

Genesis.

Excerpted from The Latin Testament Project Bible,

Translated by John G. Cunyus.

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Genesis 1.

In beginning,
God created sky and land.
Yet the land was empty and unformed,
and shadows were over abyss's face,
and God's Spirit considered, above waters.
And God said, "Let light be!"

And light came to be.
And God saw light,
that it was good,
and divided light from shadows.
And He called light "Day",
and shadows "Night",
and evening came, and morning, day one.

And God also said,
"Let a support exist in the waters' midst,
and let it divide waters from waters!"

And God made a support,
and divided waters which were below the support
from those which were above the support.

And it became so.
And God called the support “Sky”,
and evening came, and morning, second day.

Indeed, God said,
“Let waters which are under sky
be gathered in one place,
and let dry appear!”

And it became so.
And God called the dry, “Land”,
and waters’ gatherings He called, “Seas”,
and God saw that it was good,
and said, “Let the land bring forth
green and seed-bearing herbs,
and fruit-bearing wood,
making fruit according to its kind,
whose seed may be in itself on the land.”

And it became so.
And the land put forth
green and seed-bearing herb
according to its kind,
and fruit-bearing wood,
and each one having seed
according to its species.
And God saw that it was good.
And evening came, and morning, third day.

But God said,
“Let lights exist in sky’s support,

that they may divide day from night,
and be as signs and times, and days and years –
that they give light in sky's support
and light up the land.”

And it became so.

And God made two great lights:
the great light that controlled day,
and the small light that controlled night and stars.

And He put them in sky's support
that they give light on the land.

And they controlled day and night,
and divided light and darkness.

And God saw that it was good.

And evening came, and morning, fourth day.

God also said, “Let waters produce
creeping beings with living souls
and flying beings over the land,
under sky's support!”

And God made great fish
and every living and moving soul
which waters produced in their species,
and all flying beings according to their type.

And God saw that it was good.

And God blessed them,
saying, “Grow and multiply, and fill sea's waters,
and let birds be multiplied over the land!”

And evening came, and morning, fifth day.

And God also said,
“Let the land produce a living soul in its type,
cattle and crawling beings and the land’s beasts,
according to their species.”

And it became so.
And God made the land’s beasts
according to their species,
and cattle and every crawling being
of the land in its type.
And God saw that it was good,
and said,
“Let us make man
in Our image and likeness,
and let him take precedence over sea’s fish
and those flying in the sky
and all the land’s beasts
and every crawling being
that moves on the land.”

And God created man in His image.
He created him in God’s image.
He created them male and female.
And God blessed them
and said, “Grow and multiply,
and fill the land and master it,
and rule sea’s fish and those flying in sky
and all animals which move on the land!”

And God said, “Look, I have given you

every seed-bearing herb on the land,
and all woods which have in themselves
seed of their type,
that they may be food to you
and to all the land's living beings
and to every winged being of sky
and to all beings which move on the land
and in which is a living soul,
that they may have them for food.”

And it became so.
And God saw all that He made,
and they were very good.
And evening came, and morning, sixth day.

Genesis 2.

Therefore, sky and earth
and all their adornments
were perfected.
And God finished on the seventh day
His work which He made,
and rested on the seventh day
from every work
which He had brought to completion.
And He blessed the seventh day,
and made it holy,
because in it He ceased from all His work,
which God created, that it be made.

These are sky and earth's generations,

when they were created,
in the day when the Lord God made sky and earth
and every plant of the field
before it sprung up on earth,
and every herb of the region
before it had germinated –
for the Lord God had not rained on the earth,
and there was no man who cultivated the earth.
But a spring bubbled up from the earth,
watering all the earth's face.
Then the Lord God formed man
from the ground's mud,
and blew into life's opening in his face,
and man was made into a living soul.
But the Lord God had planted
desire's paradise at the beginning,
in which He placed man whom He had formed.
And the Lord God produced from soil
every tree beautiful to sight and sweet for eating –
even a tree of life in paradise's midst,
and a tree of knowledge of good and harm.
And a river rose up
from the place of desire to water paradise,
which from there is divided
into four principal divisions.
The name of one was Phison.
This is who circles all Evilat's land,
where gold is born.
And that land's gold is choice,
and bdellium and onyx stone is found there also.
And the second river's name is Geon.

This is the one who circles all Ethiopia's land.
Indeed, the third river's name is Tigris –
 this goes across the Assyrians –
 but the fourth river, this is Euphrates.
 Therefore the Lord God took man
 and placed him in desire's paradise,
 that he might cultivate and keep it.
 And He commanded him,
saying, "Eat from every tree of Paradise,
"but do not eat from the tree of the knowledge
 of good and harm –
 for in whatever day you eat from it,
 you will surely die."
 And the Lord God also said,
 "It is not good to be man alone.
Let us make him a helper like him."

Therefore the Lord God made from soil
 all earth's souls and all sky's birds.
 He led them to Adam
so he might see what he would call them –
 for what Adam called every living soul,
 this is its name.
 And Adam called by name
 all living things and all sky's birds
 and all earth's beasts.
Truly, Adam did not find a helper like him.
So the Lord God sent in sleep on Adam,
 and, when he was sleeping,
 He took one of his ribs,
 and replaced it with flesh.

And the Lord God built the rib
which He had taken from Adam into woman,
and He led her to Adam.
And Adam said, "This now is bone from my bones
and flesh from my flesh.
She will be called Woman
because she is taken from Man."

From which thing
man will leave his father and mother,
and will cling to his wife,
and they will be two in one flesh.
Yet both of them were naked –
Adam, certainly, and his wife –
and they were not ashamed.

Genesis 3.

Yet the snake also was more clever than all the earth's animals which the Lord God had made. It said to the woman, "Why did God command you that you not eat from every tree of paradise?"

The woman answered him, "We will eat from the trees' fruit which are in paradise, but from the tree's fruit which is in the middle of paradise, God commanded us that we may not eat and we may not touch it, unless perhaps we die."

But the snake said to the woman, "By no means will you surely die, for God knows that in whatever day

you eat from it, your eyes will be opened, and you will be like gods, knowing good and harm.”

Therefore, the woman saw that the tree was good to eat and beautiful to the eyes and delicious looking, and she took its fruit and ate, and gave it to her husband, who ate. And both their eyes were open, and when they understood themselves to be naked, they sewed together fig leaves and made themselves coverings.

And when they heard the Lord God’s voice walking in paradise to the afternoon breeze, Adam hid himself and his wife among paradise’s trees from the Lord God’s face. And the Lord God called Adam and said to him, “Where are you?”

Adam said, “I heard Your voice in paradise, and I was afraid, because I was naked, and I hid myself.”

He said to him, “Who told you that you were naked, unless you ate from the tree from which I commanded you that you might not eat?”

And Adam said, “Woman whom You gave me as a companion gave to me from the tree, and I ate.”

And the Lord God said to the woman, “Why did you do this?”

She answered, “The snake tricked me, and I ate.”

And the Lord God said to the snake, “Because you did this, you are cursed among all the earth’s animals and beasts. You will go on your breast and eat dirt all your life’s days. I will place hostilities between you and the woman, and your seed and her seed. She will crush your head, and you will lie in wait against her heel.”

To the woman likewise He said, “I will multiply your hardships and your conceptions. You will birth children in pain, and will be under man’s power, and he will rule you.”

To Adam indeed He said, “Because you listened to your wife’s voice, and ate from the tree about which I had commanded you that you might not eat, the earth is cursed in your work. You will eat through hard work all your life’s days. It will bear thorns and spines for you, and you will eat the earth’s grass. You will eat bread in your face’s sweat until you are turned back into the earth from which you were taken, because you are dust, and you will return to dust.”

And Adam called his wife’s name Eve, because she was mother of all the living. And the Lord God likewise made Adam and his wife skin tunics, and clothed them. And He said, “Look, Adam has become like one of us, knowing good and harm. Now therefore, unless perhaps he stretch out his

hand, and take even from the tree of life, and eat, and live in eternity” – the Lord God sent him out of desire’s paradise so he could cultivate the earth from which he was taken.

And He threw Adam out and placed Cherubim before desire’s paradise, and a flaming and turning sword, to keeping the way to the tree of life.

Genesis 4.

Adam indeed knew Eve his wife, who conceived and birthed Cain, saying, “I possessed a man through the Lord.”

And again, she birthed his brother, Abel. Yet Abel was a shepherd and Cain a farmer. But it happened after many days that Cain offered the Lord gifts from the earth’s fruits. Abel likewise offered from his flock’s firstborn and from their fat, and the Lord respected Abel and his offerings. Indeed, He did not respect Cain and his offerings, and Cain was fiercely angry, and his face fell.

And the Lord said to him, “Why are you angry, and why has your face fallen? If you do well, won’t you receive? Yet if you do harm, sin immediately will arrive at the gates. Its appetite will be beneath you, and you will be mastered by it.”

And Cain said to his brother Abel, "Let's go outside."

And when they were in the field, Cain rose up against his brother Abel and killed him. And the Lord said to Cain, "Where is your brother Abel?"

Cain answered, "I don't know. Surely I'm not my brother's guard!"

And He said to him, "What have you done? The voice of your brother's blood cries out to me from the ground. Now therefore, you will be cursed on the land which opened its mouth and received your brother's blood from your hand. When you work it, it will not give you its fruits. You will be a wanderer and fugitive on the land."

And Cain said to the Lord, "My iniquity is greater than what I will come to deserve! Look, you throw me out today from the land's face and I will be hidden from Your face. I will be a wanderer and fugitive in the land. Therefore all who find me will kill me."

And the Lord said to him, "By no means will it be so, but anyone who kills Cain will be punished seven-fold."

And the Lord put a sign on Cain, so anyone who found him would not kill him. And going out from

the Lord's face, Cain lived a fugitive in the land, to the east of Eden's region.

But Cain knew his wife, who conceived and birthed Enoch, and Cain built a city and called its name from his son's name, Enoch. Then Enoch fathered Irad, and Irad fathered Maviahel, and Maviahel fathered Matusahel, and Matusahel fathered Lamech, who took two wives, one named Ada and the other named Sella. And Ada birthed Jabel, who was father of those living in tents and of shepherds. And his brother's name was Jubal. He was father of those playing guitar and pipe. Sella likewise birthed Thubalcain, who was a hammerer and artisan in all works of bronze and iron, and Thubalcain's sister was Noemma.

And Lamech said to his wives, Ada and Sella, "Hear my voice, Lamech's wives! Listen to my speech, because I killed a man in my wound, and a youth in my bruising! Seven-fold revenge will be given for Cain. Truly, seventy times seven for Lamech!"

Adam likewise knew his wife again, and she birthed a son, and he called his name Seth, saying, "God appointed me another seed for Abel, whom Cain killed."

But a son also was born to Seth, whom he called Enos. This man began to invoke the Lord's name.

Genesis 5.

This is the book of Adam's generation. In the day which God created man, He made him in God's likeness. He created them male and female, and blessed them, and called their name Adam in the day which they were created. But Adam lived one hundred thirty years, and fathered in his likeness and image, and he called his name Seth. And Adam's days after he fathered Seth became eight hundred years, and he fathered sons and daughters. And all the time that Adam lived became nine hundred thirty years, and he died.

Seth likewise lived one hundred five years, and fathered Enos. And after Seth fathered Enos, he lived eight hundred seven years, and fathered sons and daughters. And all Seth's days became nine hundred twelve years, and he died.

Enos indeed lived ninety years, and fathered Cainan, after whose birth he lived eight hundred fifteen years, and fathered sons and daughters. And all Enos' days became nine hundred five years, and he died.

Cainan likewise lived seventy years, and fathered Malalehel. And after he fathered Malalehel, Cainan lived eight hundred forty years, and fathered sons

and daughters. And all Cainan's days became nine hundred ten years, and he died.

But Malalehel lived sixty-five years, and fathered Jared. And after he fathered Jared, Malalehel lived eight hundred thirty years, and fathered sons and daughters. And all Malalehel's days became eight hundred ninety-five years, and he died.

And Jared lived one hundred sixty-two years, and fathered Enoch. And after he fathered Enoch, Jared lived eight hundred years, and fathered sons and daughters. And all Jared's days became nine hundred sixty-two years, and he died.

Then Enoch lived sixty-five years, and fathered Methuselah. And Enoch walked with God three hundred years after he fathered Methuselah, and fathered sons and daughters. And all Enoch's days became three hundred sixty-five years. And he walked with God, and did not appear, because God took him.

Methuselah likewise lived one hundred eighty-seven years, and fathered Lamech. And after he fathered Lamech, Methuselah lived seven hundred eighty-two years, and fathered sons and daughters. And all Methuselah's days became nine hundred sixty-nine years, and he died.

But Lamech lived one hundred eighty-two years, and fathered a son. And he called his name Noah, saying, “This one will console us from our hands’ works and labors on the land which the Lord cursed.”

And after he fathered Noah, Lamech lived five hundred ninety-five years, and fathered sons and daughters. And all Lamech’s days became seven hundred seventy-seven years, and he died.

Noah, indeed, when he was five hundred years old, fathered Shem and Ham and Japheth.

Genesis 6.

And when men began to be multiplied on the earth, and daughters had begun to bear children, God’s sons, seeing that their daughters were beautiful, took them as wives for themselves from all that they picked out. And God said, “My breath will not remain in man in eternity, because he is flesh, and his days will be one hundred twenty years.”

But giants were on the land in those days, for after God’s sons went in to men’s daughters, they also birthed them. These were mighty ones from the age, famous men. But God, seeing that man’s great harmfulness was in the land, and all their heart’s thought was directed to harm all the time, it made

Him sorry that He had made man in the land, and touched the heart inside with grief.

“I will destroy,” He said, “man whom I created from the land’s face – from man even to animals, from reptiles even to sky’s birds, for it saddens Me to have made them.”

Yet Noah found grace before the Lord. These are Noah’s generations. Noah was a righteous and complete man in his generations, when he walked with God. And he fathered three sons: Shem, Ham, and Japheth.

But the land was corrupt before the Lord, and filled with iniquity. And when God saw the land to be corrupted – all flesh, obviously, had corrupted its way on the land – He said to Noah, “The end of all flesh comes before Me. The land is filled with iniquity before their face, and I will destroy them with the land. Make yourself an ark of wood! You will smooth it, and make small rooms in the ark. You will line it with pitch inside and outside. And you will make it this way: the ark’s length will be three hundred cubits, its width fifty cubits, and its height thirty cubits. You will make a window in the ark, and will finish its top in a cubit. But you will put the ark’s doorway on the side, and you will make a lower, middle, and third floor in it.

“Look, I will bring in a flood of waters over the land, so I may kill all flesh in which life’s breath exists under the sky. All that are in the land will be consumed. And I will place My pact with you, and you will go into the ark – you and your sons, your wife and your sons’ wives with you. And from all living beings, you will bring two of all flesh into the ark, so they may live with you – male gender and female: from birds according to their type, and from cattle in their type, and from all the land’s reptiles according to their type – two from all will go in with you, that they may live.

“You will take with you, therefore, some of every food which can be eaten, and you will carry it with you, and it will be food to you and to them.”

Noah, therefore, did all that God had commanded him.

Genesis 7.

And the Lord said to him, “Go into the ark, you and all your house, for I have seen you as righteous before Me in this generation. Take seven from all clean animals: seven male and female; yet from unclean, take two: two male and female. Yet take also seven from all sky’s birds, seven male and female, so the seed will be saved over all the land’s face. For after seven more days, I will rain over the earth forty days and forty nights, and I will destroy

from the earth's surface every substance which I made.”

Therefore, Noah did all that the Lord had commanded him. And he was six hundred years old when the waters' floods inundated the land. And Noah went into the ark – his sons, his wife and his sons wives with him – because of the waters of the flood. Likewise, from clean and unclean animals, and from birds, and from all that moves on the land, two by two they went in to Noah in the ark – male and female, like God had commanded Noah.

And when seven days had passed, the flood's waters inundated the land. The six hundredth year of Noah's life, second month, seventeenth day of the month, all the fountains of the great abyss were ruptured and the sky's waterfalls were opened, and rain came over the land forty days and forty nights.

In that particular day, Noah went in, and Shem and Ham and Japheth his sons, his wife and his sons' three wives with them, to the ark. These, and every animal according to its type, and all cattle in its type, and everything that moves on the land in its type, and every flying creature according to its type, all birds, and everything that flies. went into the Ark to Noah, two by two, from every flesh in which life's breath existed. And what went in came in male and female from every flesh, as God had

commanded him, and the Lord closed him in from outside.

And the flood came forty days over the land, and waters were multiplied, and they lifted the ark up into the land's heights. And they flooded fiercely, and all things on the land's surface were filled. Hereafter, the ark floated over the waters. And waters prevailed greatly over the land, and all the highest mountains under all the sky were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh that moved over the land was consumed – birds, animals, and beasts, and all reptiles which crawl on the land, all humans and all in which life's opening exists died in the land.

And it destroyed every substance which was on the land – from men even to cattle, reptiles and sky's birds alike, and they were destroyed from the land. But only Noah remained, and those who were with him in the ark. And waters held fast the lands one hundred fifty days.

Genesis 8.

But God remembered Noah and all the animals and all the cattle that were with him in the ark. He brought in a wind over the earth, and waters were diminished. And the abyss's fountains and the sky's

waterfalls were closed, and rains from the sky were restrained. And waters turned back from the earth, going and returning, and they began to recede after one hundred fifty days. And the ark rested the seventh month, seventeenth day of the month, over Armenia's mountains.

But truly waters went and decreased, even to the tenth month, for in the tenth month, first day of the month, the mountains' peaks appeared. And when forty days had passed, Noah, opening the ark's window which he made, sent out a crow, which went out and flew around until the waters dried over the earth. He also sent out a dove after it, so he could see if the waters already had ceased over the earth's face, which, when it could not find where to rest its foot, came back to him in the ark, for waters were over all the earth. And he stretched out his hand and, taking it, brought it into the ark.

But waiting seven days more, he sent the dove out again from the ark. And it came to him at evening, carrying in its mouth an olive branch with green leaves. Noah understood, then, that the waters had ceased over the earth. And nonetheless, he waited seven more days, and sent the dove out, which did not come back to him further.

Therefore, the six hundred first year, first month, first day of the month, the waters were diminished over the earth, and Noah, opening the ark's roof,

looked and saw that the earth's surface was dry. The second month, twenty-seventh day of the month, the earth was dry.

But God spoke to Noah, saying, "Go out from the ark, you and your wife, your sons and your sons' wives with you! Lead out with you all animals which are with you from all flesh, among birds as well as beasts, and all reptiles that crawl on earth – and you will go over the earth. Increase and be multiplied on it!"

