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| בראשית | **ת** | **Genesis** |

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Introduction

The *Book of Genesis,* meaning *Origin* (the first of the five books of the Torah), covers the time from the Creation to the beginning of the Israelite sojourn in Egypt. The Hebrew name, בראשית, means simply, “*In the beginning*,” and is the first word of the Bible.

There are significant differences between the three major text sources: the *Masoretic Text*, the Greek *Septuagint* (*LXX*) and the *Samaritan Pentateuch*, most notably in the chronology of the early (pre-Flood) patriarchs. The *LXX* adds 100 years (compared to the *MT*) to the ages of each of the patriarchs from Adam through Noah at the time of the birth of their primary descendants (but maintains their overall life-span); thus, according to the *LXX*, the Flood was 700 years later than its date according to the *MT*. These *MT*/*LXX* differences are noted in the footnotes but a thorough discussion of their origins is beyond the scope of this collection.

Textual evidence of the *Book of Genesis* from the *Qumran Scrolls* is, unfortunately, fragmentary; though the 19 scrolls, collectively, represent much of the book’s text, they differ widely in their dates, styles and languages (some are in the paleo-Hebrew script, others are more ‘commentaries’ than accurate copies of the canonical text).

Authorship and Dates

The composition, authorship, and date of origin of the Torah (Pentateuch) have become the subjects of much debate between (and among) scholars and religious leaders. There are, essentially, two vastly different (and seemingly irreconcilable) opinions.

Since at least the early Christian era, the traditional, Jewish/Christian view is that the entire work was written by Moses, having been dictated to him by God during the Israelites’ 40-year sojourn in the desert, and neither Jesus nor his apostles question this (Jn 1:45, 5:45–47, Rm 10:5). Indeed, it is an article of faith for Rabbinic Jews that the current, ‘received text’ of the Torah is letter-prefect to that originally given/written.

However, many (if not most) biblical scholars today accept (to varying extents) the so-called, ‘Documentary Hypothesis’, first proposed in the 19th Century. According to this theory, the Pentateuch is an amalgam of four documents, issuing from different places and times (but all much later than Moses). The first two documents are the Yahwistic Source (J) and the Elohistic Source (E); the former uses the Divine Name, ‘Yahweh’ and was supposedly written in Judah in the 10th Century BCE; the latter uses ‘Elohim’ and originates in Israel, a little later. After the fall of the Northern Kingdom, these two documents were combined into what is generally now known as the Old Epic Tradition (JE). After the reign of Josiah, the Deuteronomic Source (D) was added and, after the Exile, the Priestly Code (P) was further added, to give the work form and sinew. Though we do not, in this project, necessarily subscribe to this documentary hypothesis, we nevertheless colour the English text according to the source assigned by those scholars who do so: the Old Epic (JE) sections are in blue text, the Deuteronomic (D) in brown and the Priestly Code (P) in purple.

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| בראשית פרק א | Genesis [[1]](#footnote-1)1 |
| **א**בְּרֵאשִׁ֖ית בָּרָ֣א אֱלֹהִ֑ים אֵ֥ת הַשָּׁמַ֖יִם וְאֵ֥ת הָאָֽרֶץ׃ **ב**וְהָאָ֗רֶץ הָיְתָ֥ה תֹ֙הוּ֙ וָבֹ֔הוּ וְחֹ֖שֶׁךְ עַל־פְּנֵ֣י תְה֑וֹם וְר֣וּחַ אֱלֹהִ֔ים מְרַחֶ֖פֶת עַל־פְּנֵ֥י הַמָּֽיִם׃ **ג**וַיֹּ֥אמֶר אֱלֹהִ֖ים יְהִ֣י א֑וֹר וַֽיְהִי־אֽוֹר׃ **ד**וַיַּ֧רְא אֱלֹהִ֛ים אֶת־הָא֖וֹר כִּי־ט֑וֹב וַיַּבְדֵּ֣ל אֱלֹהִ֔ים בֵּ֥ין הָא֖וֹר וּבֵ֥ין הַחֹֽשֶׁךְ׃ **ה**וַיִּקְרָ֨א אֱלֹהִ֤ים׀  לָאוֹר֙ י֔וֹם וְלַחֹ֖שֶׁךְ קָ֣רָא לָ֑יְלָה וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם אֶחָֽד׃ {פ} | [[2]](#footnote-2) In the beginning, God created the heavens and the earth. [[3]](#footnote-3) Now the earth was a formless void, and there was darkness over the deep, and a divine wind hovered over the waters. [[4]](#footnote-4) God said, “Let there be light,” and there was light. [[5]](#footnote-5) And God saw that the light was good, and God divided the light from the darkness. [[6]](#footnote-6) God called the light ‘Day’, and the darkness he called ‘Night’; and there was evening and there was morning: one day. |
| **ו**וַיֹּ֣אמֶר אֱלֹהִ֔ים יְהִ֥י רָקִ֖יעַ בְּת֣וֹךְ הַמָּ֑יִם וִיהִ֣י מַבְדִּ֔יל בֵּ֥ין מַ֖יִם לָמָֽיִם׃ **ז**וַיַּ֣עַשׂ אֱלֹהִים֮ אֶת־הָרָקִ֒יעַ֒ וַיַּבְדֵּ֗ל בֵּ֤ין הַמַּ֙יִם֙ אֲשֶׁר֙ מִתַּ֣חַת לָרָקִ֔יעַ וּבֵ֣ין הַמַּ֔יִם אֲשֶׁ֖ר מֵעַ֣ל לָרָקִ֑יעַ וַֽיְהִי־כֵֽן׃ **ח**וַיִּקְרָ֧א אֱלֹהִ֛ים לָֽרָקִ֖יעַ שָׁמָ֑יִם וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם שֵׁנִֽי׃ {פ} | [[7]](#footnote-7) And God said, “Let there be a vault in the waters to divide the waters in two;” and so it was. [[8]](#footnote-8) And God made the vault, and it divided the waters above the vault from the waters under the vault. [[9]](#footnote-9) And God called the vault ‘Heaven’; and there was evening and there was morning: the second day. |
| **ט**וַיֹּ֣אמֶר אֱלֹהִ֗ים יִקָּו֨וּ הַמַּ֜יִם מִתַּ֤חַת הַשָּׁמַ֙יִם֙ אֶל־מָק֣וֹם אֶחָ֔ד וְתֵרָאֶ֖ה הַיַּבָּשָׁ֑ה וַֽיְהִי־כֵֽן׃ **י**וַיִּקְרָ֨א אֱלֹהִ֤ים׀  לַיַּבָּשָׁה֙ אֶ֔רֶץ וּלְמִקְוֵ֥ה הַמַּ֖יִם קָרָ֣א יַמִּ֑ים וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ **יא**וַיֹּ֣אמֶר אֱלֹהִ֗ים תַּֽדְשֵׁ֤א הָאָ֙רֶץ֙ דֶּ֗שֶׁא עֵ֚שֶׂב מַזְרִ֣יעַ זֶ֔רַע עֵ֣ץ פְּרִ֞י עֹ֤שֶׂה פְּרִי֙ לְמִינ֔וֹ אֲשֶׁ֥ר זַרְעוֹ־ב֖וֹ עַל־הָאָ֑רֶץ וַֽיְהִי־כֵֽן׃ **יב**וַתּוֹצֵ֨א הָאָ֜רֶץ דֶּ֠שֶׁא עֵ֣שֶׂב מַזְרִ֤יעַ זֶ֙רַע֙ לְמִינֵ֔הוּ וְעֵ֧ץ עֹֽשֶׂה־פְּרִ֛י אֲשֶׁ֥ר זַרְעוֹ־ב֖וֹ לְמִינֵ֑הוּ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ **יג**וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם שְׁלִישִֽׁי׃ {פ} | [[10]](#footnote-10) And God said, “Let the waters under heaven come together into a single place, and let dry land appear;” and so it was. [[11]](#footnote-11) God called the dry land ‘Earth’, and the gathered waters ‘Seas’, and God saw that it was good. [[12]](#footnote-12) God said, “Let the earth produce vegetation: seed-bearing plants, fruit trees bearing fruit with their seed inside, on the earth;” and so it was. [[13]](#footnote-13) The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with seed inside in their several kinds. And God saw that it was good; [[14]](#footnote-14) and there was evening and there was morning: the third day. |
| **יד**וַיֹּ֣אמֶר אֱלֹהִ֗ים יְהִ֤י מְאֹרֹת֙ בִּרְקִ֣יעַ הַשָּׁמַ֔יִם לְהַבְדִּ֕יל בֵּ֥ין הַיּ֖וֹם וּבֵ֣ין הַלָּ֑יְלָה וְהָי֤וּ לְאֹתֹת֙ וּלְמ֣וֹעֲדִ֔ים וּלְיָמִ֖ים וְשָׁנִֽים׃ **טו**וְהָי֤וּ לִמְאוֹרֹת֙ בִּרְקִ֣יעַ הַשָּׁמַ֔יִם לְהָאִ֖יר עַל־הָאָ֑רֶץ וַֽיְהִי־כֵֽן׃ **טז**וַיַּ֣עַשׂ אֱלֹהִ֔ים אֶת־שְׁנֵ֥י הַמְּאֹרֹ֖ת הַגְּדֹלִ֑ים אֶת־הַמָּא֤וֹר הַגָּדֹל֙ לְמֶמְשֶׁ֣לֶת הַיּ֔וֹם וְאֶת־הַמָּא֤וֹר הַקָּטֹן֙ לְמֶמְשֶׁ֣לֶת הַלַּ֔יְלָה וְאֵ֖ת הַכּוֹכָבִֽים׃ **יז**וַיִּתֵּ֥ן אֹתָ֛ם אֱלֹהִ֖ים בִּרְקִ֣יעַ הַשָּׁמָ֑יִם לְהָאִ֖יר עַל־הָאָֽרֶץ׃ **יח**וְלִמְשֹׁל֙ בַּיּ֣וֹם וּבַלַּ֔יְלָה וּֽלְﬞהַבְדִּ֔יל בֵּ֥ין הָא֖וֹר וּבֵ֣ין הַחֹ֑שֶׁךְ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ **יט**וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם רְבִיעִֽי׃ {פ} | [[15]](#footnote-15) And God said, “Let there be lights in the vault of the heaven, to separate the day from the night, and let them be signs and indicators  for the festivals, and for the days and for the years. [[16]](#footnote-16) And let them  serve as lights in the vault of the heaven, to give light upon the earth;” and so it was. [[17]](#footnote-17) And God made the two great lights – the greater  light to rule over the day and the smaller light to rule over the night – and the stars. [[18]](#footnote-18) And God set them in the vault of the heaven, to  give light upon the earth, [[19]](#footnote-19) and to rule over the day and over the  night, and to separate the light from the darkness. And God saw that  it was good; [[20]](#footnote-20) and there was evening and there was morning: the  fourth day. |
| **כ**וַיֹּ֣אמֶר אֱלֹהִ֔ים יִשְׁרְצ֣וּ הַמַּ֔יִם שֶׁ֖רֶץ נֶ֣פֶשׁ חַיָּ֑ה וְעוֹף֙ יְעוֹפֵ֣ף עַל־הָאָ֔רֶץ עַל־פְּנֵ֖י רְקִ֥יעַ הַשָּׁמָֽיִם׃ **כא**וַיִּבְרָ֣א אֱלֹהִ֔ים אֶת־הַתַּנִּינִ֖ם הַגְּדֹלִ֑ים וְאֵ֣ת כׇּל־נֶ֣פֶשׁ הַֽחַיָּ֣ה׀  הָֽרֹמֶ֡שֶׂת אֲשֶׁר֩ שָׁרְצ֨וּ הַמַּ֜יִם לְמִֽינֵהֶ֗ם וְאֵ֨ת כׇּל־ע֤וֹף כָּנָף֙ לְמִינֵ֔הוּ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ **כב**וַיְבָ֧רֶךְ אֹתָ֛ם אֱלֹהִ֖ים לֵאמֹ֑ר פְּר֣וּ וּרְב֗וּ וּמִלְא֤וּ אֶת־הַמַּ֙יִם֙ בַּיַּמִּ֔ים וְהָע֖וֹף יִ֥רֶב בָּאָֽרֶץ׃ **כג**וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם חֲמִישִֽׁי׃ {פ} | [[21]](#footnote-21) And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the vault of the heaven.” [[22]](#footnote-22) And God created the great sea serpents, and every kind of living creature with which the waters teem and every kind of winged creature. And God saw that it was good. [[23]](#footnote-23) And God blessed them, saying, “Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.” [[24]](#footnote-24) And there was evening and there was morning: the fifth day. |
| **כד**וַיֹּ֣אמֶר אֱלֹהִ֗ים תּוֹצֵ֨א הָאָ֜רֶץ נֶ֤פֶשׁ חַיָּה֙ לְמִינָ֔הּ בְּהֵמָ֥ה וָרֶ֛מֶשׂ וְחַֽיְתוֹ־אֶ֖רֶץ לְמִינָ֑הּ וַֽיְהִי־כֵֽן׃ **כה**וַיַּ֣עַשׂ אֱלֹהִים֩ אֶת־חַיַּ֨ת הָאָ֜רֶץ לְמִינָ֗הּ וְאֶת־הַבְּהֵמָה֙ לְמִינָ֔הּ וְאֵ֛ת כׇּל־רֶ֥מֶשׂ הָֽאֲדָמָ֖ה לְמִינֵ֑הוּ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ **כו**וַיֹּ֣אמֶר אֱלֹהִ֔ים נַֽעֲשֶׂ֥ה אָדָ֛ם בְּצַלְמֵ֖נוּ כִּדְמוּתֵ֑נוּ וְיִרְדּוּ֩ בִדְגַ֨ת הַיָּ֜ם וּבְע֣וֹף הַשָּׁמַ֗יִם וּבַבְּהֵמָה֙ וּבְכׇל־הָאָ֔רֶץ וּבְכׇל־הָרֶ֖מֶשׂ הָֽרֹמֵ֥שׂ עַל־הָאָֽרֶץ׃ | [[25]](#footnote-25) And God said, “Let the earth bring forth every kind of living creature: cattle, and creeping things, and every kind of wild beast of the earth;” and so it was. [[26]](#footnote-26) And God made every kind of wild beast of the earth, every kind of cattle, and every kind of creeping thing. And God saw that it was good. [[27]](#footnote-27) God said, “Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild animals and all the creatures that crawl upon the earth.” |
| כז וַיִּבְרָ֨א אֱלֹהִ֤ים׀ אֶת־הָֽאָדָם֙ בְּצַלְמ֔וֹ  בְּצֶ֥לֶם אֱלֹהִ֖ים בָּרָ֣א אֹת֑וֹ  זָכָ֥ר וּנְקֵבָ֖ה בָּרָ֥א אֹתָֽם׃ | [[28]](#footnote-28) God created man in the image of himself,  in the image of God, he created him,  male and female he created them. |
| **כח**וַיְבָ֣רֶךְ אֹתָם֮ אֱלֹהִים֒ וַיֹּ֨אמֶר לָהֶ֜ם אֱלֹהִ֗ים פְּר֥וּ וּרְב֛וּ וּמִלְא֥וּ אֶת־הָאָ֖רֶץ וְכִבְשֻׁ֑הָ וּרְד֞וּ בִּדְגַ֤ת הַיָּם֙ וּבְע֣וֹף הַשָּׁמַ֔יִם וּבְכׇל־חַיָּ֖ה הָֽרֹמֶ֥שֶׂת עַל־הָאָֽרֶץ׃ **כט**וַיֹּ֣אמֶר אֱלֹהִ֗ים הִנֵּה֩ נָתַ֨תִּי לָכֶ֜ם אֶת־כׇּל־עֵ֣שֶׂב׀ זֹרֵ֣עַ זֶ֗רַע אֲשֶׁר֙ עַל־פְּנֵ֣י כׇל־הָאָ֔רֶץ וְאֶת־כׇּל־הָעֵ֛ץ אֲשֶׁר־בּ֥וֹ פְרִי־עֵ֖ץ זֹרֵ֣עַ זָ֑רַע לָכֶ֥ם יִֽהְיֶ֖ה לְאׇכְלָֽה׃ **ל**וּֽלְכׇל־חַיַּ֣ת הָ֠אָ֠רֶץ וּלְכׇל־ע֨וֹף הַשָּׁמַ֜יִם וּלְכֹ֣ל׀ רוֹמֵ֣שׂ עַל־הָאָ֗רֶץ אֲשֶׁר־בּוֹ֙ נֶ֣פֶשׁ חַיָּ֔ה אֶת־כׇּל־יֶ֥רֶק עֵ֖שֶׂב לְאׇכְלָ֑ה וַֽיְהִי־כֵֽן׃ **לא**וַיַּ֤רְא אֱלֹהִים֙ אֶת־כׇּל־אֲשֶׁ֣ר עָשָׂ֔ה וְהִנֵּה־ט֖וֹב מְאֹ֑ד וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם הַשִּׁשִּֽׁי׃ {פ} | [[29]](#footnote-29) And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it. Have dominion over the fish of the sea, and over the birds of the air, and over every living animal that moves upon the earth.” [[30]](#footnote-30) And God said, “See, I have given you all the seed-bearing plants that are upon the face of the whole earth, and every tree with seed-bearing fruit; you shall have them for your food. [[31]](#footnote-31) To every wild beast of the earth, every bird of heaven and everything that creeps on the earth, everything that has the breath of life, I give all the foliage of plants for food;” and so it was. [[32]](#footnote-32) And God saw all that he had made, and indeed, it was very good; and there was evening and there was morning: the sixth day. |

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| בראשית פרק ב | Genesis [[33]](#footnote-33)2 |
| **א**וַיְכֻלּ֛וּ הַשָּׁמַ֥יִם וְהָאָ֖רֶץ וְכׇל־צְבָאָֽם׃ **ב**וַיְכַ֤ל אֱלֹהִים֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מְלַאכְתּ֖וֹ אֲשֶׁ֣ר עָשָׂ֑ה וַיִּשְׁבֹּת֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מִכׇּל־מְלַאכְתּ֖וֹ אֲשֶׁ֥ר עָשָֽׂה׃ **ג**וַיְבָ֤רֶךְ אֱלֹהִים֙ אֶת־י֣וֹם הַשְּׁבִיעִ֔י וַיְקַדֵּ֖שׁ אֹת֑וֹ כִּ֣י ב֤וֹ שָׁבַת֙ מִכׇּל־מְלַאכְתּ֔וֹ אֲשֶׁר־בָּרָ֥א אֱלֹהִ֖ים לַעֲשֽׂוֹת׃ {פ} | [[34]](#footnote-34) Thus, the heavens and the earth were finished, with their entire array. [[35]](#footnote-35) And, on the seventh day, God completed the work he had been doing. He rested on the seventh day after all the work he had been doing. [[36]](#footnote-36) So, God blessed the seventh day and made it holy, because on that day he had rested after all of his work of creating. |
| ד אֵ֣לֶּה תוֹלְד֧וֹת הַשָּׁמַ֛יִם וְהָאָ֖רֶץ בְּהִבָּֽרְאָ֑ם בְּי֗וֹם | [[37]](#footnote-37) Such were the origins of heaven and earth as they were created. |
| עֲשׂ֛וֹת יְהֹוָ֥ה אֱלֹהִ֖ים אֶ֥רֶץ וְשָׁמָֽיִם׃ **ה**וְכֹ֣ל׀ שִׂ֣יחַ הַשָּׂדֶ֗ה טֶ֚רֶם יִֽהְיֶ֣ה בָאָ֔רֶץ וְכׇל־עֵ֥שֶׂב הַשָּׂדֶ֖ה טֶ֣רֶם יִצְמָ֑ח כִּי֩ לֹ֨א הִמְטִ֜יר יְהֹוָ֤ה אֱלֹהִים֙ עַל־הָאָ֔רֶץ וְאָדָ֣ם אַ֔יִן לַֽעֲבֹ֖ד אֶת־הָֽאֲדָמָֽה׃ **ו**וְאֵ֖ד יַֽעֲלֶ֣ה מִן־הָאָ֑רֶץ וְהִשְׁקָ֖ה אֶֽת־כׇּל־פְּנֵ֥י הָֽאֲדָמָֽה׃ **ז**וַיִּ֩יצֶר֩ יְהֹוָ֨ה אֱלֹהִ֜ים אֶת־הָֽאָדָ֗ם עָפָר֙ מִן־הָ֣אֲדָמָ֔ה וַיִּפַּ֥ח בְּאַפָּ֖יו נִשְׁמַ֣ת חַיִּ֑ים וַיְהִ֥י הָֽאָדָ֖ם לְנֶ֥פֶשׁ חַיָּֽה׃ **ח**וַיִּטַּ֞ע יְהֹוָ֧ה אֱלֹהִ֛ים גַּן־בְּעֵ֖דֶן מִקֶּ֑דֶם וַיָּ֣שֶׂם שָׁ֔ם אֶת־הָֽאָדָ֖ם אֲשֶׁ֥ר יָצָֽר׃ **ט**וַיַּצְמַ֞ח יְהֹוָ֤ה אֱלֹהִים֙ מִן־הָ֣אֲדָמָ֔ה כׇּל־עֵ֛ץ נֶחְמָ֥ד לְמַרְאֶ֖ה וְט֣וֹב לְמַאֲכָ֑ל וְעֵ֤ץ הַֽחַיִּים֙ בְּת֣וֹךְ הַגָּ֔ן וְעֵ֕ץ הַדַּ֖עַת ט֥וֹב וָרָֽע׃ **י**וְנָהָר֙ יֹצֵ֣א מֵעֵ֔דֶן לְהַשְׁק֖וֹת אֶת־הַגָּ֑ן וּמִשָּׁם֙ יִפָּרֵ֔ד וְהָיָ֖ה לְאַרְבָּעָ֥ה רָאשִֽׁים׃ **יא**שֵׁ֥ם הָֽאֶחָ֖ד פִּישׁ֑וֹן ה֣וּא הַסֹּבֵ֗ב אֵ֚ת כׇּל־אֶ֣רֶץ הַֽחֲוִילָ֔ה אֲשֶׁר־שָׁ֖ם הַזָּהָֽב׃ **יב**וּֽזְﬞהַ֛ב הָאָ֥רֶץ הַהִ֖וא ט֑וֹב שָׁ֥ם הַבְּדֹ֖לַח וְאֶ֥בֶן הַשֹּֽׁהַם׃ **יג**וְשֵֽׁם־הַנָּהָ֥ר הַשֵּׁנִ֖י גִּיח֑וֹן ה֣וּא הַסּוֹבֵ֔ב אֵ֖ת כׇּל־אֶ֥רֶץ כּֽוּשׁ׃ **יד**וְשֵׁ֨ם הַנָּהָ֤ר הַשְּׁלִישִׁי֙ חִדֶּ֔קֶל ה֥וּא הַֽהֹלֵ֖ךְ קִדְמַ֣ת אַשּׁ֑וּר וְהַנָּהָ֥ר הָֽרְבִיעִ֖י ה֥וּא פְרָֽת׃ **טו**וַיִּקַּ֛ח יְהֹוָ֥ה אֱלֹהִ֖ים אֶת־הָֽאָדָ֑ם וַיַּנִּחֵ֣הוּ בְגַן־עֵ֔דֶן לְעׇבְדָ֖הּ וּלְשׇׁמְרָֽהּ׃ **טז**וַיְצַו֙ יְהֹוָ֣ה אֱלֹהִ֔ים עַל־הָֽאָדָ֖ם לֵאמֹ֑ר מִכֹּ֥ל עֵֽץ־הַגָּ֖ן אָכֹ֥ל תֹּאכֵֽל׃ **יז**וּמֵעֵ֗ץ הַדַּ֙עַת֙ ט֣וֹב וָרָ֔ע לֹ֥א תֹאכַ֖ל מִמֶּ֑נּוּ כִּ֗י בְּי֛וֹם אֲכׇלְךָ֥ מִמֶּ֖נּוּ מ֥וֹת תָּמֽוּת׃ **יח**וַיֹּ֙אמֶר֙ יְהֹוָ֣ה אֱלֹהִ֔ים לֹא־ט֛וֹב הֱי֥וֹת הָֽאָדָ֖ם לְבַדּ֑וֹ אֶֽעֱשֶׂה־לּ֥וֹ עֵ֖זֶר כְּנֶגְדּֽוֹ׃ **יט**וַיִּ֩צֶר֩ יְהֹוָ֨ה אֱלֹהִ֜ים מִן־הָֽאֲדָמָ֗ה כׇּל־חַיַּ֤ת הַשָּׂדֶה֙ וְאֵת֙ כׇּל־ע֣וֹף הַשָּׁמַ֔יִם וַיָּבֵא֙ אֶל־הָ֣אָדָ֔ם לִרְא֖וֹת מַה־יִּקְרָא־ל֑וֹ וְכֹל֩ אֲשֶׁ֨ר יִקְרָא־ל֧וֹ הָֽאָדָ֛ם נֶ֥פֶשׁ חַיָּ֖ה ה֥וּא שְׁמֽוֹ׃ **כ**וַיִּקְרָ֨א הָֽאָדָ֜ם שֵׁמ֗וֹת לְכׇל־הַבְּהֵמָה֙ וּלְע֣וֹף הַשָּׁמַ֔יִם וּלְכֹ֖ל חַיַּ֣ת הַשָּׂדֶ֑ה וּלְאָדָ֕ם לֹֽא־מָצָ֥א עֵ֖זֶר כְּנֶגְדּֽוֹ׃ **כא**וַיַּפֵּל֩ יְהֹוָ֨ה אֱלֹהִ֧ים׀  תַּרְדֵּמָ֛ה עַל־הָאָדָ֖ם וַיִּישָׁ֑ן וַיִּקַּ֗ח אַחַת֙ מִצַּלְעֹתָ֔יו וַיִּסְגֹּ֥ר בָּשָׂ֖ר תַּחְתֶּֽנָּה׃ **כב**וַיִּ֩בֶן֩ יְהֹוָ֨ה אֱלֹהִ֧ים׀  אֶֽת־הַצֵּלָ֛ע אֲשֶׁר־לָקַ֥ח מִן־הָֽאָדָ֖ם לְאִשָּׁ֑ה וַיְבִאֶ֖הָ אֶל־הָֽאָדָֽם׃ | [[38]](#footnote-38)4a At the time when Yahweh God made earth and heaven [[39]](#footnote-39) there was yet no wild bush on the earth nor had any plant of the field yet sprung up, for Yahweh God had not sent rain on the earth, nor was there any man to till the soil. [[40]](#footnote-40) However, a flood was rising from the earth and watering all the surface of the soil. [[41]](#footnote-41) Yahweh God fashioned man of soil from the ground. Then he breathed into his nostrils a breath of life, and thus man became a living being. [[42]](#footnote-42) Yahweh God planted a garden in Eden, which is in the east, and there he put the man he had fashioned. [[43]](#footnote-43) Yahweh God caused to spring up from the soil every kind of tree, enticing to look at and good to eat, with the tree of life and the tree of knowledge of good and evil in the middle of the garden. [[44]](#footnote-44) A river flowed from Eden to water the garden, and from there, it divided to make four streams. [[45]](#footnote-45) The name of the first is Pishon, and this encircles the whole land of Havilah where there is gold. [[46]](#footnote-46) The gold of this land is pure; bdellium and onyx stone are there. [[47]](#footnote-47) The name of the second river is Gihon, and this encircles the whole land of Cush. [[48]](#footnote-48) The name of the third river is Tigris, and this flows to the east of Ashur; and the fourth river is the Euphrates. [[49]](#footnote-49) Yahweh God took the man and settled him in the Garden in Eden to cultivate and take care of it. [[50]](#footnote-50) Then Yahweh God gave the man this admonition, “You may eat freely of all the trees in the garden; [[51]](#footnote-51) but of the tree of the knowledge of good and evil you are not to eat, for on the day you eat of it you shall surely die. [[52]](#footnote-52) And Yahweh God said, “It is not good that the man should be alone. I will make him a helpmate, who matches him.” [[53]](#footnote-53) Therefore, out of the ground, Yahweh God fashioned all the wild beasts and all the birds of heaven. And these he brought to the man, to see what he would call them; each was to bear the name the man would give it. [[54]](#footnote-54) And the man gave names to all the cattle, to all the birds of heaven and to all the wild beasts; but no helpmate suitable for Adam was found for him. [[55]](#footnote-55) Therefore, Yahweh God made caused a deep sleep to fall upon the man; and, while he slept, he took one of the man’s ribs and enclosed it in flesh. [[56]](#footnote-56) And Yahweh God fashioned the rib, which he had taken from the man, into a woman; and brought her to the man. |
| **כג**וַיֹּ֘אמֶר֮ הָֽאָדָם֒  זֹ֣את הַפַּ֗עַם עֶ֚צֶם מֵֽעֲצָמַ֔י  וּבָשָׂ֖ר מִבְּשָׂרִ֑י לְזֹאת֙  יִקָּרֵ֣א אִשָּׁ֔ה כִּ֥י  מֵאִ֖ישׁ לֻֽקְﬞחָה־זֹּֽאת׃ | [[57]](#footnote-57) The man exclaimed:  “ This one at last is bone of my bones,  and flesh from my flesh! She is to be called Woman, because she was taken from Man.” |
| **כד**עַל־כֵּן֙ יַֽעֲזׇב־אִ֔ישׁ אֶת־אָבִ֖יו וְאֶת־אִמּ֑וֹ וְדָבַ֣ק בְּאִשְׁתּ֔וֹ וְהָי֖וּ לְבָשָׂ֥ר אֶחָֽד׃ **כה**וַיִּֽהְי֤וּ שְׁנֵיהֶם֙ עֲרוּמִּ֔ים הָֽאָדָ֖ם וְאִשְׁתּ֑וֹ וְלֹ֖א יִתְבֹּשָֽׁשׁוּ׃ | [[58]](#footnote-58) This is why a man leaves his father and mother and joins himself to his wife, and they become one flesh. [[59]](#footnote-59) Now both of them were naked, the man and his wife, but they felt no shame in front of each other. |

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| בראשית פרק ג | Genesis [[60]](#footnote-60)3 |
| **א**וְהַנָּחָשׁ֙ הָיָ֣ה עָר֔וּם מִכֹּל֙ חַיַּ֣ת הַשָּׂדֶ֔ה אֲשֶׁ֥ר עָשָׂ֖ה יְהֹוָ֣ה אֱלֹהִ֑ים וַיֹּ֙אמֶר֙ אֶל־הָ֣אִשָּׁ֔ה אַ֚ף כִּֽי־אָמַ֣ר אֱלֹהִ֔ים לֹ֣א תֹֽאכְל֔וּ מִכֹּ֖ל עֵ֥ץ הַגָּֽן׃ **ב**וַתֹּ֥אמֶר הָֽאִשָּׁ֖ה אֶל־הַנָּחָ֑שׁ מִפְּרִ֥י עֵֽץ־הַגָּ֖ן נֹאכֵֽל׃ **ג**וּמִפְּרִ֣י הָעֵץ֮ אֲשֶׁ֣ר בְּתוֹךְ־הַגָּן֒ אָמַ֣ר אֱלֹהִ֗ים לֹ֤א תֹֽאכְלוּ֙ מִמֶּ֔נּוּ וְלֹ֥א תִגְּע֖וּ בּ֑וֹ פֶּן־תְּמֻתֽוּן׃ **ד**וַיֹּ֥אמֶר הַנָּחָ֖שׁ אֶל־הָֽאִשָּׁ֑ה לֹֽא־מ֖וֹת תְּמֻתֽוּן׃ **ה**כִּ֚י יֹדֵ֣עַ אֱלֹהִ֔ים כִּ֗י בְּיוֹם֙ אֲכׇלְכֶ֣ם מִמֶּ֔נּוּ וְנִפְקְח֖וּ עֵֽינֵיכֶ֑ם וִהְיִיתֶם֙ כֵּֽאלֹהִ֔ים יֹדְעֵ֖י ט֥וֹב וָרָֽע׃ **ו**וַתֵּ֣רֶא הָֽאִשָּׁ֡ה כִּ֣י טוֹב֩ הָעֵ֨ץ לְמַאֲכָ֜ל וְכִ֧י תַֽאֲוָה־ה֣וּא לָעֵינַ֗יִם וְנֶחְמָ֤ד הָעֵץ֙ לְהַשְׂכִּ֔יל וַתִּקַּ֥ח מִפִּרְי֖וֹ וַתֹּאכַ֑ל וַתִּתֵּ֧ן גַּם־לְאִישָׁ֛הּ עִמָּ֖הּ וַיֹּאכַֽל׃ **ז**וַתִּפָּקַ֙חְנָה֙ עֵינֵ֣י שְׁנֵיהֶ֔ם וַיֵּ֣דְע֔וּ כִּ֥י עֵֽירֻמִּ֖ם הֵ֑ם וַֽיִּתְפְּרוּ֙ עֲלֵ֣ה תְאֵנָ֔ה וַיַּעֲשׂ֥וּ לָהֶ֖ם חֲגֹרֹֽת׃ | [[61]](#footnote-61) Now the snake was craftier than any wild beast Yahweh God had made. He asked the woman, “Did God say you shall not eat from any tree in the garden?” [[62]](#footnote-62) The woman answered the snake; “We may eat the fruit of the trees in the garden; [[63]](#footnote-63) but of the fruit of the tree in the middle of the garden God said, “You must not eat it, nor touch it, or you will die.”” [[64]](#footnote-64) And the snake said to the woman, “No, you will not die, [[65]](#footnote-65) for God knows that when you eat it your eyes will open and you will be like gods, knowing good and evil.” [[66]](#footnote-66) The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give; so, she took of its fruit and ate, and she gave some also to her husband with her, and he ate. [[67]](#footnote-67) Then the eyes of both of them were opened and they realised that they were naked; and they sewed fig leaves together to make themselves loincloths. |
| **ח**וַֽיִּשְׁמְע֞וּ אֶת־ק֨וֹל יְהֹוָ֧ה אֱלֹהִ֛ים מִתְהַלֵּ֥ךְ בַּגָּ֖ן לְר֣וּחַ הַיּ֑וֹם וַיִּתְחַבֵּ֨א הָֽאָדָ֜ם וְאִשְׁתּ֗וֹ מִפְּנֵי֙ יְהֹוָ֣ה אֱלֹהִ֔ים בְּת֖וֹךְ עֵ֥ץ הַגָּֽן׃ **ט**וַיִּקְרָ֛א יְהֹוָ֥ה אֱלֹהִ֖ים אֶל־הָֽאָדָ֑ם וַיֹּ֥אמֶר ל֖וֹ אַיֶּֽכָּה׃ **י**וַיֹּ֕אמֶר אֶת־קֹלְךָ֥ שָׁמַ֖עְתִּי בַּגָּ֑ן וָאִירָ֛א כִּֽי־עֵירֹ֥ם אָנֹ֖כִי וָאֵחָבֵֽא׃ **יא**וַיֹּ֕אמֶר מִ֚י הִגִּ֣יד לְךָ֔ כִּ֥י עֵירֹ֖ם אָ֑תָּה הֲמִן־הָעֵ֗ץ אֲשֶׁ֧ר צִוִּיתִ֛יךָ לְבִלְתִּ֥י אֲכׇל־מִמֶּ֖נּוּ אָכָֽלְתָּ׃ **יב**וַיֹּ֖אמֶר הָֽאָדָ֑ם הָֽאִשָּׁה֙ אֲשֶׁ֣ר נָתַ֣תָּה עִמָּדִ֔י הִ֛וא נָֽתְנָה־לִּ֥י מִן־הָעֵ֖ץ וָאֹכֵֽל׃ **יג**וַיֹּ֨אמֶר יְהֹוָ֧ה אֱלֹהִ֛ים לָאִשָּׁ֖ה מַה־זֹּ֣את עָשִׂ֑ית וַתֹּ֙אמֶר֙ הָֽאִשָּׁ֔ה הַנָּחָ֥שׁ הִשִּׁיאַ֖נִי וָאֹכֵֽל׃ | [[68]](#footnote-68) The man and his wife heard the sound of Yahweh God walking in the garden in the cool of the day, and they hid from Yahweh God among the trees of the garden. [[69]](#footnote-69) However, Yahweh God called to the man, “Where are you?” he asked. [[70]](#footnote-70) “I heard the sound of you in the garden,” he replied; “I was afraid because I was naked, so I hid.” [[71]](#footnote-71) “Who told you that you were naked?” he asked, “Have you been eating of the tree I forbade you to eat?” [[72]](#footnote-72) The man replied, “It was the woman whom you put with me; she gave me the fruit, and I ate it.” [[73]](#footnote-73) Then Yahweh God asked the woman, “What is this you have done?” The woman replied, “The serpent tempted me and I ate.” |
| **יד**וַיֹּ֩אמֶר֩ יְהֹוָ֨ה אֱלֹהִ֥ים׀  אֶֽל־הַנָּחָשׁ֮  כִּ֣י עָשִׂ֣יתָ זֹּאת֒ אָר֤וּר אַתָּה֙ מִכׇּל־הַבְּהֵמָ֔ה  וּמִכֹּ֖ל חַיַּ֣ת הַשָּׂדֶ֑ה  עַל־גְּחֹנְךָ֣ תֵלֵ֔ךְ  וְעָפָ֥ר תֹּאכַ֖ל כׇּל־יְמֵ֥י חַיֶּֽיךָ׃ **טו** וְאֵיבָ֣ה׀ אָשִׁ֗ית  בֵּֽינְךָ֙ וּבֵ֣ין הָֽאִשָּׁ֔ה  וּבֵ֥ין זַרְעֲךָ֖ וּבֵ֣ין זַרְעָ֑הּ  ה֚וּא יְשׁוּפְךָ֣ רֹ֔אשׁ  וְאַתָּ֖ה תְּשׁוּפֶ֥נּוּ עָקֵֽב׃ {ס} | [[74]](#footnote-74) Then Yahweh God said to the serpent, “Because you have done this,  “Be accursed beyond all cattle,  all wild beasts.  “ You shall crawl on your belly and eat dust every day of your life.  [[75]](#footnote-75) “I will make you enemies of each other:  you and the woman,  your offspring and her offspring. It will crush your head and you will strike its heel.” |
| **טז**אֶֽל־הָאִשָּׁ֣ה אָמַ֗רהַרְבָּ֤ה אַרְבֶּה֙ עִצְּבוֹנֵ֣ךְ וְהֵֽרֹנֵ֔ךְ בְּעֶ֖צֶב  תֵּֽלְדִ֣י בָנִ֑ים וְאֶל־אִישֵׁךְ֙  תְּשׁ֣וּקָתֵ֔ךְ וְה֖וּא  יִמְשׇׁל־בָּֽךְ׃ {ס} | [[76]](#footnote-76) To the woman he said:  “I will multiply your pains in childbearing;  you shall give birth to your children in pain. Your yearning shall be for your husband,  yet he will lord it over you. |
| **יז**וּלְאָדָ֣ם אָמַ֗ר כִּֽי־שָׁמַ֘עְתָּ֮ לְק֣וֹל אִשְׁתֶּ֒ךָ֒ וַתֹּ֙אכַל֙ מִן־הָעֵ֔ץ אֲשֶׁ֤ר צִוִּיתִ֙יךָ֙ לֵאמֹ֔ר לֹ֥א תֹאכַ֖ל מִמֶּ֑נּוּ  אֲרוּרָ֤ה הָֽאֲדָמָה֙ בַּֽעֲבוּרֶ֔ךָ  בְּעִצָּבוֹן֙ תֹּֽאכְﬞלֶ֔נָּה  כֹּ֖ל יְמֵ֥י חַיֶּֽיךָ׃  יח וְק֥וֹץ וְדַרְדַּ֖ר תַּצְמִ֣יחַֽ לָ֑ךְ  וְאָכַלְתָּ֖ אֶת־עֵ֥שֶׂב הַשָּׂדֶֽה׃  יט בְּזֵעַ֤ת אַפֶּ֙יךָ֙  תֹּ֣אכַל לֶ֔חֶם  עַ֤ד שֽׁוּבְךָ֙ אֶל־הָ֣אֲדָמָ֔ה  כִּ֥י מִמֶּ֖נָּה לֻקָּ֑חְתָּ  כִּֽי־עָפָ֣ר אַ֔תָּה  וְאֶל־עָפָ֖ר תָּשֽׁוּב׃ | [[77]](#footnote-77) To Adam he said, “Because you have listened to the voice of your wife and have eaten from the tree of which I had forbidden you to eat,  “Accursed be the soil because of you.  With suffering you shall get your food from it every day of your life.  [[78]](#footnote-78) It shall yield you brambles and thistles,  and you shall eat wild plants.  [[79]](#footnote-79) With sweat on your brow,  you shall eat your bread,  until you return to the soil,  for out of it you were taken. For dust you are and to dust you shall return.” |
| **כ**וַיִּקְרָ֧א הָֽאָדָ֛ם שֵׁ֥ם אִשְׁתּ֖וֹ חַוָּ֑ה כִּ֛י הִ֥וא הָֽיְתָ֖ה אֵ֥ם כׇּל־חָֽי׃ **כא**וַיַּ֩עַשׂ֩ יְהֹוָ֨ה אֱלֹהִ֜ים לְאָדָ֧ם וּלְאִשְׁתּ֛וֹ כׇּתְנ֥וֹת ע֖וֹר וַיַּלְבִּשֵֽׁם׃ {פ} | [[80]](#footnote-80) The man named his wife “Eve” because she was the mother of all those who live. [[81]](#footnote-81) Yahweh God made clothes out of skin for the man and his wife, and they put them on. |
| **כב**וַיֹּ֣אמֶר׀ יְהֹוָ֣ה אֱלֹהִ֗ים הֵ֤ן הָֽאָדָם֙ הָיָה֙ כְּאַחַ֣ד מִמֶּ֔נּוּ לָדַ֖עַת ט֣וֹב וָרָ֑ע וְעַתָּ֣ה׀ פֶּן־יִשְׁלַ֣ח יָד֗וֹ וְלָקַח֙ גַּ֚ם מֵעֵ֣ץ הַֽחַיִּ֔ים וְאָכַ֖ל וָחַ֥י לְעֹלָֽם׃ **כג**וַֽיְשַׁלְּחֵ֛הוּ יְהֹוָ֥ה אֱלֹהִ֖ים מִגַּן־עֵ֑דֶן לַֽעֲבֹד֙ אֶת־הָ֣אֲדָמָ֔ה אֲשֶׁ֥ר לֻקַּ֖ח מִשָּֽׁם׃ **כד**וַיְגָ֖רֶשׁ אֶת־הָֽאָדָ֑ם וַיַּשְׁכֵּן֩ מִקֶּ֨דֶם לְגַן־עֵ֜דֶן אֶת־הַכְּרֻבִ֗ים וְאֵ֨ת לַ֤הַט הַחֶ֙רֶב֙ הַמִּתְהַפֶּ֔כֶת לִשְׁמֹ֕ר אֶת־דֶּ֖רֶךְ עֵ֥ץ הַֽחַיִּֽים׃ {ס} | [[82]](#footnote-82) Then Yahweh God said, “See, the man has become as one of us, knowing good and evil. He must not be allowed to stretch his hand out next and pick from the tree of life also, and eat some and live forever.” [[83]](#footnote-83) So, Yahweh God expelled him from the Garden of Eden, to till the soil whence he had been taken. [[84]](#footnote-84) He banished the man, and in front of the Garden of Eden, he posted the Cherubim, and the flame of a flashing sword, to guard the way to the tree of life. |

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| בראשית פרק ד | Genesis [[85]](#footnote-85)4 |
| **א**וְהָ֣אָדָ֔ם יָדַ֖ע אֶת־חַוָּ֣ה אִשְׁתּ֑וֹ וַתַּ֙הַר֙ וַתֵּ֣לֶד אֶת־קַ֔יִן וַתֹּ֕אמֶר קָנִ֥יתִי אִ֖ישׁ אֶת־יְהֹוָֽה׃ **ב**וַתֹּ֣סֶף לָלֶ֔דֶת אֶת־אָחִ֖יו אֶת־הָ֑בֶל וַֽיְהִי־הֶ֙בֶל֙ רֹ֣עֵה צֹ֔אן וְקַ֕יִן הָיָ֖ה עֹבֵ֥ד אֲדָמָֽה׃ **ג**וַֽיְהִ֖י מִקֵּ֣ץ יָמִ֑ים וַיָּבֵ֨א קַ֜יִן מִפְּרִ֧י הָֽאֲדָמָ֛ה מִנְחָ֖ה לַֽיהֹוָֽה׃ **ד**וְהֶ֨בֶל הֵבִ֥יא גַם־ה֛וּא מִבְּכֹר֥וֹת צֹאנ֖וֹ וּמֵֽחֶלְבֵהֶ֑ן וַיִּ֣שַׁע יְהֹוָ֔ה אֶל־הֶ֖בֶל וְאֶל־מִנְחָתֽוֹ׃ **ה**וְאֶל־קַ֥יִן וְאֶל־מִנְחָת֖וֹ לֹ֣א שָׁעָ֑ה וַיִּ֤חַר לְקַ֙יִן֙ מְאֹ֔ד וַֽיִּפְּל֖וּ פָּנָֽיו׃ **ו**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־קָ֑יִן לָ֚מָּה חָ֣רָה לָ֔ךְ וְלָ֖מָּה נָפְל֥וּ פָנֶֽיךָ׃ **ז**הֲל֤וֹא אִם־תֵּיטִיב֙ שְׂאֵ֔ת וְאִם֙ לֹ֣א תֵיטִ֔יב לַפֶּ֖תַח חַטָּ֣את רֹבֵ֑ץ וְאֵלֶ֙יךָ֙ תְּשׁ֣וּקָת֔וֹ וְאַתָּ֖ה תִּמְשׇׁל־בּֽוֹ׃ **ח**וַיֹּ֥אמֶר קַ֖יִן אֶל־הֶ֣בֶל אָחִ֑יו וַֽיְהִי֙ בִּהְיוֹתָ֣ם בַּשָּׂדֶ֔ה וַיָּ֥קׇם קַ֛יִן אֶל־הֶ֥בֶל אָחִ֖יו וַיַּהַרְגֵֽהוּ׃ | [[86]](#footnote-86) The man knew his wife Eve, and she conceived and bore Cain, saying, “I have acquired a man with the help of Yahweh.” [[87]](#footnote-87) Next, she bore his brother, Abel. Now Abel was a shepherd of flocks and Cain tilled the soil. [[88]](#footnote-88) Time passed and Cain brought some produce of the soil as an offering for Yahweh, [[89]](#footnote-89) while Abel for his part brought the firstborn of his flock, the fattest of them. Yahweh had regard for Abel and his offering [[90]](#footnote-90) but he did have regard for Cain and his offering, and Cain was very angry and downcast. [[91]](#footnote-91) Yahweh asked Cain, “Why are you angry and down­cast? [[92]](#footnote-92) If you are well, ought you not lift up your head? But if you are not well, is not Sin at the door like a crouching beast hungering for you, which you must master?” [[93]](#footnote-93) Cain spoke to his brother Abel; and while they were in the field, Cain set on his brother Abel and killed him. |
| **ט**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־קַ֔יִן אֵ֖י הֶ֣בֶל אָחִ֑יךָ וַיֹּ֙אמֶר֙ לֹ֣א יָדַ֔עְתִּי הֲשֹׁמֵ֥ר אָחִ֖י אָנֹֽכִי׃ **י**וַיֹּ֖אמֶר מֶ֣ה עָשִׂ֑יתָ ק֚וֹל דְּמֵ֣י אָחִ֔יךָ צֹעֲקִ֥ים אֵלַ֖י מִן־הָֽאֲדָמָֽה׃ **יא**וְעַתָּ֖ה אָר֣וּר אָ֑תָּה מִן־הָֽאֲדָמָה֙ אֲשֶׁ֣ר פָּצְתָ֣ה אֶת־פִּ֔יהָ לָקַ֛חַת אֶת־דְּמֵ֥י אָחִ֖יךָ מִיָּדֶֽךָ׃ **יב**כִּ֤י תַֽעֲבֹד֙ אֶת־הָ֣אֲדָמָ֔ה לֹֽא־תֹסֵ֥ף תֵּת־כֹּחָ֖הּ לָ֑ךְ נָ֥ע וָנָ֖ד תִּֽהְיֶ֥ה בָאָֽרֶץ׃ **יג**וַיֹּ֥אמֶר קַ֖יִן אֶל־יְהֹוָ֑ה גָּד֥וֹל עֲוֺנִ֖י מִנְּשֹֽׂא׃ **יד**הֵן֩ גֵּרַ֨שְׁתָּ אֹתִ֜י הַיּ֗וֹם מֵעַל֙ פְּנֵ֣י הָֽאֲדָמָ֔ה וּמִפָּנֶ֖יךָ אֶסָּתֵ֑ר וְהָיִ֜יתִי נָ֤ע וָנָד֙ בָּאָ֔רֶץ וְהָיָ֥ה כׇל־מֹצְאִ֖י יַֽהַרְגֵֽנִי׃ **טו**וַיֹּ֧אמֶר ל֣וֹ יְהֹוָ֗ה לָכֵן֙ כׇּל־הֹרֵ֣ג קַ֔יִן שִׁבְעָתַ֖יִם יֻקָּ֑ם וַיָּ֨שֶׂם יְהֹוָ֤ה לְקַ֙יִן֙ א֔וֹת לְבִלְתִּ֥י הַכּוֹת־אֹת֖וֹ כׇּל־מֹצְאֽוֹ׃ **טז**וַיֵּ֥צֵא קַ֖יִן מִלִּפְנֵ֣י יְהֹוָ֑ה וַיֵּ֥שֶׁב בְּאֶֽרֶץ־נ֖וֹד קִדְמַת־עֵֽדֶן׃ | [[94]](#footnote-94) Yahweh asked Cain, “Where is your brother Abel?” He said, “I do not know! Am I my brother’s keeper?” [[95]](#footnote-95) Yahweh said, “What have you done? Listen: your brother’s blood is crying out to me from the ground. [[96]](#footnote-96) Now be cursed from the ground that has opened its mouth to receive your brother’s blood at your hands. [[97]](#footnote-97) When you till the land, it shall no longer yield to you its fruit; you shall be a wandering fugitive over the earth.” [[98]](#footnote-98) Cain said to Yahweh, “My punishment is more than I can bear. [[99]](#footnote-99) Today you drive me from the soil; I must hide from you and be a wandering fugitive over the earth. Whoever comes across me will kill me!” [[100]](#footnote-100) Yahweh replied, “Not so! Whoever kills Cain will suffer a seven­fold vengeance;” and Yahweh put a mark on Cain, so that no one who came upon him would kill him. [[101]](#footnote-101) Cain left the presence of Yahweh and settled in the land of Nod, east of Eden. |
| **יז**וַיֵּ֤דַע קַ֙יִן֙ אֶת־אִשְׁתּ֔וֹ וַתַּ֖הַר וַתֵּ֣לֶד אֶת־חֲנ֑וֹךְ וַֽיְהִי֙ בֹּ֣נֶה עִ֔יר וַיִּקְרָא֙ שֵׁ֣ם הָעִ֔יר כְּשֵׁ֖ם בְּנ֥וֹ חֲנֽוֹךְ׃ **יח**וַיִּוָּלֵ֤ד לַֽחֲנוֹךְ֙ אֶת־עִירָ֔ד וְעִירָ֕ד יָלַ֖ד אֶת־מְחֽוּיָאֵ֑ל וּמְחִיָּיאֵ֗ל יָלַד֙ אֶת־מְת֣וּשָׁאֵ֔ל וּמְתוּשָׁאֵ֖ל יָלַ֥ד אֶת־לָֽמֶךְ׃ **יט**וַיִּֽקַּֽח־ל֥וֹ לֶ֖מֶךְ שְׁתֵּ֣י נָשִׁ֑ים שֵׁ֤ם הָֽאַחַת֙ עָדָ֔ה וְשֵׁ֥ם הַשֵּׁנִ֖ית צִלָּֽה׃ | [[102]](#footnote-102) Cain lay with his wife, and she conceived and gave birth to Enoch. He became builder of a town, and he gave the town the name of his son Enoch. [[103]](#footnote-103) Enoch had a son, Irad, and Irad fathered Mehujael; Mehujael fathered Methushael, and Methushael fathered Lamech. [[104]](#footnote-104) Lamech married two women: the name of the first was Adah and the name of the second was Zillah. |
| **כ**וַתֵּ֥לֶד עָדָ֖ה אֶת־יָבָ֑ל ה֣וּא הָיָ֔ה אֲבִ֕י יֹשֵׁ֥ב אֹ֖הֶל וּמִקְנֶֽה׃ **כא**וְשֵׁ֥ם אָחִ֖יו יוּבָ֑ל ה֣וּא הָיָ֔ה אֲבִ֕י כׇּל־תֹּפֵ֥שׂ כִּנּ֖וֹר וְעוּגָֽב׃ **כב**וְצִלָּ֣ה גַם־הִ֗וא יָֽלְדָה֙ אֶת־תּ֣וּבַל קַ֔יִן לֹטֵ֕שׁ כׇּל־חֹרֵ֥שׁ נְחֹ֖שֶׁת וּבַרְזֶ֑ל וַֽאֲח֥וֹת תּֽוּבַל־קַ֖יִן נַֽעֲמָֽה׃ | [[105]](#footnote-105) Adah gave birth to Jabal: he was the ancestor of the tent-dwellers and owners of livestock. [[106]](#footnote-106) His brother’s name was Jubal: he was the ancestor of all who play the lyre and the flute. [[107]](#footnote-107) As for Zillah, she gave birth to Tubal-Cain: he was the ancestor of all metalworkers, in bronze or iron. Tubal-Cain’s sister was Naamah. |
| **כג**וַיֹּ֨אמֶר לֶ֜מֶךְ לְנָשָׁ֗יו  עָדָ֤ה וְצִלָּה֙ שְׁמַ֣עַן קוֹלִ֔י  נְשֵׁ֣י לֶ֔מֶךְ הַאְזֵ֖נָּה אִמְרָתִ֑י  כִּ֣י אִ֤ישׁ הָרַ֙גְתִּי֙ לְפִצְעִ֔י  וְיֶ֖לֶד לְחַבֻּרָתִֽי׃  כד כִּ֥י שִׁבְעָתַ֖יִם יֻקַּם־קָ֑יִן  וְלֶ֖מֶךְ שִׁבְעִ֥ים וְשִׁבְעָֽה׃ | [[108]](#footnote-108) Lamech said to his wives:  “Adah and Zillah, hear my voice,  wives of Lamech, listen to what I say:  I killed a man for wounding me a boy for striking me.  [[109]](#footnote-109) Sevenfold vengeance is taken for Cain,  but seventy-sevenfold for Lamech.” |
| **כה**וַיֵּ֨דַע אָדָ֥ם עוֹד֙ אֶת־אִשְׁתּ֔וֹ וַתֵּ֣לֶד בֵּ֔ן וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ שֵׁ֑ת כִּ֣י שָֽׁת־לִ֤י אֱלֹהִים֙ זֶ֣רַע אַחֵ֔ר תַּ֣חַת הֶ֔בֶל כִּ֥י הֲרָג֖וֹ קָֽיִן׃ **כו**וּלְשֵׁ֤ת גַּם־הוּא֙ יֻלַּד־בֵּ֔ן וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ אֱנ֑וֹשׁ אָ֣ז הוּחַ֔ל לִקְרֹ֖א בְּשֵׁ֥ם יְהֹוָֽה׃ {ס} | [[110]](#footnote-110) Adam knew his wife and she bore a son whom she named Seth, “because God has granted me the offspring,” she said, “in place of Abel, since Cain has killed him.” [[111]](#footnote-111) A son was also born to Seth and he named him Enosh. It was then that people first invoked the name of Yahweh. |

