his tabernacle beyond the tower of Adar. And it was while Israel dwelt in that land, that Reuben went and lay with Bilhah, the concubine of his father. And Israel heard it.

And the sons of Jakob were twelve. The sons of Leah, the firstborn of Jakob, Reuben, and Simeon, and Levi, and Judah, and Issakar, and Zebulon. The sons of Rahel, Joseph and Benjamin. The sons of Bilhah, the handmaid of Rahel, Dan and Naphtali; and the sons of Zilpha, the handmaid of Leah, Gad and Asher. These are the sons of Jakob, who were born to him in Padan Aram. And Jakob came unto Izhak his father, unto Mamre, the city of Arba, which is Hebron; for Abraham and Izhak had dwelt there. And the days of Izhak were an hundred and eighty years. And Izhak expired and died, and was gathered unto his people, old and content with days; and Esau and Jakob his sons buried him.

XXXVI. And these are the generations of Esau, who is Edom. Esau took his wives from the daughters of Kanaan: Ada, daughter of Helon the Hittite, and Ahalivama, the daughter of Ana, the daughter of Sibeon the Hivite, and Basemath, the daughter of Ishmael, the sister of Nebaioth. And Ada bare to Esau Eliphaz; and Basemath bare Reuel; and Ahalivama bare Jehus, and Jaalam, and Korach. These are the sons of Esau who were born to him in the land of Kanaan. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his flocks, and all his cattle, and all his substance which he had gotten in the land of Kanaan, and went into another land from before Jakob his brother; because their substance was too great for them to dwell together, and the land of their habitation could not sustain them with regard to their cattle. And Esau dwelt in the mountain of Seir.[19] Esau is Edom. And these are the generations of Esau, the father of the Edomai, in the mountain of Seir; these are the names of the sons of Esau: Eliphaz, the son of Ada, the wife of Esau; Reuel, son of Basemath, the wife of Esau. And the sons of Eliphaz were Theman, Omar, Zepho, and Gaetam, and Kenaz. And Thimna was the concubine of Eliphaz bar Esau, and she bare to Eliphaz Amalek. These are the sons of Ada, the wife of Esau. And these are the sons of Reuel, Nahath and Zara, Shamma and Meza. These are the sons of Basemath, the wife of Esau. And these are the sons of Ahalivama, the daughter of Ana, the daughter of Zebeon, the wife of Esau; and she bare unto Esau Jehus, and Jaalam, and Korach. These are the chiefs[20] of the sons of Esau. Of the sons of Eliphaz the firstborn of Esau, Rabba Theman, Rabba Omar, Rabba Zepho, Rabba Kenaz, Rabba Korach, Rabba Gaetam, Rabba Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Ada. And these are the sons of Reuel bar Esau: Rabba Nachath, Rabba Zarach, Rabba Shamma, Rabba Meza. These are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, the wife of Esau. And these are the sons of Ahalivama, the wife of Esau: Rabba Jehus, Rabba Jaalam, Rabba Korach. These are the chiefs of Ahalivama, the daughter of Ana the wife of Esau. These are the sons of Esau, and these are their chieftains. He is Edom.

These are the sons of Seir, the Chorites,[21] the inhabitants of the land, Lothan, and Shobal, and Zibeon, and Ana, and Dishon, and Etser, and Dishan. These are the chieftains of the Choraai, the sons of Seir, in the land of Edom. And the sons of Loti were Hori and Hemaim, and the sister of Lotan was Timna. And these are the Beni Shobal, Alvan, and Manahath, and Ebal, Shephi, and Onam. And these are the sons of Zebeon, Aya and Ana; he is Ana who found the giants[22] in the desert while he tended the asses of his father Zibeon. And these are the children of Ana, Dishon, and Ahalivania the daughter of Ana. And these are the sons of Dishan: Hemdan, and Eshban, and Jethran, and Keran. These are the sons of Etser: Bilan, and Zaavan, and Akan. These are the sons of Dishan: Huts and Aran. These are the chieftains of the Choraai: Rabba Lotan, Rabba Shobal, Rabba Zebeon, Rabba Ana, Rabba Dishon, Rabba Etser, Rabba Dishan. These are the chieftains of the Choraai, according to their principalities in the land of Seir.

And these are the kings who reigned in the land of Edom, before that kings reigned among the sons of Israel: Bela the son of Beor reigned in Edom, and the name of his city was Dinhaba. And Bela died, and instead of him reigned Yobab the son of Zerah of Botsra. And Yobab died, and instead of him reigned Husham, of the land of the south. And Husham, died, and instead of him reigned Hadad, the son of Bedad, who slew the

Medianae in the fields of Moab; and the name of his city was Avith. And Hadad died, and in his stead reigned Simlah of Masereka. And Simlah died, and in his stead reigned Shaul of Rechovoth,^[23] which is on the Ph'rat. And Shaul died, and in his stead reigned Baal-Chanan bar Akbor. And Baal-Chanan bar Akbor died, and in his stead reigned Hadar, and the name of his city was, Pau; and the name of his wife Mehetavel, the daughter of Matered, the daughter of a changer of gold.^[24] And these are the names of the chieftains of Esau, after their kindreds, by their places, with their names: Rabba Timna, Rabba Alvah, Rabba Jetheth, Rabba Ahalivama, Rabba Elah, Rabba Phinon, Rabba Kenez, Rabba Teman, Rabba Mabzar, Rabba Magdiel, Rabba Iram: these are the chieftains of Edom, after their habitations in the land of their possessions. He is Esau, the father of the Edomites.

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SECTION IX.

VAYESHEV.

XXXVII. AND Jakob dwelt in the land of the habitation of his father, in the land of Kenaan. These are the generations of Jakob. Joseph was a son of seventeen years; he kept the flock with his brothers; and he had been brought up with the sons of Bilhah, and with the sons of Zilpha, the wives of his father; and Joseph brought their evil report to his father. But Israel loved Joseph more than all his sons, because he had in him a wise son, and he made him a variegated robe.^[1] And his brothers saw that their father loved him better than all his brethren, and they hated him, and were not willing to speak with him peaceably. And Joseph dreamed a dream, and showed it to his brothers, and they hated him the more.^[2] And he said to them, Hear now this dream which I have dreamed: Behold, we were binding sheaves in the midst of the field, and lo! my sheaf arose and became upright, and, behold, your sheaves stood around and worshipped my sheaf. And his brothers said to him, Is it thy fancy reigning to reign over us? or a shultan, dost thou think to govern us? And they added yet to hate him for his dreams and for his words. And he dreamed yet another dream, and described it to his brothers, saying, Behold, I have dreamed a dream again; and lo, the sun, and the moon, and eleven stars worshipped me. And he described it to his father and to his brethren; and his father rebuked him^[3] and said to him, What dream is this that thou hast dreamed? Am I and thy mother and thy brothers to come and worship thee on the earth? And his brothers envied him; but his father kept the word. And his brothers went to tend the flock of their father in Shekem. And Israel said to Joseph, Do not thy brothers tend the flock in Shekem? Come, I will send thee to them. And he said. Behold me. And he said to him, Go now, and see the welfare of your brothers and the welfare of the flock, and return me word. And he sent him from the vale of Hebron, and he came to Shekem. And a man found him, and, behold, he wandered in the field. And the man inquired of him, saying, Whom seekest thou? And he said, I look for my brothers: show me, I beseech thee, where they feed. And the man said, They have gone hence; for I heard them say, We will go to Dothan. And Joseph went after his brethren, and found them in Dothan. And they saw him from afar; and before he came nigh, they devised against him to kill him. And they said, a man to his brother, Behold, this master of dreams cometh. And now, come, we will kill him, and cast him into one of the pits; and will say an evil beast hath devoured him, and we shall see what will be the end of his dreams. And Reuben heard, and delivered him out of their hands, and said, Let us not slay his life. And Reuben said, Do not shed blood; cast him into this pit in the wilderness, but stretch not forth a hand against him,-that he might deliver him from their hands to bring him back to his father. And it was when Joseph had come to his brethren that they took off his robe, the variegated robe which was upon him, and they took him and cast him into the pit; but the pit was empty, no water was in it. And they reclined to eat bread. And they lifted up their eyes and looked, and, behold, a band of Arabaee^[4] were coming from Gilead, with their camels bearing spices,^[5] and resin,^[6] and myrrh,^[7] to go down to Mizraim. And Jehuda said to his brethren, What gain^[8] should we have by killing our brother and covering his blood? Come, and we will sell him to the Arabaee, and our hand shall not be upon him; for he is our brother, our flesh. And his brethren hearkened to him. And there passed by Midianite men, (*gabree Mid-ya-naee,*) merchants, and they drew and lifted up Joseph from the pit, and sold Joseph to the Arabaee for twenty of silver; and they brought Joseph into Mizraim. And Reuben returned to the pit, and, behold, Joseph was not in the pit. And he rent his clothes, and returned to his brethren, and said, The youth is not; and I, whither shall I go? But they took Joseph's robe, and killed a kid of the goats, and dabbled the robe in the blood. And they sent the variegated robe, and they brought to their father, and said, This have we

found; know now whether it is the robe of thy son, or not. And he knew it, and said, It is my son's robe; an evil beast hath devoured him: slain, slain is Joseph! And Jakob rent his clothes, and wrapped sackcloth upon his loins, and mourned for his son many days. And all his sons, and all his house, arose to comfort him; but he refused to take comfort, and said, For I will go down unto my son, mourning into Sheol. And his father wept for him. And the Midianites sold him in Mizraim to Potiphar, a prince of Pharoh, chief of the killers.