Therefore, Noah went out and his sons, his wife and his sons' wives with him. And also all animals, cattle, and reptiles which crawl over earth, according to their type, went out from the ark. But Noah built an altar to the Lord and, taking from all clean cattle and birds, he offered a burnt offering on the altar. And the Lord smelled the odor in smoothness, and He said to him, "I will never again curse the earth because of men, for the sense of man's heart and thought are prone to harm from his youth. Therefore, I will not strike further every animal, like I did. All the earth's days sowing and harvest, cold and heat, summer and winter, night and day, will not end."

Genesis 9.

And God blessed Noah and his sons, and said to them, "Increase and be multiplied, and fill the earth!

And let terror of you and trembling be over all earth's animals, and all sky's birds, with all that moves in the earth! All sea's fish are given into your hands. And everything that moves and lives will be to you as food, like I gave you every green plant, except that you will not eat flesh with blood. For I will require your souls' blood from all beasts' hand and from man's hand. From man's hand and his brother's, I will require a man's soul. Whoever pours out human blood, let his own blood be poured out. Man is made, as you see, in God's image. But you, increase and be multiplied and go into the earth and fill it!"

The Lord said this also to Noah and to his sons with him. "Look, I will set up My pact with you and with your seed after you – and to every living animal which is with you, with birds as well as cattle and the earth's sheep, with all who have come out from the ark, and all the earth's beasts. I will set up My pact with you, and never again will all flesh be killed by a flood's waters, nor hereafter will there be a flood destroying the earth completely."

And God said, "This is the covenant's sign which I give between Me and you and every living soul which is with you in everlasting generations. I will put My bow in the clouds, and it will be the covenant's sign between Me and between the earth. And when I cover sky with clouds, My bow will appear in the clouds. And I will remember My

covenant with you and with every living soul which imparts energy to flesh, and the flood's waters will not be again to the destroying of all flesh. And the bow will be in the clouds, and I will see it and remember the everlasting covenant, which is a pact between God and between every living soul – all flesh which is on the earth.”

And God said to Noah, “This will be the covenant's sign which I have set up between Me and between all flesh on the earth.”

These, then, were Noah's sons, who went out from the ark: Shem, Ham, and Japheth. Afterward, this Ham is Canaan's father. These three are Noah's sons, and from them every human type was spread over all the earth.

Noah, a farmer, began to work the earth, and planted a vineyard. And drinking wine, he was drunk and naked in his tent. When Ham, Canaan's father, saw his father's private parts, Noah indeed being naked, he told his two brothers outside. And indeed Shem and Japheth put a cover on their shoulders and, walking in backwards, covered their father's private parts. And their faces were turned away, and they did not see their father's manhood.

But Noah, waking up from wine, when he learned what his youngest son had done to him, he said,

“Canaan be cursed! He will be the slaves’ slave to his brothers.”

And he said, “The Lord, Shem’s God, be blessed! Let Canaan be his slave! May God broaden Japheth, and may he live in Shem’s tents, and let Canaan be his slave!”

But Noah lived three hundred fifty years after the flood. And all his days filled nine hundred fifty years, and he died.

Genesis 10.

These are the generations of Noah’s sons – Shem, Ham, and Japheth. Children were born to them after the flood. Japheth’s sons: Gomer, Magog, and Madai, Javan and Thubal and Mosoch and Thiras. Afterwards, Gomer’s sons were Ashkenaz and Rifath and Thogorma. But Javan’s sons were Elisa and Tharsis, Kittim and Dodanim. The nations’ islands were divided from these into their regions, each one according to tongue and families, in their nations.

But Ham’s sons were Cush and Mizraim and Fut and Canaan. Cush’s sons were Saba and Hevila and Sabatha and Regma and Sabathaca. Regma’s sons were Sheba and Dadan. Afterwards, Cush fathered Nimrod. He began to be mighty in the earth, and he was a mighty hunter before the Lord. From this the

proverb came out, “Like Nimrod, mighty hunter before the Lord.”

But his kingdom’s beginning was Babylon and Arach and Archad and Chalanne, in Sennaar’s land. Assur went out from that land and built Nineveh and its city’s streets, and Chale, Resen, likewise, between Nineveh and Chale. This is a great city. And indeed, Mizraim fathered Ludim and Anamim and Laabim and Nepthuim and Phetrusim and Cesluim, from whom the Philistines went out, and Capthurim.

But Canaan fathered Sidonem, his firstborn, Ettheum and Jebuseum and Amorreum, Gergeseum, Eveum and Araceum, Sineum and Aradium, Samariten and Amatheum. And after this, Canaanite peoples were seeded abroad. And Canaan’s borders were made coming from Sidon to Gerara, even to Gaza, until you come to Sodom and Gomorrah and Adamah and Seboim, even to Lesa. These are Ham’s children in blood-relations and tongues and generations and lands, and his nations.

From Shem likewise, father of all Eber’s children, Japheth’s older brother, children were born. Shem’s sons were Elam and Assur and Arfaxad and Lud and Aram. Aram’s sons were Uz and Hul and Gether and Mes. And indeed Arfaxad fathered Salah, from whom Eber was born. And two sons were born to Eber. One’s name was Peleg, because in his days

the land is divided, and his brother's name was Jectan. Those whom Jectan fathered were Helmodad and Saleph and Asarmoth, Jare and Aduram and Uzal, Decla and Ebal and Abimahel, Sheba and Ophir and Evila and Jobab. All these were Jectan's sons, and their home went from Messa, going even to Sephar, the eastern mountain. These were Shem's sons, according to blood relations and tongues and regions, among his nations.

These were Noah's families, along with his peoples and nations. From these, nations were divided in the land after the flood.

Genesis 11.

But the land was of one tongue and the same thought. And when they set out from the east, they found a field in Sennaar's land and lived in it. And each one said to his neighbor, "Come, let us make bricks, and cook them in fire."

And they had bricks for stones and pitch for cement. And they said, "Come, let us make ourselves a city and tower, whose height can touch the sky, and we can celebrate our name before we are divided into all the lands."

But the Lord came down so He could see the city and tower which Adam's sons were building. And

He said, “Look, the people is one, and there is one language to all of them. They have begun to do this, nor will they turn aside from their schemes until they have completed them in work. Come, then, let us go down and confuse their language there, so each one cannot hear his neighbor’s voice.”

And so the Lord divided them in such manner from that place into all the lands, and they ceased to build the city. And therefore its name is called Babel, because the tongue of all the land was confused there, and from there the Lord dispersed them over all the region’s face.

These are Shem’s generations.

Shem was one hundred years old when he fathered Arfaxad, two years after the flood. And Shem lived five hundred years after he fathered Arfaxad, and fathered sons and daughters.

After, Arfaxad lived thirty-five years, and fathered Saleh. And Arfaxad lived three hundred three years after he fathered Saleh, and fathered sons and daughters.

Saleh likewise lived thirty years and fathered Eber. And Saleh lived four hundred three years after he fathered Eber, and fathered sons and daughters.

But Eber lived thirty-four years and fathered Peleg. And Eber lived four hundred thirty years after he fathered Peleg, and fathered sons and daughters.

Peleg likewise lived thirty years, and fathered Reu. And Peleg lived two hundred nine years after he fathered Reu, and fathered sons and daughters.

But Reu lived thirty-two years, and fathered Sarug. And Reu lived two hundred seven years after he fathered Sarug, and fathered sons and daughters.

Truly, Sarug lived thirty years, and fathered Nahor. And Sarug lived two hundred years after he fathered Nahor, and fathered sons and daughters.

But Nahor lived twenty-nine years and fathered Thareh. And Nahor lived one hundred nineteen years after he fathered Thareh, and fathered sons and daughters.

And Thareh lived seventy years and fathered Abram and Nahor and Haran. But these are Thareh's generations. Thareh fathered Abram and Nahor and Haran. After, Haran fathered Lot. And Haran died before Thareh his father, in the land of his birth, in the Chaldeans' Ur.

But Abram and Nahor took wives, and Abram's wife's name was Sarai, and Nahor's wife's name was Melcha, Haran's daughter – Melcha's father

and Jeschah's father. But Sarai was sterile, nor had children.

And Thareh took Abram, his son, and Lot, Haran's son, son of his son, and Sarai, his daughter-in-law, wife of his son Abram, and he led them out of the Chaldeans' Ur, so he could go to Canaan's land. And they came as far as Haran, and lived there. And Thareh's days became two hundred five years, and he died in Haran.

Genesis 12.

But the Lord said to Abram, "Go out from your land and from your kin and from your father's house, into a land which I will show you! And I will make you into a great nation, and will bless you, and magnify your name, and you will be blessed. I will bless those blessing you and curse those cursing you, and all the earth's clans will be blessed in you."

So Abram went out, as the Lord had commanded him, and Lot went with him. Abram was seventy-five years old when he went out from Haran. And he took Sarai, his wife, and Lot, his brother's son, and all the substance and souls which they possessed, what they had done in Haran, and they went out so they could go into Canaan's land. And when they had come into it, Abram passed through the land even to Shechem's place, even to Shining

Valley. But the Canaanite was in the land then. And the Lord appeared to Abram and said to him, "I will give this land to your seed."

Abram built an altar there to the Lord who appeared to him. And passing through from there to a mountain which was across Bethel to the east, he stretched out his tent there, having Bethel on the west and Ai on the east. He likewise built an altar to the Lord there, and invoked His name. And Abram went on, going and making further progress toward the south.

But famine came into the land, and Abram went down into Egypt so he could stay there, for hunger prevailed in the land. And when he was close to going into Egypt, he said to Sarai, his wife, "I knew that you are a beautiful woman, and that, when the Egyptians see you, they will say 'She is his wife,' and they will kill me and keep you. Say, then, I pray you, that you are my sister, so it may be well with me on your account, and my soul may live by your grace."

So when Abram went into Egypt, the Egyptians saw the woman, that she was exceedingly beautiful. And Pharaoh's princes told it, and they praised her with him, and the woman was taken into Pharaoh's house. Abram indeed was well used because of her,

and there were to him oxen and cattle and donkeys and slaves and female slaves and she-donkeys and camels.

But the Lord struck Pharaoh and his house with severe blows because of Sarai, Abram's wife. And Pharaoh called Abram and said to him, "What is this that you've done to me? Why didn't you say that she was your wife? For what reason did you claim her to be your sister, so I took her to me as wife? Now then, look! There is your spouse. Take her and go!"

And Pharaoh commanded the men concerning Abram, and they led him out, and his wife, and all that he had.

Genesis 13.

Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the south region. But he was exceedingly rich, in possession of silver and gold. And he went back through the way which passed from the south to Bethel, even to the place where he had first pitched his tent, between Bethel and Ai, to the place where he first built an altar. And he invoked the Lord's name there.

But there were also flocks of sheep and cattle and tents with Lot, who was with Abram. The land wasn't able to hold them, so they could live at the

same place. Their wealth, as you see, was great, and they couldn't live together. From this also, a quarrel developed between the shepherds of Abram's flock and Lot's. But at that time, the Canaanite and Ferezite lived in that land.

Therefore, Abram said to Lot, "Let there be no conflict, I ask, between me and you, and between my shepherds and your shepherds, for we are brothers. Look, the whole land is before you. Go away from me, I pray! If you go to the left, I will hold to the right. If you choose the right, I will go to the left."

So Lot, lifting up his eye, saw all the region surrounding the Jordan coming into Segor, all of which was watered like the Lord's paradise and like Egypt before the Lord overthrew Sodom and Gomorrah. And Lot chose for himself the region around the Jordan, and turned back to the east, and they were divided, each one from his brother. Abram lived in Canaan's land. Lot stayed in the towns which were near the Jordan, and lived in Sodom. But Sodom's men were the worst, and great sinners before the Lord.

And the Lord said to Abram after Lot separated from him, "Lift up your eyes and look, from the place in which you are now to the north and south and east and west! I will give you and your seed all the land which you look on, even to forever. And I

will make your seed like the land's dust. If someone can count the dust, likewise he can count your seed. Get up and walk through the land in its length and in its breadth, because I will give it to you!"

Abram, therefore, moving his tent, went and lived alongside Mambre Valley, which is in Hebron, and he built an altar there to the Lord.

Genesis 14.

But it happened in that time, that Amrafel, Sennaar's king, and Arioch, Pontus's king, and Chodorlahomor, the Elamites' king, and Thadal, the nations' king went to war against Bara, the Sodomites' king, and against Bersa, Gomorrah's king, and against Sennaab, Adamah's king, and against Semeber, Seboim's king, and against Balah's king (That is, Segor). All these came together to Silvester valley, which now is the Salt Sea.

For twelve years, they had served Chodorlahomor, and the thirteenth year, they turned away from him. Therefore, in the fourteenth year Chodorlahomor and the kings who were with him came, and they struck the Rafaim in Astharoth-carnaim and the Zuzim with them, and the Emim in Saveh-cariathaim, and the Horites on Mount Seir even to the plains of Pharan, which is in the desert.

And they turned back and came to Misphat spring, which is Kadesh, and struck all the Amalekites' country and the Amorites who lived in Asasonthamar. And the Sodomites' king and Gomorrah's king and Adamah's king and Seboim's king and even Balah's king, which is Segor, came out, and set a line of battle against them in Silvester valley – certainly, against Chodorlahomor, the Elamites' king, and Thadal, the Nations' king, and Amrafel, Sennaar's king, and Arioch, Pontus' king – four kings against five.

But there were many tar pits in Silvester valley, so the Sodomites' king and Gomorrah turned back, and they fell there, and those who survived fled to the mountain. But they took all the wealth of the Sodomites and of Gomorrah, and all that concerned food, and they left. And they also took Lot, the son of Abram's brother, who lived in Sodom, and his wealth. And, look! One who escaped told Abram the Hebrew, who lived in the valley of Mambre the Amorite, Eschol's brother and Aner's brother, for these had made an agreement with Abram.

When Abram heard that Lot his brother was captured, as one may see, he numbered his domestic soldiers, three hundred eighteen, and pursued them even to Dan. And, dividing his friends, he came in against them by night and struck them. And he pursued them even to Hoba, which is to the left of Damascus. And he brought back all the wealth and

Lot his brother, with his wealth – women, likewise, and people.

But the Sodomites' king came out to meet him after he returned from slaughtering Chodorlahomor and the kings who were with him in Saveh valley, which is the King's valley. And Melchisedech, Salem's king, came out also, offering bread and wine, for he was God Most High's priest. He blessed him and said, "Abram be blessed by God Most High, who created sky and earth! And blessed be God Most High, by whose protection enemies are in your hands!"

And he gave him tenths from all things. But the Sodomites' king said to Abram, "Give me the souls, but take the rest for yourself."

Abram said to him, "I lift up my hand to the Lord God Most High, possessor of sky and earth, that I will not accept anything – from a loom's string even to a soldier's shoelace – of all that is yours, so you cannot say, 'I made Abram rich' – except what the youths have eaten, and the portions of the men who came with me, Aner, Eschol, and Mambre. These will accept their portions."

Genesis 15.

This also happening so, the Lord's word came to Abram by a vision, saying, "Don't be afraid, Abram. I am your protector, and your reward is overwhelmingly great."

And Abram said, "Lord God, what will You give me? I will go without children, and my house manager's son is this Eliezer of Damascus."

And Abram added, "But you have not given me seed, and, look! My native-born servant will be my heir."

And immediately the Lord's word came to him, saying, "This one will not be your heir, but one who comes out of your womb – you will have him as heir."

And He led him outside and said to him, "Look up at the sky and count the stars, if you can."

And He said to him, "So your seed will be."

He believed the Lord, and it was reputed to him as righteousness. And He said to him, "I am the Lord who led you from the Chaldeans' Ur, so I could give you this land, and you might possess it."

And he said, "Lord God, from what can I know that I may possess it?"

Responding, the Lord said, “Offer Me a three-year-old cow, and a three-year-old goat, and a ram of three years, a dove likewise and a pigeon.”

Abram, taking all these, cut each one in half and put each half opposite the other, but he did not cut the birds in half. And birds came down over the bodies, and Abram drove them away. And when the sun was setting, sleep rushed in over Abram, and great horror and gloom invaded him. And it was told him, “Know in advance that your seed may be a stranger in a land not his, and they will subject them to slavery, and afflict them four hundred years.

“Nevertheless, I will judge the nation whom they serve, and after this they will go out with great wealth. But you will go to your fathers in peace, buried in a good old age.

“But they will come back here in the fourth generation, for the Amorites’ iniquities aren’t yet complete, even to the present time.”

When therefore, the sun had set, a profound darkness came, and a smoking oven and burning torch appeared, passing between the severed parts. On that day, the Lord arranged a pact with Abram, saying, “I will give this land to your seed, from Egypt’s river even to the great river, the Euphrates river – Kenites and Kenezites and Cadmonites, and

Hittites and Ferezites, Rafaim as well, and Amorites and Canaanites and Gergeshites and Jebusites.”

Genesis 16.

Therefore, Sarai, Abram’s wife, had not birthed children, but, having a female Egyptian slave named Hagar, she said to her husband, “Look, the Lord has closed me up, so I cannot give birth. Go into my slave, if perhaps I at least can receive children from her.”

And when he had agreed to her request, she took Hagar the Egyptian, her slave woman, ten years after they had begun to live in Canaan’s land, and she gave her to her husband as wife. Abram went in to her, and she, seeing she had conceived, despised her owner. And Sarai said to Abram, “You carry on iniquity against me. I gave my slave woman into your embrace, who, seeing that she has conceived, has me in contempt. The Lord will judge between me and you.”

Responding to her, Abram said, “Look, your slave woman is in your hand. Use her as it pleases!”

So Hagar, abused by Sarai, started to run away. And when the Lord’s angel had found her beside a spring of water in the wasteland, which is on the road to Sur, He said to her, “Hagar, Sarai’s slave

woman, where are you coming from and where are you going?”

She answered, “I’m running away from Sarai, my owner’s, face.”

And the Lord’s angel said to her, “Go back to your owner, and be humble under her hands!”

And He spoke again, “Surely I will multiply your seed, and it will not be counted for multitude.”

And then He said, “Look, you have conceived, and will birth a son, and you will call his name Ishmael, because the Lord has heard your affliction. He will be an untamed man, his hand against all and the hands of all against him., and he will pitch his tent away from the region of all his brothers.”

But she called the Lord’s name who spoke to her, “You are God who has seen me,” for she said, “Surely I have seen here the back of the One who sees me.”

Because of this, she called that well, “Well of the One living and watching me.”

It is between Kadesh and Barad. And she birthed Abram a son, who called his name Ishmael. Abram was eighty-six years old when Hagar birthed Ishmael to him.

Genesis 17.