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| בראשית פרק ה | Genesis [[112]](#footnote-112)5 |
| **א**זֶ֣ה סֵ֔פֶר תּוֹלְדֹ֖ת אָדָ֑ם בְּי֗וֹם בְּרֹ֤א אֱלֹהִים֙ אָדָ֔ם בִּדְמ֥וּת אֱלֹהִ֖ים עָשָׂ֥ה אֹתֽוֹ׃ **ב**זָכָ֥ר וּנְקֵבָ֖ה בְּרָאָ֑ם וַיְבָ֣רֶךְ אֹתָ֗ם וַיִּקְרָ֤א אֶת־שְׁמָם֙ אָדָ֔ם בְּי֖וֹם הִבָּֽרְאָֽם׃ **ג**וַיְחִ֣י אָדָ֗ם שְׁלֹשִׁ֤ים וּמְאַת֙ שָׁנָ֔ה וַיּ֥וֹלֶד בִּדְמוּת֖וֹ כְּצַלְמ֑וֹ וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ שֵֽׁת׃ **ד**וַיִּֽהְי֣וּ יְמֵי־אָדָ֗ם אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־שֵׁ֔ת שְׁמֹנֶ֥ה מֵאֹ֖ת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **ה**וַיִּֽהְי֞וּ כׇּל־יְמֵ֤י אָדָם֙ אֲשֶׁר־חַ֔י תְּשַׁ֤ע מֵאוֹת֙ שָׁנָ֔ה וּשְׁלֹשִׁ֖ים שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[113]](#footnote-113) This is the roll of Adam’s descendants: On the day God created Adam, he made him in the likeness of God. [[114]](#footnote-114) Male and female he created them. He blessed them and gave them the name ‘Man’ on the day they were created. [[115]](#footnote-115) When Adam was a hundred and thirty years old, he became the father of a son, in his likeness, as his image, and he called him Seth. [[116]](#footnote-116) Adam lived for eight hundred years after the birth of Seth and he became the father of sons and daughters. [[117]](#footnote-117) In all, Adam lived for nine hundred and thirty years; then he died. |
| **ו**וַֽיְחִי־שֵׁ֕ת חָמֵ֥שׁ שָׁנִ֖ים וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־אֱנֽוֹשׁ׃ **ז**וַֽיְחִי־שֵׁ֗ת אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־אֱנ֔וֹשׁ שֶׁ֣בַע שָׁנִ֔ים וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **ח**וַיִּֽהְיוּ֙ כׇּל־יְמֵי־שֵׁ֔ת שְׁתֵּ֤ים עֶשְׂרֵה֙ שָׁנָ֔ה וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[118]](#footnote-118) When Seth had lived for a hundred and five years, he became the father of Enosh. [[119]](#footnote-119) Seth lived for eight hundred and seven years after he became the father of Enosh, and he became the father of sons and daughters. [[120]](#footnote-120) Thus, all the days of Seth were nine hundred and twelve years; then he died. |
| **ט**וַיְחִ֥י אֱנ֖וֹשׁ תִּשְׁעִ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־קֵינָֽן׃ **י**וַיְחִ֣י אֱנ֗וֹשׁ אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־קֵינָ֔ן חֲמֵ֤שׁ עֶשְׂרֵה֙ שָׁנָ֔ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **יא**וַיִּֽהְיוּ֙ כׇּל־יְמֵ֣י אֱנ֔וֹשׁ חָמֵ֣שׁ שָׁנִ֔ים וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[121]](#footnote-121) When Enosh had lived for ninety years, he became the father of Kenan. [[122]](#footnote-122) Enosh lived for eight hundred and fifteen years after he became the father of Kenan, and he became the father of sons and daughters. [[123]](#footnote-123) Thus, all the days of Enosh were nine hundred and five years; then he died. |
| **יב**וַיְחִ֥י קֵינָ֖ן שִׁבְעִ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־מַֽהֲלַלְאֵֽל׃ **יג**וַיְחִ֣י קֵינָ֗ן אַחֲרֵי֙ הוֹלִיד֣וֹ אֶת־מַֽהֲלַלְאֵ֔ל אַרְבָּעִ֣ים שָׁנָ֔ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **יד**וַיִּֽהְיוּ֙ כׇּל־יְמֵ֣י קֵינָ֔ן עֶ֣שֶׂר שָׁנִ֔ים וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[124]](#footnote-124) When Kenan had lived for seventy years, he became the father of Mahalalel. [[125]](#footnote-125) Kenan lived for eight hundred and forty years after he became the father of Mahalalel, and he became the father of sons and daughters. [[126]](#footnote-126) Thus, all the days of Kenan were nine hundred and ten years; then he died. |
| **טו**וַיְחִ֣י מַֽהֲלַלְאֵ֔ל חָמֵ֥שׁ שָׁנִ֖ים וְשִׁשִּׁ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־יָֽרֶד׃ **טז**וַיְחִ֣י מַֽהֲלַלְאֵ֗ל אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־יֶ֔רֶד שְׁלֹשִׁ֣ים שָׁנָ֔ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **יז**וַיִּהְיוּ֙ כׇּל־יְמֵ֣י מַהֲלַלְאֵ֔ל חָמֵ֤שׁ וְתִשְׁעִים֙ שָׁנָ֔ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[127]](#footnote-127) When Mahalalel had lived for sixty-five years, he became the father  of Jared. [[128]](#footnote-128) Mahalalel lived for eight hundred and thirty years after he became the father of Jared, and he became the father of sons and daughters. [[129]](#footnote-129) Thus, all the days of Mahalalel were eight hundred and ninety-five years; then he died. |
| **יח**וַֽיְחִי־יֶ֕רֶד שְׁתַּ֧יִם וְשִׁשִּׁ֛ים שָׁנָ֖ה וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־חֲנֽוֹךְ׃ **יט**וַֽיְחִי־יֶ֗רֶד אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־חֲנ֔וֹךְ שְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **כ**וַיִּֽהְיוּ֙ כׇּל־יְמֵי־יֶ֔רֶד שְׁתַּ֤יִם וְשִׁשִּׁים֙ שָׁנָ֔ה וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[130]](#footnote-130) When Jared had lived for a hundred and sixty-two years, he became the father of Enoch. [[131]](#footnote-131) Jared lived for eight hundred years after he became the father of Enoch, and he became the father of sons and daughters. [[132]](#footnote-132) Thus, all the days of Jared were nine hundred and sixty-two years; then he died. |
| **כא**וַיְחִ֣י חֲנ֔וֹךְ חָמֵ֥שׁ וְשִׁשִּׁ֖ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־מְתוּשָֽׁלַח׃ **כב**וַיִּתְהַלֵּ֨ךְ חֲנ֜וֹךְ אֶת־הָֽאֱלֹהִ֗ים אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־מְתוּשֶׁ֔לַח שְׁלֹ֥שׁ מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **כג**וַיְהִ֖י כׇּל־יְמֵ֣י חֲנ֑וֹךְ חָמֵ֤שׁ וְשִׁשִּׁים֙ שָׁנָ֔ה וּשְׁלֹ֥שׁ מֵא֖וֹת שָׁנָֽה׃ **כד**וַיִּתְהַלֵּ֥ךְ חֲנ֖וֹךְ אֶת־הָֽאֱלֹהִ֑ים וְאֵינֶ֕נּוּ כִּֽי־לָקַ֥ח אֹת֖וֹ אֱלֹהִֽים׃ {ס} | [[133]](#footnote-133) When Enoch had lived for sixty-five years, he became the father of Methuselah. [[134]](#footnote-134) After he became the father of Methuselah, Enoch walked with God for three hundred years, and he became the father of sons and daughters. [[135]](#footnote-135) Thus, all the days of Enoch were three hundred and sixty-five years. [[136]](#footnote-136) Enoch walked with God. Then he vanished because God took him. |
| **כה**וַיְחִ֣י מְתוּשֶׁ֔לַח שֶׁ֧בַע וּשְׁמֹנִ֛ים שָׁנָ֖ה וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־לָֽמֶךְ׃ **כו**וַיְחִ֣י מְתוּשֶׁ֗לַח אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־לֶ֔מֶךְ שְׁתַּ֤יִם וּשְׁמוֹנִים֙ שָׁנָ֔ה וּשְׁבַ֥ע מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **כז**וַיִּהְיוּ֙ כׇּל־יְמֵ֣י מְתוּשֶׁ֔לַח תֵּ֤שַׁע וְשִׁשִּׁים֙ שָׁנָ֔ה וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[137]](#footnote-137) When Methuselah had lived for a hundred and eighty-seven years, he became the father of Lamech. [[138]](#footnote-138) Methuselah lived for seven hundred and eighty-two years after he became the father of Lamech, and he became the father of sons and daughters. [[139]](#footnote-139) Thus, all the days of Methuselah were nine hundred and sixty-nine years; then he died. |
| **כח**וַֽיְחִי־לֶ֕מֶךְ שְׁתַּ֧יִם וּשְׁמֹנִ֛ים שָׁנָ֖ה וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד בֵּֽן׃ **כט**וַיִּקְרָ֧א אֶת־שְׁמ֛וֹ נֹ֖חַ לֵאמֹ֑ר זֶ֞֠ה יְנַחֲמֵ֤נוּ מִֽמַּעֲשֵׂ֙נוּ֙ וּמֵעִצְּב֣וֹן יָדֵ֔ינוּ מִן־הָ֣אֲדָמָ֔ה אֲשֶׁ֥ר אֵֽרְרָ֖הּ יְהֹוָֽה׃ **ל**וַֽיְחִי־לֶ֗מֶךְ אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־נֹ֔חַ חָמֵ֤שׁ וְתִשְׁעִים֙ שָׁנָ֔ה וַחֲמֵ֥שׁ מֵאֹ֖ת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ **לא**וַֽיְהִי֙ כׇּל־יְמֵי־לֶ֔מֶךְ שֶׁ֤בַע וְשִׁבְעִים֙ שָׁנָ֔ה וּשְׁבַ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת׃ {ס} | [[140]](#footnote-140) When Lamech had lived for a hundred and eighty-two years, he fathered a son. [[141]](#footnote-141) He named him Noah, saying, “Out of the ground that Yahweh has cursed, this one shall bring us relief from our work and from the toil of our hands.” [[142]](#footnote-142) Lamech lived for five hundred and ninety-five years after he became the father of Noah, and fathered sons and daughters. [[143]](#footnote-143) Thus, all the days of Lamech were seven hundred and seventy-seven years; then he died. |
| **לב**וַֽיְהִי־נֹ֕חַ בֶּן־חֲמֵ֥שׁ מֵא֖וֹת שָׁנָ֑ה וַיּ֣וֹלֶד נֹ֔חַ אֶת־שֵׁ֖ם אֶת־חָ֥ם וְאֶת־יָֽפֶת׃ {ס} | [[144]](#footnote-144) After Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth. |

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| בראשית פרק ו | Genesis [[145]](#footnote-145)6 |
| **א**וַֽיְהִי֙ כִּֽי־הֵחֵ֣ל הָֽאָדָ֔ם לָרֹ֖ב עַל־פְּנֵ֣י הָֽאֲדָמָ֑ה וּבָנ֖וֹת יֻלְּד֥וּ לָהֶֽם׃ **ב**וַיִּרְא֤וּ בְנֵי־הָֽאֱלֹהִים֙ אֶת־בְּנ֣וֹת הָֽאָדָ֔ם כִּ֥י טֹבֹ֖ת הֵ֑נָּה וַיִּקְח֤וּ לָהֶם֙ נָשִׁ֔ים מִכֹּ֖ל אֲשֶׁ֥ר בָּחָֽרוּ׃ **ג**וַיֹּ֣אמֶר יְהֹוָ֗ה לֹֽא־יָד֨וֹן רוּחִ֤י בָֽאָדָם֙ לְעֹלָ֔ם בְּשַׁגַּ֖ם ה֣וּא בָשָׂ֑ר וְהָי֣וּ יָמָ֔יו מֵאָ֥ה וְעֶשְׂרִ֖ים שָׁנָֽה׃ **ד**הַנְּפִלִ֞ים הָי֣וּ בָאָ֘רֶץ֮ בַּיָּמִ֣ים הָהֵם֒ וְגַ֣ם אַֽחֲרֵי־כֵ֗ן אֲשֶׁ֨ר יָבֹ֜אוּ בְּנֵ֤י הָֽאֱלֹהִים֙ אֶל־בְּנ֣וֹת הָֽאָדָ֔ם וְיָלְד֖וּ לָהֶ֑ם הֵ֧מָּה הַגִּבֹּרִ֛ים אֲשֶׁ֥ר מֵעוֹלָ֖ם אַנְשֵׁ֥י הַשֵּֽׁם׃ {פ} | [[146]](#footnote-146) When men began multiply on the face of the earth and daughters were born to them, [[147]](#footnote-147) the sons of God saw that the daughters of mankind were fair, so they married as many as they chose. [[148]](#footnote-148) Yahweh said, “My spirit must not for ever be disgraced in man, for he is but flesh; his life shall last no more than a hundred and twenty years.” [[149]](#footnote-149) The Nephilim were on the earth at that time (and even after­wards) when the sons of God went into the daughters of mankind and had children by them. These were the heroes of days gone by, the famous men. |
| **ה**וַיַּ֣רְא יְהֹוָ֔ה כִּ֥י רַבָּ֛ה רָעַ֥ת הָאָדָ֖ם בָּאָ֑רֶץ וְכׇל־יֵ֙צֶר֙ מַחְשְׁבֹ֣ת לִבּ֔וֹ רַ֥ק רַ֖ע כׇּל־הַיּֽוֹם׃ **ו**וַיִּנָּ֣חֶם יְהֹוָ֔ה כִּֽי־עָשָׂ֥ה אֶת־הָֽאָדָ֖ם בָּאָ֑רֶץ וַיִּתְעַצֵּ֖ב אֶל־לִבּֽוֹ׃ **ז**וַיֹּ֣אמֶר יְהֹוָ֗ה אֶמְחֶ֨ה אֶת־הָאָדָ֤ם אֲשֶׁר־בָּרָ֙אתִי֙ מֵעַל֙ פְּנֵ֣י הָֽאֲדָמָ֔ה מֵֽאָדָם֙ עַד־בְּהֵמָ֔ה עַד־רֶ֖מֶשׂ וְעַד־ע֣וֹף הַשָּׁמָ֑יִם כִּ֥י נִחַ֖מְתִּי כִּ֥י עֲשִׂיתִֽם׃ **ח**וְנֹ֕חַ מָ֥צָא חֵ֖ן בְּעֵינֵ֥י יְהֹוָֽה׃ {פ} | [[150]](#footnote-150) Yahweh saw that the wickedness of man was great on the Earth, and that the thoughts of his heart fashioned nothing but wickedness all day long. [[151]](#footnote-151) Yahweh regretted having made man on the earth, and his heart grieved. [[152]](#footnote-152) “I will rid the earth’s face of man, my own creation,” Yahweh said, “and of animals also, reptiles too, and the birds of heaven; for I regret having made them.” [[153]](#footnote-153) However, Noah had found favour with Yahweh. |
| **ט**אֵ֚לֶּה תּוֹלְדֹ֣ת נֹ֔חַ נֹ֗חַ אִ֥ישׁ צַדִּ֛יק תָּמִ֥ים הָיָ֖ה בְּדֹֽרֹתָ֑יו אֶת־הָֽאֱלֹהִ֖ים הִֽתְהַלֶּךְ־נֹֽחַ׃ **י**וַיּ֥וֹלֶד נֹ֖חַ שְׁלֹשָׁ֣ה בָנִ֑ים אֶת־שֵׁ֖ם אֶת־חָ֥ם וְאֶת־יָֽפֶת׃ **יא**וַתִּשָּׁחֵ֥ת הָאָ֖רֶץ לִפְנֵ֣י הָֽאֱלֹהִ֑ים וַתִּמָּלֵ֥א הָאָ֖רֶץ חָמָֽס׃ **יב**וַיַּ֧רְא אֱלֹהִ֛ים אֶת־הָאָ֖רֶץ וְהִנֵּ֣ה נִשְׁחָ֑תָה כִּֽי־הִשְׁחִ֧ית כׇּל־בָּשָׂ֛ר אֶת־דַּרְכּ֖וֹ עַל־הָאָֽרֶץ׃ {ס} | [[154]](#footnote-154) This is the story of Noah: Noah was a righteous man, blameless among his contemporaries, and he walked with God. [[155]](#footnote-155) Noah fathered three sons, Shem, Ham, and Japheth. [[156]](#footnote-156) Now, the earth grew corrupt in God’s sight, and the earth was filled with violence. [[157]](#footnote-157) God contemplated the earth: it was corrupt, for corrupt were the ways of all flesh on the earth. |
| **יג**וַיֹּ֨אמֶר אֱלֹהִ֜ים לְנֹ֗חַ קֵ֤ץ כׇּל־בָּשָׂר֙ בָּ֣א לְפָנַ֔י כִּֽי־מָלְאָ֥ה הָאָ֛רֶץ חָמָ֖ס מִפְּנֵיהֶ֑ם וְהִנְנִ֥י מַשְׁחִיתָ֖ם אֶת־הָאָֽרֶץ׃ **יד**עֲשֵׂ֤ה לְךָ֙ תֵּבַ֣ת עֲצֵי־גֹ֔פֶר קִנִּ֖ים תַּֽעֲשֶׂ֣ה אֶת־הַתֵּבָ֑ה וְכָֽפַרְתָּ֥ אֹתָ֛הּ מִבַּ֥יִת וּמִח֖וּץ בַּכֹּֽפֶר׃ **טו**וְזֶ֕ה אֲשֶׁ֥ר תַּֽעֲשֶׂ֖ה אֹתָ֑הּ שְׁלֹ֧שׁ מֵא֣וֹת אַמָּ֗ה אֹ֚רֶךְ הַתֵּבָ֔ה חֲמִשִּׁ֤ים אַמָּה֙ רׇחְבָּ֔הּ וּשְׁלֹשִׁ֥ים אַמָּ֖ה קוֹמָתָֽהּ׃ **טז**צֹ֣הַר׀ תַּעֲשֶׂ֣ה לַתֵּבָ֗ה וְאֶל־אַמָּה֙ תְּכַלֶּ֣נָּה מִלְמַ֔עְלָה וּפֶ֥תַח הַתֵּבָ֖ה בְּצִדָּ֣הּ תָּשִׂ֑ים תַּחְתִּיִּ֛ם שְׁנִיִּ֥ם וּשְׁלִשִׁ֖ים תַּֽעֲשֶֽׂהָ׃ | [[158]](#footnote-158) Then, God said to Noah, “I have determined to make an end for all things of flesh; for, the earth is filled with violence because of them, and now I am going to destroy them along with the earth. [[159]](#footnote-159) Make yourself an ark out of resinous wood. Make rooms in the ark and cover it inside and out with pitch. [[160]](#footnote-160) This is how you are to make it: the length of the ark is to be three hundred cubits, its breadth fifty cubits, and its height thirty cubits. [[161]](#footnote-161) Make a roof for the ark and finish it to a cubit above; put the door of the ark high up in the side, and make a first, second, and third deck. |
| **יז**וַאֲנִ֗י הִנְנִי֩ מֵבִ֨יא אֶת־הַמַּבּ֥וּל מַ֙יִם֙ עַל־הָאָ֔רֶץ לְשַׁחֵ֣ת כׇּל־בָּשָׂ֗ר אֲשֶׁר־בּוֹ֙ ר֣וּחַ חַיִּ֔ים מִתַּ֖חַת הַשָּׁמָ֑יִם כֹּ֥ל אֲשֶׁר־בָּאָ֖רֶץ יִגְוָֽע׃ **יח**וַהֲקִמֹתִ֥י אֶת־בְּרִיתִ֖י אִתָּ֑ךְ וּבָאתָ֙ אֶל־הַתֵּבָ֔ה אַתָּ֕ה וּבָנֶ֛יךָ וְאִשְׁתְּךָ֥ וּנְשֵֽׁי־בָנֶ֖יךָ אִתָּֽךְ׃ **יט**וּמִכׇּל־הָ֠חַ֠י מִֽכׇּל־בָּשָׂ֞ר שְׁנַ֧יִם מִכֹּ֛ל תָּבִ֥יא אֶל־הַתֵּבָ֖ה לְהַחֲיֹ֣ת אִתָּ֑ךְ זָכָ֥ר וּנְקֵבָ֖ה יִֽהְיֽוּ׃ **כ**מֵהָע֣וֹף לְמִינֵ֗הוּ וּמִן־הַבְּהֵמָה֙ לְמִינָ֔הּ מִכֹּ֛ל רֶ֥מֶשׂ הָֽאֲדָמָ֖ה לְמִינֵ֑הוּ שְׁנַ֧יִם מִכֹּ֛ל יָבֹ֥אוּ אֵלֶ֖יךָ לְהַֽחֲיֽוֹת׃ **כא**וְאַתָּ֣ה קַח־לְךָ֗ מִכׇּל־מַֽאֲכָל֙ אֲשֶׁ֣ר יֵֽאָכֵ֔ל וְאָסַפְתָּ֖ אֵלֶ֑יךָ וְהָיָ֥ה לְךָ֛ וְלָהֶ֖ם לְאׇכְלָֽה׃ **כב**וַיַּ֖עַשׂ נֹ֑חַ כְּ֠כֹ֠ל אֲשֶׁ֨ר צִוָּ֥ה אֹת֛וֹ אֱלֹהִ֖ים כֵּ֥ן עָשָֽׂה׃ | [[162]](#footnote-162) “For my part I mean to bring a flood, and send the waters over the earth, to destroy all flesh having the breath of life under heaven; everything on earth shall perish. [[163]](#footnote-163) But I will establish my Covenant with you, and you must go onto the ark, you, your sons, your wife, and your sons’ wives with you. [[164]](#footnote-164) From all living creatures, from all flesh, you must take two of each kind into the ark, to save their lives with yours; they must be male and female. [[165]](#footnote-165) Of every kind of bird, of every kind of animal and of every type of reptile on the ground, two must go with you, to keep them alive. [[166]](#footnote-166) For your part provide yourself with food of all kinds, and store of it, to serve as food for yourself and them.” [[167]](#footnote-167) Noah did all that God had ordered him; this he did. |

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| בראשית פרק ז | Genesis [[168]](#footnote-168)7 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ לְנֹ֔חַ בֹּֽא־אַתָּ֥ה וְכׇל־בֵּיתְךָ֖ אֶל־הַתֵּבָ֑ה כִּֽי־אֹתְךָ֥ רָאִ֛יתִי צַדִּ֥יק לְפָנַ֖י בַּדּ֥וֹר הַזֶּֽה׃ **ב**מִכֹּ֣ל׀ הַבְּהֵמָ֣ה הַטְּהוֹרָ֗ה תִּֽקַּח־לְךָ֛ שִׁבְעָ֥ה שִׁבְעָ֖ה אִ֣ישׁ וְאִשְׁתּ֑וֹ וּמִן־הַבְּהֵמָ֡ה אֲ֠שֶׁ֠ר לֹ֣א טְהֹרָ֥ה הִ֛וא שְׁנַ֖יִם אִ֥ישׁ וְאִשְׁתּֽוֹ׃ **ג**גַּ֣ם מֵע֧וֹף הַשָּׁמַ֛יִם שִׁבְעָ֥ה שִׁבְעָ֖ה זָכָ֣ר וּנְקֵבָ֑ה לְחַיּ֥וֹת זֶ֖רַע עַל־פְּנֵ֥י כׇל־הָאָֽרֶץ׃ **ד**כִּי֩ לְיָמִ֨ים ע֜וֹד שִׁבְעָ֗ה אָֽנֹכִי֙ מַמְטִ֣יר עַל־הָאָ֔רֶץ אַרְבָּעִ֣ים י֔וֹם וְאַרְבָּעִ֖ים לָ֑יְלָה וּמָחִ֗יתִי אֶֽת־כׇּל־הַיְקוּם֙ אֲשֶׁ֣ר עָשִׂ֔יתִי מֵעַ֖ל פְּנֵ֥י הָֽאֲדָמָֽה׃ **ה**וַיַּ֖עַשׂ נֹ֑חַ כְּכֹ֥ל אֲשֶׁר־צִוָּ֖הוּ יְהֹוָֽה׃ **ו**וְנֹ֕חַ בֶּן־שֵׁ֥שׁ מֵא֖וֹת שָׁנָ֑ה וְהַמַּבּ֣וּל הָיָ֔ה מַ֖יִם עַל־הָאָֽרֶץ׃ **ז**וַיָּ֣בֹא נֹ֗חַ וּ֠בָנָ֠יו וְאִשְׁתּ֧וֹ וּנְשֵֽׁי־בָנָ֛יו אִתּ֖וֹ אֶל־הַתֵּבָ֑ה מִפְּנֵ֖י מֵ֥י הַמַּבּֽוּל׃ **ח**מִן־הַבְּהֵמָה֙ הַטְּהוֹרָ֔ה וּמִ֨ן־הַבְּהֵמָ֔ה אֲשֶׁ֥ר אֵינֶ֖נָּה טְהֹרָ֑ה וּמִ֨ן־הָע֔וֹף וְכֹ֥ל אֲשֶׁר־רֹמֵ֖שׂ עַל־הָֽאֲדָמָֽה׃ **ט**שְׁנַ֨יִם שְׁנַ֜יִם בָּ֧אוּ אֶל־נֹ֛חַ אֶל־הַתֵּבָ֖ה זָכָ֣ר וּנְקֵבָ֑ה כַּֽאֲשֶׁ֛ר צִוָּ֥ה אֱלֹהִ֖ים אֶת־נֹֽחַ׃ **י**וַיְהִ֖י לְשִׁבְעַ֣ת הַיָּמִ֑ים וּמֵ֣י הַמַּבּ֔וּל הָי֖וּ עַל־הָאָֽרֶץ׃ | [[169]](#footnote-169) Yahweh said to Noah, “Go into the ark, you and all your household, for I see that you alone are righteous before me in this generation. [[170]](#footnote-170) Of all the clean animals you must take seven of each kind, both male and female; of the unclean animals you must take two, a male and its female [[171]](#footnote-171) (and of the birds of heaven also, seven of each kind, both male and female), to propagate their kind over the entire earth. [[172]](#footnote-172) For, in seven days’ time I mean to make it rain on the earth for forty days and nights, and I will rid the earth of every living thing that I made.” [[173]](#footnote-173) Noah did according to all that Yahweh ordered. [[174]](#footnote-174) Noah was six hundred years old when the flood of waters engulfed the earth. [[175]](#footnote-175) Noah with his sons, his wife, and his sons’ wives boarded the ark in order to escape the waters of the flood. [[176]](#footnote-176) (Of the clean animals and the animals that are not clean, of the birds, and all that crawls on the ground, [[177]](#footnote-177) two of each kind boarded the ark with Noah, a male and a female, according to the order God gave to Noah.) [[178]](#footnote-178) Seven days later, the waters of the flood engulfed the earth. |
| **יא**בִּשְׁנַ֨ת שֵׁשׁ־מֵא֤וֹת שָׁנָה֙ לְחַיֵּי־נֹ֔חַ בַּחֹ֙דֶשׁ֙ הַשֵּׁנִ֔י בְּשִׁבְעָֽה־עָשָׂ֥ר י֖וֹם לַחֹ֑דֶשׁ בַּיּ֣וֹם הַזֶּ֗ה נִבְקְעוּ֙ כׇּֽל־מַעְיְנֹת֙ תְּה֣וֹם רַבָּ֔ה וַאֲרֻבֹּ֥ת הַשָּׁמַ֖יִם נִפְתָּֽחוּ׃ **יב**וַיְהִ֥י הַגֶּ֖שֶׁם עַל־הָאָ֑רֶץ אַרְבָּעִ֣ים י֔וֹם וְאַרְבָּעִ֖ים לָֽיְלָה׃ | [[179]](#footnote-179) In the six hundredth year of Noah’s life, in the second month, and on the seventeenth day of that month, that very day all the springs of the great deep broke through, and the sluices of heaven opened. [[180]](#footnote-180) And it rained on the earth for forty days and forty nights. |
| **יג**בְּעֶ֨צֶם הַיּ֤וֹם הַזֶּה֙ בָּ֣א נֹ֔חַ וְשֵׁם־וְחָ֥ם וָיֶ֖פֶת בְּנֵי־נֹ֑חַ וְאֵ֣שֶׁת נֹ֗חַ וּשְׁלֹ֧שֶׁת נְשֵֽׁי־בָנָ֛יו אִתָּ֖ם אֶל־הַתֵּבָֽה׃ **יד**הֵ֜מָּה וְכׇל־הַֽחַיָּ֣ה לְמִינָ֗הּ וְכׇל־הַבְּהֵמָה֙ לְמִינָ֔הּ וְכׇל־הָרֶ֛מֶשׂ הָרֹמֵ֥שׂ עַל־הָאָ֖רֶץ לְמִינֵ֑הוּ וְכׇל־הָע֣וֹף לְמִינֵ֔הוּ כֹּ֖ל צִפּ֥וֹר כׇּל־כָּנָֽף׃ **טו**וַיָּבֹ֥אוּ אֶל־נֹ֖חַ אֶל־הַתֵּבָ֑ה שְׁנַ֤יִם שְׁנַ֙יִם֙ מִכׇּל־הַבָּשָׂ֔ר אֲשֶׁר־בּ֖וֹ ר֥וּחַ חַיִּֽים׃ **טז**וְהַבָּאִ֗ים זָכָ֨ר וּנְקֵבָ֤ה מִכׇּל־בָּשָׂר֙ בָּ֔אוּ כַּֽאֲשֶׁ֛ר צִוָּ֥ה אֹת֖וֹ אֱלֹהִ֑ים וַיִּסְגֹּ֥ר יְהֹוָ֖ה בַּֽעֲדֽוֹ׃ **יז**וַֽיְהִ֧י הַמַּבּ֛וּל אַרְבָּעִ֥ים י֖וֹם עַל־הָאָ֑רֶץ וַיִּרְבּ֣וּ הַמַּ֗יִם וַיִּשְׂאוּ֙ אֶת־הַתֵּבָ֔ה וַתָּ֖רׇם מֵעַ֥ל הָאָֽרֶץ׃ | [[181]](#footnote-181) That day, Noah and his sons Shem, Ham, and Japheth boarded the ark, with Noah’s wife and his sons’ three wives, [[182]](#footnote-182) and with them wild beasts of every kind, cattle of every kind, every creeping thing that crawls on the earth, birds of every kind, all that flies, everything with wings. [[183]](#footnote-183) One pair of all flesh that has the breath of life boarded the ark with Noah; [[184]](#footnote-184) and so there went in a male and a female of every creature that is flesh, just as God had ordered him. Then Yahweh shut him in. [[185]](#footnote-185) The flood lasted forty days on the earth. The waters swelled and bore up the ark until it rose high above the earth. |
| **יח**וַיִּגְבְּר֥וּ הַמַּ֛יִם וַיִּרְבּ֥וּ מְאֹ֖ד עַל־הָאָ֑רֶץ וַתֵּ֥לֶךְ הַתֵּבָ֖ה עַל־פְּנֵ֥י הַמָּֽיִם׃ **יט**וְהַמַּ֗יִם גָּ֥בְר֛וּ מְאֹ֥ד מְאֹ֖ד עַל־הָאָ֑רֶץ וַיְכֻסּ֗וּ כׇּל־הֶֽהָרִים֙ הַגְּבֹהִ֔ים אֲשֶׁר־תַּ֖חַת כׇּל־הַשָּׁמָֽיִם׃ **כ**חֲמֵ֨שׁ עֶשְׂרֵ֤ה אַמָּה֙ מִלְמַ֔עְלָה גָּבְר֖וּ הַמָּ֑יִם וַיְכֻסּ֖וּ הֶהָרִֽים׃ **כא**וַיִּגְוַ֞ע כׇּל־בָּשָׂ֣ר׀ הָרֹמֵ֣שׂ עַל־הָאָ֗רֶץ בָּע֤וֹף וּבַבְּהֵמָה֙ וּבַ֣חַיָּ֔ה וּבְכׇל־הַשֶּׁ֖רֶץ הַשֹּׁרֵ֣ץ עַל־הָאָ֑רֶץ וְכֹ֖ל הָאָדָֽם׃ | [[186]](#footnote-186) The waters swelled and increased greatly on the earth and the ark floated across the waters. [[187]](#footnote-187) The waters rose higher and higher on the earth until all the high mountains under the whole heaven were covered; [[188]](#footnote-188) the waters swelled above the mountains, covering them fifteen cubits deep. [[189]](#footnote-189) And all flesh died that moved on the earth, birds, cattle, wild beasts, everything that swarms on the earth, and every man. |
| **כב**כֹּ֡ל אֲשֶׁר֩ נִשְׁמַת־ר֨וּחַ חַיִּ֜ים בְּאַפָּ֗יו מִכֹּ֛ל אֲשֶׁ֥ר בֶּחָֽרָבָ֖ה מֵֽתוּ׃ **כג**וַיִּ֜מַח אֶֽת־כׇּל־הַיְק֣וּם׀ אֲשֶׁ֣ר׀ עַל־פְּנֵ֣י הָֽאֲדָמָ֗ה מֵאָדָ֤ם עַד־בְּהֵמָה֙ עַד־רֶ֙מֶשׂ֙ וְעַד־ע֣וֹף הַשָּׁמַ֔יִם וַיִּמָּח֖וּ מִן־הָאָ֑רֶץ וַיִּשָּׁ֧אֶר אַךְ־נֹ֛חַ וַֽאֲשֶׁ֥ר אִתּ֖וֹ בַּתֵּבָֽה׃ | [[190]](#footnote-190) Everything on dry land with the breath of life in its nostrils died. [[191]](#footnote-191) He wiped away every living thing that was on the face of the earth, man and animals, creeping things, and the birds of the sky; he rid the earth of them, so that only Noah and those with him in the ark remained. |
| **כד**וַיִּגְבְּר֥וּ הַמַּ֖יִם עַל־הָאָ֑רֶץ חֲמִשִּׁ֥ים וּמְאַ֖ת יֽוֹם׃ | [[192]](#footnote-192) And the waters flooded the earth for a hundred and fifty days. |

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| בראשית פרק ח | Genesis [[193]](#footnote-193)8 |
| **א**וַיִּזְכֹּ֤ר אֱלֹהִים֙ אֶת־נֹ֔חַ וְאֵ֤ת כׇּל־הַֽחַיָּה֙ וְאֶת־כׇּל־הַבְּהֵמָ֔ה אֲשֶׁ֥ר אִתּ֖וֹ בַּתֵּבָ֑ה וַיַּעֲבֵ֨ר אֱלֹהִ֥ים ר֙וּחַ֙ עַל־הָאָ֔רֶץ וַיָּשֹׁ֖כּוּ הַמָּֽיִם׃ **ב**וַיִּסָּֽכְרוּ֙ מַעְיְנֹ֣ת תְּה֔וֹם וַֽאֲרֻבֹּ֖ת הַשָּׁמָ֑יִם וַיִּכָּלֵ֥א הַגֶּ֖שֶׁם מִן־הַשָּׁמָֽיִם׃ **ג**וַיָּשֻׁ֧בוּ הַמַּ֛יִם מֵעַ֥ל הָאָ֖רֶץ הָל֣וֹךְ וָשׁ֑וֹב וַיַּחְסְר֣וּ הַמַּ֔יִם מִקְצֵ֕ה חֲמִשִּׁ֥ים וּמְאַ֖ת יֽוֹם׃ **ד**וַתָּ֤נַח הַתֵּבָה֙ בַּחֹ֣דֶשׁ הַשְּׁבִיעִ֔י בְּשִׁבְעָה־עָשָׂ֥ר י֖וֹם לַחֹ֑דֶשׁ עַ֖ל הָרֵ֥י אֲרָרָֽט׃ **ה**וְהַמַּ֗יִם הָיוּ֙ הָל֣וֹךְ וְחָס֔וֹר עַ֖ד הַחֹ֣דֶשׁ הָֽעֲשִׂירִ֑י בָּֽעֲשִׂירִי֙ בְּאֶחָ֣ד לַחֹ֔דֶשׁ נִרְא֖וּ רָאשֵׁ֥י הֶֽהָרִֽים׃ **ו**וַיְהִ֕י מִקֵּ֖ץ אַרְבָּעִ֣ים י֑וֹם וַיִּפְתַּ֣ח נֹ֔חַ אֶת־חַלּ֥וֹן הַתֵּבָ֖ה אֲשֶׁ֥ר עָשָֽׂה׃ **ז**וַיְשַׁלַּ֖ח אֶת־הָֽעֹרֵ֑ב וַיֵּצֵ֤א יָצוֹא֙ וָשׁ֔וֹב עַד־יְבֹ֥שֶׁת הַמַּ֖יִם מֵעַ֥ל הָאָֽרֶץ׃ **ח**וַיְשַׁלַּ֥ח אֶת־הַיּוֹנָ֖ה מֵאִתּ֑וֹ לִרְאוֹת֙ הֲקַ֣לּוּ הַמַּ֔יִם מֵעַ֖ל פְּנֵ֥י הָֽאֲדָמָֽה׃ **ט**וְלֹֽא־מָצְאָה֩ הַיּוֹנָ֨ה מָנ֜וֹחַ לְכַף־רַגְלָ֗הּ וַתָּ֤שׇׁב אֵלָיו֙ אֶל־הַתֵּבָ֔ה כִּי־מַ֖יִם עַל־פְּנֵ֣י כׇל־הָאָ֑רֶץ וַיִּשְׁלַ֤ח יָדוֹ֙ וַיִּקָּחֶ֔הָ וַיָּבֵ֥א אֹתָ֛הּ אֵלָ֖יו אֶל־הַתֵּבָֽה׃ **י**וַיָּ֣חֶל ע֔וֹד שִׁבְעַ֥ת יָמִ֖ים אֲחֵרִ֑ים וַיֹּ֛סֶף שַׁלַּ֥ח אֶת־הַיּוֹנָ֖ה מִן־הַתֵּבָֽה׃ **יא**וַתָּבֹ֨א אֵלָ֤יו הַיּוֹנָה֙ לְעֵ֣ת עֶ֔רֶב וְהִנֵּ֥ה עֲלֵה־זַ֖יִת טָרָ֣ף בְּפִ֑יהָ וַיֵּ֣דַע נֹ֔חַ כִּי־קַ֥לּוּ הַמַּ֖יִם מֵעַ֥ל הָאָֽרֶץ׃ **יב**וַיִּיָּ֣חֶל ע֔וֹד שִׁבְעַ֥ת יָמִ֖ים אֲחֵרִ֑ים וַיְשַׁלַּח֙ אֶת־הַיּוֹנָ֔ה וְלֹֽא־יָסְפָ֥ה שׁוּב־אֵלָ֖יו עֽוֹד׃ **יג**וַ֠יְהִ֠י בְּאַחַ֨ת וְשֵׁשׁ־מֵא֜וֹת שָׁנָ֗ה בָּֽרִאשׁוֹן֙ בְּאֶחָ֣ד לַחֹ֔דֶשׁ חָֽרְב֥וּ הַמַּ֖יִם מֵעַ֣ל הָאָ֑רֶץ וַיָּ֤סַר נֹ֙חַ֙ אֶת־מִכְסֵ֣ה הַתֵּבָ֔ה וַיַּ֕רְא וְהִנֵּ֥ה חָֽרְב֖וּ פְּנֵ֥י הָֽאֲדָמָֽה׃ **יד**וּבַחֹ֙דֶשׁ֙ הַשֵּׁנִ֔י בְּשִׁבְעָ֧ה וְעֶשְׂרִ֛ים י֖וֹם לַחֹ֑דֶשׁ יָבְשָׁ֖ה הָאָֽרֶץ׃ {ס} | [[194]](#footnote-194) But God remembered Noah, and all the wild beasts and all the cattle that were with him in the ark. God sent a wind across the earth and the waters subsided. [[195]](#footnote-195) The springs of the deep and the sluices of heaven were stopped; rain ceased to fall from heaven; [[196]](#footnote-196) and the waters gradually ebbed from the earth; after a hundred and fifty days, the waters fell, [[197]](#footnote-197) and in the seventh month, on the seventeenth day of that month, the ark came to rest on the mountains of Ararat. [[198]](#footnote-198) The waters gradually fell until the tenth month when, on the first day of the tenth month, the mountain peaks appeared. [[199]](#footnote-199) At the end of forty days, Noah opened the window he had made in the ark [[200]](#footnote-200) and sent out the raven; it flew back and forth until the waters dried up from the earth. [[201]](#footnote-201) Then he sent out the dove, to see if the waters had receded from the face of the earth. [[202]](#footnote-202) The dove found nowhere to perch and returned to him in the ark, for there was water on the face of the whole earth. He put out his hand, took hold of it, and brought it into the ark with him. [[203]](#footnote-203) He waited seven more days and again sent out the dove from the ark. [[204]](#footnote-204) In the evening, the dove came back to him and there was a new olive leaf in its beak; so, Noah knew that the waters had receded from the earth. [[205]](#footnote-205) He waited seven more days, sent out the dove, and it returned to him no more. [[206]](#footnote-206) In the six hundred and first year, in the first month, the first day of the month, the water dried up from the earth. Noah removed the hatch of the ark, looked, and the face of the earth was dry! [[207]](#footnote-207) In the second month, on the twenty-seventh day of the month, the earth was dry. |
| **טו**וַיְדַבֵּ֥ר אֱלֹהִ֖ים אֶל־נֹ֥חַ לֵאמֹֽר׃ **טז**צֵ֖א מִן־הַתֵּבָ֑ה אַתָּ֕ה וְאִשְׁתְּךָ֛ וּבָנֶ֥יךָ וּנְשֵֽׁי־בָנֶ֖יךָ אִתָּֽךְ׃ **יז**כׇּל־הַחַיָּ֨ה אֲשֶֽׁר־אִתְּךָ֜ מִכׇּל־בָּשָׂ֗ר בָּע֧וֹף וּבַבְּהֵמָ֛ה וּבְכׇל־הָרֶ֛מֶשׂ הָרֹמֵ֥שׂ עַל־הָאָ֖רֶץ הוצא הַיְצֵ֣א אִתָּ֑ךְ וְשָֽׁרְצ֣וּ בָאָ֔רֶץ וּפָר֥וּ וְרָב֖וּ עַל־הָאָֽרֶץ׃ **יח**וַיֵּ֖צֵא־נֹ֑חַ וּבָנָ֛יו וְאִשְׁתּ֥וֹ וּנְשֵֽׁי־בָנָ֖יו אִתּֽוֹ׃ **יט**כׇּל־הַֽחַיָּ֗ה כׇּל־הָרֶ֙מֶשׂ֙ וְכׇל־הָע֔וֹף כֹּ֖ל רוֹמֵ֣שׂ עַל־הָאָ֑רֶץ לְמִשְׁפְּחֹ֣תֵיהֶ֔ם יָצְא֖וּ מִן־הַתֵּבָֽה׃ | [[208]](#footnote-208) Then God spoke to Noah and said, [[209]](#footnote-209) “Go out of the ark, you, your wife, your sons, and your sons’ wives with you. [[210]](#footnote-210) Bring out all living things of flesh with you: birds, animals, and reptiles that crawl on the earth; let them swarm on the earth and be fruitful and multiply on the earth.” [[211]](#footnote-211) Noah went out with his sons, his wife, and his sons’ wives, [[212]](#footnote-212) and every animal, every creeping thing, and every bird, everything that moves on the earth, went out of the ark by families. |
| **כ**וַיִּ֥בֶן נֹ֛חַ מִזְבֵּ֖חַ לַֽיהֹוָ֑ה וַיִּקַּ֞ח מִכֹּ֣ל׀ הַבְּהֵמָ֣ה הַטְּהֹרָ֗ה וּמִכֹּל֙ הָע֣וֹף הַטָּה֔וֹר וַיַּ֥עַל עֹלֹ֖ת בַּמִּזְבֵּֽחַ׃ **כא**וַיָּ֣רַח יְהֹוָה֮ אֶת־רֵ֣יחַ הַנִּיחֹ֒חַ֒ וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־לִבּ֗וֹ לֹֽא־אֹ֠סִ֠ף לְקַלֵּ֨ל ע֤וֹד אֶת־הָֽאֲדָמָה֙ בַּעֲב֣וּר הָֽאָדָ֔ם כִּ֠י יֵ֣צֶר לֵ֧ב הָאָדָ֛ם רַ֖ע מִנְּעֻרָ֑יו וְלֹֽא־אֹסִ֥ף ע֛וֹד לְהַכּ֥וֹת אֶת־כׇּל־חַ֖י כַּֽאֲשֶׁ֥ר עָשִֽׂיתִי׃ | [[213]](#footnote-213) Noah built an altar for Yahweh and, choosing from all the clean animals and all the clean birds, he offered burnt offerings on the altar. [[214]](#footnote-214) Yahweh smelt the appeasing fragrance and said to himself, “Never again will I curse the earth because of man, because his heart contrives evil from his infancy. Never again will I strike down every living thing as I have done.” |
| כב עֹ֖ד כׇּל־יְמֵ֣י הָאָ֑רֶץ זֶ֡רַע וְ֠קָצִ֠יר  וְקֹ֨ר וָחֹ֜ם וְקַ֧יִץ וָחֹ֛רֶף  וְי֥וֹם וָלַ֖יְלָה לֹ֥א יִשְׁבֹּֽתוּ׃ | [[215]](#footnote-215) “As long as the earth lasts, sowing and reaping,  cold and heat, summer and winter,  day and nightshall cease no more.” |