XXXVIII. And it was at that time that Jehuda went down from his brethren, and turned aside to an Adulamite man whose name was Hira. And Jehuda saw there the daughter of a merchant man whose name was Shuva, and he took her and went in with her; and she conceived and bare a son, and he called his name Her; and she conceived again, and bare a son, and called his name Onan. And she added again, and bare a son, and called his name Shelah; and he was in Kezib when she bare him. And Jehuda took a wife for Her his firstborn, and her name was Tamar. And Her the firstborn of Jehuda was evil before the Lord, and the Lord caused him to die. And Jehuda said to Onan, Go in with the wife of thy brother, and associate with her, and raise up seed to thy brother. And Onan knew that after his name the seed would not be called; and it was that when he went in with the wife of his brother, he corrupted his way upon the earth that he might not raise up seed unto his brother; and what he did was evil before the Lord, and he caused him also to die. And Jehuda said to Tamar his daughter-in-law, Remain a widow in thy father's house until Shelah my son be grown up. For he said, Lest he also die like his brothers: and Tamar went and dwelt in her father's house. And after many days the daughter of Shuva, Jehuda's wife, died: and Jehuda was comforted; and he went up to the shearers of his sheep, he and Hira the Adulamite his friend unto Timnath. And it was shown to Tamar, saying, Behold, thy father-in-law cometh to Timnath to shear his sheep. And she laid aside the dress of her widowhood, and covered herself with a mantle (or a large veil), and adorned herself,^[9] and sat in the dividing of Aynin^[10] which is in the way to Timnath. For she saw that Shelah had grown up, and she had not been given to him for a wife. And Jehuda saw her, and thought that she was an outcast, because she had covered her face. And he declined to her by the way, and said, Give me now to go in unto thee; for he did not know that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come to me? And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give me a pledge until thou send. And he said, What is the pledge that I shall give thee? And she said, Thy seal-ring, and thy scarf,^[11] and thy staff that is in thy hand. And he gave to her, and went in to her, and she conceived by him. And she arose, and went, and put off the veil from her, and dressed herself in the dress of her widowhood. And Jehuda sent the kid of the goats, by the hand of his friend the Adulamite, to receive the pledge from the hand of the woman; but he could not find her. And he inquired of the men of the place, saying, Where is the harlot who was in Aynin upon the way? And they said to him, There is no harlot here. And he returned to Jehuda, and said, I could not find her; the men of the place also said there is no harlot there. And Jehuda said, Let her take it to her, lest we be in contempt: behold, I sent this kid, and thou hast not found her. And it was three months, and it was showed to Jehuda, saying, Tamar thy daughter-in-law hath committed fornication, and, behold, she is with child by fornication. And Jehuda said, Bring her out, and let her be burned. And she was brought out. And she sent to her father-in-law, saying, By the man to whom these belong I am with child. And she said, Acknowledge now, whose are these, the seal, the scarf, and the staff? And Jehuda acknowledged and said, She is justified in having conceived from me, because I have not given her Shelah my son. And he added not again to know her. And it was the time of her giving birth, and, behold, twins were in her womb. And it was in giving birth that one of them put forth a hand; and the midwife took and tied scarlet upon his hand, saying, This came the first. And it was when he had drawn back his hand that his brother came forth: and she said, How much greater strength is with thee, that thou hast prevailed! And she called his name Pharets. And afterwards came forth his brother who had the crimson on his hand, and she called his name Zarah.

XXXIX. But Joseph was brought down into Mizraim, and Potiphar, a chief of Pharoh, a chief of the killers, a Mizraite man, bought him from the hand of the Arabae who had brought him down thither. And the Word of the Lord was the helper of Joseph, and he became a prosperous man, and was in the house of his Mizraite master. And his master saw that the Word of the Lord was his helper, and that all that he did the Lord prospered in his hand. And Joseph found favour in his eyes, and he served him. And he appointed him over his house, and all that he had he delivered into his hand. And it was from the time that he appointed him over his house, and over all that he had, that the Lord blessed the house of the Mizraite for Joseph's sake, and the

blessing of the Lord was upon all that he had, in the house and in the field. And he left all that belonged to him in the hand of Joseph; and he knew of nothing that was with him, except the bread which he ate. Now Joseph was of goodly appearance, beautiful in aspect. And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me. But he refused, and said to his master's wife, Behold, my master knoweth not what is with me in the house, and all that he hath he hath delivered unto my hand; there is no one in this house greater than I, and he hath not prohibited anything from me but myself, because thou art his wife: and how can I do this great wickedness and become guilty before the Lord? And it was when she spake with Joseph daily that he would not hearken to her to lie with her, or be with her. And it was about this day that he came into the house to examine the writings of his affairs, and no man of the men of the house was there in the house. And she laid hold of his garments, saying, Lie with me. But he left his garment in her hand, and fled, and went forth into the street. And she called to the men of her house, and spake to them, saying, See, he brought us a Hebrew man to mock at us. He came in to me to lie with me; and I cried with a high voice. And it was when he heard that I lifted up my voice and cried, he left his robe with me, and fled and went forth into the street. And she let his robe remain with her until his master came into his house. And she spake with him these words, saying, The Hebrew servant whom thou broughtest us came in to me to mock at me. And it was when I lifted up my voice and cried, he left his robe with me and fled into the street. And when his master heard the words of his wife which she spake with him, saying, According to these things hath thy servant done to me, his anger waxed strong, and his master took Joseph, and delivered him to the house of the bound, where the prisoners of the king were bound; and he was there in the house of the bound. But the Word of the Lord was the helper of Joseph, and showed him mercy, and gave him favour in the eyes of the captain of the prison. And the captain of the prison gave into the hand of Joseph all the prisoners who were in the house of the bound, and all that they did there was done according to his word. The captain of the prison saw no fault in his hand, because the Word of the Lord was his helper, and that which he did the Lord made to prosper.

XL. And after these things the cup-bearer and the baker of the king of Mizraim offended their master, the king of Mizraim. And Pharaoh was angry with two of his chiefs, with the chief of the cupbearers and with the chief of the bakers. And he gave them into ward in the house of the captain of the executioners (killers) in the house of the prison, the place where Joseph was confined. And the captain of the executioners appointed Joseph with them, and he ministered to them, and they were certain days in ward. And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream, the cupbearer and the baker of the king of Mizraim, who were confined in the house of the bound. And Joseph came to them in the morning, and saw them, and, behold, they were melancholy. And he asked the chiefs of Pharaoh who were with him in ward, in his master's house, saying, Why are your faces evil to-day? And they said to him, We have dreamed a dream, and there is no interpreter of it. And Joseph said to them, Are not interpretations from before the Lord? Relate it now to me. And the chief of the cupbearers related his dream to Joseph, and said to him, In my dream, behold, a vine was before me, and in the vine were three branches: and it was, as it sprouted, it produced buds, and, having flowered, ripened clusters of grapes. And the cup of Pharaoh was in my hand; and I took grapes and expressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. And Joseph said to him, This is the interpretation: the three branches are three days. At the end of three days, Pharaoh will remember thee^[12] and restore thee to thy service, and thou wilt give the cup into Pharaoh's hand, according to thy former custom when thou wast cupbearer to him. But let remembrance of me be with thee when it shall be well with thee, and do me favour, I beseech thee, and remember me before Pharaoh, and deliver me from this prison. For I was verily taken by fraud from the land of the Hivraee, and here have I done nothing evil that I should be imprisoned. And when the master of the bakers saw that he had interpreted pleasantly, he said to Joseph, I also (was) in my dream, and, behold, three baskets of confectionery^[13] were upon my head, and in the upper basket were all (sorts of) food for Pharaoh, the work of the baker; and the birds ate them from the basket that was on my head. And Joseph answered and said, This is the interpretation of it: The three baskets are three days; at the end of three days will Pharaoh remove thy head from off thee, and will hang thee upon a gibbet, and the birds will eat thy flesh from off thee. And it was on the third day, the day of the nativity of Pharaoh, that he made a feast for all his servants and he took the, head^[14] of the chief cupbearer and the head^[15] of the chief of the bakers in the midst of his servants. And he restored the cupbearer to his office, and he gave the cup into Pharaoh's hand. And the chief of the

bakers he hanged, as Joseph had interpreted to them. Yet the chief cupbearer did not remember Joseph, but forgot him,

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SECTION X.

VAYEHI MEKETS.