Truly, after he began to be ninety-nine years old, the Lord appeared to him and said to him, “I am God omnipotent. Walk before me and be perfect! And I will place My covenant between Me and you, and I will multiply you overwhelmingly much.”

Abram fell prone on his face. And He said to him, “I am God, and My pact is with you, and you will be father of many nations. No longer will your name be called Abram, yet you will be called Abraham, because I have appointed you father of many nations. And I will make you increase overwhelmingly so, and will place you among nations, and kings will come out from you. And I will set up My pact between Me and you and between your seed after you in their generations, an everlasting agreement, that I may be your God, and to your seed after you. And I will give you and your seed the land of your wanderings – all Canaan’s land – in an eternal possession, and I will be their God.”

And God again said to Abraham, “And you, therefore, will keep My pact, and your seed after you in their generations. This is the pact which you will observe between Me and you and your seed after you: every male among you will be circumcised. “And you will circumcise your

foreskin's flesh, so it may be a sign of the agreement between Me and you. An eight-day-old infant will be circumcised among you. Every male in your generations, native-born and purchased alike, will be circumcised, and whoever is not of your race. And My pact will be in your flesh as an eternal covenant. A male whose foreskin's flesh is not circumcised, his soul will be removed from his people because he has made My pact void."

God also said to Abraham, "You will not call Sarai your wife Sarai, but Sarah. And I will bless her, and will give you a son from her whom I will bless. And he will be among nations, and peoples' kings will be born from him."

Abraham fell on his face and laughed, saying in his heart, 'Do you think a son will be born to a hundred-year-old man, and ninety-year-old Sarah give birth?'

And he said to the Lord, "If only Ishmael may live before you!"

And God said to Abraham, "Sarah, your wife, will birth a son to you, and you will call his name Isaac, and I will set up My pact with him as an everlasting covenant, and with his seed after him. I have heard you also over Ishmael. Look, I will bless him and increase and multiply him greatly. He will father twelve leaders, and I will make him into a great

nation. But I will set up My pact with Isaac, whom Sarah will birth to you at this time next year.”

And when He had finished speaking the word with him, God went up from Abraham. But Abraham took Ishmael his son and all his house’s native-born men and all those he had bought, all the males from all his house’s men, and circumcised their foreskins’ flesh at once, on that same day, as God had commanded him. He was ninety-nine years old when his foreskin’s flesh was circumcised. And his son Ishmael had completed thirteen years at the time of his circumcision. That same day, Abraham was circumcised, and his son Ishmael, and all his house’s men. Native-born and bought and foreign-born alike were circumcised.

Genesis 18.

But the Lord appeared to him in Mambre’s valley, while he was sitting in his tent’s doorway in the day’s own heat. And when he had lifted up his eyes, three men appeared to him, standing near him. He ran from the tent’s doorway to meet Them, and worshiped on the ground. And he said, “Lord, if I have found grace in Your eyes, do not pass Your slave by. But I will bring a little water, and You can wash Your feet and rest under the tree. I will put out a morsel of bread, and You can strengthen your heart. Afterwards You will go on, for therefore You have turned aside to Your slave.”

They said, “Do as you have spoken.”

Abraham hurried to Sarah in the tent and said to her, “Hurry! Mix together three measures of finest flour and make loaves beneath the ashes!”

He indeed ran to the herd and took from it the most tender and choice calf, and he gave it to the servant, who hurried and cooked him. He took likewise butter and milk and the calf which he had cooked, and he placed all before Them. He, indeed, stood beside Them under the tree. And when They had eaten, They said to him, “Where is Sarah your wife?”

He answered, “Look! She is in the tent.”

He said to him, “I will come to you again at this time, life arranged, and Sarah your wife will have a son.”

Hearing which, Sarah laughed behind the tent’s doorway. But both were old and advanced in age, and Sarah’s womanhood had ceased to be. She laughed secretly, saying, “After I have grown old and my lord is an old man will I give the desired work?”

But the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Will I really give birth, since I am an

old woman?’ Is anything too hard for God? I will come back to you according to the word at this same time, life arranged, and Sarah will have a son.”

Sarah denied it, terrified by fear, saying, “I did not laugh.”

But the Lord said, “It is not so, but you did laugh.”

When, therefore, They had risen from there, the Men directed Their eyes toward Sodom, and Abraham went out at once, leading Them. And the Lord said, “Can I hide from Abraham what I am going to do, when in the future he may be a great and most mighty nation, and all the earth’s nations may be blessed in him? For I know that he will command his children and his house after him that they keep the Lord’s way and work righteousness and judgment, so the Lord may bring for Abraham’s sake according to all that He has spoken to him.”

And the Lord spoke this way: “The clamor of the Sodomites and Gomorrahites has multiplied, and their sin is overwhelmingly oppressive. I will go down and see whether this outcry which has come to Me is so or not, so I can know if they complete it by deed.”

And They turned from there and went out toward Sodom. But Abraham still stood before the Lord,

and, coming close, he said, “You won’t destroy the righteous with the lawless, will You? If there are fifty righteous in the city, will they perish together? And won’t You spare that place on account of fifty righteous, if they are in it? May it be far from You that You do this thing, and kill the righteous with the lawless, and let the righteous be like the lawless! This is not Yours! You who judge all the earth, by no means will You work judgment?”

And the Lord said to him, “If I find in Sodom fifty righteous inside the city, I will spare the whole place because of them.”

Abraham, responding, said, “Because I have begun once, I will speak to my Lord, when I am dust and ashes. What if there are five less than fifty righteous? Will you destroy all the city because of five?”

And He said, “I will not destroy if I find forty-five there.”

And again he said to Him, “But if forty are found, what will You do?”

And He said, “I will not strike on account of forty.”

He said, “Do not be indignant, Lord, I pray, if I speak. What if thirty are found there?”

He answered, “I will not act if I find thirty there.”

He said, “Because I have once begun, I will speak to my Lord. What if twenty are found there?”

He said, “I will not kill on account of twenty.”

“I pray,” he said, “do not get mad, Lord, if I speak one more time. What if ten are found there?”

He said, “I will not destroy for the sake of ten.”

The Lord went out after He finished speaking to Abraham, and Abraham went back to his place.

Genesis 19.

And two angels came to Sodom, Lot sitting by evening in the city’s gate. When he saw them, he got up and went to meet them, and he worshiped, face down on the ground. And he said, “I pray, sirs, turn aside into your servant’s house and stay there. Wash your feet and set out on your way early.”

They said, “No, but we will stay in the square.”

He compelled them altogether that they turn aside to him and, going into his house, he made a banquet. He cooked unleavened bread and they ate. But before they went to bed, the city’s men surrounded the house – from boy even to old man, all the

people at once. And they called Lot and said to him, “Where are the men who went into you at night? Bring them here so we can know them!”

Lot, going out to them and closing the door behind him, said, “Do not, I pray, my brothers – do not do this harm! I have two daughters who have not yet known a man. I will bring them to you and you can abuse them, if it pleases you, provided that you do no harm to these men who have come under the shadow of my roof!”

And they said, “Go back there!”

And again they said, “You came in as a newcomer, so you can judge? Therefore, we will afflict you more than these men!”

And they pushed forcefully against Lot, and it was already close, so they could break down the doors. And, look! The men put out their hands and brought Lot to themselves, and they closed the door. And they struck those who were outside with blindness, from the least to the greatest, so they could not find the door.

But they said to Lot, “Do you have any family here – sons or daughters? Lead all who are yours out of this city, for we will destroy this place, because their outcry has swollen up before the Lord, who sent us so we could destroy them!”

So Lot, going out, spoke to his sons-in-law, who were to receive his daughters, and said to them, “Get up! Get out of this place, because the Lord will destroy this city!”

And to them it seemed like he was speaking nonsense. And when it was morning, the angels urged him, saying, “Get up and take your wife and two daughters whom you have, unless you also perish among this city’s crime!”

Since he was wavering, they took his hand and his wife’s and his two daughters’, because the Lord had spared them. And they led him out and put him outside the city there. He said to him, “Save your soul! Don’t look behind or stand still in all the region around, but make yourself safe in the mountain, so you don’t perish at once!”

And Lot said to them, “My Lord, I pray, because your slave found grace before You and you have magnified Your mercy which You made with me so You could save my soul – I can’t be saved on the mountain, unless perhaps harm overtake me and I die. There is this little city close by I can flee to, and I can be saved in it. It’s small, isn’t it? And my soul will live.”

And He said to him, “Look, even in this I have received your pleas, so I won’t overthrow the city

for which you have spoken. Hurry and be saved there, because I can't do anything until you go in there!"

Therefore, that city's name is called Segor. The sun rose over the land, and Lot went into Segor. Therefore the Lord rained sulphur and fire from the sky over Sodom and Gomorrah, from the Lord. And He overthrew those cities and all the surrounding region, all the cities' inhabitants and all the land's green plants. And Lot's wife, looking behind her, was turned into a salt statue.

But Abraham, getting up early where he stood before with the Lord, looked at Sodom and Gomorrah and all that region's land, and he saw glowing ashes rising up from the earth, like a furnace's smoke. For when God destroyed that region's cities, He remembered Abraham and freed Lot from the overthrow of the city in which he lived.

And Lot went up from Segor and stayed on the mountain, his two daughters likewise with him, for he was afraid to stay in Segor. And he stayed in a cave, he and his two daughters. And the older said to the younger, "Our father is old and none of the men is still in the land who could come in to us, according to the whole land's practice. Come, let's get him drunk with wine and sleep with him, so we can preserve seed from our father!"

So they gave their father wine to drink that night. And the older one went in and slept with her father, and he wasn't aware either when the daughter lay down or when she got up. Likewise, the next day the older said to the younger, "Look, last night I slept with my father. Let's give him wine to drink tonight too, and you sleep with him, so we can save seed from our father."

So they gave their father wine that night, and the younger daughter, going in, slept with him. And then, he was aware neither when she lay down nor when she got up. Therefore, Lot's two daughters got pregnant from their father. And the older birthed a son and called his name Moab. He is the Moabites' father, even to the present day. The younger likewise birthed a son, and called his name Ammon, that is, "My people's son." He is the Ammonites' father, even to today.

Genesis 20.

Going on from there, Abraham lived in the south land, between Kadesh and Sur, and wandered in Gerara, and he said about Sarah his wife, "She is my sister."

Therefore Abimelech, Gerara's king, sent and took her. But God came to Abimelech through a dream at night and said to him, "Look, you will die

because of the woman whom you took, for she has a husband.”

But Abimelech had not touched her, and he said, “Lord, will you kill an unknowing and righteous nation? Didn’t he say to me, ‘She is my sister?’ And she said, ‘He is my brother’? I did this in the simplicity of my heart and the cleanness of my hands.”

And God said to him also, “I know that you did it in simplicity of heart and for this reason I kept you, so you did not sin against Me, and I did not allow that you touch her. Now, then, return the wife to her husband, because he is a prophet, and he will pray for you, and you will live. But if you don’t return her, know that you will surely die – you and all who are yours!”

And getting up immediately by night, Abimelech called all his slaves and spoke all those words in their ears, and all the men feared greatly. But Abimelech called Abraham also, and said to him, “What have you done to us? What did we sin against you that you led in over me and over my kingdom a great sin? You did to us what you should not have done.”

Crying out again, he said, “What did you see that you did this?”

Abraham answered, “I considered to myself, saying, ‘Perhaps there is no fear of God in this place, and they will kill me because of my wife.’ But otherwise and also, she is my sister – my father’s daughter and not my mother’s daughter – and I took her as wife. But after God led me out of my father’s house, I said to her, “Will you do this mercy to me? In every place to which we go in, will you say that I am your brother?””

Therefore Abimelech took sheep and oxen and slaves and slave women and gave them to Abraham, and he returned Sarah his wife to him. And he said, “The land is before you. Live wherever it pleases you.”

But he said to Sarah, “Look, I gave your brother a thousand silver coins. This will be as a covering of the eyes to you, to all who are with you, and wherever you may go – and remember you were taken.”

But Abraham praying, God healed Abimelech and his wife and female slaves, and they birthed children. For God had closed every vulva in Abimelech’s house, because of Sarah, Abraham’s wife.

Genesis 21.

But the Lord visited Sarah, as He had promised, and fulfilled what He had spoken. And she conceived and birthed a son in her old age, the time which God had predicted to her. And Abraham called his son's name Isaac, whom Sarah birthed to him. And he circumcised him the eighth day, as God had commanded him. When he was a hundred years old – this, of course, the father's age – Isaac was born.

And Sarah said, "God has made laughter for me, and whoever may hear will laugh with me."

And again she said, "Who would believe Abraham would hear that Sarah would nurse a son whom she birthed to him, already old?"

Therefore, the boy grew and was weaned, and Abraham made a great feast on the day of his weaning. And when Sarah saw Hagar the Egyptian's son playing, she said to Abraham, "Throw this slave woman and her son out, for a slave woman's son will not be an heir with my son Isaac!"

Abraham took this harshly for his son. God said to him, "Let it not seem bitter to you concerning the boy and concerning your slave woman. All that Sarah says to you, listen to her voice, because seed will be called to you in Isaac. But I will also make

the slave woman's son into a great nation because he is your seed."

So Abraham got up early and, taking bread and a skin of water, he placed them on her shoulders, and handed the boy over, and sent her away. When she went out, she wandered in the desert of Beersheba, and when the water in the skin was drunk, she put the boy down under a tree which was there. And she went away from that place and sat, as far as one can shoot an arrow, for she said, "I will not watch the boy dying."

And sitting apart, she lifted up her voice and cried. But God heard the boy's voice, and God's angel called Hagar from the sky, saying, "What are you doing, Hagar? Don't be afraid, for God has heard the boy's voice from the place where He is! Get up! Take the boy and hold his hand, because I will make him into a great nation!"

And God opened her eyes. She, seeing a water well, went and filled the skin, and gave it to the boy to drink. And she was with him, who grew and stayed in the desert, and he became a young archer. And he lived in Pharan's desert, and his mother brought him a wife from Egypt's land.

That same time, Abimelech and Phicol, his army's leader, said to Abraham, "God is with you in all that you do. Swear by the Lord, therefore, that you will

not harm me and my posterity and my line. But you will do to me according to the mercy I did to you, and the land in which you wandered as a newcomer.”

And Abraham said, “I will swear.”

And he protested to Abimelech about a water well, which was taken away by force from his slaves. Abimelech answered, “I don’t know who did this thing, but also you haven’t told me and I haven’t heard before today.”

So Abraham took sheep and oxen and gave to Abimelech, and the two made an agreement. And Abraham stood seven of the flock’s ewe-lambs apart. Abimelech said to him, “What do these seven ewe-lambs which you made stand apart mean in themselves?”

And he said, “Accept these seven lambs from my hand, that they may be a witness to me that I dug this well.”

Therefore, that place is called Beersheba, because both of them swore there. And they entered an agreement for the well of Oath. But Abimelech and Phicol, his military leader, turned back into the Palestinians’ land. Abraham, indeed, planted a forest in Beersheba, and invoked there the Lord

God's eternal name. And he was a settler in the Philistines' land many days.

Genesis 22.

After these things happened, God tested Abraham, and said to him, "Abraham!"

He answered, "I am here."

He said to him, "Take your only begotten son, Isaac whom you love, and go to the land of Vision, and offer him there as a burnt offering on one of the mountains which I will show you."

Therefore Abraham, rising up from the night, saddled his donkey, leading with him two youths and Isaac, his son. And when he had cut wood for the offering, he went out to the place to which God had commanded him. But the third day, lifting up his eyes, he saw the place far off, and he said to the servant boys, "Wait here with the donkey. The boy and I are hurrying even there. After we have worshiped, we will come back to you."

He took the burnt offering's wood also, and put it on Isaac, his son. Abraham, truly, carried the fire and sword in his hands, and the two went together. Isaac said to his father, "My father."

And he answered, "What do you want, son?"

He said, "Look, here are fire and wood. Where is the burnt offering's victim?"

Abraham said, "God Himself will provide the burnt offering's victim, my son."

So the two went on together. And they came to the place which God had showed him, in which he built an altar. He placed the wood on it, and when he had bound Isaac, his son, he put him on the altar, on the heap of wood. And he stretched out his hand and picked up the sword, so he could offer his son. And, look, the Lord's angel cried out from the sky, saying, "Abraham! Abraham!"

He answered, "Here I am."

And He said to him, "Don't stretch out your hand over the boy, or do anything to him! Now I have known that you fear the Lord, and you have not spared your only-begotten son on My account."

Abraham lifted up his eyes and saw on the far side a ram among the thorn bushes, caught by its horns, which, taking up, he offered as a burnt offering in place of the son. And he called that place's name, "The Lord Will See," from which it is said even today, "On the mountain, the Lord will see."

But the Lord's angel called Abraham from the sky a second time, saying, "I have sworn by Myself," the Lord says, "because you have done this thing, and have not spared your only-begotten son, I will bless you and multiply your seed like the sky's stars, and like sand which is on the seashore. Your seed will possess his enemies' gates. And all the earth's nations will be blessed in your seed, because you obeyed My voice."

But Abraham went back to his servant boys, and they went to Beersheba together, and he lived there.

This done so, Abraham also was told that Melcha likewise had birthed sons to Nahor, his brother – Hus, firstborn, and Buz, his brother; Camuel, the Syrians' father, and Hased and Azau; Pheldas likewise and Jedlaph, and Bathuel, from whom Rebecca was born. These eight Melcha birthed to Nahor, Abraham's brother. And his concubine, named Roma, birthed Tabee and Gaom and Thaas and Maacha.

Genesis 23.

But Sarah lived one hundred twenty-seven years, and she died in the city of Arbee, which is Hebron, in Canaan's land, and Abraham came so he could grieve and weep for her. And when he had gotten up from the funeral rite, he spoke to Heth's children, saying, "I am a newcomer and stranger

with you. Give me a burial right, so I can bury my dead.”

And Heth’s children answered, “Hear us, Lord. You are God’s prince with us. Bury your dead in our best graves! No one will be able to stop you, so that you may bury your dead in his monument.”

Abraham got up and paid homage to the land’s people, Heth’s children, clearly, and he said to them, “If it pleases your soul that I bury my dead, hear me, and intercede with Ephron, Soor’s son, that he may give me the double cave which he has in the farthest part of his field. He may give it to me for the worthy price before you, as a burial possession.”

But Ephron lived among Heth’s children, and he responded to Abraham in front of all those listening who came in through that city’s gate, saying, “Let it not be done so, my lord, but better – listen to what I say! I give you the field and the cave that is in it, in my people’s children’s presence. Bury your dead!”

Abraham paid homage before the land’s people, and said to Ephron, the people standing around, “I pray that you hear me. I will give you money for the field. Accept it, and thus I will bury my dead in it.”