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| אשית פרק ט | Genesis [[216]](#footnote-216)9 |
| **א**וַיְבָ֣רֶךְ אֱלֹהִ֔ים אֶת־נֹ֖חַ וְאֶת־בָּנָ֑יו וַיֹּ֧אמֶר לָהֶ֛ם פְּר֥וּ וּרְב֖וּ וּמִלְא֥וּ אֶת־הָאָֽרֶץ׃ **ב**וּמוֹרַאֲכֶ֤ם וְחִתְּכֶם֙ יִֽהְיֶ֔ה עַ֚ל כׇּל־חַיַּ֣ת הָאָ֔רֶץ וְעַ֖ל כׇּל־ע֣וֹף הַשָּׁמָ֑יִם בְּכֹל֩ אֲשֶׁ֨ר תִּרְמֹ֧שׂ הָֽאֲדָמָ֛ה וּֽבְכׇל־דְּגֵ֥י הַיָּ֖ם בְּיֶדְכֶ֥ם נִתָּֽנוּ׃ **ג**כׇּל־רֶ֙מֶשׂ֙ אֲשֶׁ֣ר הוּא־חַ֔י לָכֶ֥ם יִהְיֶ֖ה לְאׇכְלָ֑ה כְּיֶ֣רֶק עֵ֔שֶׂב נָתַ֥תִּי לָכֶ֖ם אֶת־כֹּֽל׃ **ד**אַךְ־בָּשָׂ֕ר בְּנַפְשׁ֥וֹ דָמ֖וֹ לֹ֥א תֹאכֵֽלוּ׃ **ה**וְאַ֨ךְ אֶת־דִּמְכֶ֤ם לְנַפְשֹֽׁתֵיכֶם֙ אֶדְרֹ֔שׁ מִיַּ֥ד כׇּל־חַיָּ֖ה אֶדְרְשֶׁ֑נּוּ וּמִיַּ֣ד הָֽאָדָ֗ם מִיַּד֙ אִ֣ישׁ אָחִ֔יו אֶדְרֹ֖שׁ אֶת־נֶ֥פֶשׁ הָֽאָדָֽם׃ | [[217]](#footnote-217) God blessed Noah and his sons, saying to them, “Be fruitful, multiply and fill the earth. [[218]](#footnote-218) Be the terror and the dread of all the wild beasts and all the birds of heaven, of everything that crawls on the ground and all the fish of the sea: they are placed in your hands. [[219]](#footnote-219) Every living, moving thing shall be food for you, as the green plants. I give you everything. [[220]](#footnote-220) Only you must not eat flesh with life – its blood – in it. [[221]](#footnote-221) I will demand an account of your life-blood: from every beast and from man. I will demand an account of every man’s life from his fellow men. |
| ו שֹׁפֵךְ֙ דַּ֣ם הָֽאָדָ֔ם  בָּֽאָדָ֖ם דָּמ֣וֹ יִשָּׁפֵ֑ךְ  כִּ֚י בְּצֶ֣לֶם אֱלֹהִ֔ים עָשָׂ֖ה אֶת־הָאָדָֽם׃  ז וְאַתֶּ֖ם פְּר֣וּ וּרְב֑וּ  שִׁרְצ֥וּ בָאָ֖רֶץ וּרְבוּ־בָֽהּ׃ {ס} | [[222]](#footnote-222) “ He who sheds man’s blood shall have his blood shed by man;  for, in the image of God man was made.  [[223]](#footnote-223) As for you, be fruitful, multiply,  teem over the earth and subdue it.” |
| **ח**וַיֹּ֤אמֶר אֱלֹהִים֙ אֶל־נֹ֔חַ וְאֶל־בָּנָ֥יו אִתּ֖וֹ לֵאמֹֽר׃ **ט**וַאֲנִ֕י הִנְנִ֥י מֵקִ֛ים אֶת־בְּרִיתִ֖י אִתְּכֶ֑ם וְאֶֽת־זַרְעֲכֶ֖ם אַֽחֲרֵיכֶֽם׃ **י**וְאֵ֨ת כׇּל־נֶ֤פֶשׁ הַֽחַיָּה֙ אֲשֶׁ֣ר אִתְּכֶ֔ם בָּע֧וֹף בַּבְּהֵמָ֛ה וּֽבְכׇל־חַיַּ֥ת הָאָ֖רֶץ אִתְּכֶ֑ם מִכֹּל֙ יֹצְאֵ֣י הַתֵּבָ֔ה לְכֹ֖ל חַיַּ֥ת הָאָֽרֶץ׃ **יא**וַהֲקִמֹתִ֤י אֶת־בְּרִיתִי֙ אִתְּכֶ֔ם וְלֹֽא־יִכָּרֵ֧ת כׇּל־בָּשָׂ֛ר ע֖וֹד מִמֵּ֣י הַמַּבּ֑וּל וְלֹֽא־יִהְיֶ֥ה ע֛וֹד מַבּ֖וּל לְשַׁחֵ֥ת הָאָֽרֶץ׃ **יב**וַיֹּ֣אמֶר אֱלֹהִ֗ים זֹ֤את אֽוֹת־הַבְּרִית֙ אֲשֶׁר־אֲנִ֣י נֹתֵ֗ן בֵּינִי֙ וּבֵ֣ינֵיכֶ֔ם וּבֵ֛ין כׇּל־נֶ֥פֶשׁ חַיָּ֖ה אֲשֶׁ֣ר אִתְּכֶ֑ם לְדֹרֹ֖ת עוֹלָֽם׃ **יג**אֶת־קַשְׁתִּ֕י נָתַ֖תִּי בֶּֽעָנָ֑ן וְהָֽיְתָה֙ לְא֣וֹת בְּרִ֔ית בֵּינִ֖י וּבֵ֥ין הָאָֽרֶץ׃ **יד**וְהָיָ֕ה בְּעַֽנְנִ֥י עָנָ֖ן עַל־הָאָ֑רֶץ וְנִרְאֲתָ֥ה הַקֶּ֖שֶׁת בֶּעָנָֽן׃ **טו**וְזָכַרְתִּ֣י אֶת־בְּרִיתִ֗י אֲשֶׁ֤ר בֵּינִי֙ וּבֵ֣ינֵיכֶ֔ם וּבֵ֛ין כׇּל־נֶ֥פֶשׁ חַיָּ֖ה בְּכׇל־בָּשָׂ֑ר וְלֹֽא־יִֽהְיֶ֨ה ע֤וֹד הַמַּ֙יִם֙ לְמַבּ֔וּל לְשַׁחֵ֖ת כׇּל־בָּשָֽׂר׃ **טז**וְהָיְתָ֥ה הַקֶּ֖שֶׁת בֶּֽעָנָ֑ן וּרְאִיתִ֗יהָ לִזְכֹּר֙ בְּרִ֣ית עוֹלָ֔ם בֵּ֣ין אֱלֹהִ֔ים וּבֵין֙ כׇּל־נֶ֣פֶשׁ חַיָּ֔ה בְּכׇל־בָּשָׂ֖ר אֲשֶׁ֥ר עַל־הָאָֽרֶץ׃ **יז**וַיֹּ֥אמֶר אֱלֹהִ֖ים אֶל־נֹ֑חַ זֹ֤את אֽוֹת־הַבְּרִית֙ אֲשֶׁ֣ר הֲקִמֹ֔תִי בֵּינִ֕י וּבֵ֥ין כׇּל־בָּשָׂ֖ר אֲשֶׁ֥ר עַל־הָאָֽרֶץ׃ {פ} | [[224]](#footnote-224) And God said to Noah and to his sons with him, [[225]](#footnote-225) “See, I establish my covenant with you and with your seed after you; [[226]](#footnote-226) also with every living creature that is with you, birds, cattle, and every wild beast with you: everything that came out of the ark, every animal of the earth. [[227]](#footnote-227) I establish my covenant with you: never shall all flesh be swept away again by floodwaters there shall be no flood to destroy the earth again. [[228]](#footnote-228) God said, “Here is the sign of the covenant I make between me and you and every living creature with you for all future generations: [[229]](#footnote-229) I set my bow in the clouds and it shall be a sign of the covenant between me and the earth. [[230]](#footnote-230) When I bring clouds over the earth and the bow is seen in the clouds, [[231]](#footnote-231) I will recall the covenant between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. [[232]](#footnote-232) When the bow is in the clouds, I shall see it and recall the everlasting covenant between God and every living creature of all flesh that is on the earth.” [[233]](#footnote-233) God said to Noah, “This is the sign of the covenant I have established between me and all flesh that is on the earth. |
| **יח**וַיִּֽהְי֣וּ בְנֵי־נֹ֗חַ הַיֹּֽצְאִים֙ מִן־הַתֵּבָ֔ה שֵׁ֖ם וְחָ֣ם וָיָ֑פֶת וְחָ֕ם ה֖וּא אֲבִ֥י כְנָֽעַן׃ **יט**שְׁלֹשָׁ֥ה אֵ֖לֶּה בְּנֵי־נֹ֑חַ וּמֵאֵ֖לֶּה נָֽפְצָ֥ה כׇל־הָאָֽרֶץ׃ **כ**וַיָּ֥חֶל נֹ֖חַ אִ֣ישׁ הָֽאֲדָמָ֑ה וַיִּטַּ֖ע כָּֽרֶם׃ **כא**וַיֵּ֥שְׁתְּ מִן־הַיַּ֖יִן וַיִּשְׁכָּ֑ר וַיִּתְגַּ֖ל בְּת֥וֹךְ אׇהֳלֹֽה׃ **כב**וַיַּ֗רְא חָ֚ם אֲבִ֣י כְנַ֔עַן אֵ֖ת עֶרְוַ֣ת אָבִ֑יו וַיַּגֵּ֥ד לִשְׁנֵֽי־אֶחָ֖יו בַּחֽוּץ׃ **כג**וַיִּקַּח֩ שֵׁ֨ם וָיֶ֜פֶת אֶת־הַשִּׂמְלָ֗ה וַיָּשִׂ֙ימוּ֙ עַל־שְׁכֶ֣ם שְׁנֵיהֶ֔ם וַיֵּֽלְכוּ֙ אֲחֹ֣רַנִּ֔ית וַיְכַסּ֕וּ אֵ֖ת עֶרְוַ֣ת אֲבִיהֶ֑ם וּפְנֵיהֶם֙ אֲחֹ֣רַנִּ֔ית וְעֶרְוַ֥ת אֲבִיהֶ֖ם לֹ֥א רָאֽוּ׃ **כד**וַיִּ֥יקֶץ נֹ֖חַ מִיֵּינ֑וֹ וַיֵּ֕דַע אֵ֛ת אֲשֶׁר־עָ֥שָׂה ל֖וֹ בְּנ֥וֹ הַקָּטָֽן׃ | [[234]](#footnote-234) The sons of Noah who left the ark were Shem, Ham, and Japheth; Ham was the father of Canaan. [[235]](#footnote-235) These three were Noah’s sons and, of these, the whole earth was peopled. [[236]](#footnote-236) Noah began farming and planted a vineyard. [[237]](#footnote-237) He drank some wine, got drunk, and lay naked in his tent. [[238]](#footnote-238) Ham, Canaan’s father, saw his father’s nakedness and told his two brothers outside. [[239]](#footnote-239) Shem and Japheth took a cloak, put it on their shoulders, walked backwards, and covered their father’s naked­­ness; looked away, so they did not see their father’s nakedness. [[240]](#footnote-240) Noah woke from his wine and knew what his youngest son had done to him. |
| כה וַיֹּ֖אמֶר  אָר֣וּר כְּנָ֑עַן  עֶ֥בֶד עֲבָדִ֖ים  יִֽהְיֶ֥ה לְאֶחָֽיו׃ | [[241]](#footnote-241) And he said:  “Accursed be Canaan. He shall be his brothers’ meanest slave.” |
| כו וַיֹּ֕אמֶר  בָּר֥וּךְ יְהֹוָ֖ה אֱלֹ֣הֵי שֵׁ֑ם  וִיהִ֥י כְנַ֖עַן עֶ֥בֶד לָֽמוֹ׃  כז יַ֤פְתְּ אֱלֹהִים֙ לְיֶ֔פֶת  וְיִשְׁכֹּ֖ן בְּאׇֽהֳלֵי־שֵׁ֑ם  וִיהִ֥י כְנַ֖עַן עֶ֥בֶד לָֽמוֹ׃ | [[242]](#footnote-242) And he said:  “Blessed be Yahweh, God of Shem,  let Canaan be his slave!  [[243]](#footnote-243) May God extend Japheth,  may he live in the tents of Shem,  and may Canaan be his slave!” |
| **כח**וַֽיְחִי־נֹ֖חַ אַחַ֣ר הַמַּבּ֑וּל שְׁלֹ֤שׁ מֵאוֹת֙ שָׁנָ֔ה וַֽחֲמִשִּׁ֖ים שָׁנָֽה׃ **כט**וַיִּֽהְיוּ֙ כׇּל־יְמֵי־נֹ֔חַ תְּשַׁ֤ע מֵאוֹת֙ שָׁנָ֔ה וַחֲמִשִּׁ֖ים שָׁנָ֑ה וַיָּמֹֽת׃ {פ} | [[244]](#footnote-244) And, after the flood, Noah lived for three hundred and fifty years. [[245]](#footnote-245) All the days of Noah were nine hundred and fifty years;  and then he died. |

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| בראשית פרק י | Genesis [[246]](#footnote-246)10 |
| **א**וְאֵ֙לֶּה֙ תּוֹלְדֹ֣ת בְּנֵי־נֹ֔חַ שֵׁ֖ם חָ֣ם וָיָ֑פֶת וַיִּוָּלְד֥וּ לָהֶ֛ם בָּנִ֖ים אַחַ֥ר הַמַּבּֽוּל׃ **ב**בְּנֵ֣י יֶ֔פֶת גֹּ֣מֶר וּמָג֔וֹג וּמָדַ֖י וְיָוָ֣ן וְתֻבָ֑ל וּמֶ֖שֶׁךְ וְתִירָֽס׃ **ג**וּבְנֵ֖י גֹּ֑מֶר אַשְׁכְּﬞנַ֥ז וְרִיפַ֖ת וְתֹגַרְמָֽה׃ **ד**וּבְנֵ֥י יָוָ֖ן אֱלִישָׁ֣ה וְתַרְשִׁ֑ישׁ כִּתִּ֖ים וְדֹדָנִֽים׃ **ה**מֵ֠אֵ֠לֶּה נִפְרְד֞וּ אִיֵּ֤י הַגּוֹיִם֙ בְּאַרְצֹתָ֔ם אִ֖ישׁ לִלְשֹׁנ֑וֹ לְמִשְׁפְּחֹתָ֖ם בְּגוֹיֵהֶֽם׃ **ו**וּבְנֵ֖י חָ֑ם כּ֥וּשׁ וּמִצְרַ֖יִם וּפ֥וּט וּכְנָֽעַן׃ **ז**וּבְנֵ֣י כ֔וּשׁ סְבָא֙ וַֽחֲוִילָ֔ה וְסַבְתָּ֥ה וְרַעְמָ֖ה וְסַבְתְּכָ֑א וּבְנֵ֥י רַעְמָ֖ה שְׁבָ֥א וּדְדָֽן׃ | [[247]](#footnote-247) These are the descendants of Noah’s sons, Shem, Ham, and Japheth, to whom sons were born after the flood: [[248]](#footnote-248) Japheth’s sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras; [[249]](#footnote-249) and Gomer’s sons: Ashkenaz, Riphath, Togarmah; [[250]](#footnote-250) and Javan’s sons: Elishah, Tarshish, the Kittim, the Dananites. [[251]](#footnote-251) From these came the dispersal to the islands of the nations. [[252]](#footnote-252) And Ham’s sons: Cush, Mizraim, Put and Canaan; [[253]](#footnote-253) and Cush’s sons: Seba, Havilah, Sabtah, Raamah, Sabteca. Raamah’s sons: Sheba and Dedan. |
| **ח**וְכ֖וּשׁ יָלַ֣ד אֶת־נִמְרֹ֑ד ה֣וּא הֵחֵ֔ל לִֽהְי֥וֹת גִּבֹּ֖ר בָּאָֽרֶץ׃ **ט**הֽוּא־הָיָ֥ה גִבֹּֽר־צַ֖יִד לִפְנֵ֣י יְהֹוָ֑ה עַל־כֵּן֙ יֵֽאָמַ֔ר כְּנִמְרֹ֛ד גִּבּ֥וֹר צַ֖יִד לִפְנֵ֥י יְהֹוָֽה׃ **י**וַתְּהִ֨י רֵאשִׁ֤ית מַמְלַכְתּוֹ֙ בָּבֶ֔ל וְאֶ֖רֶךְ וְאַכַּ֣ד וְכַלְנֵ֑ה בְּאֶ֖רֶץ שִׁנְעָֽר׃ **יא**מִן־הָאָ֥רֶץ הַהִ֖וא יָצָ֣א אַשּׁ֑וּר וַיִּ֙בֶן֙ אֶת־נִ֣ינְוֵ֔ה וְאֶת־רְחֹבֹ֥ת עִ֖יר וְאֶת־כָּֽלַח׃ **יב**וְֽאֶת־רֶ֔סֶן בֵּ֥ין נִֽינְוֵ֖ה וּבֵ֣ין כָּ֑לַח הִ֖וא הָעִ֥יר הַגְּדֹלָֽה׃ **יג**וּמִצְרַ֡יִם יָלַ֞ד אֶת־לוּדִ֧ים וְאֶת־עֲנָמִ֛ים וְאֶת־לְהָבִ֖ים וְאֶת־נַפְתֻּחִֽים׃ **יד**וְֽאֶת־פַּתְרֻסִ֞ים וְאֶת־כַּסְלֻחִ֗ים אֲשֶׁ֨ר יָצְא֥וּ מִשָּׁ֛ם פְּלִשְׁתִּ֖ים וְאֶת־כַּפְתֹּרִֽים׃ {ס} | [[254]](#footnote-254) Cush fathered Nimrod who was the first valiant warrior on earth. [[255]](#footnote-255) He was a mighty hunter before Yahweh, hence the saying, “Like Nimrod, a mighty hunter before Yahweh.” [[256]](#footnote-256) The first to be included in his empire were Babel, Erech and Accad, all of them in the land of Shinar. [[257]](#footnote-257) From this country came Ashur, the builder of Nineveh, Rehoboth-Ir, Calah, [[258]](#footnote-258) and Resen between Nineveh and Calah (this is the great city). [[259]](#footnote-259) Mizraim fathered the Ludim, the Anamim, the Lehabim, the Naphtuhim, [[260]](#footnote-260) the Pathrosim, the Casluhim and the Caphtorim, from which the Philistines came. |
| **טו**וּכְנַ֗עַן יָלַ֛ד אֶת־צִידֹ֥ן בְּכֹר֖וֹ וְאֶת־חֵֽת׃ **טז**וְאֶת־הַיְבוּסִי֙ וְאֶת־הָ֣אֱמֹרִ֔י וְאֵ֖ת הַגִּרְגָּשִֽׁי׃ **יז**וְאֶת־הַֽחִוִּ֥י וְאֶת־הַֽעַרְקִ֖י וְאֶת־הַסִּינִֽי׃ **יח**וְאֶת־הָֽאַרְוָדִ֥י וְאֶת־הַצְּמָרִ֖י וְאֶת־הַֽחֲמָתִ֑י וְאַחַ֣ר נָפֹ֔צוּ מִשְׁפְּח֖וֹת הַֽכְּנַעֲנִֽי׃ **יט**וַיְהִ֞י גְּב֤וּל הַֽכְּנַעֲנִי֙ מִצִּידֹ֔ן בֹּאֲכָ֥ה גְרָ֖רָה עַד־עַזָּ֑ה בֹּאֲכָ֞ה סְדֹ֧מָה וַעֲמֹרָ֛ה וְאַדְמָ֥ה וּצְבֹיִ֖ם עַד־לָֽשַׁע׃ | [[261]](#footnote-261) Canaan fathered Sidon, his firstborn, then Heth, [[262]](#footnote-262) and the Jebus­ites, the Amorites, and the Girgashites, [[263]](#footnote-263) the Hivites, the Arkites, and the Sinites, [[264]](#footnote-264) the Arvadites, the Zemarites, and the Hamathites; and later, the Canaanite tribes scattered. [[265]](#footnote-265) The Canaanite frontier stretched from Sidon all the way to Gerar near Gaza, and all the way to Sodom, to Gomorrah, to Admah and to Zeboiim, near Lasha. |
| **כ**אֵ֣לֶּה בְנֵי־חָ֔ם לְמִשְׁפְּחֹתָ֖ם לִלְשֹֽׁנֹתָ֑ם בְּאַרְצֹתָ֖ם בְּגוֹיֵהֶֽם׃ {ס} | [[266]](#footnote-266) These were Ham’s sons, among their tribes, according to their lang­uages, by their countries and by their nations. |
| **כא**וּלְשֵׁ֥ם יֻלַּ֖ד גַּם־ה֑וּא אֲבִי֙ כׇּל־בְּנֵי־עֵ֔בֶר אֲחִ֖י יֶ֥פֶת הַגָּדֽוֹל׃ | [[267]](#footnote-267) Shem too fathered sons, being ancestor of all the sons of Eber and the elder brother of Japheth. |
| **כב**בְּנֵ֥י שֵׁ֖ם עֵילָ֣ם וְאַשּׁ֑וּר וְאַרְפַּכְשַׁ֖ד וְל֥וּד וַֽאֲרָֽם׃ **כג**וּבְנֵ֖י אֲרָ֑ם ע֥וּץ וְח֖וּל וְגֶ֥תֶר וָמַֽשׁ׃ | [[268]](#footnote-268) Shem’s sons: Elam, Asshur, Arpachshad, Lud and Aram. [[269]](#footnote-269) Aram’s sons: Uz, Hul, Gether and Mash. |
| **כד**וְאַרְפַּכְשַׁ֖ד יָלַ֣ד אֶת־שָׁ֑לַח וְשֶׁ֖לַח יָלַ֥ד אֶת־עֵֽבֶר׃ **כה**וּלְעֵ֥בֶר יֻלַּ֖ד שְׁנֵ֣י בָנִ֑ים שֵׁ֣ם הָֽאֶחָ֞ד פֶּ֗לֶג כִּ֤י בְיָמָיו֙ נִפְלְגָ֣ה הָאָ֔רֶץ וְשֵׁ֥ם אָחִ֖יו יׇקְטָֽן׃ **כו**וְיׇקְטָ֣ן יָלַ֔ד אֶת־אַלְמוֹדָ֖ד וְאֶת־שָׁ֑לֶף וְאֶת־חֲצַרְמָ֖וֶת וְאֶת־יָֽרַח׃ **כז**וְאֶת־הֲדוֹרָ֥ם וְאֶת־אוּזָ֖ל וְאֶת־דִּקְלָֽה׃ **כח**וְאֶת־עוֹבָ֥ל וְאֶת־אֲבִֽימָאֵ֖ל וְאֶת־שְׁבָֽא׃ **כט**וְאֶת־אוֹפִ֥ר וְאֶת־חֲוִילָ֖ה וְאֶת־יוֹבָ֑ב כׇּל־אֵ֖לֶּה בְּנֵ֥י יׇקְטָֽן׃ **ל**וַיְהִ֥י מוֹשָׁבָ֖ם מִמֵּשָׁ֑א בֹּאֲכָ֥ה סְפָ֖רָה הַ֥ר הַקֶּֽדֶם׃ | [[270]](#footnote-270) Arpachshad fathered Shelah, and Shelah fathered Eber. [[271]](#footnote-271) To Eber were born two sons: the first he called Peleg – because it was in his time that the earth was divided – and his brother he called Joktan. [[272]](#footnote-272) Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah, [[273]](#footnote-273) and Hadoram, and Uzal, and Diklah, [[274]](#footnote-274) and Obal, and Abima-El, and Sheba, [[275]](#footnote-275) and Ophir, and Havilah, and Jobab; all these are sons of Joktan. [[276]](#footnote-276) They occupied a stretch of country from Mesha all the way to Sephar, the eastern mountain range. |
| **לא**אֵ֣לֶּה בְנֵי־שֵׁ֔ם לְמִשְׁפְּחֹתָ֖ם לִלְשֹׁנֹתָ֑ם בְּאַרְצֹתָ֖ם לְגוֹיֵהֶֽם׃ **לב**אֵ֣לֶּה מִשְׁפְּחֹ֧ת בְּנֵי־נֹ֛חַ לְתוֹלְדֹתָ֖ם בְּגוֹיֵהֶ֑ם וּמֵאֵ֜לֶּה נִפְרְד֧וּ הַגּוֹיִ֛ם בָּאָ֖רֶץ אַחַ֥ר הַמַּבּֽוּל׃{פ} | [[277]](#footnote-277) These were Shem’s sons, according to their tribes and languages, and their nations. [[278]](#footnote-278) These are the tribes of Noah’s sons, according to their descendants and their nations. From these, the nation spread over the earth after the Flood. |

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| בראשית פרק יא | Genesis [[279]](#footnote-279)11 |
| **א**וַיְהִ֥י כׇל־הָאָ֖רֶץ שָׂפָ֣ה אֶחָ֑ת וּדְבָרִ֖ים אֲחָדִֽים׃ **ב**וַיְהִ֖י בְּנׇסְעָ֣ם מִקֶּ֑דֶם וַֽיִּמְצְא֥וּ בִקְעָ֛ה בְּאֶ֥רֶץ שִׁנְעָ֖ר וַיֵּ֥שְׁבוּ שָֽׁם׃ **ג**וַיֹּאמְר֞וּ אִ֣ישׁ אֶל־רֵעֵ֗הוּ הָ֚בָה נִלְבְּנָ֣ה לְבֵנִ֔ים וְנִשְׂרְפָ֖ה לִשְׂרֵפָ֑ה וַתְּהִ֨י לָהֶ֤ם הַלְּבֵנָה֙ לְאָ֔בֶן וְהַ֣חֵמָ֔ר הָיָ֥ה לָהֶ֖ם לַחֹֽמֶר׃ **ד**וַיֹּאמְר֞וּ הָ֣בָה׀ נִבְנֶה־לָּ֣נוּ עִ֗יר וּמִגְדָּל֙ וְרֹאשׁ֣וֹ בַשָּׁמַ֔יִם וְנַֽעֲשֶׂה־לָּ֖נוּ שֵׁ֑ם פֶּן־נָפ֖וּץ עַל־פְּנֵ֥י כׇל־הָאָֽרֶץ׃ **ה**וַיֵּ֣רֶד יְהֹוָ֔ה לִרְאֹ֥ת אֶת־הָעִ֖יר וְאֶת־הַמִּגְדָּ֑ל אֲשֶׁ֥ר בָּנ֖וּ בְּנֵ֥י הָאָדָֽם׃ **ו**וַיֹּ֣אמֶר יְהֹוָ֗ה הֵ֣ן עַ֤ם אֶחָד֙ וְשָׂפָ֤ה אַחַת֙ לְכֻלָּ֔ם וְזֶ֖ה הַחִלָּ֣ם לַעֲשׂ֑וֹת וְעַתָּה֙ לֹֽא־יִבָּצֵ֣ר מֵהֶ֔ם כֹּ֛ל אֲשֶׁ֥ר יָזְמ֖וּ לַֽעֲשֽׂוֹת׃ **ז**הָ֚בָה נֵֽרְדָ֔ה וְנָבְלָ֥ה שָׁ֖ם שְׂפָתָ֑ם אֲשֶׁר֙ לֹ֣א יִשְׁמְע֔וּ אִ֖ישׁ שְׂפַ֥ת רֵעֵֽהוּ׃ **ח**וַיָּ֨פֶץ יְהֹוָ֥ה אֹתָ֛ם מִשָּׁ֖ם עַל־פְּנֵ֣י כׇל־הָאָ֑רֶץ וַֽיַּחְדְּל֖וּ לִבְנֹ֥ת הָעִֽיר׃ **ט**עַל־כֵּ֞ן קָרָ֤א שְׁמָהּ֙ בָּבֶ֔ל כִּי־שָׁ֛ם בָּלַ֥ל יְהֹוָ֖ה שְׂפַ֣ת כׇּל־הָאָ֑רֶץ וּמִשָּׁם֙ הֱפִיצָ֣ם יְהֹוָ֔ה עַל־פְּנֵ֖י כׇּל־הָאָֽרֶץ׃ {פ} | [[280]](#footnote-280) The whole earth was of one language and one speech. [[281]](#footnote-281) When men migrated eastward, they found a plain in the land of Shinar where they settled. [[282]](#footnote-282) They said to one another, “Come, let us make bricks and bake them.” For stone, they used bricks and for mortar, they used bitumen. [[283]](#footnote-283) “Come,” they said, “let us build a city and a tower with its top reaching heaven; let us make a name for ourselves, or we will be scattered about the whole earth.” [[284]](#footnote-284) Yahweh came down to see the city and the tower the sons of me had built. [[285]](#footnote-285) Yahweh said, “So, they are one people with one language! This is but the start of their plans: nothing will be too hard for them! [[286]](#footnote-286) Come, let us go down and confuse their language, so they will not understand one another.” [[287]](#footnote-287) Yahweh scattered them thence over the face of all the earth; they stopped building the city. [[288]](#footnote-288) So, it was called Babel, since there, Yahweh confused the language of all the earth; thence, Yahweh scattered them over the face of all the earth. |
| **י**אֵ֚לֶּה תּוֹלְדֹ֣ת שֵׁ֔ם שֵׁ֚ם בֶּן־מְאַ֣ת שָׁנָ֔ה וַיּ֖וֹלֶד אֶת־אַרְפַּכְשָׁ֑ד שְׁנָתַ֖יִם אַחַ֥ר הַמַּבּֽוּל׃ **יא**וַֽיְחִי־שֵׁ֗ם אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־אַרְפַּכְשָׁ֔ד חֲמֵ֥שׁ מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **יב**וְאַרְפַּכְשַׁ֣ד חַ֔י חָמֵ֥שׁ וּשְׁלֹשִׁ֖ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־שָֽׁלַח׃ **יג**וַיְחִ֣י אַרְפַּכְשַׁ֗ד אַֽחֲרֵי֙ הוֹלִיד֣וֹ אֶת־שֶׁ֔לַח שָׁלֹ֣שׁ שָׁנִ֔ים וְאַרְבַּ֥ע מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **יד**וְשֶׁ֥לַח חַ֖י שְׁלֹשִׁ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־עֵֽבֶר׃ **טו**וַֽיְחִי־שֶׁ֗לַח אַחֲרֵי֙ הוֹלִיד֣וֹ אֶת־עֵ֔בֶר שָׁלֹ֣שׁ שָׁנִ֔ים וְאַרְבַּ֥ע מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **טז**וַֽיְחִי־עֵ֕בֶר אַרְבַּ֥ע וּשְׁלֹשִׁ֖ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־פָּֽלֶג׃ **יז**וַֽיְחִי־עֵ֗בֶר אַחֲרֵי֙ הוֹלִיד֣וֹ אֶת־פֶּ֔לֶג שְׁלֹשִׁ֣ים שָׁנָ֔ה וְאַרְבַּ֥ע מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **יח**וַֽיְחִי־פֶ֖לֶג שְׁלֹשִׁ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־רְעֽוּ׃ **יט**וַֽיְחִי־פֶ֗לֶג אַחֲרֵי֙ הוֹלִיד֣וֹ אֶת־רְע֔וּ תֵּ֥שַׁע שָׁנִ֖ים וּמָאתַ֣יִם שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **כ**וַיְחִ֣י רְע֔וּ שְׁתַּ֥יִם וּשְׁלֹשִׁ֖ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־שְׂרֽוּג׃ **כא**וַיְחִ֣י רְע֗וּ אַחֲרֵי֙ הוֹלִיד֣וֹ אֶת־שְׂר֔וּג שֶׁ֥בַע שָׁנִ֖ים וּמָאתַ֣יִם שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **כב**וַיְחִ֥י שְׂר֖וּג שְׁלֹשִׁ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־נָחֽוֹר׃ **כג**וַיְחִ֣י שְׂר֗וּג אַחֲרֵ֛י הוֹלִיד֥וֹ אֶת־נָח֖וֹר מָאתַ֣יִם שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **כד**וַיְחִ֣י נָח֔וֹר תֵּ֥שַׁע וְעֶשְׂרִ֖ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־תָּֽרַח׃ **כה**וַיְחִ֣י נָח֗וֹר אַחֲרֵי֙ הוֹלִיד֣וֹ אֶת־תֶּ֔רַח תְּשַֽׁע־עֶשְׂרֵ֥ה שָׁנָ֖ה וּמְאַ֣ת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת׃ {ס} **כו**וַֽיְחִי־תֶ֖רַח שִׁבְעִ֣ים שָׁנָ֑ה וַיּ֙וֹלֶד֙ אֶת־אַבְרָ֔ם אֶת־נָח֖וֹר וְאֶת־הָרָֽן׃ **כז**וְאֵ֙לֶּה֙ תּוֹלְדֹ֣ת תֶּ֔רַח תֶּ֚רַח הוֹלִ֣יד אֶת־אַבְרָ֔ם אֶת־נָח֖וֹר וְאֶת־הָרָ֑ן וְהָרָ֖ן הוֹלִ֥יד אֶת־לֽוֹט׃ **כח**וַיָּ֣מׇת הָרָ֔ן עַל־פְּנֵ֖י תֶּ֣רַח אָבִ֑יו בְּאֶ֥רֶץ מוֹלַדְתּ֖וֹ בְּא֥וּר כַּשְׂדִּֽים׃ **כט**וַיִּקַּ֨ח אַבְרָ֧ם וְנָח֛וֹר לָהֶ֖ם נָשִׁ֑ים שֵׁ֤ם אֵֽשֶׁת־אַבְרָם֙ שָׂרָ֔י וְשֵׁ֤ם אֵֽשֶׁת־נָחוֹר֙ מִלְכָּ֔ה בַּת־הָרָ֥ן אֲבִֽי־מִלְכָּ֖ה וַֽאֲבִ֥י יִסְכָּֽה׃ **ל**וַתְּהִ֥י שָׂרַ֖י עֲקָרָ֑ה אֵ֥ין לָ֖הּ וָלָֽד׃ **לא**וַיִּקַּ֨ח תֶּ֜רַח אֶת־אַבְרָ֣ם בְּנ֗וֹ וְאֶת־ל֤וֹט בֶּן־הָרָן֙ בֶּן־בְּנ֔וֹ וְאֵת֙ שָׂרַ֣י כַּלָּת֔וֹ אֵ֖שֶׁת אַבְרָ֣ם בְּנ֑וֹ וַיֵּצְא֨וּ אִתָּ֜ם מֵא֣וּר כַּשְׂדִּ֗ים לָלֶ֙כֶת֙ אַ֣רְצָה כְּנַ֔עַן וַיָּבֹ֥אוּ עַד־חָרָ֖ן וַיֵּ֥שְׁבוּ שָֽׁם׃ **לב**וַיִּהְי֣וּ יְמֵי־תֶ֔רַח חָמֵ֥שׁ שָׁנִ֖ים וּמָאתַ֣יִם שָׁנָ֑ה וַיָּ֥מׇת תֶּ֖רַח בְּחָרָֽן׃ {פ} | [[289]](#footnote-289) These are Shem’s descendants: When Shem was a hundred years old, he became the father of Arpachshad, two years after the flood. [[290]](#footnote-290) After the birth of Arpachshad, Shem lived five hundred years and fathered sons and daughters.   [[291]](#footnote-291) When Arpachshad was thirty-five years old, he became the father of Shelah. [[292]](#footnote-292) After the birth of Shelah, Arpachshad lived four hundred and three years and fathered sons and daughters.   [[293]](#footnote-293) When Shelah was thirty years old, he became the father of Eber. [[294]](#footnote-294) After the birth of Eber, Shelah lived four hundred and three years and became the father of sons and daughters.   [[295]](#footnote-295) When Eber was thirty-four years old, he fathered Peleg. [[296]](#footnote-296) After the birth of Peleg, Eber lived four hundred and thirty years and fathered sons and daughters.   [[297]](#footnote-297) When Peleg was thirty years old, he fathered Reu. [[298]](#footnote-298) After the birth of Reu, Peleg lived two hundred and nine years and became the father of sons and daughters.   [[299]](#footnote-299) When Reu was thirty-two years old, he fathered Serug. [[300]](#footnote-300) After the birth of Serug, Reu lived two hundred and seven years and fathered sons and daughters.   [[301]](#footnote-301) When Serug was thirty years old, he fathered Nahor. [[302]](#footnote-302) After the birth of Nahor, Serug lived two hundred years and fathered sons and daughters.   [[303]](#footnote-303) When Nahor was twenty-nine years old, he fathered Terah. [[304]](#footnote-304) After the birth of Terah, Nahor lived a hundred and nineteen years and fathered sons and daughters.   [[305]](#footnote-305) When Terah was seventy years old, he became the father of Abram, Nahor and Haran. [[306]](#footnote-306) These are Terah’s descendants: Terah became the father of Abram, Nahor and Haran. Haran fathered Lot. [[307]](#footnote-307) Haran died before his father Terah in his native land, Ur of the Chaldaeans. [[308]](#footnote-308) Abram and Nahor both married: the name of Abram’s wife was Sarai; Nahor’s wife’s name was Milcah, daughter of Haran, father of Milcah and Iscah. [[309]](#footnote-309) Sarai was barren, having no child. [[310]](#footnote-310) Terah took his son Abram, his grandson Lot the son of Haran, and his daughter-in-law the wife of Abram, and made them leave Ur of the Chaldaeans to go to the land of Canaan. However, on arrival in Haran, they settled there. [[311]](#footnote-311) Terah’s life lasted two hundred and five years; then he died at Haran. |

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| בראשית פרק יב | Genesis [[312]](#footnote-312)12 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־אַבְרָ֔ם לֶךְ־לְךָ֛ מֵאַרְצְךָ֥ וּמִמּֽוֹלַדְתְּךָ֖ וּמִבֵּ֣ית אָבִ֑יךָ אֶל־הָאָ֖רֶץ אֲשֶׁ֥ר אַרְאֶֽךָּ׃ **ב**וְאֶֽעֶשְׂךָ֙ לְג֣וֹי גָּד֔וֹל וַאֲבָ֣רֶכְךָ֔ וַאֲגַדְּלָ֖ה שְׁמֶ֑ךָ וֶהְיֵ֖ה בְּרָכָֽה׃ **ג**וַאֲבָֽרְﬞכָה֙ מְבָ֣רְכֶ֔יךָ וּמְקַלֶּלְךָ֖ אָאֹ֑ר וְנִבְרְכ֣וּ בְךָ֔ כֹּ֖ל מִשְׁפְּחֹ֥ת הָאֲדָמָֽה׃ **ד**וַיֵּ֣לֶךְ אַבְרָ֗ם כַּאֲשֶׁ֨ר דִּבֶּ֤ר אֵלָיו֙ יְהֹוָ֔ה וַיֵּ֥לֶךְ אִתּ֖וֹ ל֑וֹט וְאַבְרָ֗ם בֶּן־חָמֵ֤שׁ שָׁנִים֙ וְשִׁבְעִ֣ים שָׁנָ֔ה בְּצֵאת֖וֹ מֵחָרָֽן׃ **ה**וַיִּקַּ֣ח אַבְרָם֩ אֶת־שָׂרַ֨י אִשְׁתּ֜וֹ וְאֶת־ל֣וֹט בֶּן־אָחִ֗יו וְאֶת־כׇּל־רְכוּשָׁם֙ אֲשֶׁ֣ר רָכָ֔שׁוּ וְאֶת־הַנֶּ֖פֶשׁ אֲשֶׁר־עָשׂ֣וּ בְחָרָ֑ן וַיֵּצְא֗וּ לָלֶ֙כֶת֙ אַ֣רְצָה כְּנַ֔עַן וַיָּבֹ֖אוּ אַ֥רְצָה כְּנָֽעַן׃ **ו**וַיַּעֲבֹ֤ר אַבְרָם֙ בָּאָ֔רֶץ עַ֚ד מְק֣וֹם שְׁכֶ֔ם עַ֖ד אֵל֣וֹן מוֹרֶ֑ה וְהַֽכְּנַעֲנִ֖י אָ֥ז בָּאָֽרֶץ׃ **ז** וַיֵּרָ֤א יְהֹוָה֙ אֶל־אַבְרָ֔ם וַיֹּ֕אמֶר לְזַ֨רְעֲךָ֔ אֶתֵּ֖ן אֶת־הָאָ֣רֶץ הַזֹּ֑את וַיִּ֤בֶן שָׁם֙ מִזְבֵּ֔חַ לַיהֹוָ֖ה הַנִּרְאֶ֥ה אֵלָֽיו׃ **ח**וַיַּעְתֵּ֨ק מִשָּׁ֜ם הָהָ֗רָה מִקֶּ֛דֶם לְבֵֽית־אֵ֖ל וַיֵּ֣ט אׇהֳלֹ֑ה בֵּֽית־אֵ֤ל מִיָּם֙ וְהָעַ֣י מִקֶּ֔דֶם וַיִּֽבֶן־שָׁ֤ם מִזְבֵּ֙חַ֙ לַֽיהֹוָ֔ה וַיִּקְרָ֖א בְּשֵׁ֥ם יְהֹוָֽה׃ **ט**וַיִּסַּ֣ע אַבְרָ֔ם הָל֥וֹךְ וְנָס֖וֹעַ הַנֶּֽגְבָּה׃ {פ} | [[313]](#footnote-313) Yahweh said to Abram, “Leave your land, your kin, and your father’s house, for the land I will show you. [[314]](#footnote-314) I will make of you a great nation; I will bless you and make your name great; you will be a blessing. [[315]](#footnote-315) I will bless those who bless you; I will curse those who curse you. All the clans of the earth shall be blessed in you.” [[316]](#footnote-316) So, Abram went as Yahweh told him and Lot went with him. Abram was seventy-five years old when he departed from Haran. [[317]](#footnote-317) Abram took his wife Sarai, his nephew Lot, all the possessions they had amassed and the people they had acquired in Haran. They set off for the land of Canaan and arrived there. [[318]](#footnote-318) Abram passed through the land to Shechem, to the Oak of Moreh; the Canaanites were then in the land. [[319]](#footnote-319) Yahweh appeared to Abram and said, “To your seed I will give this land;” He built there an altar to Yahweh, who appeared to him. [[320]](#footnote-320) Thence, he moved on to the hills east of Bethel and pitched his tent, with Bethel to the west and Ai to the east; there he built an altar to Yahweh and invoked the name of Yahweh. [[321]](#footnote-321) Then Abram made his way by stages to the Negeb. |
| **י**וַיְהִ֥י רָעָ֖ב בָּאָ֑רֶץ וַיֵּ֨רֶד אַבְרָ֤ם מִצְרַ֙יְמָה֙ לָג֣וּר שָׁ֔ם כִּֽי־כָבֵ֥ד הָרָעָ֖ב בָּאָֽרֶץ׃ **יא**וַיְהִ֕י כַּאֲשֶׁ֥ר הִקְרִ֖יב לָב֣וֹא מִצְרָ֑יְמָה וַיֹּ֙אמֶר֙ אֶל־שָׂרַ֣י אִשְׁתּ֔וֹ הִנֵּה־נָ֣א יָדַ֔עְתִּי כִּ֛י אִשָּׁ֥ה יְפַת־מַרְאֶ֖ה אָֽתְּ׃ **יב**וְהָיָ֗ה כִּֽי־יִרְא֤וּ אֹתָךְ֙ הַמִּצְרִ֔ים וְאָמְר֖וּ אִשְׁתּ֣וֹ זֹ֑את וְהָרְג֥וּ אֹתִ֖י וְאֹתָ֥ךְ יְחַיּֽוּ׃ **יג**אִמְרִי־נָ֖א אֲחֹ֣תִי אָ֑תְּ לְמַ֙עַן֙ יִֽיטַב־לִ֣י בַעֲבוּרֵ֔ךְ וְחָיְתָ֥ה נַפְשִׁ֖י בִּגְלָלֵֽךְ׃ **יד**וַיְהִ֕י כְּב֥וֹא אַבְרָ֖ם מִצְרָ֑יְמָה וַיִּרְא֤וּ הַמִּצְרִים֙ אֶת־הָ֣אִשָּׁ֔ה כִּֽי־יָפָ֥ה הִ֖וא מְאֹֽד׃ **טו**וַיִּרְא֤וּ אֹתָהּ֙ שָׂרֵ֣י פַרְעֹ֔ה וַיְהַֽלְל֥וּ אֹתָ֖הּ אֶל־פַּרְעֹ֑ה וַתֻּקַּ֥ח הָאִשָּׁ֖ה בֵּ֥ית פַּרְעֹֽה׃ **טז**וּלְאַבְרָ֥ם הֵיטִ֖יב בַּעֲבוּרָ֑הּ וַֽיְהִי־ל֤וֹ צֹאן־וּבָקָר֙ וַחֲמֹרִ֔ים וַעֲבָדִים֙ וּשְׁפָחֹ֔ת וַאֲתֹנֹ֖ת וּגְמַלִּֽים׃ **יז**וַיְנַגַּ֨ע יְהֹוָ֧ה׀ אֶת־פַּרְעֹ֛ה נְגָעִ֥ים גְּדֹלִ֖ים וְאֶת־בֵּית֑וֹ עַל־דְּבַ֥ר שָׂרַ֖י אֵ֥שֶׁת אַבְרָֽם׃ **יח**וַיִּקְרָ֤א פַרְעֹה֙ לְאַבְרָ֔ם וַיֹּ֕אמֶר מַה־זֹּ֖את עָשִׂ֣יתָ לִּ֑י לָ֚מָּה לֹא־הִגַּ֣דְתָּ לִּ֔י כִּ֥י אִשְׁתְּךָ֖ הִֽוא׃ **יט**לָמָ֤ה אָמַ֙רְתָּ֙ אֲחֹ֣תִי הִ֔וא וָאֶקַּ֥ח אֹתָ֛הּ לִ֖י לְאִשָּׁ֑ה וְעַתָּ֕ה הִנֵּ֥ה אִשְׁתְּךָ֖ קַ֥ח וָלֵֽךְ׃ **כ**וַיְצַ֥ו עָלָ֛יו פַּרְעֹ֖ה אֲנָשִׁ֑ים וַֽיְשַׁלְּח֥וּ אֹת֛וֹ וְאֶת־אִשְׁתּ֖וֹ וְאֶת־כׇּל־אֲשֶׁר־לֽוֹ׃ | [[322]](#footnote-322) When famine came to the land, Abram went down to Egypt, to stay there as an alien; for, the famine was severe in the land. [[323]](#footnote-323) As he drew near Egypt, he said to his wife Sarai, “I know you are a beau­tiful woman. [[324]](#footnote-324) When the Egyptians see you, they will say, “That is his wife;” they will kill me but spare you. [[325]](#footnote-325) Say you are my sister, so they may treat me well for your sake and spare my life because of you.” [[326]](#footnote-326) When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. [[327]](#footnote-327) When Pharaoh’s men saw her, they praised her to Pharaoh and the woman was taken into Pharaoh’s palace. [[328]](#footnote-328) He treated Abram well for her sake; he had sheep, oxen, donkeys, men and women slaves, she-donkeys, and camels. [[329]](#footnote-329) But Yahweh inflicted severe plagues on Pharaoh and his house because of Abram’s wife Sarai. [[330]](#footnote-330) So, Pharaoh called Abram and said, “What have you done to me? Why did you not tell me she was your wife? [[331]](#footnote-331) Why did you say, “She is my sister,” so that I took her for my wife? Now, here is your wife; take her and go!” [[332]](#footnote-332) Pharaoh gave his men orders to expel him, along with his wife and all he possessed. |

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| בראשית פרק יג | Genesis [[333]](#footnote-333)13 |
| **א**וַיַּ֩עַל֩ אַבְרָ֨ם מִמִּצְרַ֜יִם ה֠וּא וְאִשְׁתּ֧וֹ וְכׇל־אֲשֶׁר־ל֛וֹ וְל֥וֹט עִמּ֖וֹ הַנֶּֽגְבָּה׃ **ב**וְאַבְרָ֖ם כָּבֵ֣ד מְאֹ֑ד בַּמִּקְנֶ֕ה בַּכֶּ֖סֶף וּבַזָּהָֽב׃ **ג**וַיֵּ֙לֶךְ֙ לְמַסָּעָ֔יו מִנֶּ֖גֶב וְעַד־בֵּֽית־אֵ֑ל עַד־הַמָּק֗וֹם אֲשֶׁר־הָ֨יָה שָׁ֤ם אׇֽהֳלֹה֙ בַּתְּחִלָּ֔ה בֵּ֥ין בֵּֽית־אֵ֖ל וּבֵ֥ין הָעָֽי׃ **ד**אֶל־מְקוֹם֙ הַמִּזְבֵּ֔חַ אֲשֶׁר־עָ֥שָׂה שָׁ֖ם בָּרִאשֹׁנָ֑ה וַיִּקְרָ֥א שָׁ֛ם אַבְרָ֖ם בְּשֵׁ֥ם יְהֹוָֽה׃ **ה**וְגַ֨ם־לְל֔וֹט הַהֹלֵ֖ךְ אֶת־אַבְרָ֑ם הָיָ֥ה צֹאן־וּבָקָ֖ר וְאֹהָלִֽים׃ **ו**וְלֹא־נָשָׂ֥א אֹתָ֛ם הָאָ֖רֶץ לָשֶׁ֣בֶת יַחְדָּ֑ו כִּֽי־הָיָ֤ה רְכוּשָׁם֙ רָ֔ב וְלֹ֥א יָֽכְל֖וּ לָשֶׁ֥בֶת יַחְדָּֽו׃ **ז**וַֽיְהִי־רִ֗יב בֵּ֚ין רֹעֵ֣י מִקְנֵֽה־אַבְרָ֔ם וּבֵ֖ין רֹעֵ֣י מִקְנֵה־ל֑וֹט וְהַֽכְּנַעֲנִי֙ וְהַפְּרִזִּ֔י אָ֖ז יֹשֵׁ֥ב בָּאָֽרֶץ׃ **ח**וַיֹּ֨אמֶר אַבְרָ֜ם אֶל־ל֗וֹט אַל־נָ֨א תְהִ֤י מְרִיבָה֙ בֵּינִ֣י וּבֵינֶ֔ךָ וּבֵ֥ין רֹעַ֖י וּבֵ֣ין רֹעֶ֑יךָ כִּֽי־אֲנָשִׁ֥ים אַחִ֖ים אֲנָֽחְנוּ׃ **ט**הֲלֹ֤א כׇל־הָאָ֙רֶץ֙ לְפָנֶ֔יךָ הִפָּ֥רֶד נָ֖א מֵעָלָ֑י אִם־הַשְּׂמֹ֣אל וְאֵימִ֔נָה וְאִם־הַיָּמִ֖ין וְאַשְׂמְאִֽילָה׃ **י**וַיִּשָּׂא־ל֣וֹט אֶת־עֵינָ֗יו וַיַּרְא֙ אֶת־כׇּל־כִּכַּ֣ר הַיַּרְדֵּ֔ן כִּ֥י כֻלָּ֖הּ מַשְׁקֶ֑ה לִפְנֵ֣י׀ שַׁחֵ֣ת יְהֹוָ֗ה אֶת־סְדֹם֙ וְאֶת־עֲמֹרָ֔ה כְּגַן־יְהֹוָה֙ כְּאֶ֣רֶץ מִצְרַ֔יִם בֹּאֲכָ֖ה צֹֽעַר׃ **יא**וַיִּבְחַר־ל֣וֹ ל֗וֹט אֵ֚ת כׇּל־כִּכַּ֣ר הַיַּרְדֵּ֔ן וַיִּסַּ֥ע ל֖וֹט מִקֶּ֑דֶם וַיִּפָּ֣רְד֔וּ אִ֖ישׁ מֵעַ֥ל אָחִֽיו׃ **יב**אַבְרָ֖ם יָשַׁ֣ב בְּאֶֽרֶץ־כְּנָ֑עַן וְל֗וֹט יָשַׁב֙ בְּעָרֵ֣י הַכִּכָּ֔ר וַיֶּאֱהַ֖ל עַד־סְדֹֽם׃ **יג**וְאַנְשֵׁ֣י סְדֹ֔ם רָעִ֖ים וְחַטָּאִ֑ים לַיהֹוָ֖ה מְאֹֽד׃ **יד**וַֽיהֹוָ֞ה אָמַ֣ר אֶל־אַבְרָ֗ם אַחֲרֵי֙ הִפָּֽרֶד־ל֣וֹט מֵֽעִמּ֔וֹ שָׂ֣א נָ֤א עֵינֶ֙יךָ֙ וּרְאֵ֔ה מִן־הַמָּק֖וֹם אֲשֶׁר־אַתָּ֣ה שָׁ֑ם צָפֹ֥נָה וָנֶ֖גְבָּה וָקֵ֥דְמָה וָיָֽמָּה׃ **טו**כִּ֧י אֶת־כׇּל־הָאָ֛רֶץ אֲשֶׁר־אַתָּ֥ה רֹאֶ֖ה לְךָ֣ אֶתְּנֶ֑נָּה וּֽלְזַרְעֲךָ֖ עַד־עוֹלָֽם׃ **טז**וְשַׂמְתִּ֥י אֶֽת־זַרְעֲךָ֖ כַּעֲפַ֣ר הָאָ֑רֶץ אֲשֶׁ֣ר׀ אִם־יוּכַ֣ל אִ֗ישׁ לִמְנוֹת֙ אֶת־עֲפַ֣ר הָאָ֔רֶץ גַּֽם־זַרְעֲךָ֖ יִמָּנֶֽה׃ **יז**ק֚וּם הִתְהַלֵּ֣ךְ בָּאָ֔רֶץ לְאׇרְכָּ֖הּ וּלְרׇחְבָּ֑הּ כִּ֥י לְךָ֖ אֶתְּנֶֽנָּה׃ **יח**וַיֶּאֱהַ֣ל אַבְרָ֗ם וַיָּבֹ֛א וַיֵּ֛שֶׁב בְּאֵלֹנֵ֥י מַמְרֵ֖א אֲשֶׁ֣ר בְּחֶבְר֑וֹן וַיִּֽבֶן־שָׁ֥ם מִזְבֵּ֖חַ לַֽיהֹוָֽה׃ {פ} | [[334]](#footnote-334) From Egypt, Abram returned to the Negeb with his wife and all he possessed, and Lot with him. [[335]](#footnote-335) Abram was a very wealthy man, with livestock, silver, and gold. [[336]](#footnote-336) By stages, he went from the Negeb to Bethel, where his camp was first, between Bethel and Ai, [[337]](#footnote-337) to the place where he had first built the altar; here, Abram invoked the name of Yahweh. [[338]](#footnote-338) Lot, who was travelling with Abram, also had flocks, herds and tents of his own. [[339]](#footnote-339) The land was not able to bear them both at once, for they had too many possessions to be able to live together. [[340]](#footnote-340) Dispute broke out between Abram’s herdsmen and Lot’s herds­men. The Canaanites and the Perizzites were then living in the land. [[341]](#footnote-341) And Abram said to Lot, “Let there be no dispute between you and me, nor between your herdsmen and mine, for we are brothers. [[342]](#footnote-342) Is not the whole land before you? Part company with me: if you go left, I’ll go right; if you go right, I’ll go left.” [[343]](#footnote-343) Lot looked up and saw all the Jordan plain, irrigated everywhere like the garden of Yahweh or the land of Egypt, as far as Zoar (before Yahweh destroyed Sodom and Gomorrah). [[344]](#footnote-344) Lot chose all the Jordan plain for himself and moved east; and they parted company: [[345]](#footnote-345) Abram settled in the land of Canaan; Lot settled in the cities of the plain, pitching his tents as far as Sodom. [[346]](#footnote-346) Now the men of Sodom were very wicked, great sinners against Yahweh. [[347]](#footnote-347) Yahweh said to Abram after Lot had left him, “Look all round from where you are, to the north, south, east, and west. [[348]](#footnote-348) All the land you see I will give to you and your offspring forever; [[349]](#footnote-349) I will make your offspring like the dust of the earth: when men can count the specks of dust on the ground, then your offspring can be counted! [[350]](#footnote-350) Rise up! Walk through the length and breadth of the land, for I mean to give it to you.” [[351]](#footnote-351) So, Abram went with his tents to settle at the Oaks of Mamre, which are at Hebron, and there he built an altar to Yahweh. |