AND it was at the end of two years that Pharaoh dreamed, and, behold, he stood by the River. And, behold, there came up from the River seven oxen, goodly in appearance, and fat-fleshed; and they grazed in the meadow.[1] And, behold, seven other oxen came up from the river after them, evil in appearance, and leanfleshed; and they stood beside them by the bank of the the river. And the evil-looking and lean-fleshed oxen ate up the seven well-looking and fat ones: and Pharaoh awoke. And he slept, and dreamed a second (time); and, behold, seven ears rose up from one stalk, large and good, and, behold, seven ears, thin, and blighted (with the) east (wind), sprang up after them. And the seven wasted ears devoured the seven large and full ears. And Pharaoh awoke, and, behold, a dream. And when it was morning his spirit was troubled, and he sent and called all the magicians[2] of Mizraim, and all the wise men;[3] and Pharaoh related the dreams to them, but they could not interpret them to Pharaoh. And the chief of the cupbearers spake to Pharaoh, saying, My faults I do remember this day. Pharaoh was displeased with his servants, and gave me into custody at the house of the chief executioner, and the chief baker with me. And we dreamed a dream in one night, I and he, each man according to the interpretation of his dream, we dreamed. And with us there was a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained to us our dreams, to each man according to his dream be explained; and according as he had explained to us, so it was: me he restored to my service, and him he hanged. And Pharaoh sent, and called Joseph, and made him hasten from the prison; and he dressed his hair,[4] and changed his garments, and came unto Pharaoh. And Pharaoh said to Joseph, I have dreamed a dream, and there is no one to interpret it. And I have heard of thee, saying, that thou hearest a dream, and dost interpret it. And Joseph answered Pharaoh, saying, Not from my wisdom, but from before the Lord, will there be an answer of peace unto Pharaoh. And Pharaoh spake with Joseph, saying, In my dream, behold, I stood upon the bank of the River; and, behold, from the River rose up seven oxen, fat-fleshed and goodly in appearance, and they grazed in the meadow.[5] And, behold, seven other oxen came up after them, lean and most evil in appearance, so wanting in flesh, that their like I have not seen in all the land of Mizraim for badness. And the lean oxen and evil ones ate up the seven first fat oxen. And they entered into their stomachs; but it could not be known that they had entered into their stomachs, for their appearance was bad as before; and I awoke. I saw in my dream, and, behold, seven ears of corn arose on one stalk, full and good. And, behold, seven (other) ears, hard, thin, and blasted (with the) east (wind), sprang up after them. And the thin ears devoured the seven good ears. And I told it to the magicians, but there was no one who could show it to me. And Joseph answered Pharaoh, The dream of Pharaoh is one. That which the Lord is about to do He hath showed to Pharaoh. The seven good oxen are seven years; and the seven good ears of corn are seven years; the dream is one. And the seven lean and evil oxen which came up after them are seven years; and the seven ears, thin, and blasted with the east wind, are seven years of famine. This is the word which I have spoken to Pharaoh. What the Lord is about to do, He hath showed to Pharaoh. Behold, there come seven years of great plenty in all the land of Mizraim. And after them will arise seven years of famine, and all the plenty in the land of Mizraim will be forgotten, and the famine will consume the people of the land. And plenty will not be known in the land for that famine which will be afterward; for it will be very mighty. And forasmuch as the dream was repeated to Pharaoh twice, it is a confirmed thing before the Lord, and the Lord will hasten to do it. And now let Pharaoh look out a prudent and wise man, and appoint him over the land of Mizraim. Let Pharaoh do this, and appoint officers (*lit.*, faithful men) over the land, and let them sow the land of Mizraim in the seven years of plenty, and collect all the produce of those good years that come, and lay up provision under the hand of Pharaoh's officers, and preserve it in the cities: and it will be provision for the people of the land in the seven years of famine that are coming in the land of Mizraim, that the people of the land may not be consumed by the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord? And Pharaoh said to Joseph, Since the Lord hath made all this known to thee, there is none more prudent or wise than thou; thou shalt be appointed over my house, and by thy word shall all my people be

governed;[6] only in the throne of this kingdom will I be more honourable than thou. And Pharoh said to Joseph, See, I have appointed thee over all the land of Mizraim. And Pharoh took off his ring from his hand, and set it upon Joseph's hand, and clothed him in a robe of lawn,[7] and put a chain of gold upon his neck. And he made him ride in his own second chariot,[8] and they proclaimed before him, This is the father of the king;[9] and he appointed him over all the land of Mizraim. And Pharoh said to Joseph, I am Pharoh; and without thy word shall no man lift up his hand to hold a weapon, nor his foot to mount a horse, in all the land of Mizraim. And Pharoh called the name of Joseph, The man to whom mysteries are revealed.[10] And he gave him Asenath, the daughter of Poti Phera,[11] prince of On, to be his wife; and Joseph went forth ruling over the land of Mizraim. And Joseph was a son of thirty years when he stood before Pharoh, king of Mizraim. And Joseph went out from before Pharoh, and passed through all the land of Mizraim.

And the inhabitants of the land collected in the seven years of plenty the provision into granaries. And he collected all the provision of the seven years which was in the land of Mizraim, and laid up the provision in cities, in the midst of each city the provision of the land surrounding it. And Joseph gathered provision as the sand of the sea, exceeding much, until he ceased to number, for it was without number. And unto Joseph were born two sons, (before the year of famine came,) which Asenath, daughter of Potiphra, prince of On, bare to him. And Joseph called the name of the firstborn Menasheh;[12] because the Lord hath made me to forget all my labour and all my father's house. And the name of the second he called Eph-ra-im;[13] because the Lord hath made me to increase in the land of my servitude. And the seven years of plenty which were in the land of Mizraim were completed. And the seven years of famine began to come, as Joseph had said; and the famine was in all the lands, but in all the land of Mizraim there was bread. Yet all the land of Mizraim was famished, and the people cried before Pharoh for bread: and Pharoh said to all the Mizraee, Go unto Joseph, and what he shall say to you, do. And the famine was over all the face of the land; and Joseph opened all the granaries in which was the corn, and sold to the Mizraee, and the famine became mighty in the land of Mizraim. And all the inhabitants of the earth came into Mizraim to buy corn of Joseph, because the famine was mighty in all the earth.

XLIII. And Jakob saw that corn was sold in Mizraim, and Jakob said to his sons, Why look you (on each other)?[14] And he said, Behold, I have heard that corn is sold in Mizraim: go down thither, and buy us from thence, and we shall live, and not die. And the ten brothers of Joseph went down to buy corn from Mizraim; but Benjamin, the brother of Joseph, Jakob sent not with his brethren; for he said, Lest death should befall him. And the sons of Israel came to buy corn among them who came; for the famine was in the land of Kanaan. And Joseph, who was ruler over the land, was he who sold the corn to all the people of the earth. And the brothers of Joseph came, and bowed before him with their faces upon the ground. And Joseph saw his brothers, and knew them, and considered what he should say to them. And he spake with them severely, and said to them, Whence come you? And they said, From the land of Kanaan, to buy corn. And Joseph knew his brothers, but they did not know him. And Joseph remembered the dreams which he had dreamed of them; and he said to them, You are spies; to see the ruin[15] of the land are you come. And they said, No, my lord, (*ribboni*,) thy servants are come to buy corn. We are all the sons of one man. Right (men) are we; thy servants are not spies. But he said to them, No, but you are come to see the ruin of the land. And they said, Thy servants are twelve brothers, the sons of one man, in the land of Kanaan; and, behold, the youngest is with our father to-day, and one is not! And Joseph said to them, That is what I have told you, saying, You are spies; by this you shall be proved: by the life of Pharoh you shall not go hence, until your youngest brother be come hither. Send one of you, and bring your brother; but you shall be bound, and your words shall be proved, whether you have spoken the truth; if not, by the life of Pharoh, you are spies. And he put them in the house of custody three days. And Joseph said to them the third day, This do, and live; for I fear before the Lord. If you be true, let one of your brethren be bound in the prison; and go you, carry the provision which is needed in your house, and bring your youngest brother to me, and your words will be verified, and you shall not die. And they did so. And they said, a man to his brother, We are verily guilty concerning our brother; that we saw the anguish of his soul, when he implored us, and we would not hearken to him: therefore is this distress come upon us. And Reuben answered them, saying, Did not I tell you, saying, Do not sin against the youth? but you, would not hearken. Thus, behold, his blood is required. But they knew not that Joseph heard; for there was an interpreter between them. And he turned himself away from them, and wept. And he returned

and spake to them, and took Shemeon from them, and bound him before their eyes. And Joseph commanded to fill their vessels with corn, and return their money (that of each) man in his sack, and give them food in the way. And he did so by them. And they laid their corn upon their asses, and went thence. And one opened his sack to give provender to his ass at the house of lodging,^[16] and saw his money, and, behold, it was in the mouth of his package; and he said to his brothers, My money is returned, and, behold, it is in my package. And the knowledge of their hearts failed, and they were each of them confounded, saying, What is this which the Lord hath done to us? And they came to Jakob their father in the land of Kenaan, and showed him all that had happened to them, saying, The man, the lord of the country, spoke hardly with us, and dealt with us as spies of the land. And we told him, We are true men, not spies: we are twelve brothers, sons of one father: one is not, and the youngest is today with our father in the land of Kenaan. And the man, the lord of the country, said to us, By this I shall know that you are true men. Leave one of your brethren with me, and take the corn which is needed in your house, and go, and bring your youngest brother to me, and I shall know that you are not spies: and when you (will be proved to) be true men, I will give up your brother to you., and you shall trade in the land. And it was, as they emptied their sacks, behold, each man's money was bound up in his sack; and when they and their father saw the envelopes of their money, they were afraid. And Jakob their father said to them, Me have you made desolate; Joseph is not, and Shemeon is not (here), and Benjamin you would take away; upon me are all these! And Reuben spake with his father, saying, Thou shalt put my two children to death if I do not bring him back to thee. Deliver him into my hand, and I will return him to thee. But he said, My son shall not go down with you; for his brother is dead, and he alone remains; and if death should befall him in the way in which you will go, you will bring down my grey hairs with mourning unto Sheol.