Ephron answered, “Listen, my lord. The land which you ask for is worth four hundred silver shekels.

That is the price, yet what is that between me and you? Bury your dead!”

When Abraham heard that, he took the money which Ephron had asked in the hearing of Heth’s children, four hundred silver shekels, and the official public coinage. And the field was confirmed at once by Ephron, in which was the double cave, looking on Mambre, the cave likewise and all its trees, in all its boundaries around, to Abraham as a possession, in the sight of Heth’s children and those who entered that city’s gates. And so Abraham buried Sarah his wife, in the field’s double cave which looked on Mambre. This is Hebron, in Canaan’s land. And the field and the cavern that was in it was confirmed to Abraham as a memorial possession from Heth’s children.

Genesis 24.

But Abraham was an old man of many days, and the Lord had blessed him in all ways. And he said to his house’s senior slave, who had charge of all that he had, “Put your hand under my thigh, so I can make you swear by the Lord God of sky and earth that you will not take a wife for my son from the Canaanites’ daughters among whom I live, but you set out to my land and kin, and take a wife from there for my son Isaac.”

The slave answered, “If the woman doesn’t want to come with me to this land, must I return your son to the place from which you came out?”

Abraham said, “Take care! By no means will you bring my son back there. The Lord, sky’s God, who took me from my father’s house and the land of my birth, who spoke to me and swore, saying, ‘I will give this land to your seed,’ He will send His angel before you, and you will take a wife from there for my son. But if the woman doesn’t want to follow you, you won’t be bound by the oath. Regardless, don’t return my son there!”

So he put his hand under Abraham his lord’s thigh, and swore to him concerning this word. And he took ten camels from his lord’s flock and went out, carrying some of all his goods with him, and setting out, he went on to Mesopotamia, to Nahor’s city. And when he had made the camels sit outside a town, alongside a water well at evening, at the time when women are accustomed to go out to draw up water, he said, “Lord, God of my lord Abraham, meet me today, I pray, and work mercy with my lord Abraham! Look, I am standing before a water spring, and the daughters of this city’s inhabitants will come out to draw up water. Therefore, the girl to whom I say, ‘Turn your pitcher down so I can drink,’ and she answers, ‘Drink, then, and I will give your camels a drink,’ – she is the one whom You have prepared for Your slave Isaac. And by this

I will know that You have worked mercy with my lord.”

The word was not yet completed inside him, and, look, Rebecca, daughter of Bathuel, son of Melcha, wife of Nahor, Abraham’s brother, came out, having a pitcher on her shoulder – an overwhelmingly beautiful girl and most lovely young woman, and she had not known a man. But she came down to the spring and filled the pitcher and went back. And the slave met her and said, “Give me a little water to drink from your pitcher.”

She said, “Drink, my lord,” and she quickly put the pitcher on her forearm and gave him a drink. And when he had drunk, she said also, “I will haul up water for your camels too until all have drunk.”

And, pouring out the pitcher into the channels, she went back to the well so she could haul up water, and she gave a drink to all the camels. But he watched her quietly, wanting to know whether the Lord had made his journey prosper or not. Therefore, after the camels had drunk, the man took out gold earrings weighing two shekels, and as many armlets, ten shekels’ weight. And he said to her, “Whose daughter are you? Tell me. Is there room to stay in your father’s place?”

She answered, “I am the daughter of Bathuel, Melcha’s son, whom she birthed to Nahor.”

And she added, saying, “There is straw and much hay alike with us, and the place is spacious to stay in.”

The man bowed down and paid homage to the Lord, saying, “The Lord, God of my lord Abraham, be blessed, who has not taken His mercy and truth away from my lord, and has led me by the right path to my lord’s brother’s house.”

So the girl ran and told in her mother’s house all that she had heard. But Rebecca had a brother named Laban, who quickly went out to the man where the spring was. And when he saw the earrings and armbands in his sister’s hands, and heard all the words recounting, ‘The man said this to me,’ he went to the man, who was standing beside the camels and close to the water spring. And he said to him, “Come in, the Lord’s blessed one! Why are you standing outside? I have prepared the house and the camels’ place.”

And he brought him into the lodging, and unsaddled the camels, and gave straw and hay and water to wash the feet of the camels and men who came with him. And bread was placed in his sight, who said, “I will not eat until I speak my words.”

He responded to him, “Speak!”

And he said, “I am Abraham’s slave, and the Lord has blessed my lord greatly, and he is magnified. And He gave him sheep and oxen, silver and gold, slaves and slave women, camels and donkeys. And Sarah, my lord’s wife, birthed my lord a son in her old age, and he has given him all that he has. And my lord swore to me, saying, ‘You will not take a wife for my son from the Canaanites’ daughters, in whose land I live. But you will go to my father’s house, and will take a wife for my son from my kin.’

“But I answered my lord, ‘What if the woman doesn’t want to come with me?’

“He said, ‘The Lord, in whose sight I walk, will send His angel with you and guide your way. And you will take a wife for my son from my kin, and from my father’s house. You will be innocent from my curse when you come to my next-of-kin and they will not give her to you.’

“I came to the spring today, therefore, and said, ‘Lord God of my lord Abraham, if You have guided my way in which I am now walking, look! I’m standing beside a water well, and a young woman who comes out to haul up water will hear from me, ‘Give me a little water to drink from your pitcher,’ and she will say to me, ‘You drink, and I will haul up water for your camels too’ – she is the woman whom the Lord has prepared for my lord’s son.’

“When I was considering this quietly in myself, Rebecca appeared, coming with a pitcher which she carried on her shoulder. And she went down to the spring and hauled up water, and I said to her, ‘Give me a little to drink.’

“She quickly put the pitcher on her forearm and said to me, ‘You drink, and I will give your camels a drink too.’ I drank and she watered the camels. And I questioned her and said, ‘Whose daughter are you?’

“She answered, ‘I am the daughter of Bathuel, Nahor’s son, whom Melcha birthed to him.’

“So I hung the earrings to adorn her face, and put the armlets in her hands. And I paid homage to the Lord face down, blessing the Lord, God of my lord Abraham, who had led me by the right path, so I could find a daughter from my lord’s brother for his son. From which thing, if you work mercy and truth with my lord, tell me! But if something else is pleasing, tell me this too, so I can go to the right or to the left.”

Laban and Bathuel answered, “This word came out from the Lord. We cannot say anything else to you beyond His pleasure. Look, Rebecca is before you. Take her and set out, and may she be wife to your lord’s son, as the Lord has spoken!”

When Abraham's servant had heard that, he paid homage to the Lord on the ground. And taking out silver and gold vessels and garments, he gave them as gifts to Rebecca. He likewise brought out presents for her brothers and mother. And, entering the feast, eating and drinking together, they stayed there. But, getting up early, the servant said, "Let me go, so I can go to my lord."

Her brothers and mother answered, "Let the girl stay at least ten days with us, and afterwards she will go."

He said, "Don't keep me, because the Lord guided my way. Let me go, so I can go to my lord."

They said, "We will call the girl and find out her desire."

And called, when she had come they asked, "Do you want to go with this man?"

She said, "I will go."

So they let her and her nurse go, and Abraham's slave and his companions, praying prosperity to their sister, and saying, "You are our sister. May you grow into a thousand thousands, and may your seed possess his enemies' gates!"

So Rebecca and her girls, being mounted on the camels, followed the man, who quickly went back to his lord. At that time, Isaac was walking down the road that led to the well whose name is “Of the Living and Seeing,” for he was living in the south land. And he had gone out to meditate in the field, the day already ending, and when he lifted up his eyes, he saw camels coming far off. Rebecca too, seeing Isaac, came down from the camel, and said to the servant, “Who is that man who is coming through the field to meet us?”

He said to her, “He is my lord.”

And she, quickly taking the veil, covered herself. But the slave told Isaac all that had happened. He brought her into Sarah his mother’s tent and took her as wife, and he delighted in her so much that the grief which followed his mother’s death was eased.

Genesis 25.

Abraham then married another wife named Kethurah, who birthed him Zamram and Jexan and Madan and Midian and Jesboch and Sue. Jexan likewise fathered Sabah and Dadan. Dadan’s sons were Assurim and Lathusim and Lo-omim. And then from Midian, Epha and Opher and Enoch and Abidah and Eldaah were born. All these were Kethurah’s children. And Abraham gave all he possessed to Isaac, but he gave generous gifts to his

concubines' children, and separated them from his son Isaac while he was still living, toward the eastern plain.

But his life's days were one hundred seventy-five years, and, faltering, he died in a good old age and life's advance and full of days, and was gathered to his people. And Isaac and Ishmael, his sons, buried him in the double cave which was located in the field of Ephron the Hittite, Soor's son, in Mambre's region, which he bought from Heth's children. He was buried there, and Sarah his wife. And after his death, God blessed Isaac his son, who lived beside the well called "Of the Living and Seeing."

These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's household slave, birthed to him, and these are his children's names, in his designations and generations. Ishmael's firstborn was Nabaioth, then Kedar and Abdeel and Mabsam; Masmah too, and Dumah and Massah; Hadad and Themah, Itur and Naphis and Cedma. These are Ishmael's sons, and these the names, by their strongholds and towns – twelve princes of his tribes. The years of Ishmael's life were one hundred thirty-seven. Faltering, he died and was placed with his people. But he lived from Evila even to Sur, which looks on Egypt, going into the Assyrians. He died before all his brothers.

These likewise are the generations of Isaac, Abraham's son. Abraham fathered Isaac, who, when he was forty years old, married Rebecca, Laban's sister, daughter of the Syrian Bathuel, from Mesopotamia. And he pleaded with the Lord for his wife, because she was sterile. He heard him and gave Rebecca conception. But the little ones in her womb fought each other. She said, "If the future was so to me, why did I have to conceive?"

And she went so she could consult the Lord, who, answering, said, "Two nations are in your uterus, and two peoples will be divided from your womb. And people will overcome people, and the older will serve the younger."

The time of giving birth had already come, and, look! Twins in her uterus were discovered. The first one who came out was red and all in the manner of hairy skin, and his name was called Esau. The other, immediately coming out, had his brother's heel in hand, and therefore, she called him Jacob. Isaac was sixty when the little ones were born.

When Esau became an adult, he was a skilled hunter and a man of the field, yet Jacob, a simple man, lived in tents. Isaac loved Esau because he would eat from his game, and Rebecca delighted in Jacob. But Jacob cooked a stew, to whom, when Esau had come from the field exhausted, he said, "Give me some of this red stuff, because I am so worn out!"

(From which cause, his name was called Edom.).

Jacob said to him, “Sell me your birthright!”

He answered, “Look, I’m dying! What good will birthrights be to me?”

Jacob said, “Swear to me, then!”

Esau swore, and sold the birthright. And so, taking bread and edible lentils, he ate and drank and went out, little considering that he had sold the birthright.

Genesis 26.

But hunger sprung up over the land, after that sterility which happened in Abraham’s days. Isaac went to Abimelech, the Palestinians’ king, in Gerara. And the Lord appeared to him and said, “Don’t go down to Egypt, but keep calm in the land which I will tell you, and be an alien in it. I will be with you and bless you, for I will give you and your seed all these regions, fulfilling the oath which I swore to Abraham your father. And I will multiply your seed like the sky’s stars, and will give your descendants all these regions, and all the earth’s nations will be blessed in your seed, because Abraham obeyed My voice, and kept My precepts and commandments, and served My ceremonies and laws.”

So Isaac stayed in Gerara. Isaac, when questioned by that place's men about his wife, answered, "She is my sister" – for he was afraid to confess that she was joined to him in marriage, thinking, 'Unless perhaps they kill me because of her beauty.'

And when many days had passed and he stayed there, Abimelech, the Palestinians' king, looking through the window, saw him playing with Rebecca his wife. And, summoning him, he said, "It is clear that she is your wife. Why have you lied? She is your sister?"

He answered, "I was afraid I would be killed because of her."

And Abimelech said, "Why have you put this on us? Someone from the people could have had sex with your wife, and you would have covered us with a great sin."

And he commanded all the people, saying, "Who touches this man's wife will surely die."

But Isaac sowed in that land and found in that same year a hundredfold return, and the Lord blessed him. And the man was enriched, and was accomplishing and growing until he had become very great. He had possession also of sheep and cattle and a great family, from which the

Palestinians, envying him, blocked at that time all the wells which his father Abraham's slaves had dug, filling them with dirt – so much so that Abimelech himself said to Isaac, “Go away from us, because you have become much stronger than us!”

And he, leaving, went to Gerara creek and lived there. He dug again other wells which his father Abraham's slaves had dug and which, he being dead, the Philistines had formerly blocked. And he called them by the same names which his father had called them before. They dug into the flow and found living water. But in that place also there was a conflict of Gerara's shepherds against Isaac's shepherds, saying, “The water is ours.”

From which thing, he called the well's name “Accusation,” because of what happened. They also dug another, and they brawled likewise for this one, and he called it “Hostility.” Going from there he dug another well for which they did not contend, so he called its name “Broadness,” saying, “Now the Lord has broadened us and made us grow on the land.”

But he climbed up from that place to Beersheba, where the Lord appeared to him in that same night, saying, “I am God of Abraham your father. Do not be afraid, because I am with you! I will bless you and multiply your seed, on account of My slave Abraham.”

So he built an altar there and, invoking the Lord's name, he pitched a tent and commanded his slaves that they dig a well. To which place, when Abimelech, and Ochozath his friend, and Phicol the army commander had come from Gerara, Isaac said to them, "Why have you come to me, a man whom you hated and expelled from among you?"

They answered, "We have seen that the Lord is with you, and therefore now we say, let there be an oath between us, and let us enter an agreement, that you will not do us any harm, as we also have touched nothing of yours, nor have we done that which has wounded you. But we let you go with peace, enlarged by the Lord's blessing."

He made, therefore, a feast for them, and after food and drink, getting up early, they swore among themselves mutually, and Isaac let them go peacefully to their place. But look, Isaac's slaves came that same day, telling him about the well which they had dug and saying, "We found water."

From which he called it "Abundance," and Beersheba became the city's name, even to the present day.

Esau, forty years old, took wives – Judith, Beeri the Hittite's daughter; and Basemath, daughter of

Helon, of the same place – who both offended Isaac and Rebecca’s soul.

Genesis 27.

But Isaac had grown old and his eyes were shadowed, and he could not see, and he called Esau his older son and said to him, “My son.”

He answered, “I am here.”

The father said to him, “You see that I have gotten old, and I do not know the day of my death. Take your arms, quiver and bow, and go outside, and when you have taken some by hunting, make me from it food like you know I like, and bring it, so I can eat! And my soul may bless you before I die.”

When Rebecca heard that, and he had gone into the field so he could fulfill the father’s order, she said to her son Jacob, “I heard your father talking to Esau your brother and saying to him, ‘Bring me your game and make food so I can eat, and I will bless you before the Lord, before I die.’

“Now, then, my son, agree to my counsels and, going to the flock, bring me two choice young goats, so I can make from them the food that your father eats gladly. When you have taken it in and he has eaten, he may bless you before he dies.”

He answered her, “You know that Esau my brother is a hairy man and I am smooth. If my father touches me and feels, I’m afraid he’ll think to himself that I want to mock him, and it will bring over me cursing for blessing.”

His mother said to him, “Let that curse be on me, my son. Just hear my voice, and go and bring what I said.”

He went out and brought it in and gave it to his mother. She prepared food like she knew his father liked. And dressing him in Esau’s very good clothes which she had with her in the house, she wrapped his hands in the goats’ skin and covered his bare neck. She gave him the meat and handed him the bread which she had cooked. He, going in, said, “My father.”

And he answered, “I am listening. Who are you, my son?”

And Jacob said, “I am Esau, your firstborn. I did as you commanded me. Get up, sit, and eat some of my game, so your soul may bless me.”

Isaac again said to his son, “How could you find it so quickly, my son?”

He answered, “It was of God’s will that what I wanted quickly met with me.”

And Isaac said, “Come here so I can touch you, my son, and see whether you are my son Esau or not.”

He went to his father and Isaac, touching him, said, “The voice is Jacob’s voice, but the hands are Esau’s hands.”

And he did not know him, because his hands imitated hairiness like his older brother’s. Therefore, blessing him, he said, “Are you my son Esau?”

He answered, “I am.”

And he said, “Give me meat from your game, my son, so my soul may bless you” – which, when he had eaten the offerings, he brought him wine also, which he drained.

He said to him, “Come to me and give me a kiss, my son.”

He came and kissed him, and, immediately, as he sensed the smell of his clothes, he said, blessing, “Look, my son’s scent is like the scent of a field the Lord has blessed! May God give you grain and wine’s abundance from the sky’s dew and from the land’s fatness! And may peoples serve you and tribes pay homage to you! Be your brothers’ lord, and may your mother’s sons bow down before you!

Let those who curse you be cursed, and those who bless you be filled with blessings!”

Isaac had hardly finished speaking and Jacob gone outside when Esau came. And he brought in roasted meat from hunting to his father, saying, “Get up, my father, and eat from your son’s hunting, so your soul may bless me!”

And Isaac said to him, “Who are you?”

He answered, “I am your firstborn son, Esau.”

Isaac became frightened by a great numbness, and, wondering more than he could believe, he said, “Then who is he who a little while ago brought taken game to me, and I ate from all of it before you came? And I blessed him and he will be blessed.”

Esau, hearing his father’s words, shouted with a great cry and, stricken, said, “Bless even me, my father!”

Isaac said, “Your twin came deceptively and took your blessing.”

And Esau added, “His name is called Jacob fairly, for he undermined me, look! A second time! He took my birthright before, and now a second time, he stole my blessing.”

And again he said to the father, “Didn’t you reserve a blessing even for me?”

Isaac answered, “I made him your lord, and subjected all his brothers to his service. I made firm for him grain and wine. After all this, my son, what more can I do for you?”

Esau said to him, “Do you have only one blessing, my father? I pray you bless me also!”

And with a great wail, he wept. Moved, Isaac said to him, “In the land’s fatness and in the sky’s dew from above will your blessing be. You will live by the sword and serve your brother, and the time will come when you may shake off and loosen his yoke from your necks.”

Therefore Esau always hated Jacob for the blessing with which the father blessed him, and he said in his heart, “Days of grieving will come for my father, so I can kill Jacob my brother.”

This was told to Rebecca, who, sending and calling Jacob her son, said to him, “Look, Esau your brother is threatening that he will kill you. Now, then, son, listen to my voice and, getting up, go to Laban my brother in Haran! And you will live with him a few days, until your brother’s fury calms down, and his indignation may cease and what you have done to him may be forgotten. Afterward I

will send and bring you from there. Why will I be bereaved of each son in one day?"