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| בראשית פרק יד | Genesis [[352]](#footnote-352)14 |
| **א**וַיְהִ֗י בִּימֵי֙ אַמְרָפֶ֣ל מֶֽלֶךְ־שִׁנְעָ֔ר אַרְי֖וֹךְ מֶ֣לֶךְ אֶלָּסָ֑ר כְּדׇרְלָעֹ֙מֶר֙ מֶ֣לֶךְ עֵילָ֔ם וְתִדְעָ֖ל מֶ֥לֶךְ גּוֹיִֽם׃ **ב**עָשׂ֣וּ מִלְחָמָ֗ה אֶת־בֶּ֙רַע֙ מֶ֣לֶךְ סְדֹ֔ם וְאֶת־בִּרְשַׁ֖ע מֶ֣לֶךְ עֲמֹרָ֑ה שִׁנְאָ֣ב׀ מֶ֣לֶךְ אַדְמָ֗ה וְשֶׁמְאֵ֙בֶר֙ מֶ֣לֶךְ צביים צְבוֹיִ֔ם וּמֶ֥לֶךְ בֶּ֖לַע הִיא־צֹֽעַר׃ **ג**כׇּל־אֵ֙לֶּה֙ חָֽבְר֔וּ אֶל־עֵ֖מֶק הַשִּׂדִּ֑ים ה֖וּא יָ֥ם הַמֶּֽלַח׃ **ד**שְׁתֵּ֤ים עֶשְׂרֵה֙ שָׁנָ֔ה עָבְד֖וּ אֶת־כְּדׇרְלָעֹ֑מֶר וּשְׁלֹשׁ־עֶשְׂרֵ֥ה שָׁנָ֖ה מָרָֽדוּ׃ **ה**וּבְאַרְבַּע֩ עֶשְׂרֵ֨ה שָׁנָ֜ה בָּ֣א כְדׇרְלָעֹ֗מֶר וְהַמְּלָכִים֙ אֲשֶׁ֣ר אִתּ֔וֹ וַיַּכּ֤וּ אֶת־רְפָאִים֙ בְּעַשְׁתְּרֹ֣ת קַרְנַ֔יִם וְאֶת־הַזּוּזִ֖ים בְּהָ֑ם וְאֵת֙ הָֽאֵימִ֔ים בְּשָׁוֵ֖ה קִרְיָתָֽיִם׃ **ו**וְאֶת־הַחֹרִ֖י בְּהַרְרָ֣ם שֵׂעִ֑יר עַ֚ד אֵ֣יל פָּארָ֔ן אֲשֶׁ֖ר עַל־הַמִּדְבָּֽר׃ | [[353]](#footnote-353) It was in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-Laomer king of Elam, and Tidal king of the nations, [[354]](#footnote-354) who made war on Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). [[355]](#footnote-355) These all banded together in the Valley of Siddim, now the Salt Sea. [[356]](#footnote-356) For twelve years they had served Chedor-Laomer but, in the thirteenth year, they revolted. [[357]](#footnote-357) In the fourteenth year, Chedor-Laomer arrived and the kings who were with him, and defeated the Rephaim at Ashteroth-Carnaim, the Zuzim at Ham, the Emim in the Plain of Kiriathaim, [[358]](#footnote-358) and the Horites in the mountains of Seir as far as El-Paran, which is on the edge of the desert. |
| **ז**וַ֠יָּשֻׁ֠בוּ וַיָּבֹ֜אוּ אֶל־עֵ֤ין מִשְׁפָּט֙ הִ֣וא קָדֵ֔שׁ וַיַּכּ֕וּ אֶֽת־כׇּל־שְׂדֵ֖ה הָעֲמָלֵקִ֑י וְגַם֙ אֶת־הָ֣אֱמֹרִ֔י הַיֹּשֵׁ֖ב בְּחַֽצְצֹ֥ן תָּמָֽר׃ **ח**וַיֵּצֵ֨א מֶֽלֶךְ־סְדֹ֜ם וּמֶ֣לֶךְ עֲמֹרָ֗ה וּמֶ֤לֶךְ אַדְמָה֙ וּמֶ֣לֶךְ צביים צְבוֹיִ֔ם וּמֶ֥לֶךְ בֶּ֖לַע הִוא־צֹ֑עַר וַיַּֽעַרְכ֤וּ אִתָּם֙ מִלְחָמָ֔ה בְּעֵ֖מֶק הַשִּׂדִּֽים׃ **ט**אֵ֣ת כְּדׇרְלָעֹ֜מֶר מֶ֣לֶךְ עֵילָ֗ם וְתִדְעָל֙ מֶ֣לֶךְ גּוֹיִ֔ם וְאַמְרָפֶל֙ מֶ֣לֶךְ שִׁנְעָ֔ר וְאַרְי֖וֹךְ מֶ֣לֶךְ אֶלָּסָ֑ר אַרְבָּעָ֥ה מְלָכִ֖ים אֶת־הַחֲמִשָּֽׁה׃ | [[359]](#footnote-359) Wheeling round, they came to the Spring of Judgement (that is, Kadesh); they conquered all the territory of the Amalekites and the Amorites who lived in Hazazon-Tamar. [[360]](#footnote-360) Then the kings of Sodom, Gomorrah, Admah, Zeboiim and Bela (that is, Zoar) marched out and prepared for battle in the Valley of Siddim, [[361]](#footnote-361) against Chedor-Laomer king of Elam, Tidal king of the nations, Amraphel king of Shinar and Arioch king of Ellasar: four kings against five! |
| **י**וְעֵ֣מֶק הַשִּׂדִּ֗ים בֶּֽאֱרֹ֤ת בֶּאֱרֹת֙ חֵמָ֔ר וַיָּנֻ֛סוּ מֶֽלֶךְ־סְדֹ֥ם וַעֲמֹרָ֖ה וַיִּפְּלוּ־שָׁ֑מָּה וְהַנִּשְׁאָרִ֖ים הֶ֥רָה נָּֽסוּ׃ **יא**וַ֠יִּקְח֠וּ אֶת־כׇּל־רְכֻ֨שׁ סְדֹ֧ם וַעֲמֹרָ֛ה וְאֶת־כׇּל־אׇכְלָ֖ם וַיֵּלֵֽכוּ׃ **יב**וַיִּקְח֨וּ אֶת־ל֧וֹט וְאֶת־רְכֻשׁ֛וֹ בֶּן־אֲחִ֥י אַבְרָ֖ם וַיֵּלֵ֑כוּ וְה֥וּא יֹשֵׁ֖ב בִּסְדֹֽם׃ | [[362]](#footnote-362) There were many slime pits in the Valley of Siddim, and the kings of Sodom and Gomorrah fled and fell into them, while the rest fled to the hills. [[363]](#footnote-363) They seized all the goods of Sodom and Gomorrah, and all their provisions, and made off. [[364]](#footnote-364) And they took Lot, Abram’s nephew who lived in Sodom, and his goods, and left. |
| **יג**וַיָּבֹא֙ הַפָּלִ֔יט וַיַּגֵּ֖ד לְאַבְרָ֣ם הָעִבְרִ֑י וְהוּא֩ שֹׁכֵ֨ן בְּאֵֽלֹנֵ֜י מַמְרֵ֣א הָאֱמֹרִ֗י אֲחִ֤י אֶשְׁכֹּל֙ וַאֲחִ֣י עָנֵ֔ר וְהֵ֖ם בַּעֲלֵ֥י בְרִית־אַבְרָֽם׃ **יד**וַיִּשְׁמַ֣ע אַבְרָ֔ם כִּ֥י נִשְׁבָּ֖ה אָחִ֑יו וַיָּ֨רֶק אֶת־חֲנִיכָ֜יו יְלִידֵ֣י בֵית֗וֹ שְׁמֹנָ֤ה עָשָׂר֙ וּשְׁלֹ֣שׁ מֵא֔וֹת וַיִּרְדֹּ֖ף עַד־דָּֽן׃ **טו**וַיֵּחָלֵ֨ק עֲלֵיהֶ֧ם׀  לַ֛יְלָה ה֥וּא וַעֲבָדָ֖יו וַיַּכֵּ֑ם וַֽיִּרְדְּפֵם֙ עַד־חוֹבָ֔ה אֲשֶׁ֥ר מִשְּׂמֹ֖אל לְדַמָּֽשֶׂק׃ **טז**וַיָּ֕שֶׁב אֵ֖ת כׇּל־הָרְכֻ֑שׁ וְגַם֩ אֶת־ל֨וֹט אָחִ֤יו וּרְכֻשׁוֹ֙ הֵשִׁ֔יב וְגַ֥ם אֶת־הַנָּשִׁ֖ים וְאֶת־הָעָֽם׃ | [[365]](#footnote-365) A fugitive came to tell Abram the Hebrew, who was living at the Oaks of Mamre the Amorite, brother of Eshcol and Aner; these were allies of Abram. [[366]](#footnote-366) When Abram heard that his kinsman had been taken captive, he mustered his three hundred and eighteen trained men, born in his house, and pursued them as far as Dan. [[367]](#footnote-367) He and his servants fell on them by night, routed them, and pur­sued them to Hobah, north of Damascus. [[368]](#footnote-368) He retrieved all the goods, and his kinsman Lot and his property, and the women and the people. |
| **יז**וַיֵּצֵ֣א מֶֽלֶךְ־סְדֹם֮ לִקְרָאתוֹ֒ אַחֲרֵ֣י שׁוּב֗וֹ מֵֽהַכּוֹת֙ אֶת־כְּדׇרְלָעֹ֔מֶר וְאֶת־הַמְּלָכִ֖ים אֲשֶׁ֣ר אִתּ֑וֹ אֶל־עֵ֣מֶק שָׁוֵ֔ה ה֖וּא עֵ֥מֶק הַמֶּֽלֶךְ׃ **יח**וּמַלְכִּי־צֶ֙דֶק֙ מֶ֣לֶךְ שָׁלֵ֔ם הוֹצִ֖יא לֶ֣חֶם וָיָ֑יִן וְה֥וּא כֹהֵ֖ן לְאֵ֥ל עֶלְיֽוֹן׃ | [[369]](#footnote-369) When Abram returned from the defeat of Chedor-Laomer and the kings who were with him, the king of Sodom came to meet him in the Valley of Shaveh (that is, the King’s Valley). [[370]](#footnote-370) Melchizedek king of Salem brought bread and wine; he was a priest of God Most High. |
| יט וַֽיְבָרְכֵ֖הוּ וַיֹּאמַ֑ר  בָּר֤וּךְ אַבְרָם֙ לְאֵ֣ל עֶלְי֔וֹן  קֹנֵ֖ה שָׁמַ֥יִם וָאָֽרֶץ׃  כ וּבָרוּךְ֙ אֵ֣ל עֶלְי֔וֹן  אֲשֶׁר־מִגֵּ֥ן צָרֶ֖יךָ בְּיָדֶ֑ךָ וַיִּתֶּן־ל֥וֹ מַעֲשֵׂ֖ר מִכֹּֽל׃ | [[371]](#footnote-371) He blessed Abram, saying:  “ Blessed be Abram by God Most High,  creator of heaven and earth,  [[372]](#footnote-372) and blessed be God Most High for handing over your enemies to you.”  Then he gave him a tithe of everything. |
| **כא**וַיֹּ֥אמֶר מֶֽלֶךְ־סְדֹ֖ם אֶל־אַבְרָ֑ם תֶּן־לִ֣י הַנֶּ֔פֶשׁ וְהָרְכֻ֖שׁ קַֽח־לָֽךְ׃ **כב**וַיֹּ֥אמֶר אַבְרָ֖ם אֶל־מֶ֣לֶךְ סְדֹ֑ם הֲרִמֹ֨תִי יָדִ֤י אֶל־יְהֹוָה֙ אֵ֣ל עֶלְי֔וֹן קֹנֵ֖ה שָׁמַ֥יִם וָאָֽרֶץ׃ **כג**אִם־מִחוּט֙ וְעַ֣ד שְׂרֽוֹךְ־נַ֔עַל וְאִם־אֶקַּ֖ח מִכׇּל־אֲשֶׁר־לָ֑ךְ וְלֹ֣א תֹאמַ֔ר אֲנִ֖י הֶעֱשַׁ֥רְתִּי אֶת־אַבְרָֽם׃ **כד**בִּלְעָדַ֗י רַ֚ק אֲשֶׁ֣ר אָֽכְל֣וּ הַנְּעָרִ֔ים וְחֵ֙לֶק֙ הָֽאֲנָשִׁ֔ים אֲשֶׁ֥ר הָלְכ֖וּ אִתִּ֑י עָנֵר֙ אֶשְׁכֹּ֣ל וּמַמְרֵ֔א הֵ֖ם יִקְח֥וּ חֶלְקָֽם׃ {ס} | [[373]](#footnote-373) The king of Sodom said to Abram, “Give me the people and take the goods for yourself.” [[374]](#footnote-374) But Abram replied to the king of Sodom, “I raise my hand before Yahweh, God Most High, creator of heaven and earth: [[375]](#footnote-375) I will take nothing of yours; not one thread, not one sandal strap; you shall not say, “I enriched Abram.” [[376]](#footnote-376) I will take only what my men have eaten, and the share belonging to the men who came with me, Eshcol, Aner and Mamre; let them take their share.” |

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| בראשית פרק טו | Genesis [[377]](#footnote-377)15 |
| **א**אַחַ֣ר׀ הַדְּבָרִ֣ים הָאֵ֗לֶּה הָיָ֤ה דְבַר־יְהֹוָה֙ אֶל־אַבְרָ֔ם בַּֽמַּחֲזֶ֖ה לֵאמֹ֑ר  אַל־תִּירָ֣א אַבְרָ֗ם  אָנֹכִי֙ מָגֵ֣ן לָ֔ךְ  שְׂכָרְךָ֖ הַרְבֵּ֥ה מְאֹֽד׃ | [[378]](#footnote-378) It happened sometime later that the word of Yahweh came to Abram in a vision:  “ Do not be afraid, Abram! I am your shield and shall give you a very great reward.” |
| **ב**וַיֹּ֣אמֶר אַבְרָ֗ם אֲדֹנָ֤י יֱהֹוִה֙ מַה־תִּתֶּן־לִ֔י וְאָנֹכִ֖י הוֹלֵ֣ךְ עֲרִירִ֑י וּבֶן־מֶ֣שֶׁק בֵּיתִ֔י ה֖וּא דַּמֶּ֥שֶׂק אֱלִיעֶֽזֶר׃ **ג**וַיֹּ֣אמֶר אַבְרָ֔ם הֵ֣ן לִ֔י לֹ֥א נָתַ֖תָּה זָ֑רַע וְהִנֵּ֥ה בֶן־בֵּיתִ֖י יוֹרֵ֥שׁ אֹתִֽי׃ **ד**וְהִנֵּ֨ה דְבַר־יְהֹוָ֤ה אֵלָיו֙ לֵאמֹ֔ר לֹ֥א יִֽירָשְׁךָ֖ זֶ֑ה כִּי־אִם֙ אֲשֶׁ֣ר יֵצֵ֣א מִמֵּעֶ֔יךָ ה֖וּא יִֽירָשֶֽׁךָ׃ **ה**וַיּוֹצֵ֨א אֹת֜וֹ הַח֗וּצָה וַיֹּ֙אמֶר֙ הַבֶּט־נָ֣א הַשָּׁמַ֗יְמָה וּסְפֹר֙ הַכּ֣וֹכָבִ֔ים אִם־תּוּכַ֖ל לִסְפֹּ֣ר אֹתָ֑ם וַיֹּ֣אמֶר ל֔וֹ כֹּ֥ה יִהְיֶ֖ה זַרְעֶֽךָ׃ **ו**וְהֶאֱמִ֖ן בַּֽיהֹוָ֑ה וַיַּחְשְׁבֶ֥הָ לּ֖וֹ צְדָקָֽה׃ | [[379]](#footnote-379) Abram said, “O Lord Yahweh, what will you give me? I go childless and the heir to my house is Eliezer of Damascus.” [[380]](#footnote-380) And Abram said, “See, you have given me no offspring; some man of my household will be my heir.” [[381]](#footnote-381) Then this word of Yahweh came to him, “He shall not be your heir; rather, your heir shall be of your own issue.” [[382]](#footnote-382) He took him outside and said, “Look up to heaven and count the stars if you can.” He told him, “So will your offspring be.”[[383]](#footnote-383) He believed Yahweh, who counted this as making him righteous. |
| **ז**וַיֹּ֖אמֶר אֵלָ֑יו אֲנִ֣י יְהֹוָ֗ה אֲשֶׁ֤ר הוֹצֵאתִ֙יךָ֙ מֵא֣וּר כַּשְׂדִּ֔ים לָ֧תֶת לְךָ֛ אֶת־הָאָ֥רֶץ הַזֹּ֖את לְרִשְׁתָּֽהּ׃ **ח**וַיֹּאמַ֑ר אֲדֹנָ֣י יֱהֹוִ֔ה בַּמָּ֥ה אֵדַ֖ע כִּ֥י אִֽירָשֶֽׁנָּה׃ **ט**וַיֹּ֣אמֶר אֵלָ֗יו קְחָ֥ה לִי֙ עֶגְלָ֣ה מְשֻׁלֶּ֔שֶׁת וְעֵ֥ז מְשֻׁלֶּ֖שֶׁת וְאַ֣יִל מְשֻׁלָּ֑שׁ וְתֹ֖ר וְגוֹזָֽל׃ **י**וַיִּֽקַּֽח־ל֣וֹ אֶת־כׇּל־אֵ֗לֶּה וַיְבַתֵּ֤ר אֹתָם֙ בַּתָּ֔וֶךְ וַיִּתֵּ֥ן אִישׁ־בִּתְר֖וֹ לִקְרַ֣את רֵעֵ֑הוּ וְאֶת־הַצִּפֹּ֖ר לֹ֥א בָתָֽר׃ **יא**וַיֵּ֥רֶד הָעַ֖יִט עַל־הַפְּגָרִ֑ים וַיַּשֵּׁ֥ב אֹתָ֖ם אַבְרָֽם׃ | [[384]](#footnote-384) He said to him, “I am Yahweh, who brought you from Ur of the Chaldaeans to make you heir to this land.” [[385]](#footnote-385) But he said, “Lord Yahweh, how do I know I shall inherit it?” [[386]](#footnote-386) He said to him, “Get me a heifer, a goat, and a ram, each three years old, a turtledove, and a young pigeon.” [[387]](#footnote-387) He brought all these, cut them in two, and put each half facing the other; but the birds he did not cut in two. [[388]](#footnote-388) And when birds of prey came down on the carcasses, Abram drove them off. |
| **יב**וַיְהִ֤י הַשֶּׁ֙מֶשׁ֙ לָב֔וֹא וְתַרְדֵּמָ֖ה נָפְלָ֣ה עַל־אַבְרָ֑ם וְהִנֵּ֥ה אֵימָ֛ה חֲשֵׁכָ֥ה גְדֹלָ֖ה נֹפֶ֥לֶת עָלָֽיו׃ **יג**וַיֹּ֣אמֶר לְאַבְרָ֗ם יָדֹ֨עַ תֵּדַ֜ע כִּי־גֵ֣ר׀ יִהְיֶ֣ה זַרְעֲךָ֗ בְּאֶ֙רֶץ֙ לֹ֣א לָהֶ֔ם וַעֲבָד֖וּם וְעִנּ֣וּ אֹתָ֑ם אַרְבַּ֥ע מֵא֖וֹת שָׁנָֽה׃ **יד**וְגַ֧ם אֶת־הַגּ֛וֹי אֲשֶׁ֥ר יַעֲבֹ֖דוּ דָּ֣ן אָנֹ֑כִי וְאַחֲרֵי־כֵ֥ן יֵצְא֖וּ בִּרְכֻ֥שׁ גָּדֽוֹל׃ **טו**וְאַתָּ֛ה תָּב֥וֹא אֶל־אֲבֹתֶ֖יךָ בְּשָׁל֑וֹם תִּקָּבֵ֖ר בְּשֵׂיבָ֥ה טוֹבָֽה׃ **טז**וְד֥וֹר רְבִיעִ֖י יָשׁ֣וּבוּ הֵ֑נָּה כִּ֧י לֹא־שָׁלֵ֛ם עֲוֺ֥ן הָאֱמֹרִ֖י עַד־הֵֽנָּה׃ **יז**וַיְהִ֤י הַשֶּׁ֙מֶשׁ֙ בָּ֔אָה וַעֲלָטָ֖ה הָיָ֑ה וְהִנֵּ֨ה תַנּ֤וּר עָשָׁן֙ וְלַפִּ֣יד אֵ֔שׁ אֲשֶׁ֣ר עָבַ֔ר בֵּ֖ין הַגְּזָרִ֥ים הָאֵֽלֶּה׃ **יח**בַּיּ֣וֹם הַה֗וּא כָּרַ֧ת יְהֹוָ֛ה אֶת־אַבְרָ֖ם בְּרִ֣ית לֵאמֹ֑ר | [[389]](#footnote-389) At sunset, Abram fell into a deep sleep and a deep, dark dread came on him. [[390]](#footnote-390) And he said to Abram, “Know for sure that your seed will be aliens in a land not theirs; they will be slaves and opp­ressed for four hundred years; [[391]](#footnote-391) but I will judge the nation they serve and, then, they will leave with great wealth. [[392]](#footnote-392) But you’ll go to your fathers in peace; you willll be buried at a ripe old age. [[393]](#footnote-393) In the fourth generation they will return; for, the sin of the Amorites is not over.” [[394]](#footnote-394) When the sun had set and darkness had fallen, there appeared a smoking furnace and a firebrand that went between the halves. [[395]](#footnote-395) That day, Yahweh made a covenant with Abram in these terms: |
| לְזַרְעֲךָ֗ נָתַ֙תִּי֙ אֶת־הָאָ֣רֶץ הַזֹּ֔את  מִנְּהַ֣ר מִצְרַ֔יִם עַד־הַנָּהָ֥ר הַגָּדֹ֖ל  נְהַר־פְּרָֽת׃ | “To your descendants I give this land, from the Wadi of Egypt to the Great River, the River Euphrates, |
| **יט**אֶת־הַקֵּינִי֙ וְאֶת־הַקְּנִזִּ֔י וְאֵ֖ת הַקַּדְמֹנִֽי׃ **כ**וְאֶת־הַחִתִּ֥י וְאֶת־הַפְּרִזִּ֖י וְאֶת־הָרְפָאִֽים׃ **כא**וְאֶת־הָֽאֱמֹרִי֙ וְאֶת־הַֽכְּנַעֲנִ֔י וְאֶת־הַגִּרְגָּשִׁ֖י וְאֶת־הַיְבוּסִֽי׃ {ס} | [[396]](#footnote-396) “The Kenites, the Kenizzites, the Kadmonites, [[397]](#footnote-397) the Hittites, the Perizzites, the Rephaim, [[398]](#footnote-398) the Amorites, the Canaanites, the Girgashites, and the Jebusites.” |

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| בראשית פרק טז | Genesis [[399]](#footnote-399)16 |
| **א**וְשָׂרַי֙ אֵ֣שֶׁת אַבְרָ֔ם לֹ֥א יָלְדָ֖ה ל֑וֹ וְלָ֛הּ שִׁפְחָ֥ה מִצְרִ֖ית וּשְׁמָ֥הּ הָגָֽר׃ **ב**וַתֹּ֨אמֶר שָׂרַ֜י אֶל־אַבְרָ֗ם הִנֵּה־נָ֞א עֲצָרַ֤נִי יְהֹוָה֙ מִלֶּ֔דֶת בֹּא־נָא֙ אֶל־שִׁפְחָתִ֔י אוּלַ֥י אִבָּנֶ֖ה מִמֶּ֑נָּה וַיִּשְׁמַ֥ע אַבְרָ֖ם לְק֥וֹל שָׂרָֽי׃ **ג**וַתִּקַּ֞ח שָׂרַ֣י אֵֽשֶׁת־אַבְרָ֗ם אֶת־הָגָ֤ר הַמִּצְרִית֙ שִׁפְחָתָ֔הּ מִקֵּץ֙ עֶ֣שֶׂר שָׁנִ֔ים לְשֶׁ֥בֶת אַבְרָ֖ם בְּאֶ֣רֶץ כְּנָ֑עַן וַתִּתֵּ֥ן אֹתָ֛הּ לְאַבְרָ֥ם אִישָׁ֖הּ ל֥וֹ לְאִשָּֽׁה׃ | [[400]](#footnote-400) Abram’s wife Sarai bore him no child. She had an Egyptian slave-girl named Hagar. [[401]](#footnote-401) Sarai said to Abram, “Listen! Since Yahweh has kept me from having children, go to my slave-girl. Perhaps I shall get children through her.” Abram agreed to what Sarai had said. [[402]](#footnote-402) Thus, after Abram had lived in the land of Canaan for ten years, Sarai took Hagar, her Egyptian slave-girl, and gave her to Abram, her husband, as his wife. |
| **ד**וַיָּבֹ֥א אֶל־הָגָ֖ר וַתַּ֑הַר וַתֵּ֙רֶא֙ כִּ֣י הָרָ֔תָה וַתֵּקַ֥ל גְּבִרְתָּ֖הּ בְּעֵינֶֽיהָ׃ **ה**וַתֹּ֨אמֶר שָׂרַ֣י אֶל־אַבְרָם֮ חֲמָסִ֣י עָלֶ֒יךָ֒ אָנֹכִ֗י נָתַ֤תִּי שִׁפְחָתִי֙ בְּחֵיקֶ֔ךָ וַתֵּ֙רֶא֙ כִּ֣י הָרָ֔תָה וָאֵקַ֖ל בְּעֵינֶ֑יהָ יִשְׁפֹּ֥ט יְהֹוָ֖ה בֵּינִ֥י וּבֵינֶֽיׄךָ׃ **ו**וַיֹּ֨אמֶר אַבְרָ֜ם אֶל־שָׂרַ֗י הִנֵּ֤ה שִׁפְחָתֵךְ֙ בְּיָדֵ֔ךְ עֲשִׂי־לָ֖הּ הַטּ֣וֹב בְּעֵינָ֑יִךְ וַתְּעַנֶּ֣הָ שָׂרַ֔י וַתִּבְרַ֖ח מִפָּנֶֽיהָ׃ | [[403]](#footnote-403) He went into Hagar and she conceived; when she saw she had conceived, she despised her mistress. [[404]](#footnote-404) Sarai said to Abram, “May my insult be on you: I put my slave-girl in your arms but now she is pregnant, she despises me; let Yahweh judge between you and me.” [[405]](#footnote-405) Abram said to Sarai, “Your slave-girl is in your power; treat her as you see fit.” Sarai treated her harshly, so she ran away from her. |
| **ז**וַֽיִּמְצָאָ֞הּ מַלְאַ֧ךְ יְהֹוָ֛ה עַל־עֵ֥ין הַמַּ֖יִם בַּמִּדְבָּ֑ר עַל־הָעַ֖יִן בְּדֶ֥רֶךְ שֽׁוּר׃ **ח**וַיֹּאמַ֗ר הָגָ֞ר שִׁפְחַ֥ת שָׂרַ֛י אֵֽי־מִזֶּ֥ה בָ֖את וְאָ֣נָה תֵלֵ֑כִי וַתֹּ֕אמֶר מִפְּנֵי֙ שָׂרַ֣י גְּבִרְתִּ֔י אָנֹכִ֖י בֹּרַֽחַת׃ **ט**וַיֹּ֤אמֶר לָהּ֙ מַלְאַ֣ךְ יְהֹוָ֔ה שׁ֖וּבִי אֶל־גְּבִרְתֵּ֑ךְ וְהִתְעַנִּ֖י תַּ֥חַת יָדֶֽיהָ׃ **י**וַיֹּ֤אמֶר לָהּ֙ מַלְאַ֣ךְ יְהֹוָ֔ה הַרְבָּ֥ה אַרְבֶּ֖ה אֶת־זַרְעֵ֑ךְ וְלֹ֥א יִסָּפֵ֖ר מֵרֹֽב׃ | [[406]](#footnote-406) The Angel of Yahweh met her by a spring in the desert, the spring on the way to Shur. [[407]](#footnote-407) He said, “Hagar, slave-girl of Sarai, where have you come from, and where are you going?” She said, “I am running away from my mistress Sarai.” [[408]](#footnote-408) The Angel of Yahweh said to her, “Return to your mistress and submit to her.” [[409]](#footnote-409) The Angel of Yahweh said to her, “I will make your offspring too numerous to be counted.” |
| **יא**וַיֹּ֤אמֶר לָהּ֙ מַלְאַ֣ךְ יְהֹוָ֔ה  הִנָּ֥ךְ הָרָ֖ה וְיֹלַ֣דְתְּ בֵּ֑ן  וְקָרָ֤את שְׁמוֹ֙ יִשְׁמָעֵ֔אל  כִּֽי־שָׁמַ֥ע יְהֹוָ֖ה אֶל־עׇנְיֵֽךְ׃ | [[410]](#footnote-410) Then the Angel of Yahweh said to her:  “Now you have conceived, you will bear a son,  and you shall name him Ishmael,  for Yahweh has heard your cries of distress. |
| יב וְה֤וּא יִהְיֶה֙ פֶּ֣רֶא אָדָ֔ם  יָד֣וֹ בַכֹּ֔ל וְיַ֥ד כֹּ֖ל בּ֑וֹ  וְעַל־פְּנֵ֥י כׇל־אֶחָ֖יו יִשְׁכֹּֽן׃ | [[411]](#footnote-411) A wild ass of a man he will be,  against every man, and every man against him,  setting himself to defy all his brothers.” |
| **יג**וַתִּקְרָ֤א שֵׁם־יְהֹוָה֙ הַדֹּבֵ֣ר אֵלֶ֔יהָ אַתָּ֖ה אֵ֣ל רֳאִ֑י כִּ֣י אָֽמְרָ֗ה הֲגַ֥ם הֲלֹ֛ם רָאִ֖יתִי אַחֲרֵ֥י רֹאִֽי׃ **יד**עַל־כֵּן֙ קָרָ֣א לַבְּאֵ֔ר בְּאֵ֥ר לַחַ֖י רֹאִ֑י הִנֵּ֥ה בֵין־קָדֵ֖שׁ וּבֵ֥ין בָּֽרֶד׃ **טו**וַתֵּ֧לֶד הָגָ֛ר לְאַבְרָ֖ם בֵּ֑ן וַיִּקְרָ֨א אַבְרָ֧ם שֶׁם־בְּנ֛וֹ אֲשֶׁר־יָלְדָ֥ה הָגָ֖ר יִשְׁמָעֵֽאל׃ **טז**וְאַבְרָ֕ם בֶּן־שְׁמֹנִ֥ים שָׁנָ֖ה וְשֵׁ֣שׁ שָׁנִ֑ים בְּלֶֽדֶת־הָגָ֥ר אֶת־יִשְׁמָעֵ֖אל לְאַבְרָֽם׃ {ס} | [[412]](#footnote-412) Hagar gave a name to Yahweh who spoke to her: “You are El Roi,” for, she said, “Here I have seen the one who sees me?” [[413]](#footnote-413) This is why this well is called Beer-Lahai-Roi; it is between Kadesh and Bered. [[414]](#footnote-414) Hagar bore Abram a son, and Abram gave to the son that Hagar bore the name Ishmael. [[415]](#footnote-415) Abram was eighty-six years old when Hagar bore Ishmael for Abram. |

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| בראשית פרק יז | Genesis [[416]](#footnote-416)17 |
| **א**וַיְהִ֣י אַבְרָ֔ם בֶּן־תִּשְׁעִ֥ים שָׁנָ֖ה וְתֵ֣שַׁע שָׁנִ֑ים וַיֵּרָ֨א יְהֹוָ֜ה אֶל־אַבְרָ֗ם וַיֹּ֤אמֶר אֵלָיו֙ אֲנִי־אֵ֣ל שַׁדַּ֔י הִתְהַלֵּ֥ךְ לְפָנַ֖י וֶהְיֵ֥ה תָמִֽים׃ **ב**וְאֶתְּנָ֥ה בְרִיתִ֖י בֵּינִ֣י וּבֵינֶ֑ךָ וְאַרְבֶּ֥ה אוֹתְךָ֖ בִּמְאֹ֥ד מְאֹֽד׃ **ג**וַיִּפֹּ֥ל אַבְרָ֖ם עַל־פָּנָ֑יו וַיְדַבֵּ֥ר אִתּ֛וֹ אֱלֹהִ֖ים לֵאמֹֽר׃ **ד**אֲנִ֕י הִנֵּ֥ה בְרִיתִ֖י אִתָּ֑ךְ וְהָיִ֕יתָ לְאַ֖ב הֲמ֥וֹן גּוֹיִֽם׃ **ה**וְלֹא־יִקָּרֵ֥א ע֛וֹד אֶת־שִׁמְךָ֖ אַבְרָ֑ם וְהָיָ֤ה שִׁמְךָ֙ אַבְרָהָ֔ם כִּ֛י אַב־הֲמ֥וֹן גּוֹיִ֖ם נְתַתִּֽיךָ׃ **ו**וְהִפְרֵתִ֤י אֹֽתְךָ֙ בִּמְאֹ֣ד מְאֹ֔ד וּנְתַתִּ֖יךָ לְגוֹיִ֑ם וּמְלָכִ֖ים מִמְּךָ֥ יֵצֵֽאוּ׃ **ז**וַהֲקִמֹתִ֨י אֶת־בְּרִיתִ֜י בֵּינִ֣י וּבֵינֶ֗ךָ וּבֵ֨ין זַרְעֲךָ֧ אַחֲרֶ֛יךָ לְדֹרֹתָ֖ם לִבְרִ֣ית עוֹלָ֑ם לִהְי֤וֹת לְךָ֙ לֵֽאלֹהִ֔ים וּֽלְזַרְעֲךָ֖ אַחֲרֶֽיךָ׃ **ח**וְנָתַתִּ֣י לְ֠ךָ֠ וּלְזַרְעֲךָ֨ אַחֲרֶ֜יךָ אֵ֣ת׀ אֶ֣רֶץ מְגֻרֶ֗יךָ אֵ֚ת כׇּל־אֶ֣רֶץ כְּנַ֔עַן לַאֲחֻזַּ֖ת עוֹלָ֑ם וְהָיִ֥יתִי לָהֶ֖ם לֵאלֹהִֽים׃ | [[417]](#footnote-417) When Abram was ninety-nine years old, Yahweh appeared to him and said, “I am El Shaddai. Walk before me and be blameless, [[418]](#footnote-418) and I will make a covenant between myself and you and increase your numbers greatly.” [[419]](#footnote-419) Abram fell on his face and God said to him, [[420]](#footnote-420) “Here is my covenant with you; you shall be the father of a multitude of nations. [[421]](#footnote-421) No longer shall your name be Abram; but your name shall be Abraham; for, I make you father of a multitude of nations. [[422]](#footnote-422) I will make you most fruitful. I will make nations of you; kings will come from you. [[423]](#footnote-423) I will establish my covenant between me and you, and your seed after you, for generations, a perpetual covenant, to be God to you and your seed after you. [[424]](#footnote-424) I will give to you and to your seed after you the land you are living in, all the land of Canaan, to own in perpetuity, and I will be their God.” |
| **ט**וַיֹּ֤אמֶר אֱלֹהִים֙ אֶל־אַבְרָהָ֔ם וְאַתָּ֖ה אֶת־בְּרִיתִ֣י תִשְׁמֹ֑ר אַתָּ֛ה וְזַרְעֲךָ֥ אַֽחֲרֶ֖יךָ לְדֹרֹתָֽם׃ **י**זֹ֣את בְּרִיתִ֞י אֲשֶׁ֣ר תִּשְׁמְר֗וּ בֵּינִי֙ וּבֵ֣ינֵיכֶ֔ם וּבֵ֥ין זַרְעֲךָ֖ אַחֲרֶ֑יךָ הִמּ֥וֹל לָכֶ֖ם כׇּל־זָכָֽר׃ **יא**וּנְמַלְתֶּ֕ם אֵ֖ת בְּשַׂ֣ר עׇרְלַתְכֶ֑ם וְהָיָה֙ לְא֣וֹת בְּרִ֔ית בֵּינִ֖י וּבֵינֵיכֶֽם׃ **יב**וּבֶן־שְׁמֹנַ֣ת יָמִ֗ים יִמּ֥וֹל לָכֶ֛ם כׇּל־זָכָ֖ר לְדֹרֹתֵיכֶ֑ם יְלִ֣יד בָּ֔יִת וּמִקְנַת־כֶּ֙סֶף֙ מִכֹּ֣ל בֶּן־נֵכָ֔ר אֲשֶׁ֛ר לֹ֥א מִֽזַּרְעֲךָ֖ הֽוּא׃ **יג**הִמּ֧וֹל׀ יִמּ֛וֹל יְלִ֥יד בֵּֽיתְךָ֖ וּמִקְנַ֣ת כַּסְפֶּ֑ךָ וְהָיְתָ֧ה בְרִיתִ֛י בִּבְשַׂרְכֶ֖ם לִבְרִ֥ית עוֹלָֽם׃ **יד**וְעָרֵ֣ל׀ זָכָ֗ר אֲשֶׁ֤ר לֹֽא־יִמּוֹל֙ אֶת־בְּשַׂ֣ר עׇרְלָת֔וֹ וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵעַמֶּ֑יהָ אֶת־בְּרִיתִ֖י הֵפַֽר׃{ס} | [[425]](#footnote-425) God said to Abraham, “You shall keep my covenant, you and your seed after you, for all generations. [[426]](#footnote-426) This is my covenant, which you shall keep, between me and you, and your seed after you: all your males must be circumcised. [[427]](#footnote-427) You shall circumcise your foreskin, as a sign of the covenant between me and you. [[428]](#footnote-428) Every male eight days old must be circumcised, for all generations, including slaves born in your house or bought from a foreigner not of your seed. [[429]](#footnote-429) They must all be circumcised: those born in your house and those bought with your money. My covenant shall be in your flesh as a perpetual covenant. [[430]](#footnote-430) The uncircumcised male, whose foreskin is not circum­cised, shall be cut off from his people: he has broken my covenant.” |
| **טו**וַיֹּ֤אמֶר אֱלֹהִים֙ אֶל־אַבְרָהָ֔ם שָׂרַ֣י אִשְׁתְּךָ֔ לֹא־תִקְרָ֥א אֶת־שְׁמָ֖הּ שָׂרָ֑י כִּ֥י שָׂרָ֖ה שְׁמָֽהּ׃ **טז**וּבֵרַכְתִּ֣י אֹתָ֔הּ וְגַ֨ם נָתַ֧תִּי מִמֶּ֛נָּה לְךָ֖ בֵּ֑ן וּבֵֽרַכְתִּ֙יהָ֙ וְהָֽיְתָ֣ה לְגוֹיִ֔ם מַלְכֵ֥י עַמִּ֖ים מִמֶּ֥נָּה יִהְיֽוּ׃ **יז**וַיִּפֹּ֧ל אַבְרָהָ֛ם עַל־פָּנָ֖יו וַיִּצְחָ֑ק וַיֹּ֣אמֶר בְּלִבּ֗וֹ הַלְּבֶ֤ן מֵאָֽה־שָׁנָה֙ יִוָּלֵ֔ד וְאִ֨ם־שָׂרָ֔ה הֲבַת־תִּשְׁעִ֥ים שָׁנָ֖ה תֵּלֵֽד׃ **יח**וַיֹּ֥אמֶר אַבְרָהָ֖ם אֶל־הָֽאֱלֹהִ֑ים ל֥וּ יִשְׁמָעֵ֖אל יִחְיֶ֥ה לְפָנֶֽיךָ׃ **יט**וַיֹּ֣אמֶר אֱלֹהִ֗ים אֲבָל֙ שָׂרָ֣ה אִשְׁתְּךָ֗ יֹלֶ֤דֶת לְךָ֙ בֵּ֔ן וְקָרָ֥אתָ אֶת־שְׁמ֖וֹ יִצְחָ֑ק וַהֲקִמֹתִ֨י אֶת־בְּרִיתִ֥י אִתּ֛וֹ לִבְרִ֥ית עוֹלָ֖ם לְזַרְע֥וֹ אַחֲרָֽיו׃ **כ**וּֽלְיִשְׁמָעֵאל֮ שְׁמַעְתִּ֒יךָ֒ הִנֵּ֣ה׀ בֵּרַ֣כְתִּי אֹת֗וֹ וְהִפְרֵיתִ֥י אֹת֛וֹ וְהִרְבֵּיתִ֥י אֹת֖וֹ בִּמְאֹ֣ד מְאֹ֑ד שְׁנֵים־עָשָׂ֤ר נְשִׂיאִם֙ יוֹלִ֔יד וּנְתַתִּ֖יו לְג֥וֹי גָּדֽוֹל׃ **כא**וְאֶת־בְּרִיתִ֖י אָקִ֣ים אֶת־יִצְחָ֑ק אֲשֶׁר֩ תֵּלֵ֨ד לְךָ֤ שָׂרָה֙ לַמּוֹעֵ֣ד הַזֶּ֔ה בַּשָּׁנָ֖ה הָאַחֶֽרֶת׃ **כב**וַיְכַ֖ל לְדַבֵּ֣ר אִתּ֑וֹ וַיַּ֣עַל אֱלֹהִ֔ים מֵעַ֖ל אַבְרָהָֽם׃ **כג**וַיִּקַּ֨ח אַבְרָהָ֜ם אֶת־יִשְׁמָעֵ֣אל בְּנ֗וֹ וְאֵ֨ת כׇּל־יְלִידֵ֤י בֵיתוֹ֙ וְאֵת֙ כׇּל־מִקְנַ֣ת כַּסְפּ֔וֹ כׇּל־זָכָ֕ר בְּאַנְשֵׁ֖י בֵּ֣ית אַבְרָהָ֑ם וַיָּ֜מׇל אֶת־בְּשַׂ֣ר עׇרְלָתָ֗ם בְּעֶ֙צֶם֙ הַיּ֣וֹם הַזֶּ֔ה כַּאֲשֶׁ֛ר דִּבֶּ֥ר אִתּ֖וֹ אֱלֹהִֽים׃ **כד**וְאַ֨בְרָהָ֔ם בֶּן־תִּשְׁעִ֥ים וָתֵ֖שַׁע שָׁנָ֑ה בְּהִמֹּל֖וֹ בְּשַׂ֥ר עׇרְלָתֽוֹ׃ **כה**וְיִשְׁמָעֵ֣אל בְּנ֔וֹ בֶּן־שְׁלֹ֥שׁ עֶשְׂרֵ֖ה שָׁנָ֑ה בְּהִ֨מֹּל֔וֹ אֵ֖ת בְּשַׂ֥ר עׇרְלָתֽוֹ׃ **כו**בְּעֶ֙צֶם֙ הַיּ֣וֹם הַזֶּ֔ה נִמּ֖וֹל אַבְרָהָ֑ם וְיִשְׁמָעֵ֖אל בְּנֽוֹ׃ **כז**וְכׇל־אַנְשֵׁ֤י בֵיתוֹ֙ יְלִ֣יד בָּ֔יִת וּמִקְנַת־כֶּ֖סֶף מֵאֵ֣ת בֶּן־נֵכָ֑ר נִמֹּ֖לוּ אִתּֽוֹ׃ {פ} | [[431]](#footnote-431) God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah. I will bless her and give you a son by her. [[432]](#footnote-432) I will bless her and nations shall come out of her; kings of peoples shall come from her.” [[433]](#footnote-433) Abraham bowed to the ground, and he laughed, thinking: “Is a child to be born to a man one hundred years old, and will Sarah have a child at the age of ninety?” [[434]](#footnote-434) Abraham said to God, “Oh, let Ishmael live in your presence!” [[435]](#footnote-435) God replied, “No, but your wife Sarah shall bear you a son whom you are to name Isaac. With him, I will establish my covenant, an eternal covenant, for his offspring after him. [[436]](#footnote-436) For Ishmael too I have heard you: I bless him and I will make him fruitful and exceedingly numerous. He shall be the father of twelve princes, and I will make him a great nation. [[437]](#footnote-437) But I will establish my covenant with Isaac, whom Sarah will bear you this time next year.” [[438]](#footnote-438) When he had finished speaking to Abraham, God went up from him. [[439]](#footnote-439) Then Abraham took his son Ishmael, all those born in his household and all those he had bought: all the males among the men of Abraham’s house, and circumcised them that same day, as God had told him. [[440]](#footnote-440) Abraham was ninety-nine years old when his foreskin was circumcised. [[441]](#footnote-441) Ishmael his son was thirteen years old when he was circumcised. [[442]](#footnote-442) That same day, Abraham and his son Ishmael were circumcised; [[443]](#footnote-443) all the men of his house, both those born in the house and those bought with money from a foreigner, were circumcised with him. |