XLIII. But the famine prevailed in the land. And it was when they had ended to eat the corn which they had brought from Mizraim, that their father said to them, Return, and buy for us a little corn. And Jehuda spake to him, saying, The man attesting attested to us, saying, You shall not see my face unless your brother be with you. If thou wilt send our brother with us, we will go down and buy thee corn; but if thou wilt not send, we will not go down: for the man told us, You shall not see my face unless your brother be with you. And Israel said, Why did you do me this evil, in showing the man that you have a brother? And they said, The man asking asked us concerning our family,^[17] saying, Is your father yet alive? Have you a brother? And we showed him according to the word of these things: knowing could we know that he would say, Bring your brother to me? And Jehuda said to Israel his father, Send the youth with me, and let us arise and go, that we may live and not die, we, and thou, and our little ones. I will be the pledge for him; of my hand shalt thou require him; if I do not bring him back to thee, and set him before thee, let mine be the sin with thee all the days. For except we had delayed in this, we might now have returned twice. And Israel their father said to them, If then it is to be, do this: take of what is praiseworthy^[18] in the land in your vessels, and carry down to the man an offering; a little gum, and a little honey, storax and ladanum, nuts and almonds; and silver, two for one take in your hands, even the silver which was returned in the mouth of your bags take back in your hands; perhaps it was an oversight. And take your brother, and arise, return to the man; and God the Almighty give you favour before the man, that he may release to you your other brother and Benjamin. And I, when desolated, shall be desolate! And the men took that offering, and the money two for one took they in their hands; and they took Benjamin, and arose, and went down into Mizraim, and stood before Joseph. And Joseph saw Benjamin with them; and he said to him who was appointed over his house, Bring the men into the house, and kill a killing^[19] and prepare; for the men shall eat with me at dinner. And the man did as Joseph had said; and the man brought the men into Joseph's house. And the men were afraid because they were brought into the house of Joseph; and said, It is on account of the money that was returned in our baggage at first, that we are brought in, that he might domineer over us,^[20] and find occasion against us, and take possession of us as slaves, and seize upon our asses. And they drew near the man who was set over Joseph's house, and spake with him at the gate of the house, and said, We entreat my lord (to hear us). Descending we came down at first to buy corn. And it was while we were at the resting-place, we opened our baggage, and, behold, a man's silver was in the mouth of the bag; the silver in its weight. But we have returned it in our hand. And other silver have we brought in our hand to buy corn. We knew not who put the silver in our baggage. And he said, Peace be to you: fear not; your God, and the God of your father, gave you treasure in, your bags; your money came to me. And he brought out Shemeon to them. And the man brought

the men into Joseph's house, and gave water, and they washed their feet, and he gave provender for their asses. And they made ready the offering against the entrance of Joseph to dinner: for they had heard that there they were to eat bread. And Joseph entered the house, and they brought to him the offering which was in their hands into the house; and they bowed to him upon the ground. And he saluted them,^[21] and said, Is your father well, the old man you spake of? Is he yet alive? And they said, It is well with thy servant our father, he is yet alive; and they bowed and worshipped. And he lifted up his eyes, and saw Benjamin his brother, the son of his mother; and he said, Is this your youngest brother of whom you spake to me? And he said, Mercy from the Lord be upon thee, my son.^[22] And Joseph made haste, for his bowels were commoved over his brother, and he sought (where) to weep; and he entered into the chamber, the place of sleeping, and wept there. And he washed his face, and came out, and was comforted, and said, Put on bread; and they set for him alone, and for them alone, and for the Mizraee who ate with him, alone. For the Mizraee might not eat bread with the Hivraee, because the animals that the Mizraee worshipped the Hivraee did eat. And they reclined before him, the chief according to his chiefship, and the less according to his minority; and the men wondered, each man at his companion. And portions were brought from him, and set before them, and greater was Benjamin's portion than the portions of them all five portions. And they drank and were merry with him.^[23]

XLIV. And Joseph commanded the steward of his house, saying, Fill the men's bags with corn as much as they can carry, and put each man's money in the mouth of his baggage. And put my cup, the silver cup, in the mouth of the youngest one's baggage, and his purchase-money. And he did according to Joseph's word which he spake. The morning lightened, and the men were sent away, they and their asses. They had not gone far from the city, when Joseph said to him who was set over his house, Arise, follow after the men, and overtake them, and say to them, Why have you rendered evil for good? Is it not this from which my lord drinketh, and, behold, by which inquiring he inquireth?^[24] You have done the thing that is evil. And he overtook them, and spake with them these words. And they said, Why does my lord speak these words? Be it far from thy servants to do according to this thing! Behold, the money which we found in the mouth of our baggages we brought to thee again from the land of Kenaan; how then should we steal from the house of thy lord vessels of silver, or vessels of gold? With whomsoever of thy servants it is found, let him die; and we also will be servants to my lord. And he said, According to your words, so let it be. With whomsoever it is found, he shall be my servant, but you will be acquitted. And they made haste, and brought down every man his baggage to the ground; and every man opened his baggage. And he searched, beginning with the greatest and finishing with the least; and the chalice was found in the baggage of Benjamin. And they rent their clothes, and laded every man his ass, and returned to the city. And Jehuda entered and his brothers into Joseph's house, for he was still there; and they fell before him on the ground. And Joseph said to them, What work is this which you have done? Did you not know that a man like me divining can divine? And Jehuda said to him, What shall we say to my lord? What shall we speak? How shall we be justified? Before the lord there is sin found in thy servants. Behold, we are the servants of my lord; we also and he in whose hand the chalice hath been found. But he said, Far be it from me to do so: the man in whose hand the chalice has been found shall be my servant; but go you up in peace to your father.

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Ch. 44-47

SECTION XI. VAYIGGASH ALAIF YEHUDAH.

AND Jehuda came near to him and said, We beseech my lord, let thy servant speak a word before my lord, and let not thine anger be great with thy servant; for as Pharoh so art thou. My lord asked his servants, saying, Have you a father or a brother? And we told my lord, We have an aged father, and the youngest (son) is the son of his old age; his brother is dead; and he only remains of his mother, and his father loves him. And thou saidst to thy servants, Bring him down to me, and let me set mine eyes upon him. And we told my lord, His father cannot part with the youth; for if our father should part with him, he would die. And thou saidst to thy servants, If your youngest brother come not down with you, you shall not see my face again. And it was when we had gone up to our father, we told him these words of my lord. And our father said to us, Return, and buy us a little corn. And we said, We cannot go down: if our youngest brother go down with us, we will go down; for we shall not be able to see the man's face unless our youngest brother go down with us. And thy servant

our father said to us, You know that my wife bare me two (sons). One went forth from me, and I have said, Dying he is dead; and I have not beheld him since. And if you take this one also from me, and death happen to him, you will bring down my age with evil unto sheol. And now, when I come to thy servant my father, and the youth be not with us, and his soul loveth him as his (own) soul; when he seeth that the youth is not with us, he will die; and thy servant will have brought down the age of thy servant our father with mourning unto Sheol. For thy servant was surety for the youth with our father, saying, If I bring him not to thee, let my father hold me guilty all the days. And now let thy servant remain instead of the youth, as the servant of my lord, and let the youth go up with his brothers. For how can I go up to my father, and the youth be not with me?-lest I should see the evil that will come upon my father!