Rebecca likewise said to Isaac, "It wearies me of my life because of the Hittites' daughters. If Jacob marries a wife of this land's type, I don't want to live."

Genesis 28.

So Isaac called Jacob, and he blessed and commanded him, saying, "Don't take a spouse from Canaan's race, but go and set out for Syrian Mesopotamia, to Bathuel, the house of your mother's father, and take for yourself a wife from there, from Laban your uncle's daughters. But God omnipotent bless you, and make you increase and multiply, so you may become multitudes of peoples! And may He give you and your seed after you Abraham's blessings, so you may possess the land of your sojournings, which was promised to your grandfather."

And when Isaac had let him go, setting out, he came into Syrian Mesopotamia, to Laban, son of the Syrian Bathuel, brother of his mother Rebecca. But Esau, seeing that his father had blessed Jacob and sent him to Syrian Mesopotamia, that he could marry a wife from there, and that after blessing, he had commanded him saying, "Don't take a spouse from Canaan's daughters," and that Jacob, obeying

his parents, had gone to Syria, understanding also that his father did not look gladly on Canaan's daughters, from those he had before: Maheleth, daughter of Ishmael, Abraham's son, Nabaioth's sister.

Then Jacob, going out from Beersheba, went to Haran. And when he had come to a certain place and wanted to rest in it after sunset, he took one of the stones which had fallen, and, putting it under his head, he slept in that place. And he saw in sleep a ladder standing on the ground, and its top touching the sky, God's angels likewise climbing up and down by it. And the Lord was leaning on the ladder, saying, "I am the Lord, Abraham your father's God, and Isaac's God. I will give you and your seed the land in which you sleep, and your offspring will be like the land's dust. You will be broadened to east and west, north and south, and all the land's tribes will be blessed in you and in your seed. And I will be your keeper wherever you will go, and I will bring you back to this land. I will not let you go until I have completed all that I said."

And when Jacob woke up from sleep, he said, "Truly the Lord is in this place, and I didn't know."

And fearing, he said, "How terrible is this place! This is none other than God's house and sky's gate!"

Getting up early, then, he took the stone which he'd put under his head, and stood it up as a memorial, pouring oil over it. And he called that city's name Bethel, which was called Luza before.

So he swore a vow, saying, "If God will be with me, and guard me in the way by which I walk, and will give me bread to eat and clothing to wear, and returning, I come back prosperously to my father's house, the Lord will be as God to me, this stone which I set up as a memorial will be called God's House, and I will offer You tithes of all which You give me."

Genesis 29.

Setting out, then, Jacob came to the eastern land. And he saw a well in a field, and three flocks of sheep lying beside it, for the animals drank from it, and its mouth was closed by a large stone. And the custom was that, with all the sheep gathered, they would move the stone away and, the flocks refreshed, they would put the stone over the well's mouth again. And he said to the shepherds, "Brothers, where are you from?"

They answered, "From Haran."

Questioning them again, he said, "Do you know Laban, Nahor's son?"

They said, “We know him.”

“Is he well?” he asked.

“He is well,” they said. “And, look, Rachel his daughter is coming with her flock.”

And Jacob said, “There is still a lot of daylight left, and it isn’t time that they bring the flocks to the folds. First give the sheep a drink, and so take them back to pasture.”

They answered, “We can’t until all the animals are gathered, and we move the stone away from the well’s mouth so we can water the flocks.”

They were still talking and, look! Rachel came with her father’s sheep, for she shepherded the flock. When Jacob saw her and knew his cousin and Laban his uncle’s sheep, he moved away the stone that closed the well. And, watering the flock, he kissed her and, lifting up his voice, wept. And he told her that he was brother of her father and Rebecca’s son, and she, hurrying, told her father, who, when he had heard that Jacob, his sister’s son, had come, ran on the way. And hugging him and falling on him in kisses, led him into his house. But hearing the journey’s reason, he answered, “You are my mouth and my flesh.”

And after one month's days were completed, he said to him, "Because you are my brother, will you serve me for free? Tell what pay you will accept!"

Truly, he had two daughters. The older's name was Lia. The younger was called Rachel. But Lia was bleary-eyed. Rachel's face was beautiful and of lovely appearance. Jacob, loving her, said, "I will serve you seven years for Rachel, your younger daughter."

Laban answered, "It is better that I give her to you than to some other man. Stay with me."

So Jacob served seven years for Rachel, and they seemed like a few days to him because of great love. And he said to Laban, "Give me my wife because the time is already completed, so I can go in to her."

Laban, calling a great crowd of friends to the feast, made a wedding. And by night he brought his daughter Lia to him, giving her his daughter's female slave named Zelpha. When Jacob had gone into her after the custom, morning coming, he saw Lia. And he said to his father-in-law, "What is it that you wanted to do? Haven't I served you for Rachel? Why have you imposed on me?"

Laban answered, "It isn't our custom in this place that we give the younger to marriage first.

Complete a week of days for this marriage, and I will give you her likewise, for the work that you will serve me seven more years.”

He agreed peacefully and, the week passed, he took Rachel as wife, to whom her father gave her slave Balah. And, at length acquiring the marriage, he preferred the latter love to the former, serving with him another seven years. But the Lord, seeing that he despised Lia, opened her vulva, her sister remaining sterile. She, conceiving, birthed a son and called his name Reuben, saying, “The Lord saw my humiliation. Now my husband will love me.”

And she conceived again and birthed a son. And she said, “Because the Lord heard that he had me in contempt, He gave me even this one.”

And she called his name Simeon. She conceived a third time and birthed another son. And she said, “Now my husband will be joined to me, because I have born him three sons.”

And therefore she called his name Levi. She conceived a fourth time and birthed a son. And she said, “I will confess to the Lord in this manner.”

And from this, she called him Judah, and she ceased to bear children.

Genesis 30.

But Rachel, perceiving that she was infertile, envied her sister and said to her husband, “Give me children or else I will die!”

Jacob, angry, answered her, “Am I in God’s place, who has deprived you of your womb’s fruit?”

And she said, “I have a slave named Balah. Go into her so she can give birth on my knee, and I will have sons from her!”

And she gave him Balah in marriage, who, the man going into her, conceived and birthed a son. And Rachel said, “The Lord has judged me and heard my voice, giving me a son.”

And therefore, she called his name Dan. And Balah, again conceiving, birthed another, for whom Rachel said, “God compared me with my sister, and I was stronger.”

And she called his name Napthali. Lia, sensing that she had stopped bearing children, handed her female slave Zelpha over to the husband, who, after conceiving a son, while eating, said, “Happily!”

And therefore, she called his name Gad. Zelpha likewise birthed another. And Lia said, “This one is for my blessing. Women of course will call me blessed.”

Because of this, she called his name Asher. But Reuben, going out into the field at wheat harvest time, found mandrakes which he took to his mother Lia. And Rachel said, “Give me part of your son’s mandrakes!”

She answered, “Does it seem small to you that you snatched my husband away from me? Do you even have to take away my son’s mandrakes?”

Rachel said, “He can sleep with you tonight for your son’s mandrakes.”

And Lia went out to meet Jacob, returning from the field at evening. And she said, “You will come in to me because I hired you at price, for my son’s mandrakes.”

And he slept with her that night, and God heard her prayers, and she conceived and birthed a fifth son. And she said, “God gave me pay, because I gave my slave woman to my husband.”

And she called his name Issachar. Lia, conceiving again, birthed a sixth son. And she said, “God enriched me with a good dowry. By this exchange, my husband will be with me also, because I have birthed him six sons.”

And therefore she called his name Zebulon. After him, she birthed a daughter named Dinah. The Lord, likewise remembering Rachel, heard her and opened her vulva. She conceived and birthed a son, saying, “God has taken away my reproach.”

And she called his name Joseph, saying, “May the Lord add to me another son!”

But when Joseph was born, Jacob said to his father-in-law, “Let me go, so I can go back to my country and to my land. Give me my wives and children, for whom I have served you, so I can go. You know the service which I have served you.”

Laban said to him, “May I find grace in your sight! I know by experience that God has blessed me because of you. Name your price which I may give you!”

And he answered, “You know how I have served you, and how great your possession has been in my hands. You had little before I came, and now you have become rich, and the Lord blessed you at my coming. It is fair, therefore, that I provide something even for my house.”

And Laban said, “What will I give you?”

And he said, “I want nothing. But if you will do what I ask, I will shepherd and keep your animals

again. Go through all your flocks and separate all the sheep with varied and spotted fleece, and whatever is dark and spotted and varied, whether in sheep or in goats, will be my pay. And my righteousness will answer me tomorrow, when the pleasing time will come before you, and all that are not varied and spotted and dark, whether in sheep or in goats, will prove me a thief.”

Laban said, “I have pleasure at what you ask.”

And he separated on that day nanny goats and sheep, he-goats and rams, varied and spotted. But all the same-colored flock, that is white and black fleeced, he gave into his sons’ hands. And he put a three day’s journey’s space between him and his son-in-law, who shepherded the rest of his flocks.

Jacob therefore, taking green branches from poplars and almond trees and plane-trees, cut them apart and was stripping off the barks. In those which were stripped, whiteness appeared. Those indeed which were whole, the green remained, and in this way, the color became varied. And he put them in the channels where the water was poured out, so when the flocks came to drink the staffs were before their eyes, and they conceived in their sight. And it happened that the sheep mating in that heat saw the staffs and birthed spotted and varied and sprinkled, in diverse color. And Jacob divided the flock, and placed the staffs before the rams’ eyes. But the

white and black alike were Laban's. The others, truly, were Jacob's, when the flocks were separated between them.

Therefore, when at the first season the sheep went up, Jacob put staffs in the water channels before the rams' and ewes' eyes, so they could mate in their sight. And when the later season came and the last heat, he did not place them. And it happened that those conceived later were Laban's, and those at the first time Jacob's. And the man became rich beyond measure, and had many flocks, and female and male slaves, camels, and donkeys.

Genesis 31.

But after he heard the words of Laban's sons, saying, "Jacob took all that was our father's, and from this skill his wealth has become glorious," he noticed also that Laban's face was not agreeable to him like yesterday and the day before. The Lord saying strongly to him, "Go back to your fathers' land, and to your generation, and I will be with you," he sent, and called Rachel and Lia into the field where he was pastoring flocks. And he said to them, "I see your father's face, that it is not agreeable toward me like yesterday and the day before. But my father's God was with me, and you know that I have served your father with all my strength.

“But your father went around me and changed my pay ten times, yet God did not let him go so he could harm me. If when he said the various colored ones will be your pay, all the sheep birthed varied-colored lambs indeed. But when on the contrary he said, ‘Likewise you will receive the white ones for pay,’ all the flocks birthed white. And God took your father’s wealth and gave it to me.

“For after the time came for the sheep to mate, I lifted up my eyes and saw in dreams varied and spotted and different-colored males mounting on females. And God’s angel said to me in dreams, ‘Jacob.’

“And I answered, ‘I am here.’

“He said, ‘Lift up your eyes and see all the males mounting on the females are various-colored and spotted, for I have seen all that Laban did to you. I am Bethel’s God, where you anointed the stone and promised Me a vow. Now then, get up and go out from this land, returning to your native land!’”

Rachel and Lia answered, “We don’t have anything left in the skills and inheritance of our father’s house, do we? Hasn’t he considered us like strangers, and sold and eaten our price? But God took our father’s riches and handed them to us and our children. From which, all that He has commanded, do!”

So Jacob got up and, putting his children and wives on camels, went away. And he took all the wealth and flocks and whatever he had sought in Mesopotamia, going to Isaac his father in Canaan's land. At that time Laban had gone to shear sheep, and Rachel stole her father's idols. And Jacob didn't want to tell the father-in-law that he was fleeing.

And when he had gone, he and all that was his right, and, the river crossed, was going beside Mount Galaad, Laban was told the third day that Jacob had fled. Laban, taking his brothers, followed him seven days and caught up to him on Mount Galaad. And he saw in dreams the Lord saying to him, "Take care that you not say anything harshly against Jacob!"

And Jacob had already pitched tent on the mountain when Laban, following him with his brothers, fixed tents on the same Mount Galaad. And he said to Jacob, "Why have you done so that, unknown to me, you've stolen my daughters like the sword's captives? Why did you want to flee, me not knowing, nor tell me, so I might have sent you off with joy and songs and tympanies and guitars? You haven't allowed that I kiss my sons and daughters. You've worked foolishly, and now my hand is strong enough at least to repay harm to you. But

your father's God said to me yesterday, "Take care that you not say anything stern with Jacob!"

"You wanted to go, to be with yours, and your father's house was desire to you. Why have you stolen my gods?"

Jacob answered, "That I set out without you knowing was because I was afraid you would take your daughters away violently. But that you charge theft, let anyone with whom you find your gods be killed before our brothers. Look for anything of yours! If you find it with me, take it!"

Saying this, he did not know that Rachel had stolen the idols. So Laban, going into the tents of Jacob and Lia and both handmaids, did not find them. And when he came into Rachel's tent, she quickly hid the idols under the camel's saddle and sat on them, and her father searching the whole tent and finding nothing. She said, "Don't let my lord be mad that I cannot get up before you, because now it falls on me according to the manner of women."

So deceived, he searched anxiously. And Jacob, swelling with anger, said, "For what fault of mine and for what sin have you have you blazed up after me so, and searched all my house furnishings? What did you find from all your house's wealth? Put it here before my brothers and your brothers, and let them judge between me and you!"

“So twenty years I was with you! Your sheep and goats weren’t sterile. I didn’t eat your flock’s rams. Nor did I show you ones torn by animals. I repaid every loss. Whatever was taken by theft, you required from me. Day and night I burned with heat and cold. Sleep fled from my eyes. So I slaved for you for twenty years in your house – fourteen for daughters and six for your flocks! You likewise changed my pay ten times!

“If the God of Abraham my father and the Fear of Isaac had not been with me, perhaps recently you would have sent me away naked! God has seen my affliction and my hand’s labors, and accused you yesterday!”

Laban answered him, “Your daughters and sons and flocks and all that you see are mine! What can I do to my children and grandchildren? Come therefore, and let’s make an agreement, so it can be testimony between me and you!”

So Jacob took a stone and set it up as a memorial. And he said to his brothers, “Bring stones,” who, gathering them, made a heap. And they ate on it, which Laban called the mound of Witness, and Jacob the heap of Testimony, each according to his tongue’s character. And Laban said, “This mound will be witness between me and you today.”

And therefore its name is called Galaad, that is, 'Mound of Witness.'

“May the Lord consider and judge between us when we have gone away from each other! If you afflict my daughters and if you bring in other wives above them, no one is witness to our words apart from God who, present, looks on.”

And he said to Jacob again, “Look! This mound and stone which I erected is between me and you. This mound will be witness, I say, and let this stone be as testimony, if either I pass it going to you or you pass it, plotting harm to me. Abraham’s God and Nahor’s God judge between us, their father’s God!”

Jacob swore by his father Isaac’s Fear. And burning offerings on the mountain, he called his brothers so they could eat bread, who, when they had eaten, stayed there. But Laban, getting up by night, kissed his sons and daughters, and he blessed them, going back to his place.

Genesis 32.

Jacob likewise went on by the way which he had begun. And God’s angels came to meet him, who, when he saw them, said, “These are God’s camps.”

And he called that place’s name Manaim (that is, Camps). But he sent messengers before him to his

brother Esau in Seir's land, Edom's region. And he commanded them, saying, "Speak so to my lord Esau. 'Your brother Jacob says this: I stayed with Laban and was there even to the present day. I have oxen and donkeys, sheep and slaves and slave women. Now I am sending a mission to my lord, so I can find grace in your sight.'"

The messengers came back to Jacob, saying, "We came to your brother Esau, and, look! He is hurrying to meet you with four hundred men."

Jacob feared greatly and, terrified, divided the people with him into two companies, (there were flocks as well, and sheep and oxen and camels) saying, "If Esau comes to one company and strikes it, the other company which is left will be safe."

And Jacob said, "Lord, God of my father Abraham and God of my father Isaac, who said to me, 'Go back into your land and to your birthplace and I will do well for you,' I am not worthy of all the mercies and truth which You completed to Your slave. I crossed this Jordan with my staff, and now I come back with two companies.

"Rescue me from my brother's hand, from Esau's hand, because I fear him greatly, unless coming, he strike down mother with children! You said that You would do well with me and broaden my seed

like the sea's sand, which can't be counted for multitude.”

And when he had slept there that night, he separated from what he had a gift for his brother Esau: two hundred nanny goats, twenty male goats, two hundred sheep, twenty rams, thirty breeding camels with their foals, forty cows and twenty bulls, twenty donkeys and ten of their colts. And he sent them by his slaves' hands, each flock separately, and said to his servants, “Go before me, and let there be space between flock and flock.”

And he commanded them before, saying, “If you meet Esau my brother on the road, and he questions you, ‘Whose are you, and where are you going, and whose are these that you are following?’, you will answer, ‘They are your slave Jacob’s. He sent gifts to my lord Esau. He likewise is coming after us.’”

He gave the same command to the second and third and to all who followed the flocks, saying, “Speak these same words to Esau when you find him! And you will add, ‘Your slave Jacob himself is following our way, for he said, I will please him with the gifts which go before, and afterwards I will see if perhaps he will be favorable to me.’”

So the gifts went before him. He, indeed, stayed that night in Camps. And when he had gotten up early, he took his two wives and both handmaids with the

eleven sons, and crossed the Jabbok ford. And taking all that pertained to him across, he stayed behind alone, and look! A Man wrestled with him until morning, who, when He saw that He couldn't overcome him, touched his thigh's nerve and it immediately withered. And He said to him, "Let Me go, for dawn is already rising!"

He answered, "I will not let You go unless You bless me!"

He said therefore, "What is your name?"

And he answered, "Jacob."

And He said, "Your name won't be called Jacob any longer, but Israel, because if you were mighty against God, how much more will you prevail against men!"

And Jacob demanded of him, "Tell me by what name You are called?"

He answered, "Why do you ask My name?"

And He blessed him in that same place. And Jacob called that place's name Phaniel, saying, "I saw God face-to-face, and my soul was made safe."

And the sun rose immediately on him after he crossed over from Phaniel. He, truly, was lame in

foot. For this reason, Jacob's children will not eat the nerve which withered in Jacob's thigh even to the present day, because He touched his thigh nerve and stunned it.

Genesis 33.

But Jacob, lifting up his eyes, saw Esau coming and with him four hundred men, and he divided the children of Lia and of Rachel and of both handmaids. And he put both female slaves and their children at the first, Lia indeed and her children in second place, but Rachel and Joseph at the end. And he, going before, paid homage face-down on the ground seven times until his brother came near.

So Esau, running to meet his brother, embraced him and, holding his neck close and kissing, wept. And lifting his eyes, he saw the women and their little ones and said, "What do these want in themselves, and do they belong to you?"