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| בראשית פרק יח | Genesis [[444]](#footnote-444)18 |
| **א**וַיֵּרָ֤א אֵלָיו֙ יְהֹוָ֔ה בְּאֵלֹנֵ֖י מַמְרֵ֑א וְה֛וּא יֹשֵׁ֥ב פֶּֽתַח־הָאֹ֖הֶל כְּחֹ֥ם הַיּֽוֹם׃ **ב**וַיִּשָּׂ֤א עֵינָיו֙ וַיַּ֔רְא וְהִנֵּה֙ שְׁלֹשָׁ֣ה אֲנָשִׁ֔ים נִצָּבִ֖ים עָלָ֑יו וַיַּ֗רְא וַיָּ֤רׇץ לִקְרָאתָם֙ מִפֶּ֣תַח הָאֹ֔הֶל וַיִּשְׁתַּ֖חוּ אָֽרְצָה׃ **ג**וַיֹּאמַ֑ר אֲדֹנָ֗י אִם־נָ֨א מָצָ֤אתִי חֵן֙ בְּעֵינֶ֔יךָ אַל־נָ֥א תַעֲבֹ֖ר מֵעַ֥ל עַבְדֶּֽךָ׃ **ד**יֻקַּֽח־נָ֣א מְעַט־מַ֔יִם וְרַחֲצ֖וּ רַגְלֵיכֶ֑ם וְהִֽשָּׁעֲנ֖וּ תַּ֥חַת הָעֵֽץ׃ **ה**וְאֶקְחָ֨ה פַת־לֶ֜חֶם וְסַעֲד֤וּ לִבְּכֶם֙ אַחַ֣ר תַּעֲבֹ֔רוּ כִּֽי־עַל־כֵּ֥ן עֲבַרְתֶּ֖ם עַֽל־עַבְדְּכֶ֑ם וַיֹּ֣אמְר֔וּ כֵּ֥ן תַּעֲשֶׂ֖ה כַּאֲשֶׁ֥ר  דִּבַּֽרְתָּ׃ **ו**וַיְמַהֵ֧ר אַבְרָהָ֛ם הָאֹ֖הֱלָה אֶל־שָׂרָ֑ה וַיֹּ֗אמֶר מַהֲרִ֞י שְׁלֹ֤שׁ סְאִים֙ קֶ֣מַח סֹ֔לֶת ל֖וּשִׁי וַעֲשִׂ֥י עֻגֽוֹת׃ **ז**וְאֶל־הַבָּקָ֖ר רָ֣ץ אַבְרָהָ֑ם וַיִּקַּ֨ח בֶּן־בָּקָ֜ר רַ֤ךְ וָטוֹב֙ וַיִּתֵּ֣ן אֶל־הַנַּ֔עַר וַיְמַהֵ֖ר לַעֲשׂ֥וֹת אֹתֽוֹ׃ **ח**וַיִּקַּ֨ח חֶמְאָ֜ה וְחָלָ֗ב וּבֶן־הַבָּקָר֙ אֲשֶׁ֣ר עָשָׂ֔ה וַיִּתֵּ֖ן לִפְנֵיהֶ֑ם וְהֽוּא־עֹמֵ֧ד עֲלֵיהֶ֛ם תַּ֥חַת הָעֵ֖ץ וַיֹּאכֵֽלוּ׃ | [[445]](#footnote-445) Yahweh appeared to him by the Oak of Mamre as he sat at his tent door in the heat of the day. [[446]](#footnote-446) He looked up and saw three men standing by him; when he saw them, he ran from the door of the tent to meet them and bowed to the ground. [[447]](#footnote-447) He said, “My lord, if I find favour with you, do not pass your servant by. [[448]](#footnote-448) Let me have a little water brought, and wash your feet, and lie down under the tree. [[449]](#footnote-449) Let me fetch a little bread that you may refresh yourselves before going further, since you have come to your servant.” They replied, “Do as you say.” [[450]](#footnote-450) Abraham hastened to the tent to find Sarah and said “Knead three bushels of flour quickly and make loaves.” [[451]](#footnote-451) Then, running to the cattle, Abraham took a fine and tender calf and gave it to the servant, who hurried to prepare it. [[452]](#footnote-452) Then taking cream, milk, and the calf he prepared, he laid all before them, and they ate while he remained standing near them under the tree. |
| **ט**וַיֹּאמְר֣וּ אֵׄלָ֔יׄוׄ אַיֵּ֖ה שָׂרָ֣ה אִשְׁתֶּ֑ךָ וַיֹּ֖אמֶר הִנֵּ֥ה בָאֹֽהֶל׃ **י**וַיֹּ֗אמֶר שׁ֣וֹב אָשׁ֤וּב אֵלֶ֙יךָ֙ כָּעֵ֣ת חַיָּ֔ה וְהִנֵּה־בֵ֖ן לְשָׂרָ֣ה אִשְׁתֶּ֑ךָ וְשָׂרָ֥ה שֹׁמַ֛עַת פֶּ֥תַח הָאֹ֖הֶל וְה֥וּא אַחֲרָֽיו׃ **יא**וְאַבְרָהָ֤ם וְשָׂרָה֙ זְקֵנִ֔ים בָּאִ֖ים בַּיָּמִ֑ים חָדַל֙ לִהְי֣וֹת לְשָׂרָ֔ה אֹ֖רַח כַּנָּשִֽׁים׃ **יב**וַתִּצְחַ֥ק שָׂרָ֖ה בְּקִרְבָּ֣הּ לֵאמֹ֑ר אַחֲרֵ֤י בְלֹתִי֙ הָֽיְתָה־לִּ֣י עֶדְנָ֔ה וַֽאדֹנִ֖י זָקֵֽן׃ **יג**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־אַבְרָהָ֑ם לָ֣מָּה זֶּה֩ צָחֲקָ֨ה שָׂרָ֜ה לֵאמֹ֗ר הַאַ֥ף אֻמְנָ֛ם אֵלֵ֖ד וַאֲנִ֥י זָקַֽנְתִּי׃ **יד**הֲיִפָּלֵ֥א מֵיְהֹוָ֖ה דָּבָ֑ר לַמּוֹעֵ֞ד אָשׁ֥וּב אֵלֶ֛יךָ כָּעֵ֥ת חַיָּ֖ה וּלְשָׂרָ֥ה בֵֽן׃ **טו**וַתְּכַחֵ֨שׁ שָׂרָ֧ה׀ לֵאמֹ֛ר לֹ֥א צָחַ֖קְתִּי כִּ֣י׀  יָרֵ֑אָה וַיֹּ֥אמֶר׀  לֹ֖א כִּ֥י צָחָֽקְתְּ׃ | [[453]](#footnote-453) “Where is your wife, Sarah?” they asked him. “There in the tent,” he said. [[454]](#footnote-454) And he said, “I will surely return to you next year and your wife will have a son.” Sarah was listening at the tent door behind him. [[455]](#footnote-455) Now Abraham and Sarah were old, well on in years, and Sarah had stopped menstruating. [[456]](#footnote-456) So, Sarah laughed, saying, “Now I am old and my husband is old, shall I have pleasure?” [[457]](#footnote-457) Yahweh asked Abraham, “Why did Sarah laugh and say: ‘Shall I really have a son now I am old?’ [[458]](#footnote-458) Is anything too hard for Yahweh? At the set time, I will return to you and Sarah will have a son.” [[459]](#footnote-459) “I did not laugh,” Sarah said, for she was afraid. He said, “No, you did laugh.” |
| **טז**וַיָּקֻ֤מוּ מִשָּׁם֙ הָֽאֲנָשִׁ֔ים וַיַּשְׁקִ֖פוּ עַל־פְּנֵ֣י סְדֹ֑ם וְאַ֨בְרָהָ֔ם הֹלֵ֥ךְ עִמָּ֖ם לְשַׁלְּחָֽם׃ **יז**וַֽיהֹוָ֖ה אָמָ֑ר הַֽמְכַסֶּ֤ה אֲנִי֙ מֵֽאַבְרָהָ֔ם אֲשֶׁ֖ר אֲנִ֥י עֹשֶֽׂה׃ **יח**וְאַ֨בְרָהָ֔ם הָי֧וֹ יִֽהְיֶ֛ה לְג֥וֹי גָּד֖וֹל וְעָצ֑וּם וְנִ֨בְרְכוּ־ב֔וֹ כֹּ֖ל גּוֹיֵ֥י הָאָֽרֶץ׃ **יט**כִּ֣י יְדַעְתִּ֗יו לְמַ֩עַן֩ אֲשֶׁ֨ר יְצַוֶּ֜ה אֶת־בָּנָ֤יו וְאֶת־בֵּיתוֹ֙ אַחֲרָ֔יו וְשָֽׁמְרוּ֙ דֶּ֣רֶךְ יְהֹוָ֔ה לַעֲשׂ֥וֹת צְדָקָ֖ה וּמִשְׁפָּ֑ט לְמַ֗עַן הָבִ֤יא יְהֹוָה֙ עַל־אַבְרָהָ֔ם אֵ֥ת אֲשֶׁר־דִּבֶּ֖ר עָלָֽיו׃ **כ**וַיֹּ֣אמֶר יְהֹוָ֔ה זַעֲקַ֛ת סְדֹ֥ם וַעֲמֹרָ֖ה כִּי־רָ֑בָּה וְחַ֨טָּאתָ֔ם כִּ֥י כָבְדָ֖ה מְאֹֽד׃ **כא**אֵֽרְﬞדָה־נָּ֣א וְאֶרְאֶ֔ה הַכְּצַעֲקָתָ֛הּ הַבָּ֥אָה אֵלַ֖י עָשׂ֣וּ׀  כָּלָ֑ה וְאִם־לֹ֖א אֵדָֽעָה׃ | [[460]](#footnote-460) Thence, the men set out and looked toward Sodom, with Abraham with them to show them the way. [[461]](#footnote-461) Yahweh said, “Shall I hide from Abraham what I am about to do, [[462]](#footnote-462) seeing that Abraham will be a great nation with all the nations of earth blessing themselves by him? [[463]](#footnote-463) For, I have chosen him to charge his sons and his house after him, to keep the way of Yahweh by just and upright living; thus, Yahweh will do for Abraham what he has promised him.” [[464]](#footnote-464) Then Yahweh said, “How great is the outcry against Sodom and Gomor­rah! How grave is their sin! [[465]](#footnote-465) I will go down to see if they have done what the outcry that has come up to me says. I am determined to know.” |
| **כב**וַיִּפְנ֤וּ מִשָּׁם֙ הָֽאֲנָשִׁ֔ים וַיֵּלְכ֖וּ סְדֹ֑מָה וְאַ֨בְרָהָ֔ם עוֹדֶ֥נּוּ עֹמֵ֖ד לִפְנֵ֥י יְהֹוָֽה׃ **כג**וַיִּגַּ֥שׁ אַבְרָהָ֖ם וַיֹּאמַ֑ר הַאַ֣ף תִּסְפֶּ֔ה צַדִּ֖יק עִם־רָשָֽׁע׃ **כד**אוּלַ֥י יֵ֛שׁ חֲמִשִּׁ֥ים צַדִּיקִ֖ם בְּת֣וֹךְ הָעִ֑יר הַאַ֤ף תִּסְפֶּה֙ וְלֹא־תִשָּׂ֣א לַמָּק֔וֹם לְמַ֛עַן חֲמִשִּׁ֥ים הַצַּדִּיקִ֖ם אֲשֶׁ֥ר בְּקִרְבָּֽהּ׃ **כה**חָלִ֨לָה לְּךָ֜ מֵעֲשֹׂ֣ת׀ כַּדָּבָ֣ר הַזֶּ֗ה לְהָמִ֤ית צַדִּיק֙ עִם־רָשָׁ֔ע וְהָיָ֥ה כַצַּדִּ֖יק כָּרָשָׁ֑ע חָלִ֣לָה לָּ֔ךְ הֲשֹׁפֵט֙ כׇּל־הָאָ֔רֶץ לֹ֥א יַעֲשֶׂ֖ה מִשְׁפָּֽט׃ **כו**וַיֹּ֣אמֶר יְהֹוָ֔ה אִם־אֶמְצָ֥א בִסְדֹ֛ם חֲמִשִּׁ֥ים צַדִּיקִ֖ם בְּת֣וֹךְ הָעִ֑יר וְנָשָׂ֥אתִי לְכׇל־הַמָּק֖וֹם בַּעֲבוּרָֽם׃ | [[466]](#footnote-466) The men left there and went to Sodom, while Abraham remained standing before Yahweh. [[467]](#footnote-467) Approaching him he said, “Are you really going to destroy the just man with the sinner? [[468]](#footnote-468) Perhaps there are fifty just men in the town. Will you really overwhelm them; will you not spare the place for the fifty just men in it? [[469]](#footnote-469) Do not think of doing such a thing: to kill the just man with the sinner, treating just and sinner alike! Do not think of it! Will the judge of the whole earth not administer justice?” [[470]](#footnote-470) Yahweh replied, “If at Sodom I find fifty just men in the town, I will spare the whole place because of them.” |
| **כז**וַיַּ֥עַן אַבְרָהָ֖ם וַיֹּאמַ֑ר הִנֵּה־נָ֤א הוֹאַ֙לְתִּי֙ לְדַבֵּ֣ר אֶל־אֲדֹנָ֔י וְאָנֹכִ֖י עָפָ֥ר וָאֵֽפֶר׃ **כח**א֠וּלַ֠י יַחְסְר֞וּן חֲמִשִּׁ֤ים הַצַּדִּיקִם֙ חֲמִשָּׁ֔ה הֲתַשְׁחִ֥ית בַּחֲמִשָּׁ֖ה אֶת־כׇּל־הָעִ֑יר וַיֹּ֙אמֶר֙ לֹ֣א אַשְׁחִ֔ית אִם־אֶמְצָ֣א שָׁ֔ם אַרְבָּעִ֖ים וַחֲמִשָּֽׁה׃ **כט**וַיֹּ֨סֶף ע֜וֹד לְדַבֵּ֤ר אֵלָיו֙ וַיֹּאמַ֔ר אוּלַ֛י יִמָּצְא֥וּן שָׁ֖ם אַרְבָּעִ֑ים וַיֹּ֙אמֶר֙ לֹ֣א אֶֽעֱשֶׂ֔ה בַּעֲב֖וּר הָאַרְבָּעִֽים׃ | [[471]](#footnote-471) Abraham replied, “I am bold indeed to speak like this to my Lord, I who am dust and ashes. [[472]](#footnote-472) But perhaps the fifty just men lack five: will you destroy the whole city for five?” “No,” he replied, “I will not destroy it if I find forty-five just men there.” [[473]](#footnote-473) Again, he said to him, “Perhaps there will only be forty there.” “I will not do it,” he replied, “for the sake of the forty.” |
| **ל**וַ֠יֹּ֠אמֶר אַל־נָ֞א יִ֤חַר לַֽאדֹנָי֙ וַאֲדַבֵּ֔רָה אוּלַ֛י יִמָּצְא֥וּן שָׁ֖ם שְׁלֹשִׁ֑ים וַיֹּ֙אמֶר֙ לֹ֣א אֶֽעֱשֶׂ֔ה אִם־אֶמְצָ֥א שָׁ֖ם שְׁלֹשִֽׁים׃ **לא**וַיֹּ֗אמֶר הִנֵּֽה־נָ֤א הוֹאַ֙לְתִּי֙ לְדַבֵּ֣ר אֶל־אֲדֹנָ֔י אוּלַ֛י יִמָּצְא֥וּן שָׁ֖ם עֶשְׂרִ֑ים וַיֹּ֙אמֶר֙ לֹ֣א אַשְׁחִ֔ית בַּעֲב֖וּר הָֽעֶשְׂרִֽים׃ **לב**וַ֠יֹּ֠אמֶר אַל־נָ֞א יִ֤חַר לַֽאדֹנָי֙ וַאֲדַבְּרָ֣ה אַךְ־הַפַּ֔עַם אוּלַ֛י יִמָּצְא֥וּן שָׁ֖ם עֲשָׂרָ֑ה וַיֹּ֙אמֶר֙ לֹ֣א אַשְׁחִ֔ית בַּעֲב֖וּר הָעֲשָׂרָֽה׃ | [[474]](#footnote-474) He said, “Let not my Lord be angry, but give me leave to speak: perhaps there will only be thirty there.” He said, “I will not do it if I find thirty there.” [[475]](#footnote-475) He said, “I am bold to speak like this, but perhaps there will only be twenty there.” He said, “I will not destroy it for the sake of the twenty.” [[476]](#footnote-476) Then he said, “I trust my Lord will not be angry if I speak once more: perhaps there will only be ten.” He said, “I will not destroy it for the sake of the ten.” |
| **לג**וַיֵּ֣לֶךְ יְהֹוָ֔ה כַּאֲשֶׁ֣ר כִּלָּ֔ה לְדַבֵּ֖ר אֶל־אַבְרָהָ֑ם וְאַבְרָהָ֖ם שָׁ֥ב לִמְקֹמֽוֹ׃ | [[477]](#footnote-477) When he had finished talking to Abraham, Yahweh went away, and Abraham returned home. |

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| בראשית פרק יט | Genesis [[478]](#footnote-478)19 |
| **א**וַ֠יָּבֹ֠אוּ שְׁנֵ֨י הַמַּלְאָכִ֤ים סְדֹ֙מָה֙ בָּעֶ֔רֶב וְל֖וֹט יֹשֵׁ֣ב בְּשַֽׁעַר־סְדֹ֑ם וַיַּרְא־לוֹט֙ וַיָּ֣קׇם לִקְרָאתָ֔ם וַיִּשְׁתַּ֥חוּ אַפַּ֖יִם אָֽרְצָה׃ **ב**וַיֹּ֜אמֶר הִנֶּ֣ה נָּא־אֲדֹנַ֗י ס֣וּרוּ נָ֠א אֶל־בֵּ֨ית עַבְדְּכֶ֤ם וְלִ֙ינוּ֙ וְרַחֲצ֣וּ רַגְלֵיכֶ֔ם וְהִשְׁכַּמְתֶּ֖ם וַהֲלַכְתֶּ֣ם לְדַרְכְּכֶ֑ם וַיֹּאמְר֣וּ לֹּ֔א כִּ֥י בָרְח֖וֹב נָלִֽין׃ **ג**וַיִּפְצַר־בָּ֣ם מְאֹ֔ד וַיָּסֻ֣רוּ אֵלָ֔יו וַיָּבֹ֖אוּ אֶל־בֵּית֑וֹ וַיַּ֤עַשׂ לָהֶם֙ מִשְׁתֶּ֔ה וּמַצּ֥וֹת אָפָ֖ה וַיֹּאכֵֽלוּ׃ **ד**טֶ֘רֶם֮ יִשְׁכָּ֒בוּ֒ וְאַנְשֵׁ֨י הָעִ֜יר אַנְשֵׁ֤י סְדֹם֙ נָסַ֣בּוּ עַל־הַבַּ֔יִת מִנַּ֖עַר וְעַד־זָקֵ֑ן כׇּל־הָעָ֖ם מִקָּצֶֽה׃ **ה**וַיִּקְרְא֤וּ אֶל־לוֹט֙ וַיֹּ֣אמְרוּ ל֔וֹ אַיֵּ֧ה הָאֲנָשִׁ֛ים אֲשֶׁר־בָּ֥אוּ אֵלֶ֖יךָ הַלָּ֑יְלָה הוֹצִיאֵ֣ם אֵלֵ֔ינוּ וְנֵדְעָ֖ה אֹתָֽם׃ | [[479]](#footnote-479) The two angels reached Sodom in the evening and Lot was sitting at the gate of Sodom. When Lot saw them, he rose to meet them and bowed to the ground. [[480]](#footnote-480) He said, “Here, my lords, come to the house of your servant to stay the night and wash your feet; then you can rise early and go on your way.” They said, “No, we can spend the night in the square.” [[481]](#footnote-481) But he urged them so much that they went with him and entered his house; he made a meal for them, baking unleavened bread, and they ate. [[482]](#footnote-482) Before they retired, the men of the city, the men of Sodom, old and young, to the last man, surrounded the house. [[483]](#footnote-483) They called to Lot, “Where are the men who came to you tonight? Send them out to us so that we may know them.” |
| **ו**וַיֵּצֵ֧א אֲלֵהֶ֛ם ל֖וֹט הַפֶּ֑תְחָה וְהַדֶּ֖לֶת סָגַ֥ר אַחֲרָֽיו׃ **ז**וַיֹּאמַ֑ר אַל־נָ֥א אַחַ֖י תָּרֵֽעוּ׃ **ח**הִנֵּה־נָ֨א לִ֜י שְׁתֵּ֣י בָנ֗וֹת אֲשֶׁ֤ר לֹֽא־יָדְעוּ֙ אִ֔ישׁ אוֹצִֽיאָה־נָּ֤א אֶתְהֶן֙ אֲלֵיכֶ֔ם וַעֲשׂ֣וּ לָהֶ֔ן כַּטּ֖וֹב בְּעֵינֵיכֶ֑ם רַ֠ק לָֽאֲנָשִׁ֤ים הָאֵל֙ אַל־תַּעֲשׂ֣וּ דָבָ֔ר כִּֽי־עַל־כֵּ֥ן בָּ֖אוּ בְּצֵ֥ל קֹרָתִֽי׃ **ט**וַיֹּאמְר֣וּ׀ גֶּשׁ־הָ֗לְאָה וַיֹּֽאמְרוּ֙ הָאֶחָ֤ד בָּֽא־לָגוּר֙ וַיִּשְׁפֹּ֣ט שָׁפ֔וֹט עַתָּ֕ה נָרַ֥ע לְךָ֖ מֵהֶ֑ם וַיִּפְצְר֨וּ בָאִ֤ישׁ בְּלוֹט֙ מְאֹ֔ד וַֽיִּגְּשׁ֖וּ לִשְׁבֹּ֥ר הַדָּֽלֶת׃ **י**וַיִּשְׁלְח֤וּ הָֽאֲנָשִׁים֙ אֶת־יָדָ֔ם וַיָּבִ֧יאוּ אֶת־ל֛וֹט אֲלֵיהֶ֖ם הַבָּ֑יְתָה וְאֶת־הַדֶּ֖לֶת סָגָֽרוּ׃ **יא**וְֽאֶת־הָאֲנָשִׁ֞ים אֲשֶׁר־פֶּ֣תַח הַבַּ֗יִת הִכּוּ֙ בַּסַּנְוֵרִ֔ים מִקָּטֹ֖ן וְעַד־גָּד֑וֹל וַיִּלְא֖וּ לִמְצֹ֥א הַפָּֽתַח׃ | [[484]](#footnote-484) Lot came out to them at the door and, closing the door behind him, [[485]](#footnote-485) said, “I beg you, my brothers, do no such wicked thing. [[486]](#footnote-486) Look, I have two daughters who are virgins; I will send them out to you, do to them as you please. But do nothing to the men, for they have come under the shelter of my roof.” [[487]](#footnote-487) They said, “Stand aside! Here is one who came as an alien and dares to judge. Now we will treat you worse than them.” Then they forced Lot back and moved forward to break down the door. [[488]](#footnote-488) But the men reached out, pulled Lot back into the house, and shut the door. [[489]](#footnote-489) Then they struck the men who were at the door of the house with blindness, from youngest to oldest, and they never found the door. |
| **יב**וַיֹּאמְר֨וּ הָאֲנָשִׁ֜ים אֶל־ל֗וֹט עֹ֚ד מִֽי־לְךָ֣ פֹ֔ה חָתָן֙ וּבָנֶ֣יךָ וּבְנֹתֶ֔יךָ וְכֹ֥ל אֲשֶׁר־לְךָ֖ בָּעִ֑יר הוֹצֵ֖א מִן־הַמָּקֽוֹם׃ **יג**כִּֽי־מַשְׁחִתִ֣ים אֲנַ֔חְנוּ אֶת־הַמָּק֖וֹם הַזֶּ֑ה כִּֽי־גָדְלָ֤ה צַעֲקָתָם֙ אֶת־פְּנֵ֣י יְהֹוָ֔ה וַיְשַׁלְּחֵ֥נוּ יְהֹוָ֖ה לְשַׁחֲתָֽהּ׃ **יד**וַיֵּצֵ֨א ל֜וֹט וַיְדַבֵּ֣ר׀ אֶל־חֲתָנָ֣יו׀ לֹקְחֵ֣י בְנֹתָ֗יו וַיֹּ֙אמֶר֙ ק֤וּמוּ צְּאוּ֙ מִן־הַמָּק֣וֹם הַזֶּ֔ה כִּֽי־מַשְׁחִ֥ית יְהֹוָ֖ה אֶת־הָעִ֑יר וַיְהִ֥י כִמְצַחֵ֖ק בְּעֵינֵ֥י חֲתָנָֽיו׃ **טו**וּכְמוֹ֙ הַשַּׁ֣חַר עָלָ֔ה וַיָּאִ֥יצוּ הַמַּלְאָכִ֖ים בְּל֣וֹט לֵאמֹ֑ר קוּם֩ קַ֨ח אֶֽת־אִשְׁתְּךָ֜ וְאֶת־שְׁתֵּ֤י בְנֹתֶ֙יךָ֙ הַנִּמְצָאֹ֔ת פֶּן־תִּסָּפֶ֖ה בַּעֲוֺ֥ן הָעִֽיר׃ **טז**וַֽיִּתְמַהְמָ֓הּ׀ וַיַּחֲזִ֨יקוּ הָאֲנָשִׁ֜ים בְּיָד֣וֹ וּבְיַד־אִשְׁתּ֗וֹ וּבְיַד֙ שְׁתֵּ֣י בְנֹתָ֔יו בְּחֶמְלַ֥ת יְהֹוָ֖ה עָלָ֑יו וַיֹּצִאֻ֥הוּ וַיַּנִּחֻ֖הוּ מִח֥וּץ לָעִֽיר׃ | [[490]](#footnote-490) The men said to Lot, “Have you anyone else here? Sons, daughters and all your people in the city, take them out of the place. [[491]](#footnote-491) For, we will destroy this place; for, a great outcry against them has reached Yahweh and Yahweh has sent us to destroy it.” [[492]](#footnote-492) Lot went out and said to his sons-in-law who married his daughters, “Up! leave this place; for, Yahweh will destroy the city.” But his sons-in-law thought he jested. [[493]](#footnote-493) When dawn broke, the angels urged Lot, “Up! Take your wife and your two daughters, or you will be consumed in the punish­ment of the city.” [[494]](#footnote-494) As he hesitated, the men took him by the hand, and his wife and his two daughters, because of the pity Yahweh felt for him. They led him out and left him outside the city. |
| **יז**וַיְהִי֩ כְהוֹצִיאָ֨ם אֹתָ֜ם הַח֗וּצָה וַיֹּ֙אמֶר֙ הִמָּלֵ֣ט עַל־נַפְשֶׁ֔ךָ אַל־תַּבִּ֣יט אַחֲרֶ֔יךָ וְאַֽל־תַּעֲמֹ֖ד בְּכׇל־הַכִּכָּ֑ר הָהָ֥רָה הִמָּלֵ֖ט פֶּן־תִּסָּפֶֽה׃ **יח**וַיֹּ֥אמֶר ל֖וֹט אֲלֵהֶ֑ם אַל־נָ֖א אֲדֹנָֽי׃ **יט**הִנֵּה־נָ֠א מָצָ֨א עַבְדְּךָ֣ חֵן֮ בְּעֵינֶ֒יךָ֒ וַתַּגְדֵּ֣ל חַסְדְּךָ֗ אֲשֶׁ֤ר עָשִׂ֙יתָ֙ עִמָּדִ֔י לְהַחֲי֖וֹת אֶת־נַפְשִׁ֑י וְאָנֹכִ֗י לֹ֤א אוּכַל֙ לְהִמָּלֵ֣ט הָהָ֔רָה פֶּן־תִּדְבָּקַ֥נִי הָרָעָ֖ה וָמַֽתִּי׃ **כ**הִנֵּה־נָ֠א הָעִ֨יר הַזֹּ֧את קְרֹבָ֛ה לָנ֥וּס שָׁ֖מָּה וְהִ֣וא מִצְעָ֑ר אִמָּלְטָ֨ה נָּ֜א שָׁ֗מָּה הֲלֹ֥א מִצְעָ֛ר הִ֖וא וּתְחִ֥י נַפְשִֽׁי׃ **כא**וַיֹּ֣אמֶר אֵלָ֔יו הִנֵּה֙ נָשָׂ֣אתִי פָנֶ֔יךָ גַּ֖ם לַדָּבָ֣ר הַזֶּ֑ה לְבִלְתִּ֛י הׇפְכִּ֥י אֶת־הָעִ֖יר אֲשֶׁ֥ר דִּבַּֽרְתָּ׃ **כב**מַהֵר֙ הִמָּלֵ֣ט שָׁ֔מָּה כִּ֣י לֹ֤א אוּכַל֙ לַעֲשׂ֣וֹת דָּבָ֔ר עַד־בֹּאֲךָ֖ שָׁ֑מָּה עַל־כֵּ֛ן קָרָ֥א שֵׁם־הָעִ֖יר צֽוֹעַר׃ | [[495]](#footnote-495) As they were leading him out, he said, “Run for your life. Neither look behind you nor stop anywhere on the plain. Make for the mountains if you would not be overwhelmed.” [[496]](#footnote-496) “No, I beg you, my lord,” Lot said to them, [[497]](#footnote-497) “your servant has won your favour and you have shown great kindness to me in saving my life. However, I could not reach the mountains before this calamity overtook me, and death with it. [[498]](#footnote-498) The town over there is near enough to flee to and is a little one. Let me make for that – is it not little? – And my life will be saved.” [[499]](#footnote-499) He answered, “I shall grant you this favour too, and I will not destroy the town of which you speak. [[500]](#footnote-500) Hurry, escape to it, for I can do nothing until you reach it.” That is why the town is named Zoar. |
| **כג**הַשֶּׁ֖מֶשׁ יָצָ֣א עַל־הָאָ֑רֶץ וְל֖וֹט בָּ֥א צֹֽעֲרָה׃ **כד**וַֽיהֹוָ֗ה הִמְטִ֧יר עַל־סְדֹ֛ם וְעַל־עֲמֹרָ֖ה גׇּפְרִ֣ית וָאֵ֑שׁ מֵאֵ֥ת יְהֹוָ֖ה מִן־הַשָּׁמָֽיִם׃ **כה**וַֽיַּהֲפֹךְ֙ אֶת־הֶעָרִ֣ים הָאֵ֔ל וְאֵ֖ת כׇּל־הַכִּכָּ֑ר וְאֵת֙ כׇּל־יֹשְׁבֵ֣י הֶעָרִ֔ים וְצֶ֖מַח הָאֲדָמָֽה׃ **כו**וַתַּבֵּ֥ט אִשְׁתּ֖וֹ מֵאַחֲרָ֑יו וַתְּהִ֖י נְצִ֥יב מֶֽלַח׃ **כז**וַיַּשְׁכֵּ֥ם אַבְרָהָ֖ם בַּבֹּ֑קֶר אֶ֨ל־הַמָּק֔וֹם אֲשֶׁר־עָ֥מַד שָׁ֖ם אֶת־פְּנֵ֥י יְהֹוָֽה׃ **כח**וַיַּשְׁקֵ֗ף עַל־פְּנֵ֤י סְדֹם֙ וַעֲמֹרָ֔ה וְעַֽל־כׇּל־פְּנֵ֖י אֶ֣רֶץ הַכִּכָּ֑ר וַיַּ֗רְא וְהִנֵּ֤ה עָלָה֙ קִיטֹ֣ר הָאָ֔רֶץ כְּקִיטֹ֖ר הַכִּבְשָֽׁן׃ **כט**וַיְהִ֗י בְּשַׁחֵ֤ת אֱלֹהִים֙ אֶת־עָרֵ֣י הַכִּכָּ֔ר וַיִּזְכֹּ֥ר אֱלֹהִ֖ים אֶת־אַבְרָהָ֑ם וַיְשַׁלַּ֤ח אֶת־לוֹט֙ מִתּ֣וֹךְ הַהֲפֵכָ֔ה בַּהֲפֹךְ֙ אֶת־הֶ֣עָרִ֔ים אֲשֶׁר־יָשַׁ֥ב בָּהֵ֖ן לֽוֹט׃ **ל**וַיַּ֩עַל֩ ל֨וֹט מִצּ֜וֹעַר וַיֵּ֣שֶׁב בָּהָ֗ר וּשְׁתֵּ֤י בְנֹתָיו֙ עִמּ֔וֹ כִּ֥י יָרֵ֖א לָשֶׁ֣בֶת בְּצ֑וֹעַר וַיֵּ֙שֶׁב֙ בַּמְּעָרָ֔ה ה֖וּא וּשְׁתֵּ֥י בְנֹתָֽיו׃ **לא**וַתֹּ֧אמֶר הַבְּכִירָ֛ה אֶל־הַצְּעִירָ֖ה אָבִ֣ינוּ זָקֵ֑ן וְאִ֨ישׁ אֵ֤ין בָּאָ֙רֶץ֙ לָב֣וֹא עָלֵ֔ינוּ כְּדֶ֖רֶךְ כׇּל־הָאָֽרֶץ׃ **לב**לְכָ֨ה נַשְׁקֶ֧ה אֶת־אָבִ֛ינוּ יַ֖יִן וְנִשְׁכְּבָ֣ה עִמּ֑וֹ וּנְחַיֶּ֥ה מֵאָבִ֖ינוּ זָֽרַע׃ | [[501]](#footnote-501) The sun had risen on the earth when Lot reached Zoar. [[502]](#footnote-502) Then Yahweh rained on Sodom and Gomorrah brimstone and fire from Yahweh out of heaven; [[503]](#footnote-503) he overthrew those cities and all the plain, all the inhabitants of the cities, and all that grew there. [[504]](#footnote-504) But Lot's wife looked back and she became a pillar of salt. [[505]](#footnote-505) Rising early in the morning, Abraham went to the place where he had stood before Yahweh [[506]](#footnote-506) and, looking towards Sodom and Gomorrah and across all the plain, he saw the smoke rising from the land, like smoke from a furnace. [[507]](#footnote-507) Thus, when God destroyed the towns of the plain, he kept Abraham in mind and rescued Lot out of disaster when he overwhelmed the cities where Lot was living. [[508]](#footnote-508) Lot went up out of Zoar and settled in the hills with his two daughters, for he dared not stay at Zoar. He lived in a cave, with his two daughters. [[509]](#footnote-509) The elder said to the younger, “Our father is old and there is not a man nearby to marry us as they do the world over. [[510]](#footnote-510) Come let us ply our father with wine and lie with him, so that we have children by our father.” |
| **לג**וַתַּשְׁקֶ֧יןָ אֶת־אֲבִיהֶ֛ן יַ֖יִן בַּלַּ֣יְלָה ה֑וּא וַתָּבֹ֤א הַבְּכִירָה֙ וַתִּשְׁכַּ֣ב אֶת־אָבִ֔יהָ וְלֹֽא־יָדַ֥ע בְּשִׁכְבָ֖הּ וּבְקוּׄמָֽהּ׃ **לד**וַֽיְהִי֙ מִֽמׇּחֳרָ֔ת וַתֹּ֤אמֶר הַבְּכִירָה֙ אֶל־הַצְּעִירָ֔ה הֵן־שָׁכַ֥בְתִּי אֶ֖מֶשׁ אֶת־אָבִ֑י נַשְׁקֶ֨נּוּ יַ֜יִן גַּם־הַלַּ֗יְלָה וּבֹ֙אִי֙ שִׁכְבִ֣י עִמּ֔וֹ וּנְחַיֶּ֥ה מֵאָבִ֖ינוּ זָֽרַע׃ **לה**וַתַּשְׁקֶ֜יןָ גַּ֣ם בַּלַּ֧יְלָה הַה֛וּא אֶת־אֲבִיהֶ֖ן יָ֑יִן וַתָּ֤קׇם הַצְּעִירָה֙ וַתִּשְׁכַּ֣ב עִמּ֔וֹ וְלֹֽא־יָדַ֥ע בְּשִׁכְבָ֖הּ וּבְקֻמָֽהּ׃ **לו**וַֽתַּהֲרֶ֛יןָ שְׁתֵּ֥י בְנֽוֹת־ל֖וֹט מֵאֲבִיהֶֽן׃ **לז**וַתֵּ֤לֶד הַבְּכִירָה֙ בֵּ֔ן וַתִּקְרָ֥א שְׁמ֖וֹ מוֹאָ֑ב ה֥וּא אֲבִֽי־מוֹאָ֖ב עַד־הַיּֽוֹם׃ **לח**וְהַצְּעִירָ֤ה גַם־הִוא֙ יָ֣לְדָה בֵּ֔ן וַתִּקְרָ֥א שְׁמ֖וֹ בֶּן־עַמִּ֑י ה֛וּא אֲבִ֥י בְנֵֽי־עַמּ֖וֹן עַד־הַיּֽוֹם׃ {ס} | [[511]](#footnote-511) That night, they made their father drunk, and the elder lay with her father; he knew not when she lay down or rose. [[512]](#footnote-512) The next day, the elder said to the younger, “Last night I lay with my father; let us make him drunk again tonight and you lie with him, so we shall have seed by our father.” [[513]](#footnote-513) They made their father drunk that night too, and the younger went and lay with him; he knew not when she lay down or rose. [[514]](#footnote-514) Both Lot’s daughters were thus with child by their father. [[515]](#footnote-515) The elder bore a son whom she named Moab, the father of the Moabites of today. [[516]](#footnote-516) The younger also bore a son whom she named Ben-Ammi, the father of the Bene-Ammon of today. |

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| בראשית פרק כ | Genesis [[517]](#footnote-517)20 |
| **א**וַיִּסַּ֨ע מִשָּׁ֤ם אַבְרָהָם֙ אַ֣רְצָה הַנֶּ֔גֶב וַיֵּ֥שֶׁב בֵּין־קָדֵ֖שׁ וּבֵ֣ין שׁ֑וּר וַיָּ֖גׇר בִּגְרָֽר׃ **ב**וַיֹּ֧אמֶר אַבְרָהָ֛ם אֶל־שָׂרָ֥ה אִשְׁתּ֖וֹ אֲחֹ֣תִי הִ֑וא וַיִּשְׁלַ֗ח אֲבִימֶ֙לֶךְ֙ מֶ֣לֶךְ גְּרָ֔ר וַיִּקַּ֖ח אֶת־שָׂרָֽה׃ **ג**וַיָּבֹ֧א אֱלֹהִ֛ים אֶל־אֲבִימֶ֖לֶךְ בַּחֲל֣וֹם הַלָּ֑יְלָה וַיֹּ֣אמֶר ל֗וֹ הִנְּךָ֥ מֵת֙ עַל־הָאִשָּׁ֣ה אֲשֶׁר־לָקַ֔חְתָּ וְהִ֖וא בְּעֻ֥לַת בָּֽעַל׃ **ד**וַאֲבִימֶ֕לֶךְ לֹ֥א קָרַ֖ב אֵלֶ֑יהָ וַיֹּאמַ֕ר אֲדֹנָ֕י הֲג֥וֹי גַּם־צַדִּ֖יק תַּהֲרֹֽג׃ **ה**הֲלֹ֨א ה֤וּא אָֽמַר־לִי֙ אֲחֹ֣תִי הִ֔וא וְהִֽיא־גַם־הִ֥וא אָֽמְרָ֖ה אָחִ֣י ה֑וּא בְּתׇם־לְבָבִ֛י וּבְנִקְיֹ֥ן כַּפַּ֖י עָשִׂ֥יתִי זֹֽאת׃ **ו**וַיֹּ֩אמֶר֩ אֵלָ֨יו הָֽאֱלֹהִ֜ים בַּחֲלֹ֗ם גַּ֣ם אָנֹכִ֤י יָדַ֙עְתִּי֙ כִּ֤י בְתׇם־לְבָבְךָ֙ עָשִׂ֣יתָ זֹּ֔את וָאֶחְשֹׂ֧ךְ גַּם־אָנֹכִ֛י אֽוֹתְךָ֖ מֵחֲטוֹ־לִ֑י עַל־כֵּ֥ן לֹא־נְתַתִּ֖יךָ לִנְגֹּ֥עַ אֵלֶֽיהָ׃ **ז**וְעַתָּ֗ה הָשֵׁ֤ב אֵֽשֶׁת־הָאִישׁ֙ כִּֽי־נָבִ֣יא ה֔וּא וְיִתְפַּלֵּ֥ל בַּֽעַדְךָ֖ וֶֽחְיֵ֑ה וְאִם־אֵֽינְךָ֣ מֵשִׁ֔יב דַּ֚ע כִּי־מ֣וֹת תָּמ֔וּת אַתָּ֖ה וְכׇל־אֲשֶׁר־לָֽךְ׃ | [[518]](#footnote-518) Abraham left there for the land of the Negeb, and settled between Kadesh and Shur, staying for a time at Gerar. [[519]](#footnote-519) Of his wife Sarah, Abraham said, “She is my sister,” and King Abimelech of Gerar had Sarah brought to him. [[520]](#footnote-520) But God visited Abimelech in a dream at night and told him, “You will die because of the woman you have taken, for she is a man’s wife.” [[521]](#footnote-521) Now, Abimelech had not gone near her; he said, “Lord, would you destroy an innocent people? [[522]](#footnote-522) Did he not tell me, “She is my sister?” Even she said, “He is my brother!” I did this with a clear conscience and clean hands.” [[523]](#footnote-523) God replied in the dream, “Yes, I know that you did this with a clear conscience, and I also kept you from sinning against me. So, I did not let you touch her. [[524]](#footnote-524) Now return the man’s wife; for, he is a prophet and can pray for you and your life. But if you do not restore her, know that you will surely die, and all your people.” |
| **ח**וַיַּשְׁכֵּ֨ם אֲבִימֶ֜לֶךְ בַּבֹּ֗קֶר וַיִּקְרָא֙ לְכׇל־עֲבָדָ֔יו וַיְדַבֵּ֛ר אֶת־כׇּל־הַדְּבָרִ֥ים הָאֵ֖לֶּה בְּאׇזְנֵיהֶ֑ם וַיִּֽירְא֥וּ הָאֲנָשִׁ֖ים מְאֹֽד׃ **ט**וַיִּקְרָ֨א אֲבִימֶ֜לֶךְ לְאַבְרָהָ֗ם וַיֹּ֨אמֶר ל֜וֹ מֶֽה־עָשִׂ֤יתָ לָּ֙נוּ֙ וּמֶֽה־חָטָ֣אתִי לָ֔ךְ כִּֽי־הֵבֵ֧אתָ עָלַ֛י וְעַל־מַמְלַכְתִּ֖י חֲטָאָ֣ה גְדֹלָ֑ה מַעֲשִׂים֙ אֲשֶׁ֣ר לֹא־יֵֽעָשׂ֔וּ עָשִׂ֖יתָ עִמָּדִֽי׃ **י**וַיֹּ֥אמֶר אֲבִימֶ֖לֶךְ אֶל־אַבְרָהָ֑ם מָ֣ה רָאִ֔יתָ כִּ֥י עָשִׂ֖יתָ אֶת־הַדָּבָ֥ר הַזֶּֽה׃ **יא**וַיֹּ֙אמֶר֙ אַבְרָהָ֔ם כִּ֣י אָמַ֗רְתִּי רַ֚ק אֵין־יִרְאַ֣ת אֱלֹהִ֔ים בַּמָּק֖וֹם הַזֶּ֑ה וַהֲרָג֖וּנִי עַל־דְּבַ֥ר אִשְׁתִּֽי׃ **יב**וְגַם־אׇמְנָ֗ה אֲחֹתִ֤י בַת־אָבִי֙ הִ֔וא אַ֖ךְ לֹ֣א בַת־אִמִּ֑י וַתְּהִי־לִ֖י לְאִשָּֽׁה׃ **יג**וַיְהִ֞י כַּאֲשֶׁ֧ר הִתְע֣וּ אֹתִ֗י אֱלֹהִים֮ מִבֵּ֣ית אָבִי֒ וָאֹמַ֣ר לָ֔הּ זֶ֣ה חַסְדֵּ֔ךְ אֲשֶׁ֥ר תַּעֲשִׂ֖י עִמָּדִ֑י אֶ֤ל כׇּל־הַמָּקוֹם֙ אֲשֶׁ֣ר נָב֣וֹא שָׁ֔מָּה אִמְרִי־לִ֖י אָחִ֥י הֽוּא׃ | [[525]](#footnote-525) So, Abimelech rose early next morning, summoned all his servants, and told them the whole story, at which the men were terrified. [[526]](#footnote-526) Abimelech summoned Abraham and said to him, “What have you done to us? How have I wronged you that you bring so great a sin on me and on my kingdom? You have treated me as you should not have done.” [[527]](#footnote-527) And Abimelech asked Abraham, “What possessed you to do this?” [[528]](#footnote-528) Abraham said, “Because I thought there is no fear of God here; and the people would kill me because of my wife. [[529]](#footnote-529) Also, she is indeed my sister, my father’s daughter though not my mother’s; and she became my wife. [[530]](#footnote-530) So, when God made me wander from my father’s home I said to her, “There is a kindness you can do me: everywhere we go say of me that I am your brother.” |
| **יד**וַיִּקַּ֨ח אֲבִימֶ֜לֶךְ צֹ֣אן וּבָקָ֗ר וַעֲבָדִים֙ וּשְׁפָחֹ֔ת וַיִּתֵּ֖ן לְאַבְרָהָ֑ם וַיָּ֣שֶׁב ל֔וֹ אֵ֖ת שָׂרָ֥ה אִשְׁתּֽוֹ׃ **טו**וַיֹּ֣אמֶר אֲבִימֶ֔לֶךְ הִנֵּ֥ה אַרְצִ֖י לְפָנֶ֑יךָ בַּטּ֥וֹב בְּעֵינֶ֖יךָ שֵֽׁב׃ **טז**וּלְשָׂרָ֣ה אָמַ֗ר הִנֵּ֨ה נָתַ֜תִּי אֶ֤לֶף כֶּ֙סֶף֙ לְאָחִ֔יךְ הִנֵּ֤ה הוּא־לָךְ֙ כְּס֣וּת עֵינַ֔יִם לְכֹ֖ל אֲשֶׁ֣ר אִתָּ֑ךְ וְאֵ֥ת כֹּ֖ל וְנֹכָֽחַת׃ **יז**וַיִּתְפַּלֵּ֥ל אַבְרָהָ֖ם אֶל־הָאֱלֹהִ֑ים וַיִּרְפָּ֨א אֱלֹהִ֜ים אֶת־אֲבִימֶ֧לֶךְ וְאֶת־אִשְׁתּ֛וֹ וְאַמְהֹתָ֖יו וַיֵּלֵֽדוּ׃ **יח**כִּֽי־עָצֹ֤ר עָצַר֙ יְהֹוָ֔ה בְּעַ֥ד כׇּל־רֶ֖חֶם לְבֵ֣ית אֲבִימֶ֑לֶךְ עַל־דְּבַ֥ר שָׂרָ֖ה אֵ֥שֶׁת אַבְרָהָֽם׃ {ס} | [[531]](#footnote-531) Abimelech took sheep, cattle, men, and women slaves, presented them to Abraham, and restored his wife, Sarah; [[532]](#footnote-532) and Abimelech said, “My land is before you; settle wherever you please.” [[533]](#footnote-533) To Sarah he said, “Look, I have given one thousand pieces of silver to your brother; for you, this will be compensation in the eyes of all those with you; you are completely vindicated” [[534]](#footnote-534) At Abraham’s prayer, God healed Abimelech, his wife and his slave-girls, so that they bore children; [[535]](#footnote-535) for, Yahweh had made all the women of Abimelech’s house barren on account of Sarah, Abraham’s wife. |

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| בראשית פרק כא | Genesis [[536]](#footnote-536)21 |
| **א**וַֽיהֹוָ֛ה פָּקַ֥ד אֶת־שָׂרָ֖ה כַּאֲשֶׁ֣ר אָמָ֑ר וַיַּ֧עַשׂ יְהֹוָ֛ה לְשָׂרָ֖ה כַּאֲשֶׁ֥ר דִּבֵּֽר׃ **ב**וַתַּ֩הַר֩ וַתֵּ֨לֶד שָׂרָ֧ה לְאַבְרָהָ֛ם בֵּ֖ן לִזְקֻנָ֑יו לַמּוֹעֵ֕ד אֲשֶׁר־דִּבֶּ֥ר אֹת֖וֹ אֱלֹהִֽים׃ **ג**וַיִּקְרָ֨א אַבְרָהָ֜ם אֶֽת־שֶׁם־בְּנ֧וֹ הַנּֽוֹלַד־ל֛וֹ אֲשֶׁר־יָלְדָה־לּ֥וֹ שָׂרָ֖ה יִצְחָֽק׃ **ד**וַיָּ֤מׇל אַבְרָהָם֙ אֶת־יִצְחָ֣ק בְּנ֔וֹ בֶּן־שְׁמֹנַ֖ת יָמִ֑ים כַּאֲשֶׁ֛ר צִוָּ֥ה אֹת֖וֹ אֱלֹהִֽים׃ **ה**וְאַבְרָהָ֖ם בֶּן־מְאַ֣ת שָׁנָ֑ה בְּהִוָּ֣לֶד ל֔וֹ אֵ֖ת יִצְחָ֥ק בְּנֽוֹ׃ **ו**וַתֹּ֣אמֶר שָׂרָ֔ה צְחֹ֕ק עָ֥שָׂה לִ֖י אֱלֹהִ֑ים כׇּל־הַשֹּׁמֵ֖עַ יִֽצְחַק־לִֽי׃ | [[537]](#footnote-537) Yahweh visited Sarah as he had said and did what he had promised her. [[538]](#footnote-538) Sarah conceived and bore a son to Abraham in his old age, at the time God had promised. [[539]](#footnote-539) Abraham named the son born to him, the son to whom Sarah had given birth, Isaac. [[540]](#footnote-540) Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. [[541]](#footnote-541) Abraham was a hundred years old when his son Isaac was born to him. [[542]](#footnote-542) Then Sarah said, “God has given me cause to laugh; all those who hear of it will laugh with me.” |
| **ז**וַתֹּ֗אמֶר  מִ֤י מִלֵּל֙ לְאַבְרָהָ֔ם  הֵינִ֥יקָה בָנִ֖ים שָׂרָ֑ה  כִּֽי־יָלַ֥דְתִּי בֵ֖ן לִזְקֻנָֽיו׃ | [[543]](#footnote-543) She added:  “Who would have told Abraham that Sarah would nurse children! Yet I have borne him a child in his old age.” |
| **ח**וַיִּגְדַּ֥ל הַיֶּ֖לֶד וַיִּגָּמַ֑ל וַיַּ֤עַשׂ אַבְרָהָם֙ מִשְׁתֶּ֣ה גָד֔וֹל בְּי֖וֹם הִגָּמֵ֥ל אֶת־יִצְחָֽק׃ **ט**וַתֵּ֨רֶא שָׂרָ֜ה אֶֽת־בֶּן־הָגָ֧ר הַמִּצְרִ֛ית אֲשֶׁר־יָלְדָ֥ה לְאַבְרָהָ֖ם מְצַחֵֽק׃ **י**וַתֹּ֙אמֶר֙ לְאַבְרָהָ֔ם גָּרֵ֛שׁ הָאָמָ֥ה הַזֹּ֖את וְאֶת־בְּנָ֑הּ כִּ֣י לֹ֤א יִירַשׁ֙ בֶּן־הָאָמָ֣ה הַזֹּ֔את עִם־בְּנִ֖י עִם־יִצְחָֽק׃ **יא**וַיֵּ֧רַע הַדָּבָ֛ר מְאֹ֖ד בְּעֵינֵ֣י אַבְרָהָ֑ם עַ֖ל אוֹדֹ֥ת בְּנֽוֹ׃ **יב**וַיֹּ֨אמֶר אֱלֹהִ֜ים אֶל־אַבְרָהָ֗ם אַל־יֵרַ֤ע בְּעֵינֶ֙יךָ֙ עַל־הַנַּ֣עַר וְעַל־אֲמָתֶ֔ךָ כֹּל֩ אֲשֶׁ֨ר תֹּאמַ֥ר אֵלֶ֛יךָ שָׂרָ֖ה שְׁמַ֣ע בְּקֹלָ֑הּ כִּ֣י בְיִצְחָ֔ק יִקָּרֵ֥א לְךָ֖ זָֽרַע׃ **יג**וְגַ֥ם אֶת־בֶּן־הָאָמָ֖ה לְג֣וֹי אֲשִׂימֶ֑נּוּ כִּ֥י זַרְעֲךָ֖ הֽוּא׃ **יד**וַיַּשְׁכֵּ֣ם אַבְרָהָ֣ם׀ בַּבֹּ֡קֶר וַיִּֽקַּֽח־לֶ֩חֶם֩ וְחֵ֨מַת מַ֜יִם וַיִּתֵּ֣ן אֶל־הָ֠גָ֠ר שָׂ֧ם עַל־שִׁכְמָ֛הּ וְאֶת־הַיֶּ֖לֶד וַֽיְשַׁלְּחֶ֑הָ וַתֵּ֣לֶךְ וַתֵּ֔תַע בְּמִדְבַּ֖ר בְּאֵ֥ר שָֽׁבַע׃ | [[544]](#footnote-544) The child grew and was weaned; and Abraham gave a great feast on the day Isaac was weaned. [[545]](#footnote-545) But Sarah saw the son that Hagar the Egyptian had borne to Abraham playing with her son Isaac. [[546]](#footnote-546) She said to Abraham, “Cast out that slave-girl and her son; this slave-girl’s son shall not inherit along with my son Isaac.” [[547]](#footnote-547) This greatly upset Abraham because of his son, [[548]](#footnote-548) but God said to Abraham, “Do not be upset because of the boy and your slave-girl; grant Sarah all she asks; for, it is through Isaac that your name will carry on. [[549]](#footnote-549) But the slave-girl’s son I will also make into a nation, for he is your child too.” [[550]](#footnote-550) So, Abraham rose early in the morning, took some bread and a skin of water, gave them to Hagar, put the boy on her shoulder, and sent her away; and she wandered in the desert of Beersheba. |
| **טו**וַיִּכְל֥וּ הַמַּ֖יִם מִן־הַחֵ֑מֶת וַתַּשְׁלֵ֣ךְ אֶת־הַיֶּ֔לֶד תַּ֖חַת אַחַ֥ד הַשִּׂיחִֽם׃ **טז**וַתֵּ֩לֶךְ֩ וַתֵּ֨שֶׁב לָ֜הּ מִנֶּ֗גֶד הַרְחֵק֙ כִּמְטַחֲוֵ֣י קֶ֔שֶׁת כִּ֣י אָֽמְרָ֔ה אַל־אֶרְאֶ֖ה בְּמ֣וֹת הַיָּ֑לֶד וַתֵּ֣שֶׁב מִנֶּ֔גֶד וַתִּשָּׂ֥א אֶת־קֹלָ֖הּ וַתֵּֽבְךְּ׃ | [[551]](#footnote-551) When the water in the skin was gone, she abandoned the boy under a bush. [[552]](#footnote-552) Then she went and sat down at a distance, about a bowshot away, saying to herself, “I cannot see the child die.” So, she sat at a distance; and the child wailed and wept. |
| **יז**וַיִּשְׁמַ֣ע אֱלֹהִים֮ אֶת־ק֣וֹל הַנַּ֒עַר֒ וַיִּקְרָא֩ מַלְאַ֨ךְ אֱלֹהִ֤ים׀ אֶל־הָגָר֙ מִן־הַשָּׁמַ֔יִם וַיֹּ֥אמֶר לָ֖הּ מַה־לָּ֣ךְ הָגָ֑ר אַל־תִּ֣ירְאִ֔י כִּֽי־שָׁמַ֧ע אֱלֹהִ֛ים אֶל־ק֥וֹל הַנַּ֖עַר בַּאֲשֶׁ֥ר הוּא־שָֽׁם׃ **יח**ק֚וּמִי שְׂאִ֣י אֶת־הַנַּ֔עַר וְהַחֲזִ֥יקִי אֶת־יָדֵ֖ךְ בּ֑וֹ כִּֽי־לְג֥וֹי גָּד֖וֹל אֲשִׂימֶֽנּוּ׃ **יט**וַיִּפְקַ֤ח אֱלֹהִים֙ אֶת־עֵינֶ֔יהָ וַתֵּ֖רֶא בְּאֵ֣ר מָ֑יִם וַתֵּ֜לֶךְ וַתְּמַלֵּ֤א אֶת־הַחֵ֙מֶת֙ מַ֔יִם וַתַּ֖שְׁקְ אֶת־הַנָּֽעַר׃ | [[553]](#footnote-553) However, God heard the boy wailing, and the Angel of God called to Hagar from heaven. “What is wrong, Hagar?” he asked. “Do not be afraid, for God has heard the boy’s cry where he lies. [[554]](#footnote-554) Come, pick up the boy and hold him fast in your hands, for I will make him into a great nation.” [[555]](#footnote-555) Then God opened Hagar’s eyes and she saw a well of water, so she went and filled the skin with water and gave the boy a drink. |
| **כ**וַיְהִ֧י אֱלֹהִ֛ים אֶת־הַנַּ֖עַר וַיִּגְדָּ֑ל וַיֵּ֙שֶׁב֙ בַּמִּדְבָּ֔ר וַיְהִ֖י רֹבֶ֥ה קַשָּֽׁת׃ **כא**וַיֵּ֖שֶׁב בְּמִדְבַּ֣ר פָּארָ֑ן וַתִּֽקַּֽח־ל֥וֹ אִמּ֛וֹ אִשָּׁ֖ה מֵאֶ֥רֶץ מִצְרָֽיִם׃ {פ} | [[556]](#footnote-556) God was with the boy. He grew up and made his home in the desert, and he became a bowman. [[557]](#footnote-557) He made his home in the desert of Paran, and his mother chose him a wife from the land of Egypt. |
| **כב**וַֽיְהִי֙ בָּעֵ֣ת הַהִ֔וא וַיֹּ֣אמֶר אֲבִימֶ֗לֶךְ וּפִיכֹל֙ שַׂר־צְבָא֔וֹ אֶל־אַבְרָהָ֖ם לֵאמֹ֑ר אֱלֹהִ֣ים עִמְּךָ֔ בְּכֹ֥ל אֲשֶׁר־אַתָּ֖ה עֹשֶֽׂה׃ **כג**וְעַתָּ֗ה הִשָּׁ֨בְעָה לִּ֤י בֵֽאלֹהִים֙ הֵ֔נָּה אִם־תִּשְׁקֹ֣ר לִ֔י וּלְנִינִ֖י וּלְנֶכְדִּ֑י כַּחֶ֜סֶד אֲשֶׁר־עָשִׂ֤יתִי עִמְּךָ֙ תַּעֲשֶׂ֣ה עִמָּדִ֔י וְעִם־הָאָ֖רֶץ אֲשֶׁר־גַּ֥רְתָּה בָּֽהּ׃ **כד**וַיֹּ֙אמֶר֙ אַבְרָהָ֔ם אָנֹכִ֖י אִשָּׁבֵֽעַ׃ | [[558]](#footnote-558) At that time, Abimelech, with Phicol, the commander of his army, said to Abraham. “God is with you in all you are doing. [[559]](#footnote-559) Swear by God to me here and now that you will not trick me, nor my offspring, nor my descendants, and you will show the same kindness to me and the land of which you are a guest as I have shown to you.” [[560]](#footnote-560) And Abraham replied, “Yes, I swear it.” |
| **כה**וְהוֹכִ֥חַ אַבְרָהָ֖ם אֶת־אֲבִימֶ֑לֶךְ עַל־אֹדוֹת֙ בְּאֵ֣ר הַמַּ֔יִם אֲשֶׁ֥ר גָּזְל֖וּ עַבְדֵ֥י אֲבִימֶֽלֶךְ׃ **כו**וַיֹּ֣אמֶר אֲבִימֶ֔לֶךְ לֹ֣א יָדַ֔עְתִּי מִ֥י עָשָׂ֖ה אֶת־הַדָּבָ֣ר הַזֶּ֑ה וְגַם־אַתָּ֞ה לֹא־הִגַּ֣דְתָּ לִּ֗י וְגַ֧ם אָנֹכִ֛י לֹ֥א שָׁמַ֖עְתִּי בִּלְתִּ֥י הַיּֽוֹם׃ **כז**וַיִּקַּ֤ח אַבְרָהָם֙ צֹ֣אן וּבָקָ֔ר וַיִּתֵּ֖ן לַאֲבִימֶ֑לֶךְ וַיִּכְרְת֥וּ שְׁנֵיהֶ֖ם בְּרִֽית׃ **כח**וַיַּצֵּ֣ב אַבְרָהָ֗ם אֶת־שֶׁ֛בַע כִּבְשֹׂ֥ת הַצֹּ֖אן לְבַדְּהֶֽן׃ **כט**וַיֹּ֥אמֶר אֲבִימֶ֖לֶךְ אֶל־אַבְרָהָ֑ם מָ֣ה הֵ֗נָּה שֶׁ֤בַע כְּבָשֹׂת֙ הָאֵ֔לֶּה אֲשֶׁ֥ר הִצַּ֖בְתָּ לְבַדָּֽנָה׃ **ל**וַיֹּ֕אמֶר כִּ֚י אֶת־שֶׁ֣בַע כְּבָשֹׂ֔ת תִּקַּ֖ח מִיָּדִ֑י בַּעֲבוּר֙ תִּֽהְיֶה־לִּ֣י לְעֵדָ֔ה כִּ֥י חָפַ֖רְתִּי אֶת־הַבְּאֵ֥ר הַזֹּֽאת׃ **לא**עַל־כֵּ֗ן קָרָ֛א לַמָּק֥וֹם הַה֖וּא בְּאֵ֣ר שָׁ֑בַע כִּ֛י שָׁ֥ם נִשְׁבְּע֖וּ שְׁנֵיהֶֽם׃ | [[561]](#footnote-561) When Abraham reproached Abimelech concerning the well of water that Abimelech’s servants had seized, [[562]](#footnote-562) Abimelech said, “I do not know who has done this; moreover, you yourself have never mentioned it to me and, for myself, I heard nothing of it until today.” [[563]](#footnote-563) Then Abraham took sheep and cattle and presented them to Abimelech and the two of them made a treaty. [[564]](#footnote-564) Abraham put seven ewe lambs of the flock on one side. [[565]](#footnote-565) “Why have you put these seven ewe lambs on one side?” Abimelech asked Abraham. [[566]](#footnote-566) He replied, “You must accept these seven lambs from me as evidence that I have dug this well.” [[567]](#footnote-567) This is why they call that place Beersheba, because there the two of them swore an oath. |
| **לב**וַיִּכְרְת֥וּ בְרִ֖ית בִּבְאֵ֣ר שָׁ֑בַע וַיָּ֣קׇם אֲבִימֶ֗לֶךְ וּפִיכֹל֙ שַׂר־צְבָא֔וֹ וַיָּשֻׁ֖בוּ אֶל־אֶ֥רֶץ פְּלִשְׁתִּֽים׃ **לג**וַיִּטַּ֥ע אֶ֖שֶׁל בִּבְאֵ֣ר שָׁ֑בַע וַיִּ֨קְרָא־שָׁ֔ם בְּשֵׁ֥ם יְהֹוָ֖ה אֵ֥ל עוֹלָֽם׃ **לד**וַיָּ֧גׇר אַבְרָהָ֛ם בְּאֶ֥רֶץ פְּלִשְׁתִּ֖ים יָמִ֥ים רַבִּֽים׃{פ} | [[568]](#footnote-568) When they had made a covenant at Beersheba, Abimelech left with Phicol, the commander of his army, and returned to the land of the Philistines. [[569]](#footnote-569) He planted a tamarisk at Beersheba and there he invoked name of Yahweh, the Everlasting God. [[570]](#footnote-570) Abraham stayed for a long time in the land of the Philistines. |