XLV. And Joseph was not able to sustain all that was being upon him; and he cried, Let every man go out from me; and no man stood with him, while Joseph made himself known to his brethren. And he gave forth his voice with weeping; and the Mizraee heard, and a man of Pharoh's house heard. And Joseph said to his brothers, I am Joseph! Is my father yet living? And his brethren were not able to answer him a word, for they were confounded before him. And Joseph said to his brothers, Come near now to me. And they came near. And he said, I am Joseph your brother, whom you sold into Mizraim. And now do not be troubled,^[1] and let it not be afflictive in your eyes that you sold me hither; for to sustain life did the Lord send me before you. For these two years hath famine been in the land, and there are yet five years in which there will be neither seed nor harvest. And the Lord sent me before you to set a remnant in the earth, and to keep you alive by a great deliverance. And now, it was not you who sent me hither, but (it was) from before the Lord, who hath set me to be a father^[2] unto Pharoh, and to rule all the men of his house, holding power over all the land of Mizraim. Hasten, (then,) and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me ruler over the Mizraim: come down to me, delay^[3] not, and thou shalt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, and thy sheep and thy oxen, and all that thou hast. And I will nourish thee^[4] there; for there are yet five years of famine, lest thou, and the men of thy house, and all that thou hast, be wasted away. And, behold, your eyes see, and the eyes of my brother Benjamin, that in your language I speak with you. And you will show my father all my glory in Mizraim, and all that you see; and make haste, and bring down my father hither. And he fell upon the neck of Benjamin his brother, and wept; and Benjamin wept upon his neck. And he kissed all his brothers, and wept over them; and afterward his brothers discoursed with him. And a voice was heard in the house of Pharoh, saying, The brothers of Joseph are come. And it was pleasing in the eyes of Pharoh, and in the eyes of his servants. And Pharoh said to Joseph, Tell my brethren, Do this; lade your beasts and go; carry into the land of Kenaan; and take your father and the men of your house and come to me, and I will give you the good of the land of Mizraim, and you shall eat the good of the land. And (now) thou art commanded, this do. Take to you out of the land of Mizraim waggons for your children, and your wives; and bring your father, and come. And let not your eye look wistfully upon your furniture; for the good of all the land of Mizraim is your own. And the sons of Israel did so; and Joseph gave them waggons, according to the word of Pharoh, and he gave them provisions for the way. And he gave to every one of them vestments for wearing; and to Benjamin gave he three hundred shekels of silver, and five vestments for wearing. And to his father he sent ten asses laden with the good things of Mizraim , and ten she-asses laden with corn, and bread and provisions for the way. And he dismissed his brethren, and they went, and he said to them, Do not contend by the way. And they went up from Mizraim and came into the land of Kenaan, unto Jakob their father. And they showed him, saying, Joseph is yet alive, and he ruleth over all the land of Mizraim! And these words were uncertain^[5] upon his heart, because he did not believe them. And they told him all the words of Joseph which he had spoken with them; and he saw the waggons that Joseph had sent to fetch him; and the Holy Spirit rested upon Jakob their father. And Israel said, Great to me is the joy! Joseph my son is yet alive; I will go, and behold him before I die.

XLVI. And Israel journeyed, and all that he had, and came to Beershava; and he offered sacrifices to the God of his father Izhak. And the Lord spake to Israel in a vision of the night, and said, Jakob, Jakob. And he said, Behold, I am. And He said, I am God, the God of thy father: fear not to go down into Mizraim; for a great people will I make thee there. I will go down with thee into Mizraim, and will surely bring thee up; but Joseph shall lay his hand upon thine eyes. And Jakob arose from Beershava. And the sons of Israel carried

Jakob their father, and their children, and their wives, in the waggons which Pharoh had sent to fetch them. And they took their flocks and their substance which they had gotten in the land of Kenaan, and came to Mizraim, Jakob and all his sons with him. His sons, and his son's sons with him, his daughters, and the daughters of his sons, and all his seed, he brought with him into Mizraim.

And these are the names of the sons of Israel which came into Mizraim, Jakob and his sons. The firstborn of Jakob, Reuben. And the sons of Reuben., Hanuk and Phallu, Hesron and Karmi. And the sons of Sheemon, Jemuel, and Janin, and Ahad, and Jakin, and Zochar, and Shaul, the son of a Kenaanitha. And the sons of Levi, Gershon, Kehath, and Merari. And the sons of Jehuda, Er, and Onan, and Shelah, and Pharets, and Zarach. But Er and Onan had died in the land of Kenaan. And the sons of Pharets, Heshron and Chamul. And the sons of Issakar, Tola, and Pheua, and Job, and Semeron. And the sons of Zabulon, Sered, and Elon, and Jahleel. These are the sons of Leah, which she bare to Jakob in Padan Aram, and Dinah his daughter; all the souls, his sons and his daughters, thirty and three. And the children of Gad, Sephyon and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher, Jemna, and Jesva, and Jesvi, and Beriah, and Serach, their sister. And the sons of Beriah, Heber and Malchiel. These are the sons of Zilpha, whom Laban gave to Leah his daughter; and she bare these unto Jakob, sixteen souls. The sons of Rahel, the wife of Jakob, Joseph and Benjamin. And to Joseph were born in the land of Mizraim Menashe and Ephraim, whom Asenath, daughter of Potiphera, prince of On, bare unto him. And the sons of Benjamin, Bela, and Bekor, and Ashbel, Gera, and Naaman, Achi, and Rosh, Muppim, and Huphim, and Arede. These are the sons of Rahel which were born to Jakob; all the souls fourteen. And the sons of Dan, Hushim: and the sons of Naphtali, Jahziel, and Guni, and Jezer, and Shilem. These are the children of Billah, whom Laban gave to Rahel his daughter, and she bare them to Jakob; all the souls seven. All the souls which went with Jakob into Mizraim, which came forth from his loins, besides the wives of Jakob's sons, all the souls, sixty and six. And the sons of Joseph, which were born to him in Mizraim, two souls. All the souls of the house of Jakob which went into Mizraim were seventy.

And he sent Jehuda before him to Joseph, to make the way clear before him at Goshen, and he came to the land of Goshen. And Joseph arrayed his chariot, and went up to meet Israel his father in Goshen. And he saw him, and fell upon his neck, and wept. And he wept still upon his neck! And Israel said to Joseph, I could-die at this time! I have consolation now that I have seen thy face; for thou art yet alive. And Joseph said to his brothers, and to the house of his father, I will go up and show Pharoh, and will tell him, My brethren and the house of my father, who were in the land of Kenaan, have come to me. But the men are shepherds of sheep: for the men are masters of flocks, and their sheep and oxen and all that they have they have brought. And it shall be when Pharoh calleth you, and shall ask you, What is your employment? you will say, Thy servants have been men, the masters of flocks from our youth until now; both we and our fathers: that you may dwell in the land of Goshen; because the Mizraee keep at a distance all shepherds of flocks.

XLVII. And Joseph came and showed Pharoh, and said, My father and my brethren, and their sheep and their oxen, and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen. And of the extreme^[6] of his brethren he took five men, and made them stand before Pharoh. And Pharoh said to his brethren, What are your employments? And they said to Pharoh, thy servants are shepherds; both we and our fathers. And they said to Pharoh, To dwell in the land are we come for there is no pasture for thy servants' flocks; for the famine prevails in the land of Kenaan, and we pray thee let thy servants dwell in the land of Goshen. And Pharoh spake to Joseph, saying, Thy father and thy brethren are come to thee; the land of Mizraim is before thee in the best of it let thy father and thy brethren dwell, (even) in the land of Goshen: and if thou know any of them to be men of ability, appoint them to be chiefs over my flocks. And Joseph brought Jakob his father, and presented him before Pharoh: and Jakob blessed Pharoh. And Pharoh said to Jakob, How many are the days of the years of thy life? And Jakob said to Pharoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life, and I have not attained to the days of the years of the life of my fathers, in the days of their pilgrimage. And Jakob blessed Pharoh, and went out from before Pharoh. And Joseph made his father and his brethren to dwell, and gave them a possession in the land of Mizraim, in the best of the land, in the land of Ramesis, as Pharoh had commanded. And Joseph sustained^[7] his father and his brethren, and all the house of his father, with bread,

according to the mouth of the family (of each). And there was no bread in all the land; for the famine prevailed greatly, and the people of the land of Mizraim and the people of the land of Kenaan failed before the famine. And Joseph collected all the money which was found in the land of Mizraim and in the land of Kenaan, for the corn which they bought. And Joseph brought the money into the house of Pharoh. And the money was finished from the land of Mizraim and from the land of Kenaan; and all the Mizraee came to Joseph, saying, Give us bread: for why should we die before thee? for the money is finished. And Joseph said, Bring your cattle, and I will give you provision, if your money is finished. And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for their flocks of sheep, and for their herds of oxen, and for their asses, and for all their cattle; he fed^[8] them with bread for that year. And that year was completed; and they came to him in the second year, and said to him, We will not conceal it from our lord, but the money is ended, and (we have delivered up) our cattle to our lord, and there is nothing left before our lord but our bodies and our land. Why should we perish before thee, both we and our land? Buy us and our land for bread, and we and our land will be servants to Pharoh, and give us seed corn, that we may live and not die, and the land may not be desolate. And Joseph acquired all the land of Mizraim for Pharoh; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became Pharoh's. And the people he made him^[9] to pass from city to city, from one end of the limit of Mizraim to the other. Only the land of the priests he did not buy; for a portion (was given) by Pharoh to the priests: and they ate their portion which Pharoh gave them; therefore they sold not their land. And Joseph said to the people, Behold, I have bought you this day and your land for Pharoh. Behold, (I give) you seed corn, that you may sow the land. And it shall be, when it bringeth forth produce, that you shall give one in five to Pharoh, and four parts shall be yours, of the corn of the field, that you and the men of your house may eat, and your little ones have food. And they said, Thou hast preserved us; may we find grace in the eyes of my lord, and we will be the servants of Pharoh. And Joseph made it a statute unto this day over the land of Mizraim, that one of five should be given to Pharoh; only the land of the priests alone was not Pharoh's. And Israel dwelt in the land of Mizraim in the land of Goshen, and possessed it: and they increased and multiplied greatly.