And he answered, "The little ones are the ones God has given to me, your slave."

And, the slave women and their sons coming near, they bowed down. And Lia came close with her children, and when she likewise had paid homage, at the end Joseph and Rachel paid homage.

“What are,” he said, “these companies which I had on the way?”

He answered, “So I might find grace before my lord.”

And he said, “I have many, my brother. Let yours be to you.”

And Jacob said, “Not so, I pray. But if I have found grace in your eyes, accept a small gift from my hands. For so I have seen your face, as if I had seen God’s face. Be well-disposed to me, and accept the blessing which I have brought to you, and that God has given me, who is giving all things!”

Receiving it reluctantly, compelled by his brother, Esau said, “Let us go together, and I will be a companion on your way.”

Jacob said, “You know, my lord, that I have young little ones and sheep and oxen with calves with me, which, if I make them work more in walking, all the flocks will die in one day. Let my lord go before his slave, and I will follow your footsteps slowly, as I see my little ones are able, until I come to my lord in Seir.”

Esau answered, “I pray you that at least companions from the people with me may stay behind on your way.”

He said, “It isn’t necessary. This one thing I lack: that I may find grace in my lord’s sight.”

So Esau went back that day to Seir on the road by which he had come. And Jacob came to Soccoth, where, building a house and pitching tents, he called that place’s name Soccoth (that is, Tents). And he crossed into Salem, a city of the Shechemites, which is in Canaan’s land, after he came back from Syrian Mesopotamia, and lived alongside the town. And he bought part of the field in which he fixed his tent from Emor’s sons, Shechem’s father, for one hundred lambs. And building an altar there, he invoked Israel’s Mightiest God over it.

Genesis 34.

But Dinah, Lia’s daughter, went out so she could see that region’s women. When Shechem, son of Emor the Hevite, that land’s prince, saw her, he lusted and took her and slept with her, overcoming the young woman by force. And his soul stuck to her, and, since she was sad, he soothed her with smooth words. And going to Emor his father, he said, “Get this girl as wife for me!”

When Jacob had heard this, his sons absent and occupied with the animals in pasture, he was silent until they came back. But when Emor, Shechem’s father, had come out so he could speak to Jacob,

look! His sons came from the field. And hearing what had happened, they were furious because he had done a loathsome thing in Israel, and Jacob's daughter raped, had perpetrated an unlawful act.

So Emor said to them, "My son Shechem's soul sticks fast to your daughter. Give her to him as wife, and we will join in marriage in turn! Give us your daughters and marry our daughters, Cultivate it, do business, and possess it!"

Yet Shechem also said to her father and to her brothers, "I will find grace before you, and whatever you decide, I will give. Raise the dowry! Ask for gifts! I will give what you ask freely, only give that girl to me as wife."

Jacob's sons answered Shechem and his father deceitfully, raging at their sister's rape. We can't do what you ask or give our sister to an uncircumcised man, because it is illegal and detestable with us. But we will be able to make an agreement in this – if you want to be like us, and everyone of the male sex among you be circumcised. Then we will give and receive mutually our daughters and yours, and will live with you, and we will be one people. and live with us! The land is in your power. But if you don't want to be circumcised, we will take our daughter and go away."

Their offering pleased Emor and Shechem his son, nor did the young man delay, so that immediately he fulfilled what had been asked. For he loved the girl greatly, and he was renowned in all his father's house. And going in the city's gate, they said to the people, "These men are peaceful and want to live with us. Let them do business in the land and work it, because it is spacious and wide and lacks farmers! We will accept their daughters as wives and give ours to them. There is one thing that separates from so great a good. Let us circumcise our males, imitating this nation's rite, and their wealth and cattle and all that they possess will be ours. Only in this must we agree and, living together, we will make one people."

They agreed, circumcising all the males. And, look, the third day, when the wound's pain was worst, two of Jacob's sons – Simeon and Levi, Dinah's brothers, taking swords, came into the city confidently and killed all the males. They killed Emor and Shechem together, taking Dinah their sister from Shechem's house. They going out, Jacob's other sons rushed in over the killed and plundered the city in revenge of the dishonor, taking away their sheep and cattle and donkeys and all things that were in the houses and fields, likewise leading their little ones and wives captive.

These things boldly completed, Jacob said to Simeon and Levi, "You have troubled me and made

me hated to the Canaanites and Ferezites, this land's inhabitants. We are few. They, gathering together, will strike me and I will be destroyed, and my house."

They answered, "They shouldn't have abused our sister like a whore, should they?"

Genesis 35.

Meanwhile, God said to Jacob, "Get up and go up to Bethel and live there. Build an altar to God, who appeared to you when you fled from Esau your brother!"

Jacob indeed, gathering all his house, said, "Throw out the alien gods who are in your midst, and be clean, and change your clothes! Get up, and we will go up to Bethel, so we can build an altar there to God, who heard me in my trouble's day and was a Companion on my journey."

They gave him, therefore, all the strange gods which they had, and the earrings which were in their ears. And he buried them under the terebinth tree which is behind the city of Shechem. And when they had set out, God's terror invaded all peoples from the surrounding cities, and they did not dare to pursue them, pulling back.

Therefore Jacob came to Luz, which is in Canaan's land, called Bethel – he and all the people with him. And he built an altar there, and called the place's name God's House, for God appeared to him there when he fled from his brother. At that time, Deborah, Rebecca's nurse, died and was buried at Bethel's roots, under an oak tree. And that place's name was called Oak of Weeping.

But God appeared to Jacob again after he came back from Syrian Mesopotamia, and He blessed him, saying, "You will not be called Jacob any more, but Israel will be your name."

And He called him Israel. And He said to him, "I am God omnipotent. Grow and be multiplied! Nations and nations' peoples will be from you. Kings will come out from your loins. And the land which I gave to Abraham and Isaac, I will give to you and to your seed after you."

And He went away from him. He indeed put up a memorial stone in the place where God had spoken to him, pouring a drink offering over it and pouring out oil, and calling the place's name Bethel.

Going out from there, he came in springtime to the land that led to Ephratha, in which when Rachel had given birth, she began to struggle from the difficulty of the birth. And the nurse said to her, "Don't be afraid, because you will have this son too."

But life going out before the pain and death already imminent, she called her son's name Benoni (that is, My suffering's son). But his father called him Benjamin (that is, "The right hand's son). So Rachel died and was buried on the road which led to Ephratha (that is Bethlehem). And Jacob set up a title over her grave. This is Rachel's monument's title, even to the present day.

Going out from there, he pitched his tent across from the Flocks' tower. And when he lived in that region, Reuben went out and slept with Balah, his father's concubine, which he had not hidden from him.

But twelve sons were to Jacob: Lia's sons: firstborn Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulon; Rachel's sons: Joseph and Benjamin; Balah, Rachel's slave-woman's sons: Dan and Napthali; Zelpha, Lia's slave-woman's sons: Gad and Asher. These were Jacob's sons, who were born to him in Syrian Mesopotamia.

He also came to Isaac his father in Mambre, the city of Arbee. This is Hebron, in which Abraham was a sojourner and Isaac. And Isaac's days completed one hundred eighty years. And consumed by age, he died and was placed with his people, old and full of days. And Esau and Jacob, his sons, buried him.

Genesis 36.

But these are Esau's generations. He is Edom. Esau married wives from Canaan's daughters: Ada, daughter of Elom the Hittite, and Oholibamah, daughter of Ana, daughter of Sebeon the Hivite; Basemath likewise, Ishmael's daughter, Nabaioth's sister. But Ada birthed Eliphaz. Basemath birthed Rauhel. Oholibamah produced Hieus and Hielom and Coreh. These were Esau's sons who were born to him in Canaan's land.

But Esau took his wives and sons and daughters and every soul in his house and wealth and cattle and all that he had been able to gather in Canaan's land, and went into another region. And he went away from his brother Jacob, for they were very rich and couldn't live together, nor could their sojourning's land sustain them because of the multitude of the flocks. And Esau lived on Mount Seir. He is Edom.

These are Esau's generations, Edom's father on Mount Seir, and these are his sons' names: Eliphaz, son of Esau's wife Ada; Rauhel also, son of Basemath his wife. And Eliphaz's sons were Theman, Omar, Sephu, and Gatham and Cenez.

But Thamna was concubine of Eliphaz, Esau's son, who birthed him Amalek. These are the sons of Ada, Esau's wife.

But Rauhel's sons were Naath and Zara, Semma and Mesa. These were sons of Basemath, Esau's wife.

These likewise were the sons of Oholibama, Ana's daughter, Sebeon's daughter, Esau's wife, who birthed him Hieus and Hielom and Coreh. These were the leaders of Esau's children: sons of Eliphaz, Esau's firstborn: Duke Theman; Duke Omar; Duke Sephu; Duke Cenez; Duke Coreh; Duke Gatham; Duke Amalek. These are Eliphaz's sons in Edom's land, and these are Ada's sons.

These likewise are sons of Rauhel, Esau's son: Duke Naath, Duke Zara; Duke Semma; Duke Meza. These are Rauhel's dukes in Edom's land. These are sons of Basemath, Esau's wife.

But these are sons of Oholibamah, Esau's wife: Duke Hieus, Duke Hielom, Duke Coreh. These are dukes of Oholibamah, Ana's daughter, Esau's wife.

These are Esau's sons, and these are their leaders. He is Edom.

These are the sons of Seir the Horite, the land's inhabitants: Lotham and Sobal and Sebeon and Ana, Dison and Eser and Disan. These are the Horites' leaders, Seir's sons in Edom's land.

But these became Lotham's sons: Horrei and Heman. But Thamna was Lotham's sister. And these are Sobal's sons: Alvan and Maneeth and Hebal, Sephi and Onam. And these are Sebeon's sons: Ahaiah and Ana. This is the Ana who found hot waters in the wilderness, when he shepherded the donkeys of Sebeon his father. And he had a son Disan and a daughter Oholibamah. And these are Disan's sons: Amdah and Esbah and Jethrah and Charah.

These also are Eser's sons: Balaah and Zevah and Achah. But Disan had sons: Hus and Arah. These are the Horrites' leaders: Duke Lothan, Duke Sobal, Duke Sebeon, Duke Ana, Duke Dison, Duke Eser, Duke Disan. These are the Horites' leaders who ruled in Seir's land.

But the kings who reigned in Edom's land before Israel's children had kings were these: Baleh, Beor's son; and his city's name was Denaba. But Baleh died and Jobab, Zareh's son, reigned for him from Bosra.

And when Jobab was dead, Husan from the Themanites' land reigned in his place. This likewise dead, Adad, son of Badadi, reigned for him, who struck Midian in Moab's region. And his city's name was Ahuith.

And when Adad was dead, Semla from Maserecha reigned in his place. This also dead, Saul from Rohoboth River reigned for him. And when this also had died, Baalanam, Achobor's son, succeeded to the kingdom. He likewise dead, Adad reigned for him. And his city's name was Phau, and his wife was called Meezabel, Matred's daughter, Mizaab's daughter.

These, therefore, are Esau's names, in his clans and places and languages: Duke Thamna, Duke Alva, Duke Jetheth, Duke Oholibamah, Duke Ela, Duke Phinon, Duke Cenez, Duke Thema, Duke Mabsar, uke Mabdiel, Duke Iram. These are Edom's leaders, living in the land of his rule. He is Esau, the Edomites' father.

But Jacob lived in Canaan's land, in which his father had sojourned. And these are his generations.

Joseph, when he was sixteen years old, shepherded a flock with his brothers, still a boy. And he was with the sons of Balah and Zelpha, his father's wives, and accused his brothers before their father of a dismal crime. But Israel loved Joseph more than all his brothers, because he had been born to him in old age. And he made him a tunic of many-colored threads.

But his brothers, seeing that he was loved more by their father than all his brothers, hated him, nor could they say anything peaceful to him.

It happened likewise that, seeing a dream, he brought it to his brothers, from which cause greater hatred was seeded. And he said to them, “Listen to the dream which I saw! I thought to bind bundles with you in the field, and it was like my bundle stood up and stood. And your bundles stood around to pay homage to my bundle.”

His brothers answered, “Will you be our king, or will we be subject to your authority?”

So these dreams and words added kindling to envy and hatred. He saw another dream as well which, telling his brothers, he said, “I saw in a dream and it was like sun and moon and eleven stars paying homage to me.”

When he had told it to his father and brothers, his father rebuked him and said, “What does this dream which you saw want in itself? Will I and your mother and brothers adore you on the ground?”

Therefore his brothers envied him, but the father considered the affair quietly. And when his brothers stayed in Shechem to shepherd their father’s flocks, Israel said to him, “Your brothers are feeding sheep in Shechem. Go! I will send you to them.”

He, responding, said, "I'm ready."

Israel said, "Go and see if all is well with your brothers and the animals. And come tell me what is going on."

Sent from Hebron valley, he came to Shechem. And a man found him wandering in a field and asked him what he was looking for. And he answered, "I'm looking for my brothers. Tell me where they are feeding the flocks."

And the man said to him, "They went away from this place. But I heard them saying, 'Let's go to Dothain.'"

So Joseph went on after his brothers and found them in Dothain. They, when they saw him far off, before he came to them, plotted to kill him. And they said to each other, "Look, the dreamer is coming. Come! Let's kill him and throw him in an old cistern. And we can say, 'A wild animal ate him.' And then what will come of his dreams will be clear."

Hearing this, Reuben pressed to free him from their hands. And he said, "Let's not kill his soul or pour out his blood. But throw him into this cistern which is in the desert, and preserve your hands' innocence!"

He said this, wanting to rescue him from their hands and return him to his father. As soon, then, as he came to the brothers, they stripped him of his long tunic of many colors. And they threw him into a cistern which didn't have water.

And sitting down so they could eat bread, they saw Ishmaelite travelers and their camels coming from Galaad, carrying spices and resin and medicinal gum to Egypt. So Judah said to his brothers, "What good is it to us if we kill our brother and hide his blood? It's better that he be sold to the Ishmaelites and our hands not be polluted. For he is our brother and flesh."

The brothers agreed with his words. And, negotiating with the passing Midianites, taking him from the cistern, they sold him to the Ishmaelites for twenty silver coins. They led him to Egypt. And Reuben, coming back to the cistern, did not find the boy. And tearing his clothes, going to the brothers, he said, "The boy isn't in sight, and I – where will I go?"

So they took his tunic and dipped it in the blood of a young goat they had killed, sending some who carried it to his father and said, "We found this. See if it's your son's tunic or not."

When his father had looked at it, he said, “This is my son’s tunic. A wild animal has eaten him. A beast has devoured Joseph.”

Tearing his clothes, he dressed in sackcloth, grieving his son a long time. But even though all his children were gathering so they could ease their father’s pain, he did not want to receive comfort. And he said, “I will go down grieving to my son in the inferno.”

And while he continued to weep, the Midianites sold Joseph in Egypt to Potiphar, Pharaoh’s eunuch, a military instructor.

Genesis 38.

Going down at that time from his brothers, Judah turned aside to an Adullamite man named Hiras. And he saw there the daughter of a Canaanite man named Suah, and, taking her as wife, went in to her. She conceived and birthed a son, and called his name Er. Conceiving again, birthing a baby son, she called him Onan. Likewise she birthed a third whom she named Sela, who, being born, she ceased to bear further.

But Judah gave a wife named Tamar to his firstborn Er. And Er, Judah’s firstborn, was worthless in the Lord’s sight, and he was killed from Him. So Judah said to his son Onan, “Go into

your brother's wife and join to her, so you can raise up seed to your brother.”

He, knowing that sons would not be born to him, going into his brother's wife poured his seed on the ground, so children would not be born in his brother's name. And therefore the Lord struck him, because he had done a detestable thing. From which thing, Judah said to Tamar his daughter-in-law, “Be a widow in your father's house until my son Sela grows,” for he feared that even he might die like his brothers. She went out and lived in her father's house.

But many days passing, Suah's daughter, Judah's wife died. He accepting consolation after grief, went up to his sheep's shearers, he and the Adullamite Hiras, shepherd of his flock in Thamnas. And Tamar was told that her father-in-law had gone up to Thamnas to shear sheep. She, setting aside widow's clothing, took up summer clothes and, her dress changed, sat in the crossroad of the way that leads to Thamnas, because Sela had grown and she had not received him as spouse.

When Judah saw her, he took her to be a prostitute, for she had covered her face that she not be recognized. And going in to her, he said, “Allow me, so I can make love with you,” for he did not know that she was his daughter-in-law.

She, answering, said, “What will you give me so you can enjoy having sex with me?”

He said, “I will send you a young goat from the flock.”

She, answering again, said, “I’ll endure what you want if you’ll give me a deposit, until you send what you promised.”

Judah said, “What do you want for yourself as a deposit?”

She answered, “Give me your ring and armband and the staff which you have in your hand.”

So the woman at one intercourse conceived. And getting up, she went out. And leaving the clothes she had put on, she dressed again in widow’s clothing. But Judah sent a goat by his Adullamite shepherd, so he could recover the pledge which he had given the woman. The shepherd, when he couldn’t find her, asked that place’s men, “Where is the woman who was sitting in the crossroad?”

All of them answering said there was no prostitute in that place. He came back to Judah and said to him, “I did not find her. But that place’s men even told me no whore had sat there.”

Judah said, “Let her have it herself. Surely she can’t accuse us of a lie. I sent the goat which I promised, and you did not find her.”

But look, after three months, they told Judah saying, “Tamar your daughter-in-law has fornicated, and her womb seems to be growing.”

Judah said, “Bring her so she can be burned.”

She, when she was brought to punishment, sent to her father-in-law saying, “I conceived from the man whose things these are. Do you recognize whose are the ring and armband and staff?”

He, acknowledging the gifts, said, “She is fairer than me, because I did not give her to Sela my son.”

But still, he did not know her further. But in the moment of birth, twins appeared in her womb. And in the infants’ coming forth, one baby put out its hand, on which the midwife tied a red string, saying, “This one is coming out first.”

But he taking back his hand, the other baby came out.

And the woman said, “Why is the wall broken through for you?”

And for this reason she called his name Phares. Afterwards, the brother came out on whose hand was the red thread, whom she called Zara.

Genesis 39.

So Joseph was led into Egypt. Potiphar, Pharaoh's eunuch, an army leader, an Egyptian man, bought him from the Ishmaelites' hand, by whom he had been brought in. Yet the Lord was with him, and he was a man working prosperously in all things. And he lived in his lord's house, who knew well the Lord to be with him, and all that he did to be guided by Him in his hand. And Joseph found grace before his lord and ministered to him, from whom, made overseer of all, he governed the house entrusted to him and all things that were handed over to him. And the Lord blessed the Egyptian's house for Joseph's sake, and multiplied all his wealth, both in houses and in fields, nor did he worry over anything else, except the bread which he ate.