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| בראשית פרק כב | Genesis [[571]](#footnote-571)22 |
| **א**וַיְהִ֗י אַחַר֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וְהָ֣אֱלֹהִ֔ים נִסָּ֖ה אֶת־אַבְרָהָ֑ם וַיֹּ֣אמֶר אֵלָ֔יו אַבְרָהָ֖ם וַיֹּ֥אמֶר הִנֵּֽנִי׃ **ב**וַיֹּ֡אמֶר קַח־נָ֠א אֶת־בִּנְךָ֨ אֶת־יְחִֽידְךָ֤ אֲשֶׁר־אָהַ֙בְתָּ֙ אֶת־יִצְחָ֔ק וְלֶ֨ךְ־לְךָ֔ אֶל־אֶ֖רֶץ הַמֹּרִיָּ֑ה וְהַעֲלֵ֤הוּ שָׁם֙ לְעֹלָ֔ה עַ֚ל אַחַ֣ד הֶֽהָרִ֔ים אֲשֶׁ֖ר אֹמַ֥ר אֵלֶֽיךָ׃ **ג**וַיַּשְׁכֵּ֨ם אַבְרָהָ֜ם בַּבֹּ֗קֶר וַֽיַּחֲבֹשׁ֙ אֶת־חֲמֹר֔וֹ וַיִּקַּ֞ח אֶת־שְׁנֵ֤י נְעָרָיו֙ אִתּ֔וֹ וְאֵ֖ת יִצְחָ֣ק בְּנ֑וֹ וַיְבַקַּע֙ עֲצֵ֣י עֹלָ֔ה וַיָּ֣קׇם וַיֵּ֔לֶךְ אֶל־הַמָּק֖וֹם אֲשֶׁר־אָֽמַר־ל֥וֹ הָאֱלֹהִֽים׃ **ד**בַּיּ֣וֹם הַשְּׁלִישִׁ֗י וַיִּשָּׂ֨א אַבְרָהָ֧ם אֶת־עֵינָ֛יו וַיַּ֥רְא אֶת־הַמָּק֖וֹם מֵרָחֹֽק׃ **ה**וַיֹּ֨אמֶר אַבְרָהָ֜ם אֶל־נְעָרָ֗יו שְׁבוּ־לָכֶ֥ם פֹּה֙ עִֽם־הַחֲמ֔וֹר וַאֲנִ֣י וְהַנַּ֔עַר נֵלְכָ֖ה עַד־כֹּ֑ה וְנִֽשְׁתַּחֲוֶ֖ה וְנָשׁ֥וּבָה אֲלֵיכֶֽם׃ | [[572]](#footnote-572) After these things, God put Abraham to the test. He said to him, “Abraham!”. And he replied, “Here I am.” [[573]](#footnote-573) He said, “Take your son, your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.” [[574]](#footnote-574) Rising early next morning, Abraham saddled his donkey and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place God had pointed out to him. [[575]](#footnote-575) On the third day, Abraham looked up and saw the place far away. [[576]](#footnote-576) Then Abraham said to his servants, “Stay here with the donkey. The boy and I will go over there; we will worship and come back to you.” |
| **ו**וַיִּקַּ֨ח אַבְרָהָ֜ם אֶת־עֲצֵ֣י הָעֹלָ֗ה וַיָּ֙שֶׂם֙ עַל־יִצְחָ֣ק בְּנ֔וֹ וַיִּקַּ֣ח בְּיָד֔וֹ אֶת־הָאֵ֖שׁ וְאֶת־הַֽמַּאֲכֶ֑לֶת וַיֵּלְכ֥וּ שְׁנֵיהֶ֖ם יַחְדָּֽו׃ **ז**וַיֹּ֨אמֶר יִצְחָ֜ק אֶל־אַבְרָהָ֤ם אָבִיו֙ וַיֹּ֣אמֶר אָבִ֔י וַיֹּ֖אמֶר הִנֶּ֣נִּֽי בְנִ֑י וַיֹּ֗אמֶר הִנֵּ֤ה הָאֵשׁ֙ וְהָ֣עֵצִ֔ים וְאַיֵּ֥ה הַשֶּׂ֖ה לְעֹלָֽה׃ **ח**וַיֹּ֙אמֶר֙ אַבְרָהָ֔ם אֱלֹהִ֞ים יִרְאֶה־לּ֥וֹ הַשֶּׂ֛ה לְעֹלָ֖ה בְּנִ֑י וַיֵּלְכ֥וּ שְׁנֵיהֶ֖ם יַחְדָּֽו׃ | [[577]](#footnote-577) Abraham took the wood for the burnt offering, laid it on Isaac, and carried the fire and the knife, and the two set out together. [[578]](#footnote-578) Isaac said to his father Abraham, “Father.” He said, “Yes, my son.” He said, “The fire and the wood are here but where is the lamb for a burnt offering?” [[579]](#footnote-579) Abraham said, “My son, God himself will provide the lamb for the burnt offering.” And the two went on together. |
| **ט**וַיָּבֹ֗אוּ אֶֽל־הַמָּקוֹם֮ אֲשֶׁ֣ר אָֽמַר־ל֣וֹ הָאֱלֹהִים֒ וַיִּ֨בֶן שָׁ֤ם אַבְרָהָם֙ אֶת־הַמִּזְבֵּ֔חַ וַֽיַּעֲרֹ֖ךְ אֶת־הָעֵצִ֑ים וַֽיַּעֲקֹד֙ אֶת־יִצְחָ֣ק בְּנ֔וֹ וַיָּ֤שֶׂם אֹתוֹ֙ עַל־הַמִּזְבֵּ֔חַ מִמַּ֖עַל לָעֵצִֽים׃ **י**וַיִּשְׁלַ֤ח אַבְרָהָם֙ אֶת־יָד֔וֹ וַיִּקַּ֖ח אֶת־הַֽמַּאֲכֶ֑לֶת לִשְׁחֹ֖ט אֶת־בְּנֽוֹ׃ **יא**וַיִּקְרָ֨א אֵלָ֜יו מַלְאַ֤ךְ יְהֹוָה֙ מִן־הַשָּׁמַ֔יִם וַיֹּ֖אמֶר אַבְרָהָ֣ם׀  אַבְרָהָ֑ם וַיֹּ֖אמֶר הִנֵּֽנִי׃ **יב**וַיֹּ֗אמֶר אַל־תִּשְׁלַ֤ח יָֽדְךָ֙ אֶל־הַנַּ֔עַר וְאַל־תַּ֥עַשׂ ל֖וֹ מְא֑וּמָה כִּ֣י׀ עַתָּ֣ה יָדַ֗עְתִּי כִּֽי־יְרֵ֤א אֱלֹהִים֙ אַ֔תָּה וְלֹ֥א חָשַׂ֛כְתָּ אֶת־בִּנְךָ֥ אֶת־יְחִידְךָ֖ מִמֶּֽנִּי׃ **יג**וַיִּשָּׂ֨א אַבְרָהָ֜ם אֶת־עֵינָ֗יו וַיַּרְא֙ וְהִנֵּה־אַ֔יִל אַחַ֕ר נֶאֱחַ֥ז בַּסְּבַ֖ךְ בְּקַרְנָ֑יו וַיֵּ֤לֶךְ אַבְרָהָם֙ וַיִּקַּ֣ח אֶת־הָאַ֔יִל וַיַּעֲלֵ֥הוּ לְעֹלָ֖ה תַּ֥חַת בְּנֽוֹ׃ **יד**וַיִּקְרָ֧א אַבְרָהָ֛ם שֵֽׁם־הַמָּק֥וֹם הַה֖וּא יְהֹוָ֣ה׀  יִרְאֶ֑ה אֲשֶׁר֙ יֵאָמֵ֣ר הַיּ֔וֹם בְּהַ֥ר יְהֹוָ֖ה יֵרָאֶֽה׃ | [[580]](#footnote-580) When they had arrived at the place that God had pointed out to him, Abraham built an altar there, and laid the wood in order. Then he bound his son Isaac and put him on the altar, on top of the wood. [[581]](#footnote-581) Then Abraham stretched out his hand and seized the knife to kill his son. [[582]](#footnote-582) However, the Angel of Yahweh called to him from heaven, saying, “Abraham, Abraham!” He replied, “I am here.” [[583]](#footnote-583) The angel said, “Do not raise your hand against the boy. Do not harm him; for, now I know that you fear God. You have not refused me your son, your only son.” [[584]](#footnote-584) Then looking up, Abraham saw behind him a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son. [[585]](#footnote-585) Abraham called this place “Yahweh provides,” and hence the saying today: On the mountain, Yahweh provides. |
| **טו**וַיִּקְרָ֛א מַלְאַ֥ךְ יְהֹוָ֖ה אֶל־אַבְרָהָ֑ם שֵׁנִ֖ית מִן־הַשָּׁמָֽיִם׃ **טז**וַיֹּ֕אמֶר בִּ֥י נִשְׁבַּ֖עְתִּי נְאֻם־יְהֹוָ֑ה כִּ֗י יַ֚עַן אֲשֶׁ֤ר עָשִׂ֙יתָ֙ אֶת־הַדָּבָ֣ר הַזֶּ֔ה וְלֹ֥א חָשַׂ֖כְתָּ אֶת־בִּנְךָ֥ אֶת־יְחִידֶֽךָ׃ **יז**כִּֽי־בָרֵ֣ךְ אֲבָרֶכְךָ֗ וְהַרְבָּ֨ה אַרְבֶּ֤ה אֶֽת־זַרְעֲךָ֙ כְּכוֹכְבֵ֣י הַשָּׁמַ֔יִם וְכַח֕וֹל אֲשֶׁ֖ר עַל־שְׂפַ֣ת הַיָּ֑ם וְיִרַ֣שׁ זַרְעֲךָ֔ אֵ֖ת שַׁ֥עַר אֹיְבָֽיו׃ **יח**וְהִתְבָּרְﬞכ֣וּ בְזַרְעֲךָ֔ כֹּ֖ל גּוֹיֵ֣י הָאָ֑רֶץ עֵ֕קֶב אֲשֶׁ֥ר שָׁמַ֖עְתָּ בְּקֹלִֽי׃ | [[586]](#footnote-586) The Angel of Yahweh called Abraham a second time from heaven. [[587]](#footnote-587) “I swear by myself, says Yahweh, because you have done this and you have not withheld your son, your only son, [[588]](#footnote-588) I will shower blessing on you, I will make your seed as the stars of heaven and the sand on the seashore. Your offspring shall possess the gate of their enemies. [[589]](#footnote-589) All the nations of the earth shall bless themselves by your offspring, because you obeyed my voice.” |
| **יט**וַיָּ֤שׇׁב אַבְרָהָם֙ אֶל־נְעָרָ֔יו וַיָּקֻ֛מוּ וַיֵּלְכ֥וּ יַחְדָּ֖ו אֶל־בְּאֵ֣ר שָׁ֑בַע וַיֵּ֥שֶׁב אַבְרָהָ֖ם בִּבְאֵ֥ר שָֽׁבַע׃ {פ} | [[590]](#footnote-590) Abraham went back to his servants and together they set out for Beersheba, and Abraham settled in Beersheba. |
| **כ**וַיְהִ֗י אַחֲרֵי֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וַיֻּגַּ֥ד לְאַבְרָהָ֖ם לֵאמֹ֑ר הִ֠נֵּ֠ה יָלְדָ֨ה מִלְכָּ֥ה גַם־הִ֛וא בָּנִ֖ים לְנָח֥וֹר אָחִֽיךָ׃ **כא**אֶת־ע֥וּץ בְּכֹר֖וֹ וְאֶת־בּ֣וּז אָחִ֑יו וְאֶת־קְמוּאֵ֖ל אֲבִ֥י אֲרָֽם׃ **כב**וְאֶת־כֶּ֣שֶׂד וְאֶת־חֲז֔וֹ וְאֶת־פִּלְדָּ֖שׁ וְאֶת־יִדְלָ֑ף וְאֵ֖ת בְּתוּאֵֽל׃ **כג**וּבְתוּאֵ֖ל יָלַ֣ד אֶת־רִבְקָ֑ה שְׁמֹנָ֥ה אֵ֙לֶּה֙ יָלְדָ֣ה מִלְכָּ֔ה לְנָח֖וֹר אֲחִ֥י אַבְרָהָֽם׃ **כד**וּפִֽילַגְשׁ֖וֹ וּשְׁמָ֣הּ רְאוּמָ֑ה וַתֵּ֤לֶד גַּם־הִוא֙ אֶת־טֶ֣בַח וְאֶת־גַּ֔חַם וְאֶת־תַּ֖חַשׁ וְאֶֽת־מַעֲכָֽה׃ {פ} | [[591]](#footnote-591) Now, after these things, Abraham was told, “Milcah, too, has now borne sons to your brother Nahor: [[592]](#footnote-592) Uz his firstborn, and Buz his brother, and Kemuel Aram’s father, [[593]](#footnote-593) and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.” [[594]](#footnote-594) And Bethuel was the father of Rebekah. These are the eight children Milcah gave Nahor, Abraham’s brother. [[595]](#footnote-595) He had a concubine, whose name was Reumah, and she too had children: Tebah, and Gaham, and Tahash, and Maacah. |

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| בראשית פרק כג | Genesis [[596]](#footnote-596)23 |
| **א**וַיִּהְיוּ֙ חַיֵּ֣י שָׂרָ֔ה מֵאָ֥ה שָׁנָ֛ה וְעֶשְׂרִ֥ים שָׁנָ֖ה וְשֶׁ֣בַע שָׁנִ֑ים שְׁנֵ֖י חַיֵּ֥י שָׂרָֽה׃ **ב**וַתָּ֣מׇת שָׂרָ֗ה בְּקִרְיַ֥ת אַרְבַּ֛ע הִ֥וא חֶבְר֖וֹן בְּאֶ֣רֶץ כְּנָ֑עַן וַיָּבֹא֙ אַבְרָהָ֔ם לִסְפֹּ֥ד לְשָׂרָ֖ה וְלִבְכֹּתָֽהּ׃ **ג**וַיָּ֙קׇם֙ אַבְרָהָ֔ם מֵעַ֖ל פְּנֵ֣י מֵת֑וֹ וַיְדַבֵּ֥ר אֶל־בְּנֵי־חֵ֖ת לֵאמֹֽר׃ **ד**גֵּר־וְתוֹשָׁ֥ב אָנֹכִ֖י עִמָּכֶ֑ם תְּנ֨וּ לִ֤י אֲחֻזַּת־קֶ֙בֶר֙ עִמָּכֶ֔ם וְאֶקְבְּרָ֥ה מֵתִ֖י מִלְּפָנָֽי׃ **ה**וַיַּעֲנ֧וּ בְנֵי־חֵ֛ת אֶת־אַבְרָהָ֖ם לֵאמֹ֥ר לֽוֹ׃ **ו**שְׁמָעֵ֣נוּ׀ אֲדֹנִ֗י נְשִׂ֨יא אֱלֹהִ֤ים אַתָּה֙ בְּתוֹכֵ֔נוּ בְּמִבְחַ֣ר קְבָרֵ֔ינוּ קְבֹ֖ר אֶת־מֵתֶ֑ךָ אִ֣ישׁ מִמֶּ֔נּוּ אֶת־קִבְר֛וֹ לֹֽא־יִכְלֶ֥ה מִמְּךָ֖ מִקְּבֹ֥ר מֵתֶֽךָ׃ | [[597]](#footnote-597) And Sarah lived for one hundred and twenty-seven years; this was the length of Sarah's life. [[598]](#footnote-598) And Sarah died at Kiriath-Arba (that is, Hebron) in the land of Canaan and Abraham came to mourn for Sarah and to weep for her. [[599]](#footnote-599) Abraham rose up from his dead and said to the Hittites, [[600]](#footnote-600) “I am a stranger and a settler among you. Let me own a burial-plot among you, so I may bury my dead.” [[601]](#footnote-601) The Hittites answered Abraham, saying [[602]](#footnote-602) “Listen, my lord, you are God’s prince amongst us; bury your dead in our choicest tombs; not one of us would refuse you his tomb and keep you from burying your dead.” |
| **ז**וַיָּ֧קׇם אַבְרָהָ֛ם וַיִּשְׁתַּ֥חוּ לְעַם־הָאָ֖רֶץ לִבְנֵי־חֵֽת׃ **ח**וַיְדַבֵּ֥ר אִתָּ֖ם לֵאמֹ֑ר אִם־יֵ֣שׁ אֶֽת־נַפְשְׁכֶ֗ם לִקְבֹּ֤ר אֶת־מֵתִי֙ מִלְּפָנַ֔י שְׁמָע֕וּנִי וּפִגְעוּ־לִ֖י בְּעֶפְר֥וֹן בֶּן־צֹֽחַר׃ **ט**וְיִתֶּן־לִ֗י אֶת־מְעָרַ֤ת הַמַּכְפֵּלָה֙ אֲשֶׁר־ל֔וֹ אֲשֶׁ֖ר בִּקְצֵ֣ה שָׂדֵ֑הוּ בְּכֶ֨סֶף מָלֵ֜א יִתְּנֶ֥נָּה לִּ֛י בְּתוֹכְכֶ֖ם לַאֲחֻזַּת־קָֽבֶר׃ **י**וְעֶפְר֥וֹן יֹשֵׁ֖ב בְּת֣וֹךְ בְּנֵי־חֵ֑ת וַיַּ֩עַן֩ עֶפְר֨וֹן הַחִתִּ֤י אֶת־אַבְרָהָם֙ בְּאׇזְנֵ֣י בְנֵי־חֵ֔ת לְכֹ֛ל בָּאֵ֥י שַֽׁעַר־עִיר֖וֹ לֵאמֹֽר׃ **יא**לֹֽא־אֲדֹנִ֣י שְׁמָעֵ֔נִי הַשָּׂדֶה֙ נָתַ֣תִּי לָ֔ךְ וְהַמְּעָרָ֥ה אֲשֶׁר־בּ֖וֹ לְךָ֣ נְתַתִּ֑יהָ לְעֵינֵ֧י בְנֵי־עַמִּ֛י נְתַתִּ֥יהָ לָּ֖ךְ קְבֹ֥ר מֵתֶֽךָ׃ | [[603]](#footnote-603) Abraham rose and bowed before the local people, the Hittites, [[604]](#footnote-604) and said to them, “If you allow me to bury my dead wife out of my sight, hear me. Entreat Ephron son of Zohar [[605]](#footnote-605) to give me the cave he owns at Machpelah, on the edge of his land. Let him sell it to me in your presence at the full price, for me to own as a burial site.” [[606]](#footnote-606) Now Ephron was sitting among the Hittites, and Ephron the Hittite said to Abraham in the hearing of the Hittites and all who entered the city gate, [[607]](#footnote-607) “No, my lord, hear me: I give you the land and the cave in it; in the sight of the sons of my people, I give it to you; bury your dead.” |
| **יב**וַיִּשְׁתַּ֙חוּ֙ אַבְרָהָ֔ם לִפְנֵ֖י עַ֥ם הָאָֽרֶץ׃ **יג**וַיְדַבֵּ֨ר אֶל־עֶפְר֜וֹן בְּאׇזְנֵ֤י עַם־הָאָ֙רֶץ֙ לֵאמֹ֔ר אַ֛ךְ אִם־אַתָּ֥ה ל֖וּ שְׁמָעֵ֑נִי נָתַ֜תִּי כֶּ֤סֶף הַשָּׂדֶה֙ קַ֣ח מִמֶּ֔נִּי וְאֶקְבְּרָ֥ה אֶת־מֵתִ֖י שָֽׁמָּה׃ **יד**וַיַּ֧עַן עֶפְר֛וֹן אֶת־אַבְרָהָ֖ם לֵאמֹ֥ר לֽוֹ׃ **טו**אֲדֹנִ֣י שְׁמָעֵ֔נִי אֶ֩רֶץ֩ אַרְבַּ֨ע מֵאֹ֧ת שֶֽׁקֶל־כֶּ֛סֶף בֵּינִ֥י וּבֵֽינְךָ֖ מַה־הִ֑וא וְאֶת־מֵתְךָ֖ קְבֹֽר׃ **טז**וַיִּשְׁמַ֣ע אַבְרָהָם֮ אֶל־עֶפְרוֹן֒ וַיִּשְׁקֹ֤ל אַבְרָהָם֙ לְעֶפְרֹ֔ן אֶת־הַכֶּ֕סֶף אֲשֶׁ֥ר דִּבֶּ֖ר בְּאׇזְנֵ֣י בְנֵי־חֵ֑ת אַרְבַּ֤ע מֵאוֹת֙ שֶׁ֣קֶל כֶּ֔סֶף עֹבֵ֖ר לַסֹּחֵֽר׃ | [[608]](#footnote-608) Abraham bowed before the local people [[609]](#footnote-609) and he said to Ephron in the hearing of the local people, “Hear me, if you will. I will pay the price of the land; take it from me so that I may bury my dead there.” [[610]](#footnote-610) Ephron answered Abraham, [[611]](#footnote-611) “My lord, hear me. A property worth four hundred shekels of silver: what is a that between you and me? Bury your dead.” [[612]](#footnote-612) Abraham agreed with Ephron and Abraham weighed out for Ephron the silver he had named in the hearing of the Hittites, four hundred shekels of silver, according to the merchants’ standard. |
| **יז**וַיָּ֣קׇם׀ שְׂדֵ֣ה עֶפְר֗וֹן אֲשֶׁר֙ בַּמַּכְפֵּלָ֔ה אֲשֶׁ֖ר לִפְנֵ֣י מַמְרֵ֑א הַשָּׂדֶה֙ וְהַמְּעָרָ֣ה אֲשֶׁר־בּ֔וֹ וְכׇל־הָעֵץ֙ אֲשֶׁ֣ר בַּשָּׂדֶ֔ה אֲשֶׁ֥ר בְּכׇל־גְּבֻל֖וֹ סָבִֽיב׃ **יח**לְאַבְרָהָ֥ם לְמִקְנָ֖ה לְעֵינֵ֣י בְנֵי־חֵ֑ת בְּכֹ֖ל בָּאֵ֥י שַֽׁעַר־עִירֽוֹ׃ **יט**וְאַחֲרֵי־כֵן֩ קָבַ֨ר אַבְרָהָ֜ם אֶת־שָׂרָ֣ה אִשְׁתּ֗וֹ אֶל־מְעָרַ֞ת שְׂדֵ֧ה הַמַּכְפֵּלָ֛ה עַל־פְּנֵ֥י מַמְרֵ֖א הִ֣וא חֶבְר֑וֹן בְּאֶ֖רֶץ כְּנָֽעַן׃ **כ**וַיָּ֨קׇם הַשָּׂדֶ֜ה וְהַמְּעָרָ֧ה אֲשֶׁר־בּ֛וֹ לְאַבְרָהָ֖ם לַאֲחֻזַּת־קָ֑בֶר מֵאֵ֖ת בְּנֵי־חֵֽת׃ {ס} | [[613]](#footnote-613) Thus, Ephron’s field at Machpelah opposite Mamre, the field and the cave that was in it, and all the trees that were on it, the whole of its extent in every direction, passed [[614]](#footnote-614) into Abraham’s possession in the sight of the Hittites and of all who went in his town gate. [[615]](#footnote-615) After this, Abraham buried his wife Sarah in the cave of the field of Machpelah opposite Mamre, in the country of Canaan. [[616]](#footnote-616) Thus, the field and the cave in it passed from the Hittites into Abraham’s possession as a burial site of his own. |

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| בראשית פרק כד | Genesis [[617]](#footnote-617)24 |
| **א**וְאַבְרָהָ֣ם זָקֵ֔ן בָּ֖א בַּיָּמִ֑ים וַֽיהֹוָ֛ה בֵּרַ֥ךְ אֶת־אַבְרָהָ֖ם בַּכֹּֽל׃ **ב**וַיֹּ֣אמֶר אַבְרָהָ֗ם אֶל־עַבְדּוֹ֙ זְקַ֣ן בֵּית֔וֹ הַמֹּשֵׁ֖ל בְּכׇל־אֲשֶׁר־ל֑וֹ שִֽׂים־נָ֥א יָדְךָ֖ תַּ֥חַת יְרֵכִֽי׃ **ג**וְאַשְׁבִּ֣יעֲךָ֔ בַּֽיהֹוָה֙ אֱלֹהֵ֣י הַשָּׁמַ֔יִם וֵֽאלֹהֵ֖י הָאָ֑רֶץ אֲשֶׁ֨ר לֹֽא־תִקַּ֤ח אִשָּׁה֙ לִבְנִ֔י מִבְּנוֹת֙ הַֽכְּנַעֲנִ֔י אֲשֶׁ֥ר אָנֹכִ֖י יוֹשֵׁ֥ב בְּקִרְבּֽוֹ׃ **ד**כִּ֧י אֶל־אַרְצִ֛י וְאֶל־מוֹלַדְתִּ֖י תֵּלֵ֑ךְ וְלָקַחְתָּ֥ אִשָּׁ֖ה לִבְנִ֥י לְיִצְחָֽק׃ **ה**וַיֹּ֤אמֶר אֵלָיו֙ הָעֶ֔בֶד אוּלַי֙ לֹא־תֹאבֶ֣ה הָֽאִשָּׁ֔ה לָלֶ֥כֶת אַחֲרַ֖י אֶל־הָאָ֣רֶץ הַזֹּ֑את הֶֽהָשֵׁ֤ב אָשִׁיב֙ אֶת־בִּנְךָ֔ אֶל־הָאָ֖רֶץ אֲשֶׁר־יָצָ֥אתָ מִשָּֽׁם׃ **ו**וַיֹּ֥אמֶר אֵלָ֖יו אַבְרָהָ֑ם הִשָּׁ֣מֶר לְךָ֔ פֶּן־תָּשִׁ֥יב אֶת־בְּנִ֖י שָֽׁמָּה׃ **ז**יְהֹוָ֣ה׀ אֱלֹהֵ֣י הַשָּׁמַ֗יִם אֲשֶׁ֨ר לְקָחַ֜נִי מִבֵּ֣ית אָבִי֮ וּמֵאֶ֣רֶץ מֽוֹלַדְתִּי֒ וַאֲשֶׁ֨ר דִּבֶּר־לִ֜י וַאֲשֶׁ֤ר נִֽשְׁבַּֽע־לִי֙ לֵאמֹ֔ר לְזַ֨רְעֲךָ֔ אֶתֵּ֖ן אֶת־הָאָ֣רֶץ הַזֹּ֑את ה֗וּא יִשְׁלַ֤ח מַלְאָכוֹ֙ לְפָנֶ֔יךָ וְלָקַחְתָּ֥ אִשָּׁ֛ה לִבְנִ֖י מִשָּֽׁם׃ **ח**וְאִם־לֹ֨א תֹאבֶ֤ה הָֽאִשָּׁה֙ לָלֶ֣כֶת אַחֲרֶ֔יךָ וְנִקִּ֕יתָ מִשְּׁבֻעָתִ֖י זֹ֑את רַ֣ק אֶת־בְּנִ֔י לֹ֥א תָשֵׁ֖ב שָֽׁמָּה׃ **ט**וַיָּ֤שֶׂם הָעֶ֙בֶד֙ אֶת־יָד֔וֹ תַּ֛חַת יֶ֥רֶךְ אַבְרָהָ֖ם אֲדֹנָ֑יו וַיִּשָּׁ֣בַֽע ל֔וֹ עַל־הַדָּבָ֖ר הַזֶּֽה׃ | [[618]](#footnote-618) Abraham was now old, well on in years, and Yahweh had blessed Abraham in every way. [[619]](#footnote-619) Abraham said to the senior servant of his house, the steward of all he had, “Put your hand under my thigh, [[620]](#footnote-620) I will make you swear by Yahweh, God of heaven and God of earth, that you will not choose a wife for my son from the daughters of the Canaanites among whom I live [[621]](#footnote-621) but go to my land and my kinsfolk to choose a wife for my son Isaac.” [[622]](#footnote-622) The servant asked him, “What if the woman does not want to come with me to this land? Must I take your son back to the land whence you came?” [[623]](#footnote-623) Abraham said, “On no account take my son back there. [[624]](#footnote-624) Yahweh, God of heaven, took me from my father’s home, and from the land of my kinsfolk, and he swore to me that he would give this land to my offspring. He will send his angel before you and you will choose a wife for my son there; [[625]](#footnote-625) and, if the woman does not want to come with you, you will be free from this oath. Only do not take my son back there.” [[626]](#footnote-626) Then the servant placed his hand under the thigh of his master Abraham and swore to him concerning this matter. |
| **י**וַיִּקַּ֣ח הָ֠עֶ֠בֶד עֲשָׂרָ֨ה גְמַלִּ֜ים מִגְּמַלֵּ֤י אֲדֹנָיו֙ וַיֵּ֔לֶךְ וְכׇל־ט֥וּב אֲדֹנָ֖יו בְּיָד֑וֹ וַיָּ֗קׇם וַיֵּ֛לֶךְ אֶל־אֲרַ֥ם נַֽהֲרַ֖יִם אֶל־עִ֥יר נָחֽוֹר׃ **יא**וַיַּבְרֵ֧ךְ הַגְּמַלִּ֛ים מִח֥וּץ לָעִ֖יר אֶל־בְּאֵ֣ר הַמָּ֑יִם לְעֵ֣ת עֶ֔רֶב לְעֵ֖ת צֵ֥את הַשֹּׁאֲבֹֽת׃ **יב**וַיֹּאמַ֓ר׀ יְהֹוָ֗ה אֱלֹהֵי֙ אֲדֹנִ֣י אַבְרָהָ֔ם הַקְרֵה־נָ֥א לְפָנַ֖י הַיּ֑וֹם וַעֲשֵׂה־חֶ֕סֶד עִ֖ם אֲדֹנִ֥י אַבְרָהָֽם׃ **יג**הִנֵּ֛ה אָנֹכִ֥י נִצָּ֖ב עַל־עֵ֣ין הַמָּ֑יִם וּבְנוֹת֙ אַנְשֵׁ֣י הָעִ֔יר יֹצְאֹ֖ת לִשְׁאֹ֥ב מָֽיִם׃ **יד**וְהָיָ֣ה הַֽנַּעֲרָ֗ אֲשֶׁ֨ר אֹמַ֤ר אֵלֶ֙יהָ֙ הַטִּי־נָ֤א כַדֵּךְ֙ וְאֶשְׁתֶּ֔ה וְאָמְרָ֣ה שְׁתֵ֔ה וְגַם־גְּמַלֶּ֖יךָ אַשְׁקֶ֑ה אֹתָ֤הּ הֹכַ֙חְתָּ֙ לְעַבְדְּךָ֣ לְיִצְחָ֔ק וּבָ֣הּ אֵדַ֔ע כִּי־עָשִׂ֥יתָ חֶ֖סֶד עִם־אֲדֹנִֽי׃ | [[627]](#footnote-627) The servant took ten of his master’s camels, and all kinds of choice gifts from his master, and set out for Aram Naharaim and Nahor’s city. [[628]](#footnote-628) He made the camels kneel outside the city by the well, in the evening, when women go to draw water. [[629]](#footnote-629) He said, “Yahweh, God of my master Abraham, be with me today, and show kindness to my master Abraham. [[630]](#footnote-630) Here I stand by the spring as the daughters of the city come to draw water. [[631]](#footnote-631) To one girl I will say: Please tilt your jar and let me drink. If she says, “Drink, and I will water your camels,” may she be the one you have chosen for your servant Isaac; thus, I shall know that you have shown kindness to my master.” |
| **טו**וַֽיְהִי־ה֗וּא טֶ֘רֶם֮ כִּלָּ֣ה לְדַבֵּר֒ וְהִנֵּ֧ה רִבְקָ֣ה יֹצֵ֗את אֲשֶׁ֤ר יֻלְּדָה֙ לִבְתוּאֵ֣ל בֶּן־מִלְכָּ֔ה אֵ֥שֶׁת נָח֖וֹר אֲחִ֣י אַבְרָהָ֑ם וְכַדָּ֖הּ עַל־שִׁכְמָֽהּ׃ **טז**וְהַֽנַּעֲרָ֗ טֹבַ֤ת מַרְאֶה֙ מְאֹ֔ד בְּתוּלָ֕ה וְאִ֖ישׁ לֹ֣א יְדָעָ֑הּ וַתֵּ֣רֶד הָעַ֔יְנָה וַתְּמַלֵּ֥א כַדָּ֖הּ וַתָּֽעַל׃ **יז**וַיָּ֥רׇץ הָעֶ֖בֶד לִקְרָאתָ֑הּ וַיֹּ֕אמֶר הַגְמִיאִ֥ינִי נָ֛א מְעַט־מַ֖יִם מִכַּדֵּֽךְ׃ **יח**וַתֹּ֖אמֶר שְׁתֵ֣ה אֲדֹנִ֑י וַתְּמַהֵ֗ר וַתֹּ֧רֶד כַּדָּ֛הּ עַל־יָדָ֖הּ וַתַּשְׁקֵֽהוּ׃ **יט**וַתְּכַ֖ל לְהַשְׁקֹת֑וֹ וַתֹּ֗אמֶר גַּ֤ם לִגְמַלֶּ֙יךָ֙ אֶשְׁאָ֔ב עַ֥ד אִם־כִּלּ֖וּ לִשְׁתֹּֽת׃ **כ**וַתְּמַהֵ֗ר וַתְּעַ֤ר כַּדָּהּ֙ אֶל־הַשֹּׁ֔קֶת וַתָּ֥רׇץ ע֛וֹד אֶֽל־הַבְּאֵ֖ר לִשְׁאֹ֑ב וַתִּשְׁאַ֖ב לְכׇל־גְּמַלָּֽיו׃ **כא**וְהָאִ֥ישׁ מִשְׁתָּאֵ֖ה לָ֑הּ מַחֲרִ֕ישׁ לָדַ֗עַת הַֽהִצְלִ֧יחַ יְהֹוָ֛ה דַּרְכּ֖וֹ אִם־לֹֽא׃ | [[632]](#footnote-632) Before he finished speaking, Rebekah came out, the daughter of Bethuel, son of Milcah, wife of Abraham’s brother Nahor; she had a jar on her shoulder. [[633]](#footnote-633) The girl was very fair, a virgin whom no man had known; she went down to the spring, filled her jar, and came back. [[634]](#footnote-634) The servant ran to meet her and said, “Please give me a sip of water from your jar.” [[635]](#footnote-635) She said, “Drink, my lord,” and quickly lowered her jar on her arm and gave him a drink. [[636]](#footnote-636) When she had done so, she said, “I will draw for your camels, too, until they have had enough.” [[637]](#footnote-637) She quickly emptied her jar into the trough and ran to the well again to draw and drew for all the camels. [[638]](#footnote-638) The man gazed in silence, to learn if Yahweh had made his journey successful. |
| **כב**וַיְהִ֗י כַּאֲשֶׁ֨ר כִּלּ֤וּ הַגְּמַלִּים֙ לִשְׁתּ֔וֹת וַיִּקַּ֤ח הָאִישׁ֙ נֶ֣זֶם זָהָ֔ב בֶּ֖קַע מִשְׁקָל֑וֹ וּשְׁנֵ֤י צְמִידִים֙ עַל־יָדֶ֔יהָ עֲשָׂרָ֥ה זָהָ֖ב מִשְׁקָלָֽם׃ **כג**וַיֹּ֙אמֶר֙ בַּת־מִ֣י אַ֔תְּ הַגִּ֥ידִי נָ֖א לִ֑י הֲיֵ֧שׁ בֵּית־אָבִ֛יךְ מָק֥וֹם לָ֖נוּ לָלִֽין׃ **כד**וַתֹּ֣אמֶר אֵלָ֔יו בַּת־בְּתוּאֵ֖ל אָנֹ֑כִי בֶּן־מִלְכָּ֕ה אֲשֶׁ֥ר יָלְדָ֖ה לְנָחֽוֹר׃ **כה**וַתֹּ֣אמֶר אֵלָ֔יו גַּם־תֶּ֥בֶן גַּם־מִסְפּ֖וֹא רַ֣ב עִמָּ֑נוּ גַּם־מָק֖וֹם לָלֽוּן׃ **כו**וַיִּקֹּ֣ד הָאִ֔ישׁ וַיִּשְׁתַּ֖חוּ לַֽיהֹוָֽה׃ **כז**וַיֹּ֗אמֶר בָּר֤וּךְ יְהֹוָה֙ אֱלֹהֵי֙ אֲדֹנִ֣י אַבְרָהָ֔ם אֲ֠שֶׁ֠ר לֹֽא־עָזַ֥ב חַסְדּ֛וֹ וַאֲמִתּ֖וֹ מֵעִ֣ם אֲדֹנִ֑י אָנֹכִ֗י בַּדֶּ֙רֶךְ֙ נָחַ֣נִי יְהֹוָ֔ה בֵּ֖ית אֲחֵ֥י אֲדֹנִֽי׃ | [[639]](#footnote-639) When the camels had done drinking, the man took a gold ring of half a shekel and two bracelets of ten gold shekels for her arms, [[640]](#footnote-640) and said, “Whose daughter are you? Is there room in your father’s house for us to spend the night?” [[641]](#footnote-641) She said, “I am the daughter of Bethuel, the son whom Milcah bore to Nahor.” [[642]](#footnote-642) She said, “We have plenty of straw and feed, and a room to spend the night.” [[643]](#footnote-643) The man bowed down and worshipped Yahweh, [[644]](#footnote-644) saying, “Blessed be Yahweh, God of my master Abraham, for not keeping his faithful love from my master. Yahweh has led me to the house of my master’s brother.” |
| **כח**וַתָּ֙רׇץ֙ הַֽנַּעֲרָ֔ וַתַּגֵּ֖ד לְבֵ֣ית אִמָּ֑הּ כַּדְּבָרִ֖ים הָאֵֽלֶּה׃ **כט**וּלְרִבְקָ֥ה אָ֖ח וּשְׁמ֣וֹ לָבָ֑ן וַיָּ֨רׇץ לָבָ֧ן אֶל־הָאִ֛ישׁ הַח֖וּצָה אֶל־הָעָֽיִן׃ **ל**וַיְהִ֣י׀ כִּרְאֹ֣ת אֶת־הַנֶּ֗זֶם וְֽאֶת־הַצְּמִדִים֮ עַל־יְדֵ֣י אֲחֹתוֹ֒ וּכְשׇׁמְע֗וֹ אֶת־דִּבְרֵ֞י רִבְקָ֤ה אֲחֹתוֹ֙ לֵאמֹ֔ר כֹּֽה־דִבֶּ֥ר אֵלַ֖י הָאִ֑ישׁ וַיָּבֹא֙ אֶל־הָאִ֔ישׁ וְהִנֵּ֛ה עֹמֵ֥ד עַל־הַגְּמַלִּ֖ים עַל־הָעָֽיִן׃ **לא**וַיֹּ֕אמֶר בּ֖וֹא בְּר֣וּךְ יְהֹוָ֑ה לָ֤מָּה תַעֲמֹד֙ בַּח֔וּץ וְאָנֹכִי֙ פִּנִּ֣יתִי הַבַּ֔יִת וּמָק֖וֹם לַגְּמַלִּֽים׃ **לב**וַיָּבֹ֤א הָאִישׁ֙ הַבַּ֔יְתָה וַיְפַתַּ֖ח הַגְּמַלִּ֑ים וַיִּתֵּ֨ן תֶּ֤בֶן וּמִסְפּוֹא֙ לַגְּמַלִּ֔ים וּמַ֙יִם֙ לִרְחֹ֣ץ רַגְלָ֔יו וְרַגְלֵ֥י הָאֲנָשִׁ֖ים אֲשֶׁ֥ר אִתּֽוֹ׃ | [[645]](#footnote-645) The girl ran to her mother’s house to tell what had happened. [[646]](#footnote-646) Now Rebekah had a brother called Laban, and Laban ran out to the man at the spring. [[647]](#footnote-647) As soon as he saw the ring and the bracelets on his sister’s arms, and heard his sister Rebekah saying, “Thus the man spoke to me,” he went to the man who was still standing by his camels at the spring. [[648]](#footnote-648) He said, “Come in, blessed of Yahweh. Why stay out here when I have prepared the house and a place for the camels?” [[649]](#footnote-649) The man went to the house and unloaded the camels. He provided straw and feed for the camels and water for him and his companions to wash their feet. |
| **לג**ויישם וַיּוּשַׂ֤ם לְפָנָיו֙ לֶאֱכֹ֔ל וַיֹּ֙אמֶר֙ לֹ֣א אֹכַ֔ל עַ֥ד אִם־דִּבַּ֖רְתִּי דְּבָרָ֑י וַיֹּ֖אמֶר דַּבֵּֽר׃ **לד**וַיֹּאמַ֑ר עֶ֥בֶד אַבְרָהָ֖ם אָנֹֽכִי׃ **לה**וַיהֹוָ֞ה בֵּרַ֧ךְ אֶת־אֲדֹנִ֛י מְאֹ֖ד וַיִּגְדָּ֑ל וַיִּתֶּן־ל֞וֹ צֹ֤אן וּבָקָר֙ וְכֶ֣סֶף וְזָהָ֔ב וַעֲבָדִם֙ וּשְׁפָחֹ֔ת וּגְמַלִּ֖ים וַחֲמֹרִֽים׃ **לו**וַתֵּ֡לֶד שָׂרָה֩ אֵ֨שֶׁת אֲדֹנִ֥י בֵן֙ לַֽאדֹנִ֔י אַחֲרֵ֖י זִקְנָתָ֑הּ וַיִּתֶּן־ל֖וֹ אֶת־כׇּל־אֲשֶׁר־לֽוֹ׃ **לז**וַיַּשְׁבִּעֵ֥נִי אֲדֹנִ֖י לֵאמֹ֑ר לֹא־תִקַּ֤ח אִשָּׁה֙ לִבְנִ֔י מִבְּנוֹת֙ הַֽכְּנַעֲנִ֔י אֲשֶׁ֥ר אָנֹכִ֖י יֹשֵׁ֥ב בְּאַרְצֽוֹ׃ **לח**אִם־לֹ֧א אֶל־בֵּית־אָבִ֛י תֵּלֵ֖ךְ וְאֶל־מִשְׁפַּחְתִּ֑י וְלָקַחְתָּ֥ אִשָּׁ֖ה לִבְנִֽי׃ **לט**וָאֹמַ֖ר אֶל־אֲדֹנִ֑י אֻלַ֛י לֹא־תֵלֵ֥ךְ הָאִשָּׁ֖ה אַחֲרָֽי׃ **מ**וַיֹּ֖אמֶר אֵלָ֑י יְהֹוָ֞ה אֲשֶׁר־הִתְהַלַּ֣כְתִּי לְפָנָ֗יו יִשְׁלַ֨ח מַלְאָכ֤וֹ אִתָּךְ֙ וְהִצְלִ֣יחַ דַּרְכֶּ֔ךָ וְלָקַחְתָּ֤ אִשָּׁה֙ לִבְנִ֔י מִמִּשְׁפַּחְתִּ֖י וּמִבֵּ֥ית אָבִֽי׃ **מא**אָ֤ז תִּנָּקֶה֙ מֵאָ֣לָתִ֔י כִּ֥י תָב֖וֹא אֶל־מִשְׁפַּחְתִּ֑י וְאִם־לֹ֤א יִתְּנוּ֙ לָ֔ךְ וְהָיִ֥יתָ נָקִ֖י מֵאָלָתִֽי׃ | [[650]](#footnote-650) They offered him food, but he said, “I will not eat until I have had my say.” He said, “Speak.” [[651]](#footnote-651) He said, “I am Abraham’s servant; [[652]](#footnote-652) Yahweh has greatly blessed my master and he is wealthy: he has given him flocks, herds, silver, gold, men and women slaves, camels, and donkeys. [[653]](#footnote-653) Sarah, my master’s wife, bore him a son in her old age and he has given him all he has. [[654]](#footnote-654) My master made swear, “You are not to take a wife for my son from the daughters of the Canaanites in whose land I live. [[655]](#footnote-655) You must go to my father’s home and to my family to find a wife for my son.” [[656]](#footnote-656) I said to my master: What if the woman will not follow me? [[657]](#footnote-657) He said, “Yahweh, before whom I walk, will send his angel to make your journey successful; you shall get a wife for my son from my kinsfolk, from my father’s house. [[658]](#footnote-658) Then you will be free from my oath: when you come to my family; even if they refuse you, you will be free from my oath.” |
| **מב**וָאָבֹ֥א הַיּ֖וֹם אֶל־הָעָ֑יִן וָאֹמַ֗ר יְהֹוָה֙ אֱלֹהֵי֙ אֲדֹנִ֣י אַבְרָהָ֔ם אִם־יֶשְׁךָ־נָּא֙ מַצְלִ֣יחַ דַּרְכִּ֔י אֲשֶׁ֥ר אָנֹכִ֖י הֹלֵ֥ךְ עָלֶֽיהָ׃ **מג**הִנֵּ֛ה אָנֹכִ֥י נִצָּ֖ב עַל־עֵ֣ין הַמָּ֑יִם וְהָיָ֤ה הָֽעַלְמָה֙ הַיֹּצֵ֣את לִשְׁאֹ֔ב וְאָמַרְתִּ֣י אֵלֶ֔יהָ הַשְׁקִֽינִי־נָ֥א מְעַט־מַ֖יִם מִכַּדֵּֽךְ׃ **מד**וְאָמְרָ֤ה אֵלַי֙ גַּם־אַתָּ֣ה שְׁתֵ֔ה וְגַ֥ם לִגְמַלֶּ֖יךָ אֶשְׁאָ֑ב הִ֣וא הָֽאִשָּׁ֔ה אֲשֶׁר־הֹכִ֥יחַ יְהֹוָ֖ה לְבֶן־אֲדֹנִֽי׃ | [[659]](#footnote-659) “Arriving today at the spring I said: Yahweh, God of my master Abraham, show me, I pray, if you intend to make my journey a success. [[660]](#footnote-660) Here I stand, by the spring: when a girl comes out to draw and I say to her: Please let me drink a little water from your jar, [[661]](#footnote-661) and she replies, “Drink, and I will draw for your camels too,” let her be the wife Yahweh has chosen for my master’s son. |
| **מה**אֲנִי֩ טֶ֨רֶם אֲכַלֶּ֜ה לְדַבֵּ֣ר אֶל־לִבִּ֗י וְהִנֵּ֨ה רִבְקָ֤ה יֹצֵאת֙ וְכַדָּ֣הּ עַל־שִׁכְמָ֔הּ וַתֵּ֥רֶד הָעַ֖יְנָה וַתִּשְׁאָ֑ב וָאֹמַ֥ר אֵלֶ֖יהָ הַשְׁקִ֥ינִי נָֽא׃ **מו**וַתְּמַהֵ֗ר וַתּ֤וֹרֶד כַּדָּהּ֙ מֵֽעָלֶ֔יהָ וַתֹּ֣אמֶר שְׁתֵ֔ה וְגַם־גְּמַלֶּ֖יךָ אַשְׁקֶ֑ה וָאֵ֕שְׁתְּ וְגַ֥ם הַגְּמַלִּ֖ים הִשְׁקָֽתָה׃ **מז**וָאֶשְׁאַ֣ל אֹתָ֗הּ וָאֹמַר֮ בַּת־מִ֣י אַתְּ֒ וַתֹּ֗אמֶר בַּת־בְּתוּאֵל֙ בֶּן־נָח֔וֹר אֲשֶׁ֥ר יָֽלְדָה־לּ֖וֹ מִלְכָּ֑ה וָאָשִׂ֤ם הַנֶּ֙זֶם֙ עַל־אַפָּ֔הּ וְהַצְּמִידִ֖ים עַל־יָדֶֽיהָ׃ **מח**וָאֶקֹּ֥ד וָֽאֶשְׁתַּחֲוֶ֖ה לַיהֹוָ֑ה וָאֲבָרֵ֗ךְ אֶת־יְהֹוָה֙ אֱלֹהֵי֙ אֲדֹנִ֣י אַבְרָהָ֔ם אֲשֶׁ֤ר הִנְחַ֙נִי֙ בְּדֶ֣רֶךְ אֱמֶ֔ת לָקַ֛חַת אֶת־בַּת־אֲחִ֥י אֲדֹנִ֖י לִבְנֽוֹ׃ **מט**וְ֠עַתָּ֠ה אִם־יֶשְׁכֶ֨ם עֹשִׂ֜ים חֶ֧סֶד וֶֽאֱמֶ֛ת אֶת־אֲדֹנִ֖י הַגִּ֣ידוּ לִ֑י וְאִם־לֹ֕א הַגִּ֣ידוּ לִ֔י וְאֶפְנֶ֥ה עַל־יָמִ֖ין א֥וֹ עַל־שְׂמֹֽאל׃ | [[662]](#footnote-662) “I was still considering this when Rebekah came out, her jar on her shoulder; she came down to the spring to draw water. I said to her: Please give me a drink. [[663]](#footnote-663) Quickly, she lowered her pitcher saying, “Drink, and I will water your camels too.” So, I drank, and she watered the camels. [[664]](#footnote-664) I asked her: Whose daughter are you? She replied, “I am the daughter of Bethuel, whom Milcah bore to Nahor.” Then I put this ring in her nose and these bracelets on her arms. [[665]](#footnote-665) I bowed down and worshipped Yahweh and I blessed Yahweh, God of my master Abraham, who had so kindly led me to choose the granddaughter of my master’s brother for his son. [[666]](#footnote-666) Now tell me if you are prepared to show constant and true love to my master; if not, say so, and I shall know what to do.” |
| **נ**וַיַּ֨עַן לָבָ֤ן וּבְתוּאֵל֙ וַיֹּ֣אמְר֔וּ מֵיְהֹוָ֖ה יָצָ֣א הַדָּבָ֑ר לֹ֥א נוּכַ֛ל דַּבֵּ֥ר אֵלֶ֖יךָ רַ֥ע אוֹ־טֽוֹב׃ **נא**הִנֵּֽה־רִבְקָ֥ה לְפָנֶ֖יךָ קַ֣ח וָלֵ֑ךְ וּתְהִ֤י אִשָּׁה֙ לְבֶן־אֲדֹנֶ֔יךָ כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהֹוָֽה׃ **נב**וַיְהִ֕י כַּאֲשֶׁ֥ר שָׁמַ֛ע עֶ֥בֶד אַבְרָהָ֖ם אֶת־דִּבְרֵיהֶ֑ם וַיִּשְׁתַּ֥חוּ אַ֖רְצָה לַֽיהֹוָֽה׃ **נג**וַיּוֹצֵ֨א הָעֶ֜בֶד כְּלֵי־כֶ֨סֶף וּכְלֵ֤י זָהָב֙ וּבְגָדִ֔ים וַיִּתֵּ֖ן לְרִבְקָ֑ה וּמִ֨גְדָּנֹ֔ת נָתַ֥ן לְאָחִ֖יהָ וּלְאִמָּֽהּ׃ | [[667]](#footnote-667) Laban and Bethuel replied, “This is from Yahweh; it is not for us to say yes or no to you. [[668]](#footnote-668) Rebekah is before you; take her and go, and let her be your master’s son’s wife, as Yahweh has said.” [[669]](#footnote-669) When Abraham’s servant heard their words, he prostrated himself before Yahweh. [[670]](#footnote-670) He brought out silver and gold jewels and clothes, which he gave to Rebekah; he also gave valuable presents to her brother and to her mother. |
| **נד**וַיֹּאכְל֣וּ וַיִּשְׁתּ֗וּ ה֛וּא וְהָאֲנָשִׁ֥ים אֲשֶׁר־עִמּ֖וֹ וַיָּלִ֑ינוּ וַיָּק֣וּמוּ בַבֹּ֔קֶר וַיֹּ֖אמֶר שַׁלְּחֻ֥נִי לַֽאדֹנִֽי׃ **נה**וַיֹּ֤אמֶר אָחִ֙יהָ֙ וְאִמָּ֔הּ תֵּשֵׁ֨ב הַנַּעֲרָ֥ אִתָּ֛נוּ יָמִ֖ים א֣וֹ עָשׂ֑וֹר אַחַ֖ר תֵּלֵֽךְ׃ **נו**וַיֹּ֤אמֶר אֲלֵהֶם֙ אַל־תְּאַחֲר֣וּ אֹתִ֔י וַֽיהֹוָ֖ה הִצְלִ֣יחַ דַּרְכִּ֑י שַׁלְּח֕וּנִי וְאֵלְכָ֖ה לַֽאדֹנִֽי׃ **נז**וַיֹּאמְר֖וּ נִקְרָ֣א לַֽנַּעֲרָ֑ וְנִשְׁאֲלָ֖ה אֶת־פִּֽיהָ׃ **נח**וַיִּקְרְא֤וּ לְרִבְקָה֙ וַיֹּאמְר֣וּ אֵלֶ֔יהָ הֲתֵלְכִ֖י עִם־הָאִ֣ישׁ הַזֶּ֑ה וַתֹּ֖אמֶר אֵלֵֽךְ׃ **נט**וַֽיְשַׁלְּח֛וּ אֶת־רִבְקָ֥ה אֲחֹתָ֖ם וְאֶת־מֵנִקְתָּ֑הּ וְאֶת־עֶ֥בֶד אַבְרָהָ֖ם וְאֶת־אֲנָשָֽׁיו׃ | [[671]](#footnote-671) They ate and drank, he and the men with him, and stayed all night. When they rose in the morning, he said, “Send me back to my master.” [[672]](#footnote-672) Her mother and brother said, “Let the girl stay with us a few days, maybe ten, then she may go.” [[673]](#footnote-673) But he replied, “Do not delay me: Yahweh has made my journey a success; let me leave to go back to my master.” [[674]](#footnote-674) They said, “We will call the girl and ask her.” [[675]](#footnote-675) They called Rebekah and asked her, “Will you go with this man?” She replied, “I will.” [[676]](#footnote-676) So, they let their sister Rebekah go, with her nurse, and Abraham’s servant and his men. |
| **ס**וַיְבָרְﬞכ֤וּ אֶת־רִבְקָה֙  וַיֹּ֣אמְרוּ לָ֔הּ  אֲחֹתֵ֕נוּ אַ֥תְּ הֲיִ֖י לְאַלְפֵ֣י רְבָבָ֑ה  וְיִירַ֣שׁ זַרְעֵ֔ךְ  אֵ֖ת שַׁ֥עַר שֹׂנְאָֽיו׃ | [[677]](#footnote-677) They blessed Rebekah in these words:  “Sister of ours, may you increase to thousands and tens of thousands;  may your descendants gain possession of the gates of their enemies.” |
| **סא**וַתָּ֨קׇם רִבְקָ֜ה וְנַעֲרֹתֶ֗יהָ וַתִּרְכַּ֙בְנָה֙ עַל־הַגְּמַלִּ֔ים וַתֵּלַ֖כְנָה אַחֲרֵ֣י הָאִ֑ישׁ וַיִּקַּ֥ח הָעֶ֛בֶד אֶת־רִבְקָ֖ה וַיֵּלַֽךְ׃ | [[678]](#footnote-678) Then Rebekah and her maids stood up, mounted the camels, and followed the man. The servant took Rebekah and departed. |
| **סב**וְיִצְחָק֙ בָּ֣א מִבּ֔וֹא בְּאֵ֥ר לַחַ֖י רֹאִ֑י וְה֥וּא יוֹשֵׁ֖ב בְּאֶ֥רֶץ הַנֶּֽגֶב׃ **סג**וַיֵּצֵ֥א יִצְחָ֛ק לָשׂ֥וּחַ בַּשָּׂדֶ֖ה לִפְנ֣וֹת עָ֑רֶב וַיִּשָּׂ֤א עֵינָיו֙ וַיַּ֔רְא וְהִנֵּ֥ה גְמַלִּ֖ים בָּאִֽים׃ **סד**וַתִּשָּׂ֤א רִבְקָה֙ אֶת־עֵינֶ֔יהָ וַתֵּ֖רֶא אֶת־יִצְחָ֑ק וַתִּפֹּ֖ל מֵעַ֥ל הַגָּמָֽל׃ **סה**וַתֹּ֣אמֶר אֶל־הָעֶ֗בֶד מִֽי־הָאִ֤ישׁ הַלָּזֶה֙ הַהֹלֵ֤ךְ בַּשָּׂדֶה֙ לִקְרָאתֵ֔נוּ וַיֹּ֥אמֶר הָעֶ֖בֶד ה֣וּא אֲדֹנִ֑י וַתִּקַּ֥ח הַצָּעִ֖יף וַתִּתְכָּֽס׃ **סו**וַיְסַפֵּ֥ר הָעֶ֖בֶד לְיִצְחָ֑ק אֵ֥ת כׇּל־הַדְּבָרִ֖ים אֲשֶׁ֥ר עָשָֽׂה׃ **סז**וַיְבִאֶ֣הָ יִצְחָ֗ק הָאֹ֙הֱלָה֙ שָׂרָ֣ה אִמּ֔וֹ וַיִּקַּ֧ח אֶת־רִבְקָ֛ה וַתְּהִי־ל֥וֹ לְאִשָּׁ֖ה וַיֶּאֱהָבֶ֑הָ וַיִּנָּחֵ֥ם יִצְחָ֖ק אַחֲרֵ֥י  אִמּֽוֹ׃ {פ} | [[679]](#footnote-679) Isaac, meanwhile, had come back from Beer Lahai Roi and was settled in the Negeb. [[680]](#footnote-680) Now Isaac went walking in the fields as evening fell; and, looking up, he saw camels approaching; [[681]](#footnote-681) and Rebekah looked up and, when she saw Isaac, she jumped down from her camel [[682]](#footnote-682) and asked the servant, “Who is that man walking through the fields to meet us?” The servant replied, “That is my master;” then she took her veil and hid her face. [[683]](#footnote-683) The servant told Isaac the whole story, [[684]](#footnote-684) and Isaac led Rebekah into his tent and made her his wife; and he loved her. Thus, Isaac was consoled for the loss of his mother. |