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Ch. 47-50

SECTION XII.

VAYECHI.

AND Jakob lived in the land of Mizraim seventeen years. And the days of the years of the life of Jakob were a hundred and forty and seven years. And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour in thine eyes, put, I beseech thee, thine hand under my thigh, and deal with me in goodness and truth; nor bury me, I beseech thee, in Mizraim; but I will sleep with my fathers; and thou shalt carry me from Mizraim, and bury me in their sepulchre. And he said, I will do according to thy word. And he said, Swear to me; and he sware to him. And Israel worshipped upon the pillow^[1] of the bed.

XLVIII. And it was after these words that it was said to Joseph, Behold, thy father is ill. And he took his two sons with him, Menashe and Ephraim. And it was shown to Jakob, and told (him,) Behold, thy son Joseph cometh to thee. And Israel was strengthened,^[2] and he sat upon the bed. And Jakob said to Joseph, El Shadai revealed Himself to me in Luz, in the land of Kenaan, and blessed me; and He said to me, Behold, I will multiply thee, and make thee great, and will set thee for an assembly of tribes, and will give this land to thy sons after thee for an everlasting inheritance. And now thy two sons which were born to thee in the land of Mizraim, before my coming to thee into Mizraim, are mine; Ephraim and Menashe shall be as Reuben and Shimeon before me. And the children whom thou mayest beget after them, who shall be thine, after the name of their brethren they shall be called in their inheritance.^[3] And I, in my coming from Padan, Rahel died by me in the land of Kenaan, in the way, while as yet there was a space of ground to come unto Ephrath. And I buried her there, by the way to Ephrath, which is Bethlehem. And Israel saw the sons of Joseph, and said, Who are these? And Joseph said to his father, They are my sons whom the Lord hath given me here. And he said, Bring them now near to me, that I may bless them. But the eyes of Israel were heavy from age, and he could not discern. And he brought them near to him, and he kissed them, and embraced them. And Israel said to Joseph, I had not hoped^[4] to see thy face, and, behold, the Lord hath showed me thy sons also. And

Joseph led them from before him, and worshipped with his face on the earth. And Joseph took both of them, Ephraim in his right hand, on the left of Israel, and Menashe in his left hand, on the right of Israel, and brought them to him. And Israel stretched out his right hand, and laid it on the head of Ephraim, who was the younger; and his left hand on the head of Menashe, using his hands designingly; (or, instructing his hands;) for Menashe was the first-born. And he blessed Joseph, and said, The Lord, before whom my fathers Abraham and Izhak did serve; the Lord, who fed me from my coming[5] unto this day; the Angel who redeemed me from all evil, bless the youths; and let my name be called upon them, and the name of my fathers Abraham and Izhak; and as the fish of the sea may they multiply[6] among the children of men upon the earth! And Joseph saw that his father laid his right hand upon the head of Ephraim; and it was evil in his eyes. And he uplifted his father's hand, to remove it from Ephraim's head, that it might rest on the head of Menashe. And Joseph said to his father, Not so, my father; for this is the first-born: lay thy right hand on his head. But his father willed not, and said, I know, my son, I know: he also shall be for a people, and he also shall be great; yet his younger brother will be greater than he, and his sons shall have dominion among the nations. And he blessed them in that day, saying, By thee shall Israel bless, saying, The Lord set thee as Ephraim and as Menashe. And he set Ephraim before Menashe. And Israel said to Joseph, Behold, I die; but the Word of the Lord will be your Helper, and restore you to the land of your fathers. And I will give thee one portion more than thy brethren, which I took from the band of the Amoraah by my prayer and by my deprecation.

XLIX. And Jacob called his sons, and said, Gather together, and I will show you what will befall you in the end of the days; assemble, and hearken, O sons of Jakob, and receive instruction from Israel your father. Reuben, thou art my first-born, my strength, and the beginning of my power.[7] Thine should it have been taking to take the three portions,-the birthright, the priesthood, and the kingdom: but because thou hast proceeded perversely,[8] behold, as water outpoured thou wilt not prosper, neither wilt thou receive the excellent portion; because thou wentest up to thy father's place of sleep: then, my son, didst thou become profane, when thou wentest up to my bed.

Shimeon and Levi are brothers; mighty men in the land of their sojourning, they did mightily.[9] My soul was not in their secret; into their company to come I would not have descended from mine honour. For in their anger they slew a slaughter, and in their wilfulness they razed the wall of their enemy. Accursed[10] was their anger, for it was strong, and their wrath, for it was relentless. I will divide them in Jakob, and I will scatter them in Israel.

Jehuda, thou art praise and not shame; thy brethren shall praise thee;[11] thy hand shall prevail against thine adversaries, thine enemies shall be dispersed; they will be turned backward before thee, and the sons of thy father will come before thee with salutations. The dominion shall be (thine) in the beginning, and in the end the kingdom shall be increased from the house of Jehuda, because from the judgment of death, my son, hast thou withdrawn.[12] He shall repose, and abide in strength as a lion, and as a lioness, there shall be no king that may cut him off. He who exerciseth dominion shall not pass away from the house of Jehuda, nor the saphra from his children's children for ever, until the Meshiha come, whose is the kingdom, and unto whom shall be the obedience of the nations (or, whom the peoples shall obey). Israel shall pass round about in his cities; the people shall build his temple, they will be righteous round about him, and be doers of the law through his doctrine. Of goodly purple will be his raiment, and his vesture of crimson wool with colours.[13] His mountains shall be red with his vineyards, and his hills be dropping with wine; his valleys shall be white with corn, and with flocks of sheep.

Zebulon will dwell nigh the haven of the sea; he will subdue provinces with ships, and will eat the good of the sea, and his boundary shall come unto Sidon.

Issakar,[14] rich in substance, will have his heritage between the boundaries; and he, seeing his portion that it is good, and the land that it is fruit-bearing,[15] will subdue the provinces of the people, and disperse their inhabitants, and they who remain of them will become servants to him and bringers of tribute.

From the house of Dan will be chosen and will arise a man in whose days his people shall be delivered, and in whose years the tribes of Israel have rest together. A chosen man will arise from the house of Dan, the terror of whom shall fall upon the peoples; (a man) who will smite the Philistines' with strength, as the serpent, the deadly serpent,[16] lurking[17] by the way, he will slay the mighty of the Philistines host, the horsemen with the foot; he will weaken (loosen) the horses and chariots, and throw their riders backward. For thy salvation have I waited, O Lord!

From the house of Gad will armed hosts go over the Jardena before their brethren to the battle ; and with much substance will they return unto their land.

The land of Asher will be good; and he shall be nourished with the dainties of kings.

In a good land will the lot of Naphtali be cast, and his inheritance be fruitful; over them will they give praise and benediction.[18]

Joseph is my son who shall increase, my son who shall be blessed, as a vine planted by a fountain of waters. Two tribes will come forth from his sons, and they shall receive a portion and inheritance. The mighty men, the men of division, were bitter against him; they afflicted him and sorely grieved him and his prophecy shall be fulfilled in them, because he was faithful to the law in secret, and set his confidence firmly. Therefore was gold laid upon his arm, and the kingdom was strengthened and confirmed. This was to him from the mighty God of Jacob, who by His Word pastureth the fathers and the children of the seed of Israel. The Word of the God of thy father shall be thy Helper, and the All-Sufficient shall bless thee, with the blessings of the dew that descends from the heavens above, with the blessings that spring from the depths of the earth beneath, with the blessings of thy father and of thy mother. The blessing of thy father shall be added upon the blessing with which my fathers blessed me; which the princes who are of the world have desired: all of them shall be upon the head of Joseph, and upon the man who was separated from his brethren.

Benjamin: in his land will dwell the Shekina, and in his possession will the sanctuary be builded. In the morning and evening[19] will the priests offer the oblation, and at eventime divide the remaining portions of the residue of the sacred things.

All these the tribes of Israel are twelve; and this it is which their father spake to them, and blessed them; according to the blessing of each man, blessed he them. And he commanded them, and said to them, I am to be gathered unto my people; bury me with my fathers in the cavern which is in the field of Ephron the Hitaah; in the cavern which is in the double field over against Mamre, in the land of Kenaan, which field Abraham bought of Ephron the Hitaah for an inheritancesepulchre. There buried they Abraham and Sarah his wife; there buried they Izhak and Revekah his wife; and there buried I Leah. The field, and the cavern that is in it, purchased of the sons of Hitaah. And Jakob ceased to instruct his sons, and drew his feet together in the bed, and died, and was gathered unto his people.