But Joseph was beautiful in face and handsome in appearance. So after many days, his lord's wife cast her eyes on Joseph and said, "Sleep with me!"

He, by no means acquiescing to the wicked act, said to her, "Look, my lord having handed all things to me, ignores what he has in his house, nor is there anything that isn't in my power or that he hasn't handed over to me, except for you, who are his

wife. How, then, can I do this harm and sin against my God?”

Through such words day by day the woman also was molesting the youth, yet he refused sexual intercourse. But it happened that a certain day Joseph had entered the house and was doing something, without bringing a witness. And she, grabbing his clothing's fringe, said, “Sleep with me!”

He, leaving his covering in her hand, fled and went outside. And when the woman saw the garment in her hands and felt herself rejected, she called her house's men and said to them, “Look, he brought this Hebrew man in so he could ridicule us! He came into me so he could have sex with me, and when I cried out, and he heard my voice, he left his covering which I held and fled outside.”

As proof therefore of faith, holding the garment, she showed it to her husband when he came back to the house. And she said, “The Hebrew slave whom you brought in came in to me so he could ridicule me. And when he saw me cry out, he left his covering and fled outside.”

The lord, hearing this and too trusting of his wife's words, was very angry. And he handed Joseph over into the jail where the king's captives were kept, and he was closed up there. But the Lord was with

Joseph and had compassion for him. He gave him grace in the chief jailor's sight, who handed all the captives who were kept in custody over into his hand. And anything that happened was under him, nor was the jailor concerned with anything of all that was entrusted to him, for the Lord was with Joseph and guided all his hands' works.

Genesis 40.

These carrying so, it happened that two of Egypt's king's eunuchs sinned against their lord: his wine steward and baker. And Pharaoh, angry with them (for one was first wine steward, and the other first baker) threw them in the chief of soldiers' jail, in which Joseph also was captive. And the jail's keeper handed them over to Joseph, who ministered to them. A period of time passed and they were held in custody. And both saw a dream one night, according to interpretation appropriate to themselves. When Joseph had gone in to them early and saw them sad, he asked saying, "Why is your face sadder today than usual?"

They answered, "We saw a dream, and there is no one who can interpret it to us."

And Joseph said to them, "Interpretation is God's, isn't it? Tell me what you saw!"

The wine stewards' commander told his dream first, "I saw a vine before me in which three branches were growing buds little by little, and after flowers, grapes were maturing. And, Pharaoh's cup in my hand, I took therefore grapes and squeezed them into the chalice which I had and gave Pharaoh a drink."

Joseph answered, "This is the dream's interpretation. Three branches are three remaining days, after which, Pharaoh will remember your office and restore you to the prior rank. And you will give him the cup according to your office, as you were accustomed to do before. Only remember me when it goes well with you, and do mercy with me, so you suggest to Pharaoh and he lead me out of this jail, because I was taken away by theft from the Hebrews' land, and thrown into the pit here innocent!"

The chief of bakers, seeing that he had explained the dream prudently, said, "I saw a dream too, that I had three baskets of flour on my head. And in one of the baskets I carried, which was highest, were all the foods which are made by the baker's art, and the birds eating from it."

Joseph answered, "This is the dream's interpretation. Three baskets are three remaining days, after which Pharaoh will take away your head

and hang you on a cross. And birds will mangle your flesh.”

Three days after was Pharaoh’s birthday, who, making a great feast for his servants, remembered between courses the chief of wine stewards and the prince of bakers. And he restored one to his place, so he could pour the king’s drink. The other he hanged on a gallows, so the dream interpreter’s truth could be proved. And nevertheless, returning to prosperity, the chief of wine stewards forgot his interpreter.

Genesis 41.

After two years, Pharaoh saw a dream. He seemed to himself to stand over the river, from which seven beautiful and very fat cows climbed up. And they ate in the marshy places. Likewise seven others emerged from the river, foul and poorly-built, and they ate on the same river bank, in a place of green plants. And they ate up those whose appearance and bodily form was beautiful. Pharaoh, waking up, slept again and saw another dream. Seven heads of grain sprouted in one stalk, full and finely formed. A similar number of heads of grain likewise grew, thin and struck by blight, eating up all the prior beautiful ones.

Waking up after quiet, and terrified by fear, it already being morning, he sent to Egypt’s dream

interpreters and all the wise men. And, they coming near, he told the dream, but there was no one who could interpret it. Then the wine stewards' chief, finally remembering, said, "I confess my sin. The king, angry with his slaves, commanded me and the chief of bakers to be thrown into the soldiers' chief's jail, where one night both of us saw dreams foretelling of futures. A Hebrew boy was there, a servant of the same soldiers' commander, to whom we were telling the dreams. Everything we heard was borne out afterwards by events, for I was returned to my office and he was hanged on a cross."

Immediately leading Joseph from the jail at the king's command, they shaved him and, changing his clothes, presented him. Pharaoh said to him, "I saw dreams, nor is there anyone who can unlock what I saw. I have heard that you can interpret most prudently."

Joseph answered, "Apart from me God will respond with favor to Pharaoh."

So he told what he saw. "I seemed to be standing on the riverbank, and seven cows came up together from the water, very beautiful and with fat flesh, who grazed in the swampy greenery of the pasture. And look! Seven other cows followed these, so deformed and thin that I've never seen such in Egypt's land – who, eating up and consuming the

prior ones, it gave no fullness to their appearance, but they were lethargic, just as thin and filthy.

“Waking up, again pushed down by sleep, I saw a dream – seven heads of grainsprouting in one stalk, full and most beautiful. Likewise another seven, thin and struck by blight, grew from the stalk, which ate up the earlier ones’ beauty. I told the interpreters the dream, and there is no one who could unlock it.”

Joseph answered, “The king’s dream is one. God has shown Pharaoh what will come. Seven beautiful cows and seven full heads of grain are seven nourishing years. And both dreams include the same force. Likewise the seven thin and meager cows which came up after them and the seven thin heads of grain, struck by a burning wind, are seven coming years of famine, which will be completed in this order.

“Look, seven years of great fertility will come in all Egypt’s land, which will be followed by seven other years of such sterility that all earlier abundance will be handed over to oblivion. For famine will eat up all the land, and great nourishing lost in great poverty.

“But because you saw the second dream pertaining to the same thing, the judgment is firm, because God’s word is done and will be fulfilled quickly.

Now then, let the king provide a wise and industrious man, and make him first in Egypt's land, who will appoint overseers in each of the regions. And let a fifth part of the fruit of the seven fertile years, which already now are coming, be gathered into storehouses. And let all the grain be stored under Pharaoh's power, and guarded in cities. And let it be prepared for the seven future years of famine which will pressure Egypt. And let the land not be consumed by poverty."

The counsel pleased Pharaoh and all his ministers. And he said to them, "Could we find such a man who would be full of God's spirit?"

Therefore he said to Joseph, "Because God showed you all that you have said, could I find someone wiser and like you? You will be over my house, and all the people will obey the command at your word, so that only in the royal throne will I go before you."

Pharaoh, again speaking to Joseph, said, "Look, I have placed you over all Egypt's land."

He took the ring from his hand and gave it into his hand, and dressed him in a linen stole, and put a gold chain around his neck. And he made him climb up into his second chariot, a herald proclaiming that all must kneel before him, and they should know him to be governor of all Egypt's land.

And the king said to Joseph also, “I am Pharaoh. Without your command, no one will move hand or foot in all Egypt’s land.”

And he changed his name and called him “World Savior” in the Egyptian tongue. And he also gave him Aseneth, daughter of Potiphar priest of Heliopolis, as wife. So Joseph, going out to Egypt’s land, was thirty years old when he stood in King Pharaoh’s sight. He traveled around all Egypt’s regions. And the seven fertile years came, and grain reduced to bundles was gathered in Egypt’s storehouses. All the grain’s abundance also was gathered into each of the cities. And the wheat’s multitude was such that it equaled the sea’s sand, and the abundance exceeded measure.

But two sons were born to Joseph before the famine came, whom Aseneth, daughter of Potiphar priest of Heliopolis, birthed to him. And he called the firstborn’s name Manasseh, saying, “The Lord made me forget all my labors and my father’s house.”

Likewise, he called the second one’s name Ephraim, saying, “God made me increase in the land of my poverty.”

Therefore, the seven nourishing years which were in Egypt having passed, seven poor years began which Joseph had predicted, and famine prevailed in all the world. But there was bread in all Egypt’s land.

The people, who were hungry, cried out to Pharaoh begging food, to whom he answered, “Go to Joseph, and do whatever he says to you!”

But the famine increased daily in all the land, and Joseph opened all the storehouses and sold food to the Egyptians, for they also were oppressed by hunger. And all the provinces came to Egypt so they could buy food and temper poverty’s harm.

Genesis 42.

But Jacob, hearing that food was being sold in Egypt, said to his sons, “Why will you do nothing? I heard that wheat is for sale in Egypt. Go down and buy us necessities, so we can live and not be eaten up by poverty!”

Therefore, ten of Joseph’s brothers going down so they could buy food in Egypt,(Benjamin was kept home by Jacob, who said to his brothers, “No, unless perhaps he suffer some harm on the journey.”), they went into Egypt’s land with others who went down to buy food, for famine was in Canaan’s land.

And Joseph was Egypt’s prince, and the one at whose nod food was sold to the peoples. And when his brothers had paid homage to him, and he had recognized them, he spoke harshly, as if to

strangers, interrogating them, “Where did you come from?”

They answered, “From Canaan’s land, so we can buy necessary food.”

And though he recognized the brothers, he was not recognized by them. And remembering the dreams which he had seen once, he said, “You are spies. You came so you could see the land’s weaknesses.”

They said, “It isn’t so, lord, but your slaves came so they could buy food! We are all sons of one man. We come peacefully, nor are your servants planning any harm,” to whom he answered, “It is otherwise! You came to consider this land’s unfortified places.”

And they said, “Your slaves are twelve brothers. We are sons of one man in Canaan’s land. The youngest is with our father. Another is not above.”

He said, “This is what I said. You are spies. Soon now I will try your experience. By Pharaoh’s health, you will not leave here until your youngest brother comes. Send one of you and bring him in! But you will be in chains until what you have said can be proved, whether they are true or false. Otherwise, by Pharaoh’s health you are spies!”

So he handed them into custody for three days. But bringing them from jail the third day, he said, “Do

what I said and you will live, for I fear God. If you are peaceful, let one of your brothers be bound in jail. But you go out and bring the food which you bought to your houses. And bring me your youngest brother so I can prove your words, and you may not die.”

They did as he said. And they said in turn, “We suffer this rightly because we sinned against our brother, seeing his soul’s anguish when he pleaded with us and we did not listen. Therefore this trouble comes over us.”

And one of them, Reuben, said, “Didn’t I say to you, ‘Don’t sin against the boy,’ and you didn’t listen to me? Look, his blood is required!”

But they didn’t know that Joseph understood, because he spoke to them by an interpreter. And he turned himself away for a moment and wept. And turning back he spoke to them, taking Simeon and binding him before those present. And he commanded his ministers that they fill their bags with wheat and replace each one’s money in his bag, putting on top food for the journey. They did so. And they, carrying grain on donkeys, set out. And one, opening a bag so he could give fodder as food in a lodging place, seeing the money in the sack’s mouth, said to his brothers, “The money is returned to me. Look, it’s in the sack!”

And amazed and disturbed, they said to each other, “What is this that God has done to us?”

And they came to Jacob their father in Canaan’s land and told him all that had happened to them, saying, “The land’s ruler spoke harshly to us and thought us spies of the province, to whom we said, ‘We are peaceful, nor are we planning any traps. We are twelve brothers born to one father. One is not above. The youngest lives with the father in Canaan’s land.’

“He said to us, ‘So I will prove whether you are peaceful! Leave one of your brothers with me and take up your houses’ necessary food and go. Bring your youngest brother to me, so I can know whether you are spies, and you can receive this one who is held in chains. And thereafter you can have freedom to buy what you want.’”

This said, when they poured out the grain, each one found the money bound in the bags’ mouth. And all of them were terrified together. Father Jacob said, “You have made me be without children. Joseph isn’t above. Simeon is held in chains. You will take Benjamin away. All these harms have happened to me!”

Reuben answered him, “Kill my two sons if I don’t bring him back to you! Put him in my hand and I will restore him!”

And he said, “My son will not go down with you. His brother is dead and he only is left. If something bad happens to him in the land to which you bring him, you will lead my gray hairs down to the dead with grief.”

Genesis 43.

Meanwhile, famine pressed all the land fiercely. And when the food which they had brought from Egypt was consumed, Jacob said to his sons, “Go back and buy a little food.”

Judah answered, “That man told us under sworn oath saying, ‘You will not see my face unless you bring your youngest brother with you.’ If therefore you want to send him with us, we will go together and buy you the necessities. But if you don’t want, we won’t go – for the man, as we’ve often said, told us saying, ‘You won’t see my face without your youngest brother.’”

Israel said to them, “You made this misery in me, that you told him you also had another brother.”

And they answered, “The man questioned us in order about our birth, if our father was alive, if we had a brother. And we answered him in order, according to what he had questioned. How could we

have known that he would say, ‘Bring your brother with you’?”

Judah also said to his father, “Send the boy with me so we can set out and we can live, so we and our little ones won’t die. I receive the boy. Require him from my hand. If I don’t bring him back and give him to you, I will be guilty of sin against you for all time. If delay had not interrupted, we could already have come again.”

So Israel their father said to them, “If it has to be so, do what you want. Take from the land’s best fruits in your vessels and give the man gifts: a little resin and honey and fragrant gum and myrrh and terebinth and almonds. And take double money with you, and tell what you found in your sacks, unless perhaps it was done in error. But take your brother also and go to the man.

“But may my omnipotent God make him favorable to you, and may he send back with you your brother whom he has and this Benjamin. But I will be like one bereaved without children.”

So the men took gifts and double money and Benjamin. And they went down into Egypt and stood before Joseph. When he had seen them with Benjamin, he at once commanded his house steward saying, “Bring the men to the house and kill victims

and set up a feast, because they will eat with me at midday.”

He did as he was ordered and brought the men into the house. And terrified there, they said to each other, “We are brought in here because of the money that we brought before in our sacks, so he can fall on us in false accusation and subject us and our donkeys violently to slavery.”

From which thing, coming near the steward at the doors themselves, “We pray, lord, that you listen. We already came down before so we could buy food, which bought, when we had come to the lodging place we opened our bags and found the money in our bags’ mouth, which now we are bringing back of the same weight. But we also brought other silver so we could buy the things that are needed. Who put it in our bags is not in our conscience.”

And he answered, “Peace be with you. Don’t be afraid. Your God and your father’s God gave you treasure in your bags, for I have proof of the money which you gave me.”

And he led Simeon out to them. And, bringing them into the house, he brought water and they washed their feet. And he gave fodder to their donkeys. They indeed prepared gifts until Joseph

came in at midday, for they heard that they would eat bread there.

Therefore Joseph came into his house. And they gave him the gifts they had in their hands and paid homage face-down on the ground. And he, greeting them again peacefully, asked them saying, “Is your old father well, of whom you told me? Is he still alive?”

They answered, “Your slave our father is well and still lives.”

And, bending down, they paid homage to him. But lifting up his eyes, Joseph saw Benjamin his full brother and said, “Is this your little brother about whom you spoke to me?”

And again he said, “God have mercy on you, my son.”

And he hurried because his guts were moved over his brother, and tears burst forth. And going into his room, he wept. And his face washed, coming out again, he contained himself and said, “Put out the bread,” which was placed separately to Joseph and separately to the brothers, the Egyptians likewise who ate at the same time separate (for it is unlawful for Egyptians to eat with Hebrews, and they consider this kind of feast profane).

They sat before him, the firstborn according to his birth order and the youngest according to his age, and they marveled greatly. Taking up the portions which they received from him, the larger portion came to Benjamin, so that it exceeded five portions. And they drank and were drunk with him.

Genesis 44.

But Joseph commanded his house steward saying, “Fill their sacks with as much grain as they can hold, and put each one’s money at the top of the sack. But put my silver goblet and the price which he gave for the wheat in the mouth of the youngest one’s bag.”

And it was done so. And morning risen, they were dismissed with their donkeys. And after they had already left the city and set out a little, then Joseph, summoning the house steward, said, “Get up, follow the men and, catching them, say, ‘Why did you repay harm for good?’ The goblet which you stole, it is the one in which my lord drinks and in which he is accustomed to practice divination. You’ve done a terrible thing!”

He did as Joseph had commanded and, catching them, he spoke according to the order. They answered, “Why does our lord speak so, as if your slaves had committed such an outrage? We brought back to you from Canaan’s land the money which

we found in the top of the bags. And how does it follow that we would steal gold or silver from your lord's house? Let whoever is found among your slaves with what you seek die, and we will be our lord's slaves!"

He said, "Let it be done according to your sentence. Let him with whom it is found be my slave, but you will be innocent."

And so, quickly putting the bags on the ground, each one opened them, which were searched, beginning with the oldest even to the youngest. He found the goblet in Benjamin's sack. And they, tearing their clothes and loading the donkeys again, turned back to the town. And Judah first, with his brothers, went in to Joseph, for he had not gone out from that place. And they fell before him together on the ground. He said to them, "Why did you want to act so? Can it be you didn't know that there is no one like me in the knowledge of divination?"

To whom Judah said, "What can we answer my lord, or what can we say? Or how can we obtain justice? God found your slaves' iniquity. Look, we are all my lord's slaves – both we and the one with whom the cup was found."

Joseph answered, "May it be far from me that I do so! The one who stole the cup – let him be my slave! But the rest of you, go free to your father!"

Judah, coming close, spoke boldly, “I pray, my lord, let your slave speak a word in your ears and do not be angry with your servant, for you are after Pharaoh. My lord questioned your slaves before, ‘Do you have a father or brother?’

“And we answered you to my lord, ‘We have an old father and a little boy, who was born in his old age, whose full brother is dead.’ And the father has him only from his mother. Truly he loves him tenderly.

“And you said to your slaves, ‘Bring him to me and I will place my eyes on him!’

“We suggested to my lord, ‘The boy can’t leave his father. For if he lets him go, he will die.’

“And you said to your slaves, ‘Unless your youngest brother comes with you, you will not see my face again.’

“When therefore we had gone up to your servant our father, we told him all that my lord had spoken. And our father said, ‘Go back and buy us a little wheat,’ to whom we said, ‘We can’t go if our little brother doesn’t come down with us. If we set out together again, him absent, we dare not see the man’s face.’