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| בראשית פרק כה | Genesis [[685]](#footnote-685)25 |
| **א**וַיֹּ֧סֶף אַבְרָהָ֛ם וַיִּקַּ֥ח אִשָּׁ֖ה וּשְׁמָ֥הּ קְטוּרָֽה׃ **ב**וַתֵּ֣לֶד ל֗וֹ אֶת־זִמְרָן֙ וְאֶת־יׇקְשָׁ֔ן וְאֶת־מְדָ֖ן וְאֶת־מִדְיָ֑ן וְאֶת־יִשְׁבָּ֖ק וְאֶת־שֽׁוּחַ׃ **ג**וְיׇקְשָׁ֣ן יָלַ֔ד אֶת־שְׁבָ֖א וְאֶת־דְּדָ֑ן וּבְנֵ֣י דְדָ֔ן הָי֛וּ אַשּׁוּרִ֥ם וּלְטוּשִׁ֖ם וּלְאֻמִּֽים׃ **ד**וּבְנֵ֣י מִדְיָ֗ן עֵיפָ֤ה וָעֵ֙פֶר֙ וַחֲנֹ֔ךְ וַאֲבִידָ֖ע וְאֶלְדָּעָ֑ה כׇּל־אֵ֖לֶּה בְּנֵ֥י קְטוּרָֽה׃ | [[686]](#footnote-686) Abraham took another wife whose name was Keturah; [[687]](#footnote-687) she bore him Zimram, Jokshan, Medan, Midian, Ishbak and Shuah. [[688]](#footnote-688) Jokshan fathered Sheba and Dedan; the sons of Dedan were the Asshurim, the Letushim and the Leummim. [[689]](#footnote-689) The sons of Midian were Ephah, Epher, Hanoch, Abida and Eldaah. All these are sons of Keturah. |
| **ה**וַיִּתֵּ֧ן אַבְרָהָ֛ם אֶת־כׇּל־אֲשֶׁר־ל֖וֹ לְיִצְחָֽק׃ **ו**וְלִבְנֵ֤י הַפִּֽילַגְשִׁים֙ אֲשֶׁ֣ר לְאַבְרָהָ֔ם נָתַ֥ן אַבְרָהָ֖ם מַתָּנֹ֑ת וַֽיְשַׁלְּחֵ֞ם מֵעַ֨ל יִצְחָ֤ק בְּנוֹ֙ בְּעוֹדֶ֣נּוּ חַ֔י קֵ֖דְמָה אֶל־אֶ֥רֶץ קֶֽדֶם׃ | [[690]](#footnote-690) Abraham gave everything he owned to Isaac. [[691]](#footnote-691) But, to the  sons of his concubines Abraham gave presents and, during his lifetime, he sent them away from his son Isaac eastward, to the  east country. |
| **ז**וְאֵ֗לֶּה יְמֵ֛י שְׁנֵֽי־חַיֵּ֥י אַבְרָהָ֖ם אֲשֶׁר־חָ֑י מְאַ֥ת שָׁנָ֛ה וְשִׁבְעִ֥ים שָׁנָ֖ה וְחָמֵ֥שׁ שָׁנִֽים׃ **ח**וַיִּגְוַ֨ע וַיָּ֧מׇת אַבְרָהָ֛ם בְּשֵׂיבָ֥ה טוֹבָ֖ה זָקֵ֣ן וְשָׂבֵ֑עַ וַיֵּאָ֖סֶף אֶל־עַמָּֽיו׃ **ט**וַיִּקְבְּר֨וּ אֹת֜וֹ יִצְחָ֤ק וְיִשְׁמָעֵאל֙ בָּנָ֔יו אֶל־מְעָרַ֖ת הַמַּכְפֵּלָ֑ה אֶל־שְׂדֵ֞ה עֶפְרֹ֤ן בֶּן־צֹ֙חַר֙ הַֽחִתִּ֔י אֲשֶׁ֖ר עַל־פְּנֵ֥י מַמְרֵֽא׃ **י**הַשָּׂדֶ֛ה אֲשֶׁר־קָנָ֥ה אַבְרָהָ֖ם מֵאֵ֣ת בְּנֵי־חֵ֑ת שָׁ֛מָּה קֻבַּ֥ר אַבְרָהָ֖ם וְשָׂרָ֥ה אִשְׁתּֽוֹ׃ **יא**וַיְהִ֗י אַחֲרֵי֙ מ֣וֹת אַבְרָהָ֔ם וַיְבָ֥רֶךְ אֱלֹהִ֖ים אֶת־יִצְחָ֣ק בְּנ֑וֹ וַיֵּ֣שֶׁב יִצְחָ֔ק עִם־בְּאֵ֥ר לַחַ֖י רֹאִֽי׃ {פ} | [[692]](#footnote-692) The number of years that Abraham lived was a hundred and seventy-five. [[693]](#footnote-693) Then Abraham breathed his last, dying at a ripe old age, an old man who had lived his full span of years; and he was gathered to his people. [[694]](#footnote-694) His sons Isaac and Ishmael buried him in the cave of Machpelah opposite Mamre, in the field of Ephron the Hittite, son of Zohar – [[695]](#footnote-695) the field that Abraham had bought from the Hittites. There, Abraham and his wife Sarah were buried. [[696]](#footnote-696) After Abraham’s death, God blessed his son Isaac, and Isaac lived near Beer Lahai Roi. |
| **יב**וְאֵ֛לֶּה תֹּלְדֹ֥ת יִשְׁמָעֵ֖אל בֶּן־אַבְרָהָ֑ם אֲשֶׁ֨ר יָלְדָ֜ה הָגָ֧ר הַמִּצְרִ֛ית שִׁפְחַ֥ת שָׂרָ֖ה לְאַבְרָהָֽם׃ **יג**וְאֵ֗לֶּה שְׁמוֹת֙ בְּנֵ֣י יִשְׁמָעֵ֔אל בִּשְׁמֹתָ֖ם לְתוֹלְדֹתָ֑ם בְּכֹ֤ר יִשְׁמָעֵאל֙ נְבָיֹ֔ת וְקֵדָ֥ר וְאַדְבְּאֵ֖ל וּמִבְשָֽׂם׃ **יד**וּמִשְׁמָ֥ע וְדוּמָ֖ה וּמַשָּֽׂא׃ **טו**חֲדַ֣ד וְתֵימָ֔א יְט֥וּר נָפִ֖ישׁ וָקֵֽדְמָה׃ **טז**אֵ֣לֶּה הֵ֞ם בְּנֵ֤י יִשְׁמָעֵאל֙ וְאֵ֣לֶּה שְׁמֹתָ֔ם בְּחַצְרֵיהֶ֖ם וּבְטִֽירֹתָ֑ם שְׁנֵים־עָשָׂ֥ר נְשִׂיאִ֖ם לְאֻמֹּתָֽם׃ **יז**וְאֵ֗לֶּה שְׁנֵי֙ חַיֵּ֣י יִשְׁמָעֵ֔אל מְאַ֥ת שָׁנָ֛ה וּשְׁלֹשִׁ֥ים שָׁנָ֖ה וְשֶׁ֣בַע שָׁנִ֑ים וַיִּגְוַ֣ע וַיָּ֔מׇת וַיֵּאָ֖סֶף אֶל־עַמָּֽיו׃ **יח**וַיִּשְׁכְּנ֨וּ מֵֽחֲוִילָ֜ה עַד־שׁ֗וּר אֲשֶׁר֙ עַל־פְּנֵ֣י מִצְרַ֔יִם בֹּאֲכָ֖ה אַשּׁ֑וּרָה עַל־פְּנֵ֥י כׇל־אֶחָ֖יו נָפָֽל׃ {פ} | [[697]](#footnote-697) These are the sons of Ishmael, the son of Abraham by Hagar, Sarah’s Egyptian slave-girl. [[698]](#footnote-698) These are the names of the sons of Ishmael in order of their birth: Ishmael’s first-born son was Nebaioth; then Kedar, Adbeel, Mibsam, [[699]](#footnote-699) Mishma, Dumah, Massa, [[700]](#footnote-700) Hadad, Tema, Jetur, Naphish and Kedemah. [[701]](#footnote-701) These are the sons of Ishmael, and these are their names, by their settlements and encampments, twelve chiefs of as many tribes. [[702]](#footnote-702) The number of years that Ishmael lived was one hundred and thirty-seven. Then he breathed his last, died, and was gathered to his people. [[703]](#footnote-703) They settled from Havilah to Shur, which is to the east of Egypt, on the way to Asshur. He settled alongside of all his people. |
| **יט**וְאֵ֛לֶּה תּוֹלְדֹ֥ת יִצְחָ֖ק בֶּן־אַבְרָהָ֑ם אַבְרָהָ֖ם הוֹלִ֥יד אֶת־יִצְחָֽק׃ **כ**וַיְהִ֤י יִצְחָק֙ בֶּן־אַרְבָּעִ֣ים שָׁנָ֔ה בְּקַחְתּ֣וֹ אֶת־רִבְקָ֗ה בַּת־בְּתוּאֵל֙ הָֽאֲרַמִּ֔י מִפַּדַּ֖ן אֲרָ֑ם אֲח֛וֹת לָבָ֥ן הָאֲרַמִּ֖י ל֥וֹ לְאִשָּֽׁה׃ | [[704]](#footnote-704) This is the story of Isaac, son of Abraham. [[705]](#footnote-705) Abraham was the father of Isaac. Isaac was forty years old when he married Rebekah, the daughter of Bethuel the Aramaean of Paddan-Aram, and the sister of Laban the Aramaean. |
| **כא**וַיֶּעְתַּ֨ר יִצְחָ֤ק לַֽיהֹוָה֙ לְנֹ֣כַח אִשְׁתּ֔וֹ כִּ֥י עֲקָרָ֖ה הִ֑וא וַיֵּעָ֤תֶר לוֹ֙ יְהֹוָ֔ה וַתַּ֖הַר רִבְקָ֥ה אִשְׁתּֽוֹ׃ **כב**וַיִּתְרֹֽצְﬞצ֤וּ הַבָּנִים֙ בְּקִרְבָּ֔הּ וַתֹּ֣אמֶר אִם־כֵּ֔ן לָ֥מָּה זֶּ֖ה אָנֹ֑כִי וַתֵּ֖לֶךְ לִדְרֹ֥שׁ אֶת־יְהֹוָֽה׃ **כג**וַיֹּ֨אמֶר יְהֹוָ֜ה לָ֗הּ  שְׁנֵ֤י גיים גוֹיִם֙ בְּבִטְנֵ֔ךְ  וּשְׁנֵ֣י לְאֻמִּ֔ים מִמֵּעַ֖יִךְ יִפָּרֵ֑דוּ  וּלְאֹם֙ מִלְאֹ֣ם יֶֽאֱמָ֔ץ  וְרַ֖ב יַעֲבֹ֥ד צָעִֽיר׃ | [[706]](#footnote-706) Isaac prayed to Yahweh for his wife, as she was barren. Yahweh heard his prayer and his wife Rebekah conceived. [[707]](#footnote-707) The children struggled together inside her and she said, “If this is the way of it, why go on?” So, she consulted Yahweh [[708]](#footnote-708) and Yahweh said to her:  “There are two nations in your womb,  your issue will be two rival peoples. One nation shall have the mastery of the other,  and the elder shall serve the younger.” |
| **כד**וַיִּמְלְא֥וּ יָמֶ֖יהָ לָלֶ֑דֶת וְהִנֵּ֥ה תוֹמִ֖ם בְּבִטְנָֽהּ׃ **כה**וַיֵּצֵ֤א הָרִאשׁוֹן֙ אַדְמוֹנִ֔י כֻּלּ֖וֹ כְּאַדֶּ֣רֶת שֵׂעָ֑ר וַיִּקְרְא֥וּ שְׁמ֖וֹ עֵשָֽׂו׃ **כו**וְאַֽחֲרֵי־כֵ֞ן יָצָ֣א אָחִ֗יו וְיָד֤וֹ אֹחֶ֙זֶת֙ בַּעֲקֵ֣ב עֵשָׂ֔ו וַיִּקְרָ֥א שְׁמ֖וֹ יַעֲקֹ֑ב וְיִצְחָ֛ק בֶּן־שִׁשִּׁ֥ים שָׁנָ֖ה בְּלֶ֥דֶת אֹתָֽם׃ **כז**וַֽיִּגְדְּלוּ֙ הַנְּעָרִ֔ים וַיְהִ֣י עֵשָׂ֗ו אִ֛ישׁ יֹדֵ֥עַ צַ֖יִד אִ֣ישׁ שָׂדֶ֑ה וְיַעֲקֹב֙ אִ֣ישׁ תָּ֔ם יֹשֵׁ֖ב אֹהָלִֽים׃ **כח**וַיֶּאֱהַ֥ב יִצְחָ֛ק אֶת־עֵשָׂ֖ו כִּי־צַ֣יִד בְּפִ֑יו וְרִבְקָ֖ה אֹהֶ֥בֶת אֶֽת־יַעֲקֹֽ׃ | [[709]](#footnote-709) When her time to give birth was at hand, there were twins in her womb. [[710]](#footnote-710) The first came out red, all over, like a hairy cloak; so, he was named Esau. [[711]](#footnote-711) Then his brother came out, with his hand grasping Esau’s heel; so, he was named Jacob. Isaac was sixty years old when she bore them. [[712]](#footnote-712) When the boys grew up, Esau was a skilled hunter, a man of the land, but Jacob was a quiet man, living in tents. [[713]](#footnote-713) Isaac loved Esau, for he had a taste for game; but Rebekah loved Jacob. |
| **כט**וַיָּ֥זֶד יַעֲקֹ֖ב נָזִ֑יד וַיָּבֹ֥א עֵשָׂ֛ו מִן־הַשָּׂדֶ֖ה וְה֥וּא עָיֵֽף׃ **ל**וַיֹּ֨אמֶר עֵשָׂ֜ו אֶֽל־יַעֲקֹ֗ב הַלְעִיטֵ֤נִי נָא֙ מִן־הָאָדֹ֤ם הָאָדֹם֙ הַזֶּ֔ה כִּ֥י עָיֵ֖ף אָנֹ֑כִי עַל־כֵּ֥ן קָרָֽא־שְׁמ֖וֹ אֱדֽוֹם׃ **לא**וַיֹּ֖אמֶר יַעֲקֹ֑ב מִכְרָ֥ה כַיּ֛וֹם אֶת־בְּכֹרָתְךָ֖ לִֽי׃ **לב**וַיֹּ֣אמֶר עֵשָׂ֔ו הִנֵּ֛ה אָנֹכִ֥י הוֹלֵ֖ךְ לָמ֑וּת וְלָמָּה־זֶּ֥ה לִ֖י בְּכֹרָֽה׃ **לג**וַיֹּ֣אמֶר יַעֲקֹ֗ב הִשָּׁ֤בְעָה לִּי֙ כַּיּ֔וֹם וַיִּשָּׁבַ֖ע ל֑וֹ וַיִּמְכֹּ֥ר אֶת־בְּכֹרָת֖וֹ לְיַעֲקֹֽב׃ **לד**וְיַעֲקֹ֞ב נָתַ֣ן לְעֵשָׂ֗ו לֶ֚חֶם וּנְזִ֣יד עֲדָשִׁ֔ים וַיֹּ֣אכַל וַיֵּ֔שְׁתְּ וַיָּ֖קׇם וַיֵּלַ֑ךְ וַיִּ֥בֶז עֵשָׂ֖ו אֶת־הַבְּכֹרָֽה׃ {פ} | [[714]](#footnote-714) Once, Jacob had cooked a stew, and Esau returned from the land exhausted. [[715]](#footnote-715) Esau said to Jacob, “Feed me the red stew, that red stew there; I am hungry” – hence the name given to him, Edom. [[716]](#footnote-716) Jacob said, “First sell me your birthright.” [[717]](#footnote-717) Esau said, “I am about to die; what use is my birthright to me?” [[718]](#footnote-718) Jacob said, “First give me your oath;” he gave him his oath and sold his birthright to Jacob. [[719]](#footnote-719) Then Jacob gave him bread and lentil soup, and after eating and drinking he got up and went. Thus, Esau despised his birthright. |

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| בראשית פרק כו | Genesis [[720]](#footnote-720)26 |
| **א**וַיְהִ֤י רָעָב֙ בָּאָ֔רֶץ מִלְּבַד֙ הָרָעָ֣ב הָרִאשׁ֔וֹן אֲשֶׁ֥ר הָיָ֖ה בִּימֵ֣י אַבְרָהָ֑ם וַיֵּ֧לֶךְ יִצְחָ֛ק אֶל־אֲבִימֶ֥לֶךְ מֶֽלֶךְ־פְּלִשְׁתִּ֖ים גְּרָֽרָה׃ **ב**וַיֵּרָ֤א אֵלָיו֙ יְהֹוָ֔ה וַיֹּ֖אמֶר אַל־תֵּרֵ֣ד מִצְרָ֑יְמָה שְׁכֹ֣ן בָּאָ֔רֶץ אֲשֶׁ֖ר אֹמַ֥ר אֵלֶֽיךָ׃ **ג**גּ֚וּר בָּאָ֣רֶץ הַזֹּ֔את וְאֶֽהְיֶ֥ה עִמְּךָ֖ וַאֲבָרְכֶ֑ךָּ כִּֽי־לְךָ֣ וּֽלְזַרְעֲךָ֗ אֶתֵּן֙ אֶת־כׇּל־הָֽאֲרָצֹ֣ת הָאֵ֔ל וַהֲקִֽמֹתִי֙ אֶת־הַשְּׁבֻעָ֔ה אֲשֶׁ֥ר נִשְׁבַּ֖עְתִּי לְאַבְרָהָ֥ם אָבִֽיךָ׃ **ד**וְהִרְבֵּיתִ֤י אֶֽת־זַרְעֲךָ֙ כְּכוֹכְבֵ֣י הַשָּׁמַ֔יִם וְנָתַתִּ֣י לְזַרְעֲךָ֔ אֵ֥ת כׇּל־הָאֲרָצֹ֖ת הָאֵ֑ל וְהִתְבָּרְﬞכ֣וּ בְזַרְעֲךָ֔ כֹּ֖ל גּוֹיֵ֥י הָאָֽרֶץ׃ **ה**עֵ֕קֶב אֲשֶׁר־שָׁמַ֥ע אַבְרָהָ֖ם בְּקֹלִ֑י וַיִּשְׁמֹר֙ מִשְׁמַרְתִּ֔י מִצְוֺתַ֖י חֻקּוֹתַ֥י וְתוֹרֹתָֽי׃ **ו**וַיֵּ֥שֶׁב יִצְחָ֖ק בִּגְרָֽר׃ | [[721]](#footnote-721) There was a famine in the land, after the famine that occurred in the time of Abraham, and Isaac went to Abimelech, the Philistine king at Gerar. [[722]](#footnote-722) Yahweh appeared to him and said, “Do not go down into Egypt; stay in the land I shall tell you of. [[723]](#footnote-723) Stay for the present here in this land, and I will be with you and bless you. For, it is to you and your offspring that I will give all these lands, and I will fulfil the oath I swore to your father Abraham. [[724]](#footnote-724) I will make your offspring as many as the stars of heaven, and I will give them all these lands; and all the nations of the world shall bless themselves by your offspring [[725]](#footnote-725) because Abraham kept my charge, my commandments, statutes, and laws.” [[726]](#footnote-726) So, Isaac settled in Gerar. |
| **ז**וַֽיִּשְׁאֲל֞וּ אַנְשֵׁ֤י הַמָּקוֹם֙ לְאִשְׁתּ֔וֹ וַיֹּ֖אמֶר אֲחֹ֣תִי הִ֑וא כִּ֤י יָרֵא֙ לֵאמֹ֣ר אִשְׁתִּ֔י פֶּן־יַֽהַרְגֻ֜נִי אַנְשֵׁ֤י הַמָּקוֹם֙ עַל־רִבְקָ֔ה כִּֽי־טוֹבַ֥ת מַרְאֶ֖ה הִֽוא׃ **ח**וַיְהִ֗י כִּ֣י אָֽרְכוּ־ל֥וֹ שָׁם֙ הַיָּמִ֔ים וַיַּשְׁקֵ֗ף אֲבִימֶ֙לֶךְ֙ מֶ֣לֶךְ פְּלִשְׁתִּ֔ים בְּעַ֖ד הַֽחַלּ֑וֹן וַיַּ֗רְא וְהִנֵּ֤ה יִצְחָק֙ מְצַחֵ֔ק אֵ֖ת רִבְקָ֥ה אִשְׁתּֽוֹ׃ **ט**וַיִּקְרָ֨א אֲבִימֶ֜לֶךְ לְיִצְחָ֗ק וַיֹּ֙אמֶר֙ אַ֣ךְ הִנֵּ֤ה אִשְׁתְּךָ֙ הִ֔וא וְאֵ֥יךְ אָמַ֖רְתָּ אֲחֹ֣תִי הִ֑וא וַיֹּ֤אמֶר אֵלָיו֙ יִצְחָ֔ק כִּ֣י אָמַ֔רְתִּי פֶּן־אָמ֖וּת עָלֶֽיהָ׃ **י**וַיֹּ֣אמֶר אֲבִימֶ֔לֶךְ מַה־זֹּ֖את עָשִׂ֣יתָ לָּ֑נוּ כִּ֠מְעַ֠ט שָׁכַ֞ב אַחַ֤ד הָעָם֙ אֶת־אִשְׁתֶּ֔ךָ וְהֵבֵאתָ֥ עָלֵ֖ינוּ אָשָֽׁם׃ **יא**וַיְצַ֣ו אֲבִימֶ֔לֶךְ אֶת־כׇּל־הָעָ֖ם לֵאמֹ֑ר הַנֹּגֵ֜עַ בָּאִ֥ישׁ הַזֶּ֛ה וּבְאִשְׁתּ֖וֹ מ֥וֹת יוּמָֽת׃ **יב**וַיִּזְרַ֤ע יִצְחָק֙ בָּאָ֣רֶץ הַהִ֔וא וַיִּמְצָ֛א בַּשָּׁנָ֥ה הַהִ֖וא מֵאָ֣ה שְׁעָרִ֑ים וַֽיְבָרְﬞכֵ֖הוּ יְהֹוָֽה׃ **יג**וַיִּגְדַּ֖ל הָאִ֑ישׁ וַיֵּ֤לֶךְ הָלוֹךְ֙ וְגָדֵ֔ל עַ֥ד כִּֽי־גָדַ֖ל מְאֹֽד׃ **יד**וַֽיְהִי־ל֤וֹ מִקְנֵה־צֹאן֙ וּמִקְנֵ֣ה בָקָ֔ר וַעֲבֻדָּ֖ה רַבָּ֑ה וַיְקַנְא֥וּ אֹת֖וֹ פְּלִשְׁתִּֽים׃ | [[727]](#footnote-727) When the men of the place asked him about his wife he said, “She is my sister,” for he feared to say, “my wife,” in case they killed him on Rebekah’s account, for she was beautiful. [[728]](#footnote-728) When he had been there a long time, Abimelech the Philistine king looked out of a window and saw Isaac fondling his wife, Rebekah. [[729]](#footnote-729) Abimelech called Isaac and said, “So, she is your wife! Why did you say she was your sister?” Isaac said to him, “Because I thought I might die on her account.” [[730]](#footnote-730) Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt on us.” [[731]](#footnote-731) So, Abimelech ordered all the people: “Whoever touches this man or his wife shall be put to death.” [[732]](#footnote-732) Isaac sowed seed in the land and, that year, reaped a hundredfold; for, Yahweh blessed him. [[733]](#footnote-733) The man became rich; he prospered increasingly until he was very wealthy. [[734]](#footnote-734) He had such flocks, herds, and so many servants, that the Philistines envied him. |
| **טו**וְכׇל־הַבְּאֵרֹ֗ת אֲשֶׁ֤ר חָֽפְרוּ֙ עַבְדֵ֣י אָבִ֔יו בִּימֵ֖י אַבְרָהָ֣ם אָבִ֑יו סִתְּמ֣וּם פְּלִשְׁתִּ֔ים וַיְמַלְא֖וּם עָפָֽר׃ **טז**וַיֹּ֥אמֶר אֲבִימֶ֖לֶךְ אֶל־יִצְחָ֑ק לֵ֚ךְ מֵֽעִמָּ֔נוּ כִּֽי־עָצַ֥מְתָּ מִמֶּ֖נּוּ מְאֹֽד׃ **יז**וַיֵּ֥לֶךְ מִשָּׁ֖ם יִצְחָ֑ק וַיִּ֥חַן בְּנַֽחַל־גְּרָ֖ר וַיֵּ֥שֶׁב שָֽׁם׃ **יח**וַיָּ֨שׇׁב יִצְחָ֜ק וַיַּחְפֹּ֣ר׀ אֶת־בְּאֵרֹ֣ת הַמַּ֗יִם אֲשֶׁ֤ר חָֽפְרוּ֙ בִּימֵי֙ אַבְרָהָ֣ם אָבִ֔יו וַיְסַתְּמ֣וּם פְּלִשְׁתִּ֔ים אַחֲרֵ֖י מ֣וֹת אַבְרָהָ֑ם וַיִּקְרָ֤א לָהֶן֙ שֵׁמ֔וֹת כַּשֵּׁמֹ֕ת אֲשֶׁר־קָרָ֥א לָהֶ֖ן אָבִֽיו׃ | [[735]](#footnote-735) The Philistines had sealed and filled with dirt all the wells dug by his father’s servants in the days of his father Abraham. [[736]](#footnote-736) Abimelech said to Isaac, “Leave us, for you have become much more powerful than we are.” [[737]](#footnote-737) So, Isaac left; he camped in the Gerar Valley and stayed there. [[738]](#footnote-738) Isaac dug again the wells dug in the days of his father Abraham and sealed by the Philistines after Abraham’s death, and he gave them the same names as his father had given them. |
| **יט**וַיַּחְפְּר֥וּ עַבְדֵֽי־יִצְחָ֖ק בַּנָּ֑חַל וַיִּ֨מְצְאוּ־שָׁ֔ם בְּאֵ֖ר מַ֥יִם חַיִּֽים׃ **כ**וַיָּרִ֜יבוּ רֹעֵ֣י גְרָ֗ר עִם־רֹעֵ֥י יִצְחָ֛ק לֵאמֹ֖ר לָ֣נוּ הַמָּ֑יִם וַיִּקְרָ֤א שֵֽׁם־הַבְּאֵר֙ עֵ֔שֶׂק כִּ֥י הִֽתְעַשְּׂק֖וּ עִמּֽוֹ׃ **כא**וַֽיַּחְפְּרוּ֙ בְּאֵ֣ר אַחֶ֔רֶת וַיָּרִ֖יבוּ גַּם־עָלֶ֑יהָ וַיִּקְרָ֥א שְׁמָ֖הּ שִׂטְנָֽה׃ **כב**וַיַּעְתֵּ֣ק מִשָּׁ֗ם וַיַּחְפֹּר֙ בְּאֵ֣ר אַחֶ֔רֶת וְלֹ֥א רָב֖וּ עָלֶ֑יהָ וַיִּקְרָ֤א שְׁמָהּ֙ רְחֹב֔וֹת וַיֹּ֗אמֶר כִּֽי־עַתָּ֞ה הִרְחִ֧יב יְהֹוָ֛ה לָ֖נוּ וּפָרִ֥ינוּ בָאָֽרֶץ׃ | [[739]](#footnote-739) Isaac’s servants dug in the valley and found a well of spring water; [[740]](#footnote-740) the shepherds of Gerar quarrelled with Isaac’s shepherds, saying, “The water is ours!” So, Isaac named the well Esek, as they conten­ded with him. [[741]](#footnote-741) They dug another well and they quarrelled over that one; so, he named it Sitnah. [[742]](#footnote-742) He left there and dug another well and there was no quarrel over it; so, he named it Rehoboth, saying, “Now Yahweh has made room for us and we can thrive in the land.” |
| **כג**וַיַּ֥עַל מִשָּׁ֖ם בְּאֵ֥ר שָֽׁבַע׃ **כד**וַיֵּרָ֨א אֵלָ֤יו יְהֹוָה֙ בַּלַּ֣יְלָה הַה֔וּא וַיֹּ֕אמֶר  אָנֹכִ֕י אֱלֹהֵ֖י אַבְרָהָ֣ם אָבִ֑יךָ  אַל־תִּירָא֙ כִּֽי־אִתְּךָ֣ אָנֹ֔כִי  וּבֵֽרַכְתִּ֙יךָ֙ וְהִרְבֵּיתִ֣י אֶֽת־זַרְעֲךָ֔  בַּעֲב֖וּר אַבְרָהָ֥ם עַבְדִּֽי׃ | [[743]](#footnote-743) From here, he went up to Beersheba. [[744]](#footnote-744) Yahweh appeared to him that night and said:  “I am the God of your father Abraham. Do not be afraid! For, I am with you. I will bless you and make your offspring many in number on account of my servant Abraham.” |
| **כה**וַיִּ֧בֶן שָׁ֣ם מִזְבֵּ֗חַ וַיִּקְרָא֙ בְּשֵׁ֣ם יְהֹוָ֔ה וַיֶּט־שָׁ֖ם אׇהֳל֑וֹ וַיִּכְרוּ־שָׁ֥ם עַבְדֵי־יִצְחָ֖ק בְּאֵֽר׃ | [[745]](#footnote-745) There he built an altar and invoked the name of Yahweh. There, he pitched his tent and there, Isaac’s servants sank a well. |
| **כו**וַאֲבִימֶ֕לֶךְ הָלַ֥ךְ אֵלָ֖יו מִגְּרָ֑ר וַאֲחֻזַּת֙ מֵֽרֵעֵ֔הוּ וּפִיכֹ֖ל שַׂר־צְבָאֽוֹ׃ **כז**וַיֹּ֤אמֶר אֲלֵהֶם֙ יִצְחָ֔ק מַדּ֖וּעַ בָּאתֶ֣ם אֵלָ֑י וְאַתֶּם֙ שְׂנֵאתֶ֣ם אֹתִ֔י וַתְּשַׁלְּח֖וּנִי מֵאִתְּכֶֽם׃ **כח**וַיֹּאמְר֗וּ רָא֣וֹ רָאִ֘ינוּ֮ כִּֽי־הָיָ֣ה יְהֹוָ֣ה׀ עִמָּךְ֒ וַנֹּ֗אמֶר תְּהִ֨י נָ֥א אָלָ֛ה בֵּינוֹתֵ֖ינוּ בֵּינֵ֣ינוּ וּבֵינֶ֑ךָ וְנִכְרְתָ֥ה בְרִ֖ית עִמָּֽךְ׃ **כט**אִם־תַּעֲשֵׂ֨ה עִמָּ֜נוּ רָעָ֗ה כַּאֲשֶׁר֙ לֹ֣א נְגַֽעֲנ֔וּךָ וְכַאֲשֶׁ֨ר עָשִׂ֤ינוּ עִמְּךָ֙ רַק־ט֔וֹב וַנְּשַׁלֵּֽחֲךָ֖ בְּשָׁל֑וֹם אַתָּ֥ה עַתָּ֖ה בְּר֥וּךְ יְהֹוָֽה׃ **ל**וַיַּ֤עַשׂ לָהֶם֙ מִשְׁתֶּ֔ה וַיֹּאכְל֖וּ וַיִּשְׁתּֽוּ׃ | [[746]](#footnote-746) Then Abimelech came from Gerar, with his adviser Ahuzzath and the captain of his army, Phicol. [[747]](#footnote-747) Isaac asked them, “Why do you come to me, since you hate me and made me leave you?” [[748]](#footnote-748) They said, “We see clearly that Yahweh is with you; so, we say: Let there be an oath between us and let us make a covenant with you., [[749]](#footnote-749) so you will do us no harm, as we never hurt you but were only kind to you and sent you away in peace. Now you have Yahweh’s blessing.” [[750]](#footnote-750) He then made them a feast and they ate and drank. |
| **לא**וַיַּשְׁכִּ֣ימוּ בַבֹּ֔קֶר וַיִּשָּׁבְע֖וּ אִ֣ישׁ לְאָחִ֑יו וַיְשַׁלְּחֵ֣ם יִצְחָ֔ק וַיֵּלְכ֥וּ מֵאִתּ֖וֹ בְּשָׁלֽוֹם׃ **לב**וַיְהִ֣י׀ בַּיּ֣וֹם הַה֗וּא וַיָּבֹ֙אוּ֙ עַבְדֵ֣י יִצְחָ֔ק וַיַּגִּ֣דוּ ל֔וֹ עַל־אֹד֥וֹת הַבְּאֵ֖ר אֲשֶׁ֣ר חָפָ֑רוּ וַיֹּ֥אמְרוּ ל֖וֹ מָצָ֥אנוּ מָֽיִם׃ **לג**וַיִּקְרָ֥א אֹתָ֖הּ שִׁבְעָ֑ה עַל־כֵּ֤ן שֵׁם־הָעִיר֙ בְּאֵ֣ר שֶׁ֔בַע עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ {ס} | [[751]](#footnote-751) Rising early in the morning, they exchanged oaths. Then Isaac bade them farewell and they departed in peace. [[752]](#footnote-752) Now, that same day, Isaac’s servants brought him news of the well they had dug. “We have found water!” they said to him. [[753]](#footnote-753) Therefore, he called the well Sheba, and so the name of this town is Beersheba to this day. |
| **לד**וַיְהִ֤י עֵשָׂו֙ בֶּן־אַרְבָּעִ֣ים שָׁנָ֔ה וַיִּקַּ֤ח אִשָּׁה֙ אֶת־יְהוּדִ֔ית בַּת־בְּאֵרִ֖י הַֽחִתִּ֑י וְאֶת־בָּ֣שְׂמַ֔ת בַּת־אֵילֹ֖ן הַֽחִתִּֽי׃ **לה**וַתִּהְיֶ֖יןָ מֹ֣רַת ר֑וּחַ לְיִצְחָ֖ק וּלְרִבְקָֽה׃ {ס} | [[754]](#footnote-754) When Esau was forty years old, he married Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite. [[755]](#footnote-755) These were a bitter disappointment to Isaac and Rebekah. |