L. And Joseph fell upon his father's face, and wept over him, and kissed him. And Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. And forty days were completed to him; for so are completed the days of the embalmed; and the Mizraee mourned for him seventy days. And the days of his mourning passed: and Joseph spake with the house of Pharoh, saying, If now I have found favour in your eyes, speak, I pray, before Pharoh, saying My father adjured me, saying, Behold, I die; in my sepulchre which I have prepared for me in the land of Kenaan, there shalt thou bury me. And now let me go up, I pray, and I will bury my father and return. And Pharoh said, Go up and bury thy father, as he adjured thee. And Joseph went up to bury his father; and all the servants of Pharoh, the elders of his house, and all the elders of the land of Mizraim, went up with him; and all the house of Joseph, and his brethren, and the house of his father: only the children, and the flocks, and the cattle, they left in the land of Goshen. And with him went up, also, chariots and horsemen;[20] and there was a very great host. And they came to the threshing-floor[21] of Atad, which is beyond Jardena, and lamented there with lamentations great and very strong. And he made a mourning for his father seven days. And the inhabitants of the land of Kenaan saw the

mourning at the threshing-floor of Atad, and said, This is a mighty mourning of the Mizraee; therefore its name is called Abel Mizraim; which is beyond Jardena. And his sons did as he had commanded them. And his sons carried him into the land of Kenaan, and buried him in the cavern of the Double Field, which Abraham bought for an inheritance sepulchre of Ephron the Hitaah, before Mamre. And Joseph returned into Mizraim, he and his brethren, and all who went up with him to bury his father, after he had buried his father. And the brethren of Joseph saw that their father was dead; and they said, Perhaps Joseph will retain enmity against us, and requiting will requite us all the evil which we did him. And they made visitation to Joseph, saying, Thy father commanded before his death, saying, Thus shall you speak to Joseph, I pray you to forgive the guilt of thy brethren and their sin wherewith they did evil against thee. And now forgive, I beseech thee, the guilt of the servants of the God of thy father. And Joseph wept when they spake with him. And his brethren came and fell before him, and said, Behold, we are thy servants. And Joseph said to them, Fear not, for I fear the Lord. When you thought evil against me, before the Lord it was intended for good, to be done, as at this day, for the preservation of much people. And now do not fear; I will sustain you and your children. And he consoled them, and spake consolation to their heart.

And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived an hundred and ten years. And Joseph saw of Ephraim three sons; also the sons of Makir, the son of Menashe, were born, whom Joseph brought up.

And Joseph said to his brethren, I die; but the Lord remembering will remember you, and bring you up from, this land to the land of which He sware to Abraham, to Izhak, and to Jakob. And Joseph adjured the sons of Israel, saying, The Lord remembering will remember you, and you shall carry my bones up from hence. And Joseph died, the son of a hundred and ten years, and they embalmed him, and laid him in an ark in Mizraim.

END OF ONKELOS ON BERESHITH.

[1] *Al rish harsa*, 'upon the head of the bed.'

[2] Sam. Vers. "strengthened himself."

[3] Sam. Vers. "in their divisions."

[4] Sam. Vers. "prayed."

[5] Sam. Vers. "from the house of my nativity."

[6] Sam. Vers. "be spread abroad."

[7] Sam. Vers. "the beginning of my time."

[8] Or, "proceeded deceitfully." *Azalta lakabel appeka*.

[9] Sam. Vers. "they accomplished the fraud of their covenant."

[10] Sam. Vers. "proud."

[11] Sam. Vers. "love thee."

[12] Or, "gone up."

[13] Or, "wool dyed bright with colours."

[14] Sam. Vers. 'Issakar, an ass sojourning, lying down between two burdens.'

[15] Sam. Vers. "fat."

[16] *Churman*: "*species serpentis as cujus morsum nulla est medicina*." --Castel. Root, *charem*, "to devote to destruction."

[17] Sam. Vers. "erecting itself."

[18] Sam. Vers. "Naphatali is a hind sent forth, giving words of freedom."

[19] *Pania*. Conf. the Ethiopic in Castel, under *panu*, col. 3021.

[20] Sam. Vers. "footmen."

[21] :The house of barns,"

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- [1] Sam. Vers. "be not afflicted."
 - [2] Sam. Vers. "a friend."
 - [3] Sam. Vers. "stand not."
 - [4] Sam. Vers. "I will give thee sufficiency."
 - [5] Or. "faint."
 - [6] Of the entire number comprised between the first and last?
 - [7] Sam. Vers. "sufficiently fed."
 - [8] Sam. Vers. "he allotted them bread."
 - [9] Thus literally following the Hebrew.

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- [1] Or, "sedge."
 - [2] *Harashee*.
 - [3] *Hakimaha*.
 - [4] *Vesafir-attonsus est*.
 - [5] Or, "sedge."
 - [6] Sam. Vers. "be fed."
 - [7] *Butz byssus*.
 - [8] Sam. Vers. "double chariot."
 - [9] *Deen aba lemalka*.
 - [10] Sam Vers. *Temirithi gala*, "The Revealer of mysteries."
 - [11] Sam. Vers. "the daughter of the Kohen Potiphera."
 - [12] From *nashah*, "to forget."
 - [13] From *pharah*, "to be fruitful."
 - [14] *Lama tithchazun*.
 - [15] Sam. Vers. "the shame of the land."
 - [16] *Beth mebatha*.
 - [17] "Our generation."
 - [18] *Medimshabach*. Sam Vers. "celebrated."
 - [19] Or, "a victim," *niksatha*.
 - [20] Sam. Vers. "lord it over us."
 - [21] Lit. "asked for their peace."
 - [22] Sam. Vers. "Elohim be propitious to thee, my son."
 - [23] Lit. "were drunken." Sam Vers. "were heavy."
 - [24] *Badaqa mebadiq*.

[1] Or, (*Kitona da-passei*.) "a robe of pieces," *i.e.* coloured ones. Hebrew, *Ketonath passim*. In the treatise Negaim xi. 7, we have *pispesin*, "small pieces." Castel defined the Chaldee root *pesa*, "to expand," and the Hebrew noun *pisyona*, "extension." Hence, some would render *Kitona da-passei*, "a long robe;" or, as Gesenius does the Hebrew, "a garment reaching down to the extremities." Compare Jonathan and the Jerusalem Targum on the verse. The Samaritan reads as the Hebrew. The Peschito has *Kutino da pedyotha*, "a fringed garment;" the LXX. "a various robe."

- [2] "Added to hate him."
- [3] Sam. Vers. "was angry with him."
- [4] Heb and Sam. "Ishmaelites."
- [5] *Sheaph*, "balsam." Heb. and Sam. *nekoth*, "spicery." LXX. "perfumery." Aquila, *storax*.
- [6] *Quetaph*, "gum." Heb. *tsere*, probably *opobalsamum*.
- [7] *Letom*. Heb. lot, "the gum of the cistus." LXX. *stacte*.

- [8] Lit. "What mammon?"
 [9] Sam. Vers. "changed herself."
 [10] *B'pharashoth Aynin*, "in a conspicuous (?) branching of the road." The Sam. Vers. has "in the gate of Chasbim."
 [11] *Shosheph*, "a handkerchief," *sudarium*.
 [12] Sam. Vers. "will take up thy reckoning, or account."
 [13] *Cheiru*, (Heb. *chori*.) "white bread."
 [14] Sam. Vers. "the account."
 [15] Sam. Vers. "the account."

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- [1] Sam. Vers. *gabla*, (*gebel*.) "the mountain."
 [2] Or, "the palm."
 [3] Or, "moved."
 [4] "Send me away."
 [5] Or, "to prevent him."
 [6] Or, "propser with thine own."
 [7] Sam. Vers. "Gabla."
 [8] "Tabernacles."
 [9] *Shalemin*.
 [10] *Yabedun ba sechorta*.
 [11] Sam. Vers. "when they were wounded."
 [12] Sam. Vers. "the Most Mighty One."
 [13] "The idols of the peoples."
 [14] *Shephuli misera*.
 [15] *Misar bekitha*.
 [16] Literally, *kerub araaah*, "an acre of ground." Some think that *kerub araaah* means as much land as can be ploughed in a day; a tract of ground.
 [17] *Bar de-wai*.
 [18] "Son of my right hand."
 [19] Sam. Vers. "Gabla."
 [20] *Ravreeve*.
 [21] *Chor*, "a cavern in a mountain."
 [22] *Ith gibbaraia*. Hebrew, *ha yemim*, "the mules." The Sam. Vers. has *am aimai*, "the Emim people."
 [23] Sam. Vers. "Pathe."
 [24] *Bath Metsareph dahaba*.

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- [1] Comp. Song i. 15.
 [2] "Manifestation."
 [3] "Hearing."
 [4] "Union."
 [5] "Praise."
 [6] "Judgement."
 [7] "Wrestled for."
 [8] "Fortune, prosperity." In Chaldee, "a fortunate star."
 [9] "Happiness."
 [10] *Yavruchin*. Hebrew, *dudaim*. Septuagint, "apples of mandrakes" ("*atropa mandragira*," Linnaeus). The Samaritan expression is as the Hebrew, and the Peschito as the Targum.