“And he answered, ‘You know that my wife birthed two to me. One has gone out and you said a beast ate him, and so far he does not appear. If you take him too and something happens to him on the way, you will lead my gray hairs to the dead with grief.’

“Therefore, if I go into your slave our father and the boy is missing, when his soul depends on his life, and he sees that he is not with us, he will die, and your servants will lead his gray hairs with sorrow to the dead. I, especially, will be your slave, who took this one into my trust and promised saying, ‘If I don’t bring him back, I will be guilty of sin against my father through all time.’

“So I will stay as your slave in the boy’s place, in serving my lord. And may the boy go up with his brothers. For I can’t go back to the father again without the boy, unless I be witness to the calamity that will oppress my father!”

Genesis 45.

Joseph couldn’t hold himself back further before the many standing around. From this, he commanded that all should go outside, and no stranger be present at the mutual recognition. And he lifted up his voice with weeping, which the Egyptians and all of Pharaoh’s house heard. And he said to his brothers, “I am Joseph. Is my father still living?”

The brothers couldn't answer, greatly terrified by fear, to whom he spoke peacefully, "Come near to me."

And when they had come near, he said, "I am Joseph your brother, whom you sold into Egypt. Don't be afraid or let it seem harsh to you that you sold me into these lands. For God sent me before you into Egypt for your health. This is the second year since the famine began to be in the land, and five years still remain in which it won't be possible to plow or reap.

"And God sent me before so you could be preserved on the earth and you could have food to live. I have been sent here not by your counsel but by God's will, who made me like a father to Pharaoh and lord of all his house and prince in all Egypt's land.

"Hurry and go up to my father and say to him, 'Your son Joseph commands this: God made me lord of all Egypt's land. Come down to me! Don't delay! And live in Gessen's land! You will be beside me, and your children and your children's children, your sheep and your cattle and all that you have. And I will feed you there – for five years of famine are still left – so you also won't perish and your house and all that you have.'

"Look, your eyes and Benjamin my brother's eyes see that my mouth speaks to you. Tell my father all

my glory and all that you have seen in Egypt! Hurry and bring him to me!”

And when he had fallen on Benjamin’s neck embracing him, he wept, Benjamin likewise weeping together on his neck. And Joseph kissed all his brothers and wept over each one individually, after which they dared to speak to him. And it was heard and the crowd’s rumor repeated in the king’s court: “Joseph’s brothers have come.”

And Pharaoh was glad and all his family. And he said to Joseph that he should command his brothers, saying, “Packing grain, go into Canaan’s land and bring your father and clan from there. And come to me and I will give you all Egypt’s good things, so you can eat the land’s marrow. Command also that they bring wagons from Egypt’s land for transporting their little ones and wives, and tell them, ‘Bring your father and hurry, the sooner coming the better. Do not let go of any of your furnishings, because all Egypt’s riches will be yours.’”

Israel’s sons did as it had been commanded them, to whom Joseph gave wagons and provisions for the journey, according to Pharaoh’s order. And he ordered each one to be given two garments. To Benjamin, though, he give three hundred silver coins with five premium garments, sending the same amount of money and clothing to his father,

adding to them ten male donkeys who carried some of all Egypt's riches, and the same number of female donkeys carrying wheat and bread on the journey.

Therefore he dismissed his brothers and, they setting out, he said, "Don't get angry on the way."

They, going up from Egypt, came into Canaan's land, to their father Jacob. And they told him saying, "Joseph lives and he rules in all Egypt's land."

He, hearing like one waking up from a deep sleep, nevertheless did not believe them. They brought all the things ordered, and when he had seen the wagons and all that he had sent, his spirit revived. And he said, "It is enough to me if Joseph my son still lives. I will go and see him before I die."

Genesis 46.

Israel, setting out with all that he had, came to the well of Oath, and, sacrificing victims there to his father Isaac's God, he heard Him in a vision by night calling him and saying to him, "Jacob, Jacob."

Jacob responded to Him, "Look, I am here!"

God said to him, "I am the Mightiest God of your father. Do not be afraid! And go down into Egypt,

because I will make you into a great nation there. I will go down there with you, and I will lead you up from there. Joseph likewise, turning back, will place his hand over your eyes.”

Jacob went up from the well of Oath, and his sons brought him with little ones and their wives in the wagons which Pharaoh had sent to carry the old man and all that he possessed in Canaan's land. And he came into Egypt with all his seed: his sons and grandsons, daughters and all offspring together. But these are Israel's sons' names, who went into Egypt: he with his children: Firstborn Reuben; Reuben's sons were Enoch and Phallu and Esrom and Charmi.

Simeon's sons were Jemuhel and Jamin and Ahod and Jachin and Saher, and Saul, a Canaanite's son.

Levi's sons were Gerson, Caath, and Merari.

Judah's sons were Er and Onan and Selah and Phares and Zara (but Er and Onan died in Canaan's land, and sons were born to Phares: Esrom and Amul.

Issachar's sons were Thola and Phua and Job and Semron.

Zebulon's sons were Sared and Helon and Jahel.

These were the sons which Lia birthed in Syrian Mesopotamia, with her daughter Dinah. All her sons and daughters' souls were thirty-three.

Gad's children were Sephion and Haggi, Suni and Hesebon, Heri and Arodi and Areli.

Asher's sons were Jamne and Jesua and Jesui and Beriah; Sarah as well, their sister. Beriah's sons were Heber and Melchihel.

These were Zelpha's sons, whom Laban gave to Lia his daughter. And Jacob fathered sixteen souls from them.

The sons of Rachel, Jacob's wife, were Joseph and Benjamin. And sons were born to Joseph in Egypt's land, whom Aseneth, daughter of Potiphar priest of Heliopolis, birthed to him: Manasseh and Ephraim.

Benjamin's sons were Belah and Bechor and Asbel; Gerah and Naaman and Ehi and Ros; Mophim and Opphim and Ared.

These were Rachel's sons, whom Jacob fathered. All the souls numbered fourteen.

Dan's son was Usim.

Napthali's sons were Jasihel and Guni and Hieser and Sallem.

These were Balah's sons, whom Laban gave to Rachel his daughter. And Jacob fathered them, all seven souls.

All the souls who went in to Egypt with Jacob and came out from his thigh, apart from his sons' wives, were sixty-six. But Joseph's two sons who were born to him in Egypt's land were two souls. All Jacob's house's souls who went in to Egypt were seventy.

But he sent Judah before him to Joseph so he could tell him, and he came to meet him in Gessen, who, when he had come, Joseph went up by his chariot to meet his father in the same place. And seeing him, he fell on his neck and between embraces wept. And the father said to Joseph, "Now I can die happy, because I have seen your face, and I leave you behind surviving."

And he spoke to the brothers and to all his father's house, "I will go up and tell Pharaoh, and say to him, 'My brothers and my father's house, who were in Canaan's land, have come to me. And the men are shepherds. They have the work of tending sheep, feeding their flocks and herds. And they brought with them all that they were able to have.'

"And when he has called you and said, 'What is your work?' you will answer, 'Your slaves are

shepherds from our infancy even to the present, both we and our fathers.’

“But you will say this so you can live in Gessen’s land, because the Egyptians detest all shepherds of sheep.”

Genesis 47.

Therefore Joseph, going in, told Pharaoh saying, “My father and brothers have come from Canaan’s land with their sheep and cattle and all that they have. And look, they are stopping in Gessen’s land.”

Likewise, he stood five men, the last of his brothers, before the king. He asked them, “What do you have for work?”

They answered, “Your slaves are shepherds of sheep, both we and our fathers. We have come to sojourn in your land because there is no grass for your slaves’ flocks, the famine growing heavy in Canaan’s region. And we ask that you command us to be your slaves in Gessen’s land.”

So the king said to Joseph, “Your father and your brothers have come to you. Egypt’s land is in your sight. Make them live in the best place and hand them Gessen’s land. If you know that there are industrious men among them, make them keepers of my herds.”

After this, Joseph introduced his father to the king and stood him before him, who, blessing him, was questioned by him also, “How many are the days of your life’s years?”

He answered, “The days of my life’s pilgrimage are one hundred thirty years, few and full of harm, and have not come even to those which my fathers have passed through.”

And, blessing the king, he went out. Joseph indeed gave a possession in Egypt to his father and brothers in the land’s best place, Ramesses alone, as Pharaoh had ordered. And he fed them and all his father’s house, providing each one food, for bread was lacking in all the world, and hunger pressed the earth down greatly, Egypt and Canaan. And by this he gathered all the money for buying grain and took it into the king’s bronze-keep.

And when the buyers’ money had given out, all Egypt came to Joseph saying, “Give us bread! Why are we dying before you, the money being gone?”

He answered them, “Bring your cattle and I will give you food for them, if you don’t have money.”

When they had brought them, he gave them food in exchange for horses and sheep and oxen and donkeys. And he sustained them that year in

exchange for animals. And they came the second year and said to him, “We don’t hide from our lord that, lacking money, the animals together are gone. Nor is it hidden from you that, aside from bodies and land, we have nothing. Why then are we dying, you watching? Both we and our land will be yours. Buy us into the royal service and give seed, unless farming ending, the land turn back to desert.”

Therefore Joseph bought all Egypt’s land, each one selling his possessions before the famine’s magnitude. And he subjected them to Pharaoh, and all its peoples, from Egypt’s last borders even to its boundaries’ limits, except the priests’ land, which was given them by the king, to whom also food was provided, appointed from public storehouses. And therefore, they weren’t forced to sell their possessions.

Joseph said therefore to the peoples, “Look, as you know, Pharaoh possesses both you and your land. Receive seed and sow fields, so you can have crops. You will give a fifth part to the king. I permit you the four remaining parts as seed and as food for your servants and children.”

They answered, “Our health is in your hand. Only may our lord consider us, and we will serve the king happily.”

From that time even to the present day, a fifth part is paid to the kings in all Egypt's land. And it became like a law, apart from the priestly land which was free from this condition.

So Israel lived in Egypt (that is, in Gessen's land), and possessed it. And he was enlarged and multiplied greatly. And he lived seventeen years in it, and all his life's days came to one hundred forty-seven years. And when he knew that the day of death was coming near, he called his son Joseph and said to him, "If I have found grace in your sight, put your hand under my thigh and work mercy and truth to me, that you not bury me in Egypt. But I will sleep with my fathers. And you will take me from this land and put me in the elders' tomb."

Joseph answered him, "I will do what you have commanded."

And he said, "Swear to me!"

He swearing, Israel worshiped God, turning to the head of the bed.

Genesis 48.

This happening so, Joseph was told that his father was sick. He taking his two sons, Manasseh and Ephraim, got up to go. And it was told the old man, "Look, your son Joseph is coming to you."

He, strengthened, sat in the bed. And Joseph coming in to him, Israel said, “God omnipotent appeared to me in Luza, which is in Canaan’s land, and He blessed me. And He said, ‘I will increase and multiply and make you into a crowd of peoples. And I will give you and your seed after you this land as an everlasting possession.’”

“Therefore your two sons who were born to you in Egypt’s land before I came to you there will be mine. Ephraim and Manasseh will be considered like Reuben and Simeon to me. But the rest whom you father after them will be yours, and they will be called by their brothers’ name in their possessions. For Rachel died to me in Canaan’s land when I came from Mesopotamia, on the same journey. And it was springtime, and I was going to Ephratha. And I buried her beside the road to Ephratha (whose other name is called Bethlehem).”

But seeing his sons, he said to him, “Who are these?”

He answered, “They are my sons, whom God gave me in this place.”

“Bring them to me,” he said, “so I can bless them,” for Israel’s eyes were clouded by great age, and he could not see clearly. And the children brought near to him, he kissed and embraced them.

He said to the son, “I am not defrauded of your sight. Even more, God has shown me your seed.”

And when Joseph had taken them from his father’s lap, he paid homage, face-down on the ground. And he put Ephraim at his right (that is at Israel’s left), Manasseh indeed at his left, at the father’s right of course. And he brought both to him. Israel, extending his right hand, put it on Ephraim, the younger brother’s, head. But the left he put on Manasseh’s head, who was older born, crossing hands. And he blessed Joseph his son and said, “God, in whose sight my fathers Abraham and Isaac walked – God, who feeds me from my youth even to the present day – the Angel who rescued me from all harms – bless the boys! And may my name be invoked over them, and likewise the names of my fathers Abraham and Isaac, and may they grow into a multitude on the earth!”

But Joseph, seeing that his father had put his right hand over Ephraim’s head, took it gravely. And, catching the father’s hand, he tried to lift it from Ephraim’s head and put it on Manasseh’s head. And he said to the father, “It isn’t appropriate so, father, because this is the firstborn. Put your right hand on his head.”

Israel, refusing, said, “I know, my son, I know. And this one too will be as peoples and be multiplied.

But his younger brother will be greater than him, and his seed will grow into nations.”

And he blessed them at that time saying, “May Israel be blessed in you, and may it be said, ‘God make you like Ephraim and like Manasseh.’”

And he set Ephraim before Manasseh. And he said to Joseph his son, “Look, I am dying and God will be with you. And He will bring you back to your fathers’ land. I give you one portion beyond your brothers, which I took from the Amorites’ hand by my sword and bow.”

Genesis 49.

But Jacob called his sons and said to them, “Come together so I can tell what will come to you in the last days! Gather together and hear, Jacob’s sons! Listen to Israel your father!

“Reuben my firstborn, you are my strength and my pain’s beginning, first in gifts, of greater authority. You were poured out like water. May you not grow, because you went up to your father’s bed and stained his couch!

“Simeon and Levi are brothers, iniquity’s vessels making war. May my soul not go in their counsel nor my glory be in their activity, because in their fury they killed a man and in their will they

undermined a wall. Their fury is cursed because it is stubborn, and their indignation because it is harsh. I will divide them in Jacob and scatter them in Israel.

“Judah, your brothers will praise you. Your hands will be on your enemies necks. Your father’s sons will pay homage to you. Judah is a young lion. You went up from the prey, my son! Resting, you lay down like a lion. And like a lioness, who will rouse him? The scepter will not be taken away from Judah and the leader from his thighs, until he who will be sent may come. And he will be the nations’ expectation, binding his colt to the vineyard and his donkey to the vine, O my son. He will wash his garment in wine and his covering in the grape’s blood. His eyes are more beautiful than wine, and his teeth whiter than milk.

“Zebulun will live on the seashore and on the ships’ station, stretching even to Sidon.

“Issachar will be a strong donkey, lying down between borders. He saw rest, that it was good; and the land, that it was choice; and put his shoulder to serving. And he became the one serving under tribute.

“Dan will judge his people, as also Israel’s other tribes. May Dan be a cobra on the road, a horned

viper on the path, biting a horse's hooves so its rider falls backwards! I will expect your security, Lord.

“Gad, girded, will battle before him, and he will be bound backwards.

“Asher, his bread will be fat, and he will provide kings with delicacies.

“Napthali is a deer sent out and giving beautiful eloquence.

“Joseph is a growing son, a growing son and handsome in appearance. Daughters have run around over the wall, yet they irritated him and they quarreled. And those having javelins envied him. His bow sat among the mighty, and his arms' and his hands' chains were loosened by the hand of Jacob's mighty One. From there he went out as a pastor, Israel's jewel. God your father will be your helper, and the Omnipotent will bless you by the sky's blessings above, the abyss's blessings throwing below, the blessings of breasts and vulva. Your father's blessings are strengthened by his father's blessings, until the desire of eternal hills may come. Let them be on Joseph's head, and on the crown of the Nazarite among his brothers.

“Benjamin is a hungry wolf. He will eat prey at morning and divide plunder at evening.”

All these are among Israel's twelve tribes. Their father has spoken these to them, and blessed each one with appropriate blessings. And he commanded them saying, "I will be gathered to my people. Bury me with my fathers in the double cave which is in Ephron the Hittite's field, across from Mambre in Canaan's land, which Abraham bought with the field from Ephron the Hittite, as a burial possession.

"They buried him there, and Sarah his wife. Isaac is buried there with Rebecca his wife. There also Lia's mummy was stored."

And finishing the commandments which he taught his sons, he drew his feet up on the bed and died. And he was placed with his people.

Genesis 50.

Joseph, realizing that Israel had died, fell on his father's face, weeping and kissing him. And he commanded his slaves the doctors that they embalm the father with spices, fulfilling which commandment, forty days passed. This, of course, was the custom of embalming corpses. And Egypt wept for him seventy days.

And the time of mourning completed, Joseph spoke to Pharaoh's family, "If I have found grace in your sight, speak in Pharaoh's ears, because my father made me swear saying, 'Look, I am dying. You will

bury me in the grave which I dug myself in Canaan's land.'

"I am going up myself, therefore, and I will bury my father and come back."

And Pharaoh said to him, "Go up and bury your father, as you have sworn."

Joseph going up, all the old men of Pharaoh's house and all the older born of Egypt's land went with him, and Joseph's house with his brothers, apart from little ones and flocks and herds which they left in Gessen's land. He had chariots and cavalry in attendance as well, and the crowd became not insignificant. And they came to Atad's threshing floor, which was located across the Jordan, where they filled seven days celebrating funeral rights with great and severe grief. When the inhabitants of Canaan's land had seen that, they said, "This great grief is to the Egyptians."

And therefore they call that place's name "Egypt's Grief."

So Jacob's sons did as he had commanded them. And, carrying him into Canaan's land, they buried him in the double cave which Abraham had bought with the field as a burial possession from Ephron the Hittite, across from Mambre's face. And Joseph

went back to Egypt with his brothers and all the company that had buried his father.

Israel being dead, Joseph's brothers, fearing and speaking among themselves, said "Unless perhaps he remembers the injury which he suffered, and pays us back the harm which we did!"

And they commanded him, "Our father ordered us before he died that we speak these words to you. 'I pray that you will forget your brothers' crimes and sins and malice which they worked against you.' We likewise pray that you may forgive the iniquity of the slaves of your father's God."

Hearing this, Joseph wept. And his brothers came to him and, face-down on the ground, they said, "We are your slaves."

He answered them, "Don't be afraid. Can we disapprove God's will? You plotted harm for me and God turned it into good, so He could lift me up like you presently see, and make many peoples safe. Don't fear. I will feed you and your little ones."

And he consoled them and spoke gently and leniently. And he lived in Egypt with all his father's house. And he lived one hundred ten years, and saw Ephraim's children even to the third generation. Machir's sons too, Manasseh's sons, were born on Joseph's knees.

Which done, he spoke to his brothers, “After my death, God will visit you and make you go up from this land to the land which He swore to Abraham, Isaac, and Jacob.”

And when he had made them swear and said, “God will visit you. Take my bones away from this place” – he died, his life’s days filling one hundred ten years. And, embalmed with spices, he was placed in a coffin in Egypt.