- [11] "Wages."
 [12] Sam. Vers. "God hath helped me with good help."
 [13] "Habitation."
 [14] "Judgement."
 [15] Or, "cleansed away." See Castel, *voce Kenash*.
 [16] "Addition."
 [17] Or, "distinguish."
 [18] Sam. Vers. "through my help."
 [19] Or, "the aspect of the looks of Laban."
 [20] Sam. Vers. "I am the Most Mighty."
 [21] *Tsilmanaia*. The word in the Hebrew text (*teraphim*) is probably from the Aramaic *teraph*, "to inquire."
 [22] Sam. Vers. "with chief or great things" (*rabbonim*).
 [23] Sam. Vers. "nor didst thou expect (or wait) that I might kiss."
 [24] *Dachatli*.
 [25] Sam. Vers. "and diligently searched."
 [26] The Hebrew *kar* answers to the Arabic *kuron*, "a pannier, cradle, or chair, placed on each side the camel."
 [27] Or, "vessels."
 [28] Sam. Vers. "the redeemer of Izhak."
 [29] *Degura*, "a cumulus or mound;" from *deger*, Heb. *dagar*, "to collect, pile up."
 [30] "The Heap of Whiteness." The oldest specimen of Aramaic extent.
 [31] Hebrew, "The heap of Witness."
 [32] *Sakutha*. Chald. from *Seka*, *aspexit, contemplatus est*. The Hebrew Mizpeh.
 [33] Sam. Vers. "the God of Abraham."
 [34] Sam. Vers. "by the Redeemer of his father Izhak."
 [35] Or, "camp."

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- [1] *Ya-a-kov*.
 [2] "Red."
 [3] Sam. Vers. "and what is my business with the birthright?"
 [4] Sam. Vers. "at Askelon."
 [5] Sam. Vers. "Nophig."
 [6] Sam. Vers. "sweet."
 [7] Here the Sam. Vers. metaphrases the name into "Mimarkol," with the same import as "Pumkol" in chap. xxi.
 [8] *Tavshelin*, "stewed meats."

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- [1] Sam. Vers. "consult with."
 [2] *Mearath Kaphelta*. Hebrew, *Mearath hamakphela*, "the double cave;" root, *kaphal*, "to couple."
 [3] Or, "province."
 [4] "By the testimony of."
 [5] Sam. Vers. "blessed of the Lord who comest."
 [6] Sam. Vers. "were Ritorim and Amshakim and Amanim."
 [7] Sam. Vers. "according to their elevations."

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- [1] *Kebelath*.
 [2] Sam. Vers. "I will tolerate all the place."

- [3] "Under the shadow of my family." --Sam. Vers.
- [4] Or, "with diziness of the eyes." *Shabriria*, which Castel defines, "*Scotomata, subita oculum tenebra cum vertigine.*"
- [5] "Accepted thy face."
- [6] Little.
- [7] Sam. Vers. *beshelu shoker*, "in the stillness of the morning."
- [8] Sam. Vers. "and we shall live in the sons of our father."
- [9] Heb. "between Kadesh and Shur."
- [10] Sam. Vers. "Askelon."
- [11] Sam. Vers. "Shultan of Askelon."
- [12] Sam. Vers. "from becoming unclean before Me."
- [13] Sam. Vers. "perishing thou shalt perish."
- [14] Sam. Vers. "a great pollution."
- [15] Sam. Vers. "tabernacle."
- [16] Or, "covering of the eyes."
- [17] Sam. Vers. "in the day of the (*pelututh*) liberation of his son."
- [18] *Rabia*, "a growing child."
- [19] Or, "on him;" "hold him firmly." So the Latin *Apprehende manu tua eum*. The Samaritan Version has, "Take the youth, and fortify thy hand in him."
- [20] Or, "illuminated."
- [21] Sam. Vers. "had taken fraudulently."
- [22] Sam. Vers. "Pumkol," a name meaning as the Hebrew form.
- [23] Sam. Vers. "a paradise."
- [24] Sam. Vers. "vision."
- [25] Sam. Vers. "the son of thy heart."
- [26] Sam. Vers. "In the mountain the Lord will see, will multiply."

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- [1] Sam. Ver. "unto the city of Shekam."
- [2] Sam. Vers. "the plain or valley of vision."
- [3] Sam. Vers. "between Beth-chaila and Kaphrah."
- [4] Peschito Syr. 'And Abraham dwelt among the oak groves of Mare Amuroyo, which is Hebron.'
- [5] Sam. Ver. "Haphinith."
- [6] Sam. Ver. "Thidal, king-shultan of the Chaimai."
- [7] Sam. Ver. "Phoga."
- [8] Sam. Ver. *Malek Shalem*.
- [9] Sam. Ver. "And he was Kohen of the Most Mighty."
- [10] Sam. Vers. "the Most Mighty, who, a shield, hath delivered," &c.
- [11] The Sam. has also *benabia*, "in prophecy."
- [12] Sam. Vers. *chalipik*, "thy successors."
- [13] Sam. Vers. "gathered."
- [14] Sam. Vers. "the river of Shalmah."
- [15] Sam. Vers. "oppression."
- [16] Sam. Vers. "humble thyself."
- [17] Sam. Vers. *Ath chiulah chezuah*, "Thou the Mighty seest." The Syriac has, "Thou art Aloha in vision."
- [18] Sam. Vers. *Anah Chiulah Sapukah*, "I am the Mighty, the Sufficient." Syr. *El Shadai Aloha*.
- [19] *Shelim*.
- [20] Sam. Vers. "the Angel of the Lord."

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- [1] Or, "rapines." Sam Ver. "oppressions."
- [2] *Yekuma.*
- [3] *Tuphana.*
- [4] Or, "The Lord overshadowed them by His Word." The Samaritan has, "And the Lord sealed over them."
- [5] Sam Vers. *Al teborah Sarnedib*, "Upon the mountains Sarnedib." The Peschito Syriac, "Upon the mountains of Kardu" (Armenia).
- [6] *Veorik*: the Samaritan *text* has, *Vajichel*, "And he expected;" the Samaritan Version, *Veamen*, "And he believed, or confided yet," &c.
- [7] "Unto (*rozch*) his mystery." --Sam. Vers.
- [8] "The secret of the heart of man." --Sam Vers.
- [9] "His smallness," *zeireia*.
- [10] Sam. Vers. "of angels."
- [11] Sam. "A man of husbandry."
- [12] *Chamra*, "red wine;" Heb. *Hayayin*; Sam. *Amrah*.
- [13] *Yaphti Leia l'Yepheth*. *Yapheth* signifies "enlargement."
- [14] Sam. Vers. "Zopha."
- [15] "Astun."
- [16] "Satkan."
- [17] "Lakisa."
- [18] "Aspa."
- [19] "Enamim."
- [20] "Misbal." --Sam.
- [21] Sam. Vers. "This is the portion of the sons."
- [22] Heb. "their removal from the east." Syriac, "It was while they ascended from the east."
- [23] "Babel." Sam. Vers. "Lilaq."

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- [1] *Be-kadmin*, "in antiquities." The expression, when used, as here, in the plural, is sometimes put for "eternity." Compare Onkelos on Deut. xxxiii. 27, *Eloha de-milkadmin*, "the Eternal God," or, "God who is from eternity," with Jonathan on Micah v. 2, "Messiah, . . . whose name is called (*milkadmin*) from eternity."
- [2] Some copies, "Darkness was outspread upon the face," &c.
- [3] Lit., "son-seed."
- [4] Samaritan Version, "the plentitude of the greater light."
- [5] "Swarm with, produce abundantly."
- [6] Sam. Vers. "fashioned."
- [7] Some copies, "in the image of Elohim."
- [8] *Toledath*, "recitals, history."
- [9] Or, "cloud."
- [10] Or, "in Eden." Distinguish between the region and the garden.
- [11] Sam. Vers. "Paradise."
- [12] Sam. Vers. "islands."
- [13] Sam. Vers. "Phishon-kedoph."
- [14] Sam. Vers. "Askoph."
- [15] Sam. Vers. "Chophin."
- [16] Sam. Vers. "Kephlosah."
- [17] Sam. Vers. "Kingdom of Hatsphu."
- [18] Sam. Vers. "Consuming thou shalt be consumed."
- [19] Sam. Vers. "Paradise."
- [20] Sam. Vers. "be consumed."
- [21] Sam. Vers. "calling them in Paradise in the breathing of the day."

- [22] Sam. Vers. "as a branch."
- [23] Sam. Vers. "the land of Keli."
- [24] Sam. Vers. "Mihal."
- [25] Sam. Vers. "prince," or "chief."
- [26] Sam. Ver. "who melt and conjoin."
- [27] Sam. Ver. "Zalkipha."
- [28] Sam. Ver. "of angels."
- [29] Sam. Vers. "after he had begotten his substitute" (*chalipha*)
- [30] Peshito Syriac: "and Henok pleased God, after," &c.
- [31] Peshito, "Aloha took him." Sam. Vers. "the Angel took him."
- [32] *Bnei rabrebaia*. The Sam. Vers. reads, "sons of the rulers."
- [33] Other copies, "that they chose."
- [34] Some copies omit this.
- [35] Some copies read, "And He said, I have created (them) good, that they might be perfect on the earth; but they have not been perfect in (their) outspreading; and the Lord said, I will blot out," &c.