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| בראשית פרק כז | Genesis [[756]](#footnote-756)27 |
| **א**וַֽיְהִי֙ כִּֽי־זָקֵ֣ן יִצְחָ֔ק וַתִּכְהֶ֥יןָ עֵינָ֖יו מֵרְאֹ֑ת וַיִּקְרָ֞א אֶת־עֵשָׂ֣ו׀ בְּנ֣וֹ הַגָּדֹ֗ל וַיֹּ֤אמֶר אֵלָיו֙ בְּנִ֔י וַיֹּ֥אמֶר אֵלָ֖יו הִנֵּֽנִי׃ **ב**וַיֹּ֕אמֶר הִנֵּה־נָ֖א זָקַ֑נְתִּי לֹ֥א יָדַ֖עְתִּי י֥וֹם מוֹתִֽי׃ **ג**וְעַתָּה֙ שָׂא־נָ֣א כֵלֶ֔יךָ תֶּלְיְךָ֖ וְקַשְׁתֶּ֑ךָ וְצֵא֙ הַשָּׂדֶ֔ה וְצ֥וּדָה לִּ֖י צידה צָֽיִד׃ **ד**וַעֲשֵׂה־לִ֨י מַטְעַמִּ֜ים כַּאֲשֶׁ֥ר אָהַ֛בְתִּי וְהָבִ֥יאָה לִּ֖י וְאֹכֵ֑לָה בַּעֲב֛וּר תְּבָרֶכְךָ֥ נַפְשִׁ֖י בְּטֶ֥רֶם אָמֽוּת׃ **ה**וְרִבְקָ֣ה שֹׁמַ֔עַת בְּדַבֵּ֣ר יִצְחָ֔ק אֶל־עֵשָׂ֖ו בְּנ֑וֹ וַיֵּ֤לֶךְ עֵשָׂו֙ הַשָּׂדֶ֔ה לָצ֥וּד צַ֖יִד לְהָבִֽיא׃ **ו**וְרִבְקָה֙ אָֽמְרָ֔ה אֶל־יַעֲקֹ֥ב בְּנָ֖הּ לֵאמֹ֑ר הִנֵּ֤ה שָׁמַ֙עְתִּי֙ אֶת־אָבִ֔יךָ מְדַבֵּ֛ר אֶל־עֵשָׂ֥ו אָחִ֖יךָ לֵאמֹֽר׃ **ז**הָבִ֨יאָה לִּ֥י צַ֛יִד וַעֲשֵׂה־לִ֥י מַטְעַמִּ֖ים וְאֹכֵ֑לָה וַאֲבָרֶכְכָ֛ה לִפְנֵ֥י יְהֹוָ֖ה לִפְנֵ֥י מוֹתִֽי׃ **ח**וְעַתָּ֥ה בְנִ֖י שְׁמַ֣ע בְּקֹלִ֑י לַאֲשֶׁ֥ר אֲנִ֖י מְצַוָּ֥ה אֹתָֽךְ׃ **ט**לֶךְ־נָא֙ אֶל־הַצֹּ֔אן וְקַֽח־לִ֣י מִשָּׁ֗ם שְׁנֵ֛י גְּדָיֵ֥י עִזִּ֖ים טֹבִ֑ים וְאֶֽעֱשֶׂ֨ה אֹתָ֧ם מַטְעַמִּ֛ים לְאָבִ֖יךָ כַּאֲשֶׁ֥ר אָהֵֽב׃ **י**וְהֵבֵאתָ֥ לְאָבִ֖יךָ וְאָכָ֑ל בַּעֲבֻ֛ר אֲשֶׁ֥ר יְבָרֶכְךָ֖ לִפְנֵ֥י מוֹתֽוֹ׃ | [[757]](#footnote-757) Now, Isaac had grown old, and his eyes were so dim that he could not see. He called his elder son Esau and he said to him, “My son!” He replied, “I am here.” [[758]](#footnote-758) Then he said, “See, now, I am old and I do not know when I may die. [[759]](#footnote-759) Take your weapons, your quiver and bow; go into the land and hunt me some game. [[760]](#footnote-760) Make me the savoury food I like and bring it to me to eat, so I may bless you before I die.” [[761]](#footnote-761) Now, Rebekah was listening when Isaac spoke to his son Esau. So, when Esau went into the country to hunt game, [[762]](#footnote-762) Rebekah said to her son Jacob, “Look, I heard your father saying to your brother Esau, [[763]](#footnote-763) “Bring me some game and make a savoury for me. Then I shall eat and bless you in the presence of Yahweh before I die.” [[764]](#footnote-764) Now my son, listen to me and do as I tell you. [[765]](#footnote-765) Go to the flock, and bring me back two good kids, so that I can prepare the kind of savoury your father likes. [[766]](#footnote-766) Then you can take it to your father for him to eat so that he may bless you before he dies.” |
| **יא**וַיֹּ֣אמֶר יַעֲקֹ֔ב אֶל־רִבְקָ֖ה אִמּ֑וֹ הֵ֣ן עֵשָׂ֤ו אָחִי֙ אִ֣ישׁ שָׂעִ֔ר וְאָנֹכִ֖י אִ֥ישׁ חָלָֽק׃ **יב**אוּלַ֤י יְמֻשֵּׁ֙נִי֙ אָבִ֔י וְהָיִ֥יתִי בְעֵינָ֖יו כִּמְתַעְתֵּ֑עַ וְהֵבֵאתִ֥י עָלַ֛י קְלָלָ֖ה וְלֹ֥א בְרָכָֽה׃ **יג**וַתֹּ֤אמֶר לוֹ֙ אִמּ֔וֹ עָלַ֥י קִלְלָתְךָ֖ בְּנִ֑י אַ֛ךְ שְׁמַ֥ע בְּקֹלִ֖י וְלֵ֥ךְ קַֽח־לִֽי׃ **יד**וַיֵּ֙לֶךְ֙ וַיִּקַּ֔ח וַיָּבֵ֖א לְאִמּ֑וֹ וַתַּ֤עַשׂ אִמּוֹ֙ מַטְעַמִּ֔ים כַּאֲשֶׁ֖ר אָהֵ֥ב אָבִֽיו׃ **טו**וַתִּקַּ֣ח רִ֠בְקָ֠ה אֶת־בִּגְדֵ֨י עֵשָׂ֜ו בְּנָ֤הּ הַגָּדֹל֙ הַחֲמֻדֹ֔ת אֲשֶׁ֥ר אִתָּ֖הּ בַּבָּ֑יִת וַתַּלְבֵּ֥שׁ אֶֽת־יַעֲקֹ֖ב בְּנָ֥הּ הַקָּטָֽן׃ **טז**וְאֵ֗ת עֹרֹת֙ גְּדָיֵ֣י הָֽעִזִּ֔ים הִלְבִּ֖ישָׁה עַל־יָדָ֑יו וְעַ֖ל חֶלְקַ֥ת צַוָּארָֽיו׃ **יז**וַתִּתֵּ֧ן אֶת־הַמַּטְעַמִּ֛ים וְאֶת־הַלֶּ֖חֶם אֲשֶׁ֣ר עָשָׂ֑תָה בְּיַ֖ד יַעֲקֹ֥ב בְּנָֽהּ׃ | [[767]](#footnote-767) Jacob said to his mother Rebekah, “Look, my brother Esau is hairy but I have smooth skin. [[768]](#footnote-768) If my father touches me, he will see that I am cheating him, and I shall bring down a curse on myself and not a blessing.” [[769]](#footnote-769) His mother said to him, “On me be the curse, my son! Obey me! Go and fetch me them.” [[770]](#footnote-770) So, he went to get them, brought them to his mother, and she made the kind of savoury his father liked. [[771]](#footnote-771) Rebekah took her elder son Esau’s best clothes, which she had in the house and put them on her younger son, Jacob, [[772]](#footnote-772) covering his arms and the smooth part of his neck with the skins of the kids. [[773]](#footnote-773) And she gave the savoury and the bread she made to her son Jacob. |
| **יח**וַיָּבֹ֥א אֶל־אָבִ֖יו וַיֹּ֣אמֶר אָבִ֑י וַיֹּ֣אמֶר הִנֶּ֔נִּי מִ֥י אַתָּ֖ה בְּנִֽי׃ **יט**וַיֹּ֨אמֶר יַעֲקֹ֜ב אֶל־אָבִ֗יו אָנֹכִי֙ עֵשָׂ֣ו בְּכֹרֶ֔ךָ עָשִׂ֕יתִי כַּאֲשֶׁ֥ר דִּבַּ֖רְתָּ אֵלָ֑י קֽוּם־נָ֣א שְׁבָ֗ה וְאׇכְלָה֙ מִצֵּידִ֔י בַּעֲב֖וּר תְּבָרְﬞכַ֥נִּי נַפְשֶֽׁךָ׃ **כ**וַיֹּ֤אמֶר יִצְחָק֙ אֶל־בְּנ֔וֹ מַה־זֶּ֛ה מִהַ֥רְתָּ לִמְצֹ֖א בְּנִ֑י וַיֹּ֕אמֶר כִּ֥י הִקְרָ֛ה יְהֹוָ֥ה אֱלֹהֶ֖יךָ לְפָנָֽי׃ **כא**וַיֹּ֤אמֶר יִצְחָק֙ אֶֽל־יַעֲקֹ֔ב גְּשָׁה־נָּ֥א וַאֲמֻֽשְׁךָ֖ בְּנִ֑י הַֽאַתָּ֥ה זֶ֛ה בְּנִ֥י עֵשָׂ֖ו אִם־לֹֽא׃ **כב**וַיִּגַּ֧שׁ יַעֲקֹ֛ב אֶל־יִצְחָ֥ק אָבִ֖יו וַיְמֻשֵּׁ֑הוּ וַיֹּ֗אמֶר הַקֹּל֙ ק֣וֹל יַעֲקֹ֔ב וְהַיָּדַ֖יִם יְדֵ֥י עֵשָֽׂו׃ **כג**וְלֹ֣א הִכִּיר֔וֹ כִּֽי־הָי֣וּ יָדָ֗יו כִּידֵ֛י עֵשָׂ֥ו אָחִ֖יו שְׂעִרֹ֑ת וַֽיְבָרְכֵֽהוּ׃ **כד**וַיֹּ֕אמֶר אַתָּ֥ה זֶ֖ה בְּנִ֣י עֵשָׂ֑ו וַיֹּ֖אמֶר אָֽנִי׃ **כה**וַיֹּ֗אמֶר הַגִּ֤שָׁה לִּי֙ וְאֹֽכְלָה֙ מִצֵּ֣יד בְּנִ֔י לְמַ֥עַן תְּבָֽרֶכְךָ֖ נַפְשִׁ֑י וַיַּגֶּשׁ־לוֹ֙ וַיֹּאכַ֔ל וַיָּ֧בֵא ל֦וֹ יַ֖יִן וַיֵּֽשְׁתְּ׃ **כו**וַיֹּ֥אמֶר אֵלָ֖יו יִצְחָ֣ק אָבִ֑יו גְּשָׁה־נָּ֥א וּשְׁקָה־לִּ֖י בְּנִֽי׃ **כו**וַיֹּ֥אמֶר אֵלָ֖יו יִצְחָ֣ק אָבִ֑יו גְּשָׁה־נָּ֥א וּשְׁקָה־לִּ֖י בְּנִֽי׃ **כז**וַיִּגַּשׁ֙ וַיִּשַּׁק־ל֔וֹ וַיָּ֛רַח אֶת־רֵ֥יחַ בְּגָדָ֖יו וַֽיְבָרְﬞכֵ֑הוּ וַיֹּ֗אמֶר רְאֵה֙ רֵ֣יחַ בְּנִ֔י | [[774]](#footnote-774) He went to his father and said, “Father.” And he said, “I am here; who are you, my son?” [[775]](#footnote-775) Jacob said to his father, “I am Esau, your firstborn; I have done as you told me. Now get up and eat my game, so you can bless me.” [[776]](#footnote-776) Isaac said to his son, “How did you succeed so quickly?” He said, “Yahweh your God put it in my path.” [[777]](#footnote-777) Isaac said to Jacob, “Come near and let me touch you, my son, to know if you are my son Esau or not.” [[778]](#footnote-778) Jacob went to his father Isaac, who felt him and said, “The voice is Jacob’s voice but the arms are the arms of Esau!” [[779]](#footnote-779) He did not recognise him, for his arms were hairy like his brother Esau’s, so he blessed him. [[780]](#footnote-780) He said, “Are you really my son Esau?” He replied, “I am.” [[781]](#footnote-781) Isaac said, “Bring it here that I may eat my son’s game and bless you.” He brought it to him and he ate; he gave him wine and he drank. [[782]](#footnote-782) His father Isaac said to him, “Come near and kiss me, my son.” [[783]](#footnote-783) He went closer and kissed his father, who smelled the smell of his clothes. He blessed him saying: |
| כְּרֵ֣יחַ שָׂדֶ֔ה  אֲשֶׁ֥ר בֵּרְﬞכ֖וֹ יְהֹוָֽה׃  כח וְיִֽתֶּן־לְךָ֙ הָאֱלֹהִ֔ים  מִטַּל֙ הַשָּׁמַ֔יִם  וּמִשְׁמַנֵּ֖י הָאָ֑רֶץ  וְרֹ֥ב דָּגָ֖ן וְתִירֹֽשׁ׃ | “Yes, the smell of my son is like the smell of a fertile land blessed by Yahweh.  [[784]](#footnote-784) May God give you dew from heaven,  and the riches of the earth,  abundance of grain and wine! |
| כט יַֽעַבְד֣וּךָ עַמִּ֗ים  וישתחו וְיִֽשְׁתַּחֲו֤וּ לְךָ֙ לְאֻמִּ֔ים  הֱוֵ֤ה גְבִיר֙ לְאַחֶ֔יךָ  וְיִשְׁתַּחֲו֥וּ לְךָ֖ בְּנֵ֣י אִמֶּ֑ךָ  אֹרְרֶ֣יךָ אָר֔וּר  וּֽמְבָרְﬞכֶ֖יךָ בָּרֽוּךְ׃ | [[785]](#footnote-785) May nations serve you and peoples bow down before you! Be master of your brothers;  let your mother’s other sons bow low before you! Accursed be whoever curses you and blessed be whoever blesses you!” |
| **ל**וַיְהִ֗י כַּאֲשֶׁ֨ר כִּלָּ֣ה יִצְחָק֮ לְבָרֵ֣ךְ אֶֽת־יַעֲקֹב֒ וַיְהִ֗י אַ֣ךְ יָצֹ֤א יָצָא֙ יַעֲקֹ֔ב מֵאֵ֥ת פְּנֵ֖י יִצְחָ֣ק אָבִ֑יו וְעֵשָׂ֣ו אָחִ֔יו בָּ֖א מִצֵּידֽוֹ׃ **לא**וַיַּ֤עַשׂ גַּם־הוּא֙ מַטְעַמִּ֔ים וַיָּבֵ֖א לְאָבִ֑יו וַיֹּ֣אמֶר לְאָבִ֗יו יָקֻ֤ם אָבִי֙ וְיֹאכַל֙ מִצֵּ֣יד בְּנ֔וֹ בַּעֲבֻ֖ר תְּבָרְﬞכַ֥נִּי נַפְשֶֽׁךָ׃ **לב**וַיֹּ֥אמֶר ל֛וֹ יִצְחָ֥ק אָבִ֖יו מִי־אָ֑תָּה וַיֹּ֕אמֶר אֲנִ֛י בִּנְךָ֥ בְכֹֽרְךָ֖ עֵשָֽׂו׃ **לג**וַיֶּחֱרַ֨ד יִצְחָ֣ק חֲרָדָה֮ גְּדֹלָ֣ה עַד־מְאֹד֒ וַיֹּ֡אמֶר מִֽי־אֵפ֡וֹא ה֣וּא הַצָּֽד־צַ֩יִד֩ וַיָּ֨בֵא לִ֜י וָאֹכַ֥ל מִכֹּ֛ל בְּטֶ֥רֶם תָּב֖וֹא וָאֲבָרְﬞכֵ֑הוּ גַּם־בָּר֖וּךְ יִהְיֶֽה׃ **לד**כִּשְׁמֹ֤עַ עֵשָׂו֙ אֶת־דִּבְרֵ֣י אָבִ֔יו וַיִּצְעַ֣ק צְעָקָ֔ה גְּדֹלָ֥ה וּמָרָ֖ה עַד־מְאֹ֑ד וַיֹּ֣אמֶר לְאָבִ֔יו בָּרְﬞכֵ֥נִי גַם־אָ֖נִי אָבִֽי׃ **לה**וַיֹּ֕אמֶר בָּ֥א אָחִ֖יךָ בְּמִרְמָ֑ה וַיִּקַּ֖ח בִּרְכָתֶֽךָ׃ | [[786]](#footnote-786) As soon as Isaac had finished blessing Jacob, and just as Jacob was leaving the presence of his father Isaac, his brother Esau returned from hunting. [[787]](#footnote-787) He too made a savoury and brought it to his father; he said to him, “Father, get up and eat the game your son has brought and then bless me!” [[788]](#footnote-788) His father Isaac asked him, “Who are you?” “I am your firstborn son, Esau,” he said. [[789]](#footnote-789) At this Isaac trembled violently and said, “Who was it, then, that went hunting and brought me game? I ate it before you came; I blessed him, and blessed he will remain!” [[790]](#footnote-790) When Esau heard his father’s words, he cried out loudly and bitterly to his father, “father, bless me too!” [[791]](#footnote-791) But he replied, “Your brother came with guile and took your blessing.” |
| **לו**וַיֹּ֡אמֶר הֲכִי֩ קָרָ֨א שְׁמ֜וֹ יַעֲקֹ֗ב וַֽיַּעְקְבֵ֙נִי֙ זֶ֣ה פַעֲמַ֔יִם אֶת־בְּכֹרָתִ֣י לָקָ֔ח וְהִנֵּ֥ה עַתָּ֖ה לָקַ֣ח בִּרְכָתִ֑י וַיֹּאמַ֕ר הֲלֹא־אָצַ֥לְתָּ לִּ֖י בְּרָכָֽה׃ **לז**וַיַּ֨עַן יִצְחָ֜ק וַיֹּ֣אמֶר לְעֵשָׂ֗ו הֵ֣ן גְּבִ֞יר שַׂמְתִּ֥יו לָךְ֙ וְאֶת־כׇּל־אֶחָ֗יו נָתַ֤תִּי לוֹ֙ לַעֲבָדִ֔ים וְדָגָ֥ן וְתִירֹ֖שׁ סְמַכְתִּ֑יו וּלְכָ֣ה אֵפ֔וֹא מָ֥ה אֶֽעֱשֶׂ֖ה בְּנִֽי׃ **לח**וַיֹּ֨אמֶר עֵשָׂ֜ו אֶל־אָבִ֗יו הַֽבְרָכָ֨ה אַחַ֤ת הִֽוא־לְךָ֙ אָבִ֔י בָּרְﬞכֵ֥נִי גַם־אָ֖נִי אָבִ֑י וַיִּשָּׂ֥א עֵשָׂ֛ו קֹל֖וֹ וַיֵּֽבְךְּ׃ | [[792]](#footnote-792) Esau said, “Rightly is his name Jacob: he has tripped me up twice! First, he took my birthright and now he has taken my blessing!” He asked, “Have you kept a blessing for me?” [[793]](#footnote-793) Isaac answered Esau, “See, I have made him your lord; I have made all his brothers his servants and given him grain and wine. What can I do for you, my son?” [[794]](#footnote-794) Esau said to his father, “Was that your only blessing, father? Give me a blessing too, father.” Then Esau burst into tears. |
| לט וַיַּ֛עַן יִצְחָ֥ק אָבִ֖יו וַיֹּ֣אמֶר אֵלָ֑יו  הִנֵּ֞ה מִשְׁמַנֵּ֤י הָאָ֙רֶץ֙  יִהְיֶ֣ה מֽוֹשָׁבֶ֔ךָ  וּמִטַּ֥ל הַשָּׁמַ֖יִם מֵעָֽל׃  מ וְעַל־חַרְבְּךָ֣ תִֽחְיֶ֔ה  וְאֶת־אָחִ֖יךָ תַּעֲבֹ֑ד  וְהָיָה֙ כַּאֲשֶׁ֣ר תָּרִ֔יד  וּפָרַקְתָּ֥ עֻלּ֖וֹ מֵעַ֥ל צַוָּארֶֽךָ׃ | [[795]](#footnote-795) Then his father Isaac gave him this answer:  “Indeed, far from the riches of the earth shall be your dwelling-place,  far from the dew that falls from heaven.  [[796]](#footnote-796) You shall live by your sword,  and you shall serve you brother. But when you win your freedom,  you shall shake his yoke from your neck.” |
| **מא**וַיִּשְׂטֹ֤ם עֵשָׂו֙ אֶֽת־יַעֲקֹ֔ב עַ֨ל־הַבְּרָכָ֔ה אֲשֶׁ֥ר בֵּרְﬞכ֖וֹ אָבִ֑יו וַיֹּ֨אמֶר עֵשָׂ֜ו בְּלִבּ֗וֹ יִקְרְבוּ֙ יְמֵי֙ אֵ֣בֶל אָבִ֔י וְאַֽהַרְגָ֖ה אֶת־יַעֲקֹ֥ב אָחִֽי׃ **מב**וַיֻּגַּ֣ד לְרִבְקָ֔ה אֶת־דִּבְרֵ֥י עֵשָׂ֖ו בְּנָ֣הּ הַגָּדֹ֑ל וַתִּשְׁלַ֞ח וַתִּקְרָ֤א לְיַעֲקֹב֙ בְּנָ֣הּ הַקָּטָ֔ן וַתֹּ֣אמֶר אֵלָ֔יו הִנֵּה֙ עֵשָׂ֣ו אָחִ֔יךָ מִתְנַחֵ֥ם לְךָ֖ לְהׇרְגֶֽךָ׃ **מג**וְעַתָּ֥ה בְנִ֖י שְׁמַ֣ע בְּקֹלִ֑י וְק֧וּם בְּרַח־לְךָ֛ אֶל־לָבָ֥ן אָחִ֖י חָרָֽנָה׃ **מד**וְיָשַׁבְתָּ֥ עִמּ֖וֹ יָמִ֣ים אֲחָדִ֑ים עַ֥ד אֲשֶׁר־תָּשׁ֖וּב חֲמַ֥ת אָחִֽיךָ׃ **מה**עַד־שׁ֨וּב אַף־אָחִ֜יךָ מִמְּךָ֗ וְשָׁכַח֙ אֵ֣ת אֲשֶׁר־עָשִׂ֣יתָ לּ֔וֹ וְשָׁלַחְתִּ֖י וּלְקַחְתִּ֣יךָ מִשָּׁ֑ם לָמָ֥ה אֶשְׁכַּ֛ל גַּם־שְׁנֵיכֶ֖ם י֥וֹם אֶחָֽד׃ | [[797]](#footnote-797) Esau hated Jacob because of the blessing his father had given him and thought: “The time to mourn for my father will soon be here. Then I will kill my brother Jacob.” [[798]](#footnote-798) When the words of Esau, her elder son, were told to Rebekah, she called her younger son Jacob and said to him, “Look, your brother Esau means to take revenge and kill you. [[799]](#footnote-799) Now, my son, listen to my voice; flee at once to my brother Laban in Haran. [[800]](#footnote-800) Stay with him a while, until your brother’s fury cools, [[801]](#footnote-801) until your brother’s anger against you cools, and he forgets what you have done to him. Then I will send to bring you back. Why should I lose you both in one day?” |
| **מו**וַתֹּ֤אמֶר רִבְקָה֙ אֶל־יִצְחָ֔ק קַ֣צְתִּי בְחַיַּ֔י מִפְּנֵ֖י בְּנ֣וֹת חֵ֑ת אִם־לֹקֵ֣חַ יַ֠עֲקֹ֠ב אִשָּׁ֨ה מִבְּנֽוֹת־חֵ֤ת כָּאֵ֙לֶּה֙ מִבְּנ֣וֹת הָאָ֔רֶץ לָ֥מָּה לִּ֖י חַיִּֽים׃ | [[802]](#footnote-802) Rebekah said to Isaac, “I am tired to death because of the daughters of Heth. If Jacob marries one of the daughters of Heth like these, one of the women of the land, what good will my life be?” |

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| בראשית פרק כח | Genesis [[803]](#footnote-803)28 |
| **א**וַיִּקְרָ֥א יִצְחָ֛ק אֶֽל־יַעֲקֹ֖ב וַיְבָ֣רֶךְ אֹת֑וֹ וַיְצַוֵּ֙הוּ֙ וַיֹּ֣אמֶר ל֔וֹ לֹֽא־תִקַּ֥ח אִשָּׁ֖ה מִבְּנ֥וֹת כְּנָֽעַן׃ **ב**ק֥וּם לֵךְ֙ פַּדֶּ֣נָֽה אֲרָ֔ם בֵּ֥יתָה בְתוּאֵ֖ל אֲבִ֣י אִמֶּ֑ךָ וְקַח־לְךָ֤ מִשָּׁם֙ אִשָּׁ֔ה מִבְּנ֥וֹת לָבָ֖ן אֲחִ֥י אִמֶּֽךָ׃ **ג**וְאֵ֤ל שַׁדַּי֙ יְבָרֵ֣ךְ אֹֽתְךָ֔ וְיַפְרְךָ֖ וְיַרְבֶּ֑ךָ וְהָיִ֖יתָ לִקְהַ֥ל עַמִּֽים׃ **ד**וְיִֽתֶּן־לְךָ֙ אֶת־בִּרְכַּ֣ת אַבְרָהָ֔ם לְךָ֖ וּלְזַרְעֲךָ֣ אִתָּ֑ךְ לְרִשְׁתְּךָ֙ אֶת־אֶ֣רֶץ מְגֻרֶ֔יךָ אֲשֶׁר־נָתַ֥ן אֱלֹהִ֖ים לְאַבְרָהָֽם׃ **ה**וַיִּשְׁלַ֤ח יִצְחָק֙ אֶֽת־יַעֲקֹ֔ב וַיֵּ֖לֶךְ פַּדֶּ֣נָֽה אֲרָ֑ם אֶל־לָבָ֤ן בֶּן־בְּתוּאֵל֙ הָֽאֲרַמִּ֔י אֲחִ֣י רִבְקָ֔ה אֵ֥ם יַעֲקֹ֖ב וְעֵשָֽׂו׃ **ו**וַיַּ֣רְא עֵשָׂ֗ו כִּֽי־בֵרַ֣ךְ יִצְחָק֮ אֶֽת־יַעֲקֹב֒ וְשִׁלַּ֤ח אֹתוֹ֙ פַּדֶּ֣נָֽה אֲרָ֔ם לָקַֽחַת־ל֥וֹ מִשָּׁ֖ם אִשָּׁ֑ה בְּבָרְﬞכ֣וֹ אֹת֔וֹ וַיְצַ֤ו עָלָיו֙ לֵאמֹ֔ר לֹֽא־תִקַּ֥ח אִשָּׁ֖ה מִבְּנ֥וֹת כְּנָֽעַן׃ **ז**וַיִּשְׁמַ֣ע יַעֲקֹ֔ב אֶל־אָבִ֖יו וְאֶל־אִמּ֑וֹ וַיֵּ֖לֶךְ פַּדֶּ֥נָֽה אֲרָֽם׃ **ח**וַיַּ֣רְא עֵשָׂ֔ו כִּ֥י רָע֖וֹת בְּנ֣וֹת כְּנָ֑עַן בְּעֵינֵ֖י יִצְחָ֥ק אָבִֽיו׃ **ט**וַיֵּ֥לֶךְ עֵשָׂ֖ו אֶל־יִשְׁמָעֵ֑אל וַיִּקַּ֡ח אֶֽת־מָחֲלַ֣ת׀ בַּת־יִשְׁמָעֵ֨אל בֶּן־אַבְרָהָ֜ם אֲח֧וֹת נְבָי֛וֹת עַל־נָשָׁ֖יו ל֥וֹ לְאִשָּֽׁה׃ {ס} | [[804]](#footnote-804) Isaac called Jacob, blessed him, and told him: “You must not marry a Canaanite. [[805]](#footnote-805) Go now to Paddan-Aram, the home of Bethuel, your mother’s father, and take a wife from the daughters of Laban, your mother’s brother. [[806]](#footnote-806) May El Shaddai bless you and make you fruitful and numerous, so you become a group of nations, [[807]](#footnote-807) and grant you the blessing of Abraham, you, and your seed, so you may possess the land where you live now, which God gave to Abraham.” [[808]](#footnote-808) Isaac sent Jacob away and he went to Paddan-Aram, to Laban the son of Bethuel, the Aramaean, and brother of Rebekah, Jacob’s and Esau’s mother. [[809]](#footnote-809) Esau saw that Isaac had blessed Jacob and sent him to Paddan-Aram to take a wife there and that, in blessing him, he had charged him: “You shall not marry a Canaanite,” [[810]](#footnote-810) and that Jacob obeyed his father and mother and went to Paddan-Aram. [[811]](#footnote-811) Esau saw the women of Canaan did not please his father Isaac, [[812]](#footnote-812) so Esau went to Ishmael and took, with the wives he had, Mahalath, Nebaioth’s sister and daughter of Abraham’s son Ishmael, for a wife. |
| **י**וַיֵּצֵ֥א יַעֲקֹ֖ב מִבְּאֵ֣ר שָׁ֑בַע וַיֵּ֖לֶךְ חָרָֽנָה׃ **יא**וַיִּפְגַּ֨ע בַּמָּק֜וֹם וַיָּ֤לֶן שָׁם֙ כִּי־בָ֣א הַשֶּׁ֔מֶשׁ וַיִּקַּח֙ מֵאַבְנֵ֣י הַמָּק֔וֹם וַיָּ֖שֶׂם מְרַֽאֲשֹׁתָ֑יו וַיִּשְׁכַּ֖ב בַּמָּק֥וֹם הַהֽוּא׃ **יב**וַֽיַּחֲלֹ֗ם וְהִנֵּ֤ה סֻלָּם֙ מֻצָּ֣ב אַ֔רְצָה וְרֹאשׁ֖וֹ מַגִּ֣יעַ הַשָּׁמָ֑יְמָה וְהִנֵּה֙ מַלְאֲכֵ֣י אֱלֹהִ֔ים עֹלִ֥ים וְיֹרְדִ֖ים בּֽוֹ׃ **יג**וְהִנֵּ֨ה יְהֹוָ֜ה נִצָּ֣ב עָלָיו֮ וַיֹּאמַר֒ אֲנִ֣י יְהֹוָ֗ה אֱלֹהֵי֙ אַבְרָהָ֣ם אָבִ֔יךָ וֵאלֹהֵ֖י יִצְחָ֑ק הָאָ֗רֶץ אֲשֶׁ֤ר אַתָּה֙ שֹׁכֵ֣ב עָלֶ֔יהָ לְךָ֥ אֶתְּנֶ֖נָּה וּלְזַרְעֶֽךָ׃ **יד**וְהָיָ֤ה זַרְעֲךָ֙ כַּעֲפַ֣ר הָאָ֔רֶץ וּפָרַצְתָּ֛ יָ֥מָּה וָקֵ֖דְמָה וְצָפֹ֣נָה וָנֶ֑גְבָּה וְנִבְרְﬞכ֥וּ בְךָ֛ כׇּל־מִשְׁפְּחֹ֥ת הָאֲדָמָ֖ה וּבְזַרְעֶֽךָ׃ **טו**וְהִנֵּ֨ה אָנֹכִ֜י עִמָּ֗ךְ וּשְׁמַרְתִּ֙יךָ֙ בְּכֹ֣ל אֲשֶׁר־תֵּלֵ֔ךְ וַהֲשִׁ֣בֹתִ֔יךָ אֶל־הָאֲדָמָ֖ה הַזֹּ֑את כִּ֚י לֹ֣א אֶֽעֱזׇבְךָ֔ עַ֚ד אֲשֶׁ֣ר אִם־עָשִׂ֔יתִי אֵ֥ת אֲשֶׁר־דִּבַּ֖רְתִּי לָֽךְ׃ **טז**וַיִּיקַ֣ץ יַעֲקֹב֮ מִשְּׁנָתוֹ֒ וַיֹּ֕אמֶר אָכֵן֙ יֵ֣שׁ יְהֹוָ֔ה בַּמָּק֖וֹם הַזֶּ֑ה וְאָנֹכִ֖י לֹ֥א יָדָֽעְתִּי׃ **יז**וַיִּירָא֙ וַיֹּאמַ֔ר מַה־נּוֹרָ֖א הַמָּק֣וֹם הַזֶּ֑ה אֵ֣ין זֶ֗ה כִּ֚י אִם־בֵּ֣ית אֱלֹהִ֔ים וְזֶ֖ה שַׁ֥עַר הַשָּׁמָֽיִם׃ **יח**וַיַּשְׁכֵּ֨ם יַעֲקֹ֜ב בַּבֹּ֗קֶר וַיִּקַּ֤ח אֶת־הָאֶ֙בֶן֙ אֲשֶׁר־שָׂ֣ם מְרַֽאֲשֹׁתָ֔יו וַיָּ֥שֶׂם אֹתָ֖הּ מַצֵּבָ֑ה וַיִּצֹ֥ק שֶׁ֖מֶן עַל־רֹאשָֽׁהּ׃ **יט**וַיִּקְרָ֛א אֶת־שֵֽׁם־הַמָּק֥וֹם הַה֖וּא בֵּֽית־אֵ֑ל וְאוּלָ֛ם ל֥וּז שֵׁם־הָעִ֖יר לָרִאשֹׁנָֽה׃ | [[813]](#footnote-813) Jacob left Beersheba and set out for Haran. [[814]](#footnote-814) He reached a certain place and spent the night there, as the sun had set; he took one of the stones of the place, put it under his head, and lay down there. [[815]](#footnote-815) And he dreamt of a ladder set on the earth with its top reaching to heaven; and the angels of God were going up it and coming down; [[816]](#footnote-816) and Yahweh stood over it and said, “I am Yahweh, the God of Abraham your father and the God of Isaac. I will give to you and your offspring the land on which you lie. [[817]](#footnote-817) Your offspring shall be like the dust on the earth; you shall spread to the west, the east, the north, and the south, and all the tribes of the earth shall bless themselves by you and your offspring. [[818]](#footnote-818) Know that I am with you and will keep you wherever you go, and bring you back to this land; for, I will not leave you until I have done what I promised you.” [[819]](#footnote-819) Then Jacob woke from his sleep and said, “Surely, Yahweh is in this place and I never knew it!” [[820]](#footnote-820) He was afraid and said, “How awesome this place is: nothing less than a house of God; this is the gate of heaven!” [[821]](#footnote-821) Rising early in the morning, Jacob took the stone he had put under his head and set it up as a cairn, pouring oil on top of it. [[822]](#footnote-822) He named the place Bethel but, before that, the name of the town was Luz. |
| **כ**וַיִּדַּ֥ר יַעֲקֹ֖ב נֶ֣דֶר לֵאמֹ֑ר אִם־יִהְיֶ֨ה אֱלֹהִ֜ים עִמָּדִ֗י וּשְׁמָרַ֙נִי֙ בַּדֶּ֤רֶךְ הַזֶּה֙ אֲשֶׁ֣ר אָנֹכִ֣י הוֹלֵ֔ךְ וְנָֽתַן־לִ֥י לֶ֛חֶם לֶאֱכֹ֖ל וּבֶ֥גֶד לִלְבֹּֽשׁ׃ **כא**וְשַׁבְתִּ֥י בְשָׁל֖וֹם אֶל־בֵּ֣ית אָבִ֑י וְהָיָ֧ה יְהֹוָ֛ה לִ֖י לֵאלֹהִֽים׃ **כב**וְהָאֶ֣בֶן הַזֹּ֗את אֲשֶׁר־שַׂ֙מְתִּי֙ מַצֵּבָ֔ה יִהְיֶ֖ה בֵּ֣ית אֱלֹהִ֑ים וְכֹל֙ אֲשֶׁ֣ר תִּתֶּן־לִ֔י עַשֵּׂ֖ר אֲעַשְּׂרֶ֥נּוּ לָֽךְ׃ | [[823]](#footnote-823) Jacob made this vow, “If God goes with me and keeps me safe on this journey I am making, if he gives me food to eat and clothes to wear, [[824]](#footnote-824) and if I return home safely to my father, then Yahweh shall be my God. [[825]](#footnote-825) This stone, which I have set up as a cairn, shall be a house of God, and I will surely pay you a tenth part of all you give to me.” |

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| בראשית פרק כט | Genesis [[826]](#footnote-826)29 |
| **א**וַיִּשָּׂ֥א יַעֲקֹ֖ב רַגְלָ֑יו וַיֵּ֖לֶךְ אַ֥רְצָה בְנֵי־קֶֽדֶם׃ **ב**וַיַּ֞רְא וְהִנֵּ֧ה בְאֵ֣ר בַּשָּׂדֶ֗ה וְהִנֵּה־שָׁ֞ם שְׁלֹשָׁ֤ה עֶדְרֵי־צֹאן֙ רֹבְצִ֣ים עָלֶ֔יהָ כִּ֚י מִן־הַבְּאֵ֣ר הַהִ֔וא יַשְׁק֖וּ הָעֲדָרִ֑ים וְהָאֶ֥בֶן גְּדֹלָ֖ה עַל־פִּ֥י הַבְּאֵֽר׃ **ג**וְנֶאֶסְפוּ־שָׁ֣מָּה כׇל־הָעֲדָרִ֗ים וְגָלְﬞל֤וּ אֶת־הָאֶ֙בֶן֙ מֵעַל֙ פִּ֣י הַבְּאֵ֔ר וְהִשְׁק֖וּ אֶת־הַצֹּ֑אן וְהֵשִׁ֧יבוּ אֶת־הָאֶ֛בֶן עַל־פִּ֥י הַבְּאֵ֖ר לִמְקֹמָֽהּ׃ **ד**וַיֹּ֤אמֶר לָהֶם֙ יַעֲקֹ֔ב אַחַ֖י מֵאַ֣יִן אַתֶּ֑ם וַיֹּ֣אמְר֔וּ מֵחָרָ֖ן אֲנָֽחְנוּ׃ **ה**וַיֹּ֣אמֶר לָהֶ֔ם הַיְדַעְתֶּ֖ם אֶת־לָבָ֣ן בֶּן־נָח֑וֹר וַיֹּאמְר֖וּ יָדָֽעְנוּ׃ **ו**וַיֹּ֥אמֶר לָהֶ֖ם הֲשָׁל֣וֹם ל֑וֹ וַיֹּאמְר֣וּ שָׁל֔וֹם וְהִנֵּה֙ רָחֵ֣ל בִּתּ֔וֹ בָּאָ֖ה עִם־הַצֹּֽאן׃ **ז**וַיֹּ֗אמֶר הֵ֥ן עוֹד֙ הַיּ֣וֹם גָּד֔וֹל לֹא־עֵ֖ת הֵאָסֵ֣ף הַמִּקְנֶ֑ה הַשְׁק֥וּ הַצֹּ֖אן וּלְכ֥וּ רְעֽוּ׃ **ח**וַיֹּאמְרוּ֮ לֹ֣א נוּכַל֒ עַ֣ד אֲשֶׁ֤ר יֵאָֽסְפוּ֙ כׇּל־הָ֣עֲדָרִ֔ים וְגָֽלְﬞלוּ֙ אֶת־הָאֶ֔בֶן מֵעַ֖ל פִּ֣י הַבְּאֵ֑ר וְהִשְׁקִ֖ינוּ הַצֹּֽאן׃ | [[827]](#footnote-827) Then Jacob went to the land of the Easterners. [[828]](#footnote-828) He looked and saw in the fields a well with three flocks of sheep beside it; for, from this well the flocks were watered and the stone on the mouth of the well was large; [[829]](#footnote-829) so, they gathered the flocks there, then rolled the stone off the mouth of the well, water the sheep, then put the stone back in place over the mouth of the well. [[830]](#footnote-830) Jacob said to them, “My brothers, where are you from?” They said, “We are from Haran.” [[831]](#footnote-831) He asked them, “Do you know Laban son of Nahor?” They said, “We do.” [[832]](#footnote-832) He asked them, “Is he well?” They said, “Yes, and here comes his daughter Rachel with the sheep.” [[833]](#footnote-833) He said, “See, it is still day­light, not yet time to bring the animals in; water the sheep and take them back to pasture.” [[834]](#footnote-834) They said, “We can’t until all flocks are gathered; then we roll the stone off the well’s mouth and water the sheep.” |
| **ט**עוֹדֶ֖נּוּ מְדַבֵּ֣ר עִמָּ֑ם וְרָחֵ֣ל׀ בָּ֗אָה עִם־הַצֹּאן֙ אֲשֶׁ֣ר לְאָבִ֔יהָ כִּ֥י רֹעָ֖ה הִֽוא׃ **י**וַיְהִ֡י כַּאֲשֶׁר֩ רָאָ֨ה יַעֲקֹ֜ב אֶת־רָחֵ֗ל בַּת־לָבָן֙ אֲחִ֣י אִמּ֔וֹ וְאֶת־צֹ֥אן לָבָ֖ן אֲחִ֣י אִמּ֑וֹ וַיִּגַּ֣שׁ יַעֲקֹ֗ב וַיָּ֤גֶל אֶת־הָאֶ֙בֶן֙ מֵעַל֙ פִּ֣י הַבְּאֵ֔ר וַיַּ֕שְׁקְ אֶת־צֹ֥אן לָבָ֖ן אֲחִ֥י אִמּֽוֹ׃ **יא**וַיִּשַּׁ֥ק יַעֲקֹ֖ב לְרָחֵ֑ל וַיִּשָּׂ֥א אֶת־קֹל֖וֹ וַיֵּֽבְךְּ׃ **יב**וַיַּגֵּ֨ד יַעֲקֹ֜ב לְרָחֵ֗ל כִּ֣י אֲחִ֤י אָבִ֙יהָ֙ ה֔וּא וְכִ֥י בֶן־רִבְקָ֖ה ה֑וּא וַתָּ֖רׇץ וַתַּגֵּ֥ד לְאָבִֽיהָ׃ **יג**וַיְהִי֩ כִשְׁמֹ֨עַ לָבָ֜ן אֶת־שֵׁ֣מַע׀ יַעֲקֹ֣ב בֶּן־אֲחֹת֗וֹ וַיָּ֤רׇץ לִקְרָאתוֹ֙ וַיְחַבֶּק־לוֹ֙ וַיְנַשֶּׁק־ל֔וֹ וַיְבִיאֵ֖הוּ אֶל־בֵּית֑וֹ וַיְסַפֵּ֣ר לְלָבָ֔ן אֵ֥ת כׇּל־הַדְּבָרִ֖ים הָאֵֽלֶּה׃ **יד**וַיֹּ֤אמֶר לוֹ֙ לָבָ֔ן אַ֛ךְ עַצְמִ֥י וּבְשָׂרִ֖י אָ֑תָּה וַיֵּ֥שֶׁב עִמּ֖וֹ חֹ֥דֶשׁ יָמִֽים׃ | [[835]](#footnote-835) He was still talking to them, when Rachel came with her father’s sheep, for she was a shepherdess. [[836]](#footnote-836) As soon as Jacob saw Rachel, the daughter of his uncle Laban, and the sheep of his uncle Laban, he came up and, rolling the stone off the mouth of the well, he watered the sheep of his uncle Laban. [[837]](#footnote-837) Jacob kissed Rachel and wept aloud. [[838]](#footnote-838) He told Rachel he was her father’s kinsman and Rebekah’s son, and she ran to tell her father. [[839]](#footnote-839) As soon as he heard her speak of his sister’s son, Jacob, Laban ran to meet him; and, embracing him, he kissed him warmly, and brought him to his house. Jacob told Laban all that had happened, [[840]](#footnote-840) and Laban said to him, “Indeed you are my bone and flesh!” Jacob stayed with him for a month. |
| **טו**וַיֹּ֤אמֶר לָבָן֙ לְיַעֲקֹ֔ב הֲכִי־אָחִ֣י אַ֔תָּה וַעֲבַדְתַּ֖נִי חִנָּ֑ם הַגִּ֥ידָה לִּ֖י מַה־מַּשְׂכֻּרְתֶּֽךָ׃ **טז**וּלְלָבָ֖ן שְׁתֵּ֣י בָנ֑וֹת שֵׁ֤ם הַגְּדֹלָה֙ לֵאָ֔ה וְשֵׁ֥ם הַקְּטַנָּ֖ה רָחֵֽל׃ **יז**וְעֵינֵ֥י לֵאָ֖ה רַכּ֑וֹת וְרָחֵל֙ הָֽיְתָ֔ה יְפַת־תֹּ֖אַר וִיפַ֥ת מַרְאֶֽה׃ **יח**וַיֶּאֱהַ֥ב יַעֲקֹ֖ב אֶת־רָחֵ֑ל וַיֹּ֗אמֶר אֶֽעֱבׇדְךָ֙ שֶׁ֣בַע שָׁנִ֔ים בְּרָחֵ֥ל בִּתְּךָ֖ הַקְּטַנָּֽה׃ **יט**וַיֹּ֣אמֶר לָבָ֗ן ט֚וֹב תִּתִּ֣י אֹתָ֣הּ לָ֔ךְ מִתִּתִּ֥י אֹתָ֖הּ לְאִ֣ישׁ אַחֵ֑ר שְׁבָ֖ה עִמָּדִֽי׃ | [[841]](#footnote-841) Laban said to Jacob, “Because you are my kinsman, are you to work for me for nothing? Tell me what wages you want.” [[842]](#footnote-842) Now Laban had two daughters, the elder named Leah, and the younger Rachel. [[843]](#footnote-843) Leah had tender eyes but Rachel was shapely and beautiful, [[844]](#footnote-844) and Jacob loved Rachel. So, said, “I will serve you for seven years for your younger daughter Rachel.” [[845]](#footnote-845) Laban replied, “It is better for me to give her to you than to a stranger; stay with me.” |
| **כ**וַיַּעֲבֹ֧ד יַעֲקֹ֛ב בְּרָחֵ֖ל שֶׁ֣בַע שָׁנִ֑ים וַיִּהְי֤וּ בְעֵינָיו֙ כְּיָמִ֣ים אֲחָדִ֔ים בְּאַהֲבָת֖וֹ אֹתָֽהּ׃ **כא**וַיֹּ֨אמֶר יַעֲקֹ֤ב אֶל־לָבָן֙ הָבָ֣ה אֶת־אִשְׁתִּ֔י כִּ֥י מָלְא֖וּ יָמָ֑י וְאָב֖וֹאָה אֵלֶֽיהָ׃ **כב**וַיֶּאֱסֹ֥ף לָבָ֛ן אֶת־כׇּל־אַנְשֵׁ֥י הַמָּק֖וֹם וַיַּ֥עַשׂ מִשְׁתֶּֽה׃ **כג**וַיְהִ֣י בָעֶ֔רֶב וַיִּקַּח֙ אֶת־לֵאָ֣ה בִתּ֔וֹ וַיָּבֵ֥א אֹתָ֖הּ אֵלָ֑יו וַיָּבֹ֖א אֵלֶֽיהָ׃ **כד**וַיִּתֵּ֤ן לָבָן֙ לָ֔הּ אֶת־זִלְפָּ֖ה שִׁפְחָת֑וֹ לְלֵאָ֥ה בִתּ֖וֹ שִׁפְחָֽה׃ **כה**וַיְהִ֣י בַבֹּ֔קֶר וְהִנֵּה־הִ֖וא לֵאָ֑ה וַיֹּ֣אמֶר אֶל־לָבָ֗ן מַה־זֹּאת֙ עָשִׂ֣יתָ לִּ֔י הֲלֹ֤א בְרָחֵל֙ עָבַ֣דְתִּי עִמָּ֔ךְ וְלָ֖מָּה רִמִּיתָֽנִי׃ **כו**וַיֹּ֣אמֶר לָבָ֔ן לֹא־יֵעָשֶׂ֥ה כֵ֖ן בִּמְקוֹמֵ֑נוּ לָתֵ֥ת הַצְּעִירָ֖ה לִפְנֵ֥י הַבְּכִירָֽה׃ **כז**מַלֵּ֖א שְׁבֻ֣עַ זֹ֑את וְנִתְּנָ֨ה לְךָ֜ גַּם־אֶת־זֹ֗את בַּעֲבֹדָה֙ אֲשֶׁ֣ר תַּעֲבֹ֣ד עִמָּדִ֔י ע֖וֹד שֶֽׁבַע־שָׁנִ֥ים אֲחֵרֽוֹת׃ **כח**וַיַּ֤עַשׂ יַעֲקֹב֙ כֵּ֔ן וַיְמַלֵּ֖א שְׁבֻ֣עַ זֹ֑את וַיִּתֶּן־ל֛וֹ אֶת־רָחֵ֥ל בִּתּ֖וֹ ל֥וֹ לְאִשָּֽׁה׃ **כט**וַיִּתֵּ֤ן לָבָן֙ לְרָחֵ֣ל בִּתּ֔וֹ אֶת־בִּלְהָ֖ה שִׁפְחָת֑וֹ לָ֖הּ לְשִׁפְחָֽה׃ **ל**וַיָּבֹא֙ גַּ֣ם אֶל־רָחֵ֔ל וַיֶּאֱהַ֥ב גַּֽם־אֶת־רָחֵ֖ל מִלֵּאָ֑ה וַיַּעֲבֹ֣ד עִמּ֔וֹ ע֖וֹד שֶֽׁבַע־שָׁנִ֥ים אֲחֵרֽוֹת׃ | [[846]](#footnote-846) So, to win Rachel, Jacob worked seven years and they seemed to him just a few days, for he loved her so much. [[847]](#footnote-847) Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is finished.” [[848]](#footnote-848) Laban gathered all the people of the place together and made a feast. [[849]](#footnote-849) In the evening, he brought his daughter Leah to Jacob, and he went into her. [[850]](#footnote-850) Laban gave his maid Zilpah to be his daughter Leah’s maid. [[851]](#footnote-851) In the morning, there was Leah; so, he said to Laban, “What is this you have done to me? Did I not work for you to win Rachel? Why have you tricked me?” [[852]](#footnote-852) Laban said, “It is not the custom in our land to give the younger before the elder. [[853]](#footnote-853) Finish this marriage week and I will give you the other one too in return for your serving me seven more years.” [[854]](#footnote-854) Jacob did so and, when the week was over, Laban gave him his daughter Rachel as his wife. [[855]](#footnote-855) Laban gave his daughter Rachel his maid Bilhah to be her maid. [[856]](#footnote-856) He went into Rachel also and he loved Rachel more than Leah; he served Laban seven more years. |
| **לא**וַיַּ֤רְא יְהֹוָה֙ כִּֽי־שְׂנוּאָ֣ה לֵאָ֔ה וַיִּפְתַּ֖ח אֶת־רַחְמָ֑הּ וְרָחֵ֖ל עֲקָרָֽה׃ **לב**וַתַּ֤הַר לֵאָה֙ וַתֵּ֣לֶד בֵּ֔ן וַתִּקְרָ֥א שְׁמ֖וֹ רְאוּבֵ֑ן כִּ֣י אָֽמְרָ֗ה כִּֽי־רָאָ֤ה יְהֹוָה֙ בְּעׇנְיִ֔י כִּ֥י עַתָּ֖ה יֶאֱהָבַ֥נִי אִישִֽׁי׃ **לג**וַתַּ֣הַר עוֹד֮ וַתֵּ֣לֶד בֵּן֒ וַתֹּ֗אמֶר כִּֽי־שָׁמַ֤ע יְהֹוָה֙ כִּֽי־שְׂנוּאָ֣ה אָנֹ֔כִי וַיִּתֶּן־לִ֖י גַּם־אֶת־זֶ֑ה וַתִּקְרָ֥א שְׁמ֖וֹ שִׁמְעֽוֹן׃ **לד**וַתַּ֣הַר עוֹד֮ וַתֵּ֣לֶד בֵּן֒ וַתֹּ֗אמֶר עַתָּ֤ה הַפַּ֙עַם֙ יִלָּוֶ֤ה אִישִׁי֙ אֵלַ֔י כִּֽי־יָלַ֥דְתִּי ל֖וֹ שְׁלֹשָׁ֣ה בָנִ֑ים עַל־כֵּ֥ן קָרָֽא־שְׁמ֖וֹ לֵוִֽי׃ **לה**וַתַּ֨הַר ע֜וֹד וַתֵּ֣לֶד בֵּ֗ן וַתֹּ֙אמֶר֙ הַפַּ֙עַם֙ אוֹדֶ֣ה אֶת־יְהֹוָ֔ה עַל־כֵּ֛ן קָרְאָ֥ה שְׁמ֖וֹ יְהוּדָ֑ה וַֽתַּעֲמֹ֖ד מִלֶּֽדֶת׃ | [[857]](#footnote-857) Yahweh saw that Leah was unloved, so he opened her womb; but Rachel remained barren. [[858]](#footnote-858) Leah conceived and bore a son whom she named Reuben, “Because,” she said, “Yahweh saw my misery; now my husband will love me.” [[859]](#footnote-859) Again, she conceived and bore a son, saying, “Yahweh heard that I was unloved, so he has given me this one too;” and she named him Simeon. [[860]](#footnote-860) Again, she conceived and bore a son, saying, “This time my husband will cling to me, for I have born him three sons;” so, she named him Levi. [[861]](#footnote-861) Again, she conceived and bore a son, saying, “This time I will praise Yahweh;” so, she named him Judah. Then she had no more children. |

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| בראשית פרק ל | Genesis [[862]](#footnote-862)30 |
| **א**וַתֵּ֣רֶא רָחֵ֗ל כִּ֣י לֹ֤א יָֽלְדָה֙ לְיַעֲקֹ֔ב וַתְּקַנֵּ֥א רָחֵ֖ל בַּאֲחֹתָ֑הּ וַתֹּ֤אמֶר אֶֽל־יַעֲקֹב֙ הָֽבָה־לִּ֣י בָנִ֔ים וְאִם־אַ֖יִן מֵתָ֥ה אָנֹֽכִי׃ **ב**וַיִּֽחַר־אַ֥ף יַעֲקֹ֖ב בְּרָחֵ֑ל וַיֹּ֗אמֶר הֲתַ֤חַת אֱלֹהִים֙ אָנֹ֔כִי אֲשֶׁר־מָנַ֥ע מִמֵּ֖ךְ פְּרִי־בָֽטֶן׃ **ג**וַתֹּ֕אמֶר הִנֵּ֛ה אֲמָתִ֥י בִלְהָ֖ה בֹּ֣א אֵלֶ֑יהָ וְתֵלֵד֙ עַל־בִּרְכַּ֔י וְאִבָּנֶ֥ה גַם־אָנֹכִ֖י מִמֶּֽנָּה׃ **ד**וַתִּתֶּן־ל֛וֹ אֶת־בִּלְהָ֥ה שִׁפְחָתָ֖הּ לְאִשָּׁ֑ה וַיָּבֹ֥א אֵלֶ֖יהָ יַעֲקֹֽב׃ **ה**וַתַּ֣הַר בִּלְהָ֔ה וַתֵּ֥לֶד לְיַעֲקֹ֖ב בֵּֽן׃ **ו**וַתֹּ֤אמֶר רָחֵל֙ דָּנַ֣נִּי אֱלֹהִ֔ים וְגַם֙ שָׁמַ֣ע בְּקֹלִ֔י וַיִּתֶּן־לִ֖י בֵּ֑ן עַל־כֵּ֛ן קָרְאָ֥ה שְׁמ֖וֹ דָּֽן׃ **ז**וַתַּ֣הַר ע֔וֹד וַתֵּ֕לֶד בִּלְהָ֖ה שִׁפְחַ֣ת רָחֵ֑ל בֵּ֥ן שֵׁנִ֖י לְיַעֲקֹֽב׃ **ח**וַתֹּ֣אמֶר רָחֵ֗ל נַפְתּוּלֵ֨י אֱלֹהִ֧ים׀  נִפְתַּ֛לְתִּי עִם־אֲחֹתִ֖י גַּם־יָכֹ֑לְתִּי וַתִּקְרָ֥א שְׁמ֖וֹ נַפְתָּלִֽי׃ | [[863]](#footnote-863) When Rachel saw that she bore Jacob no child, she envied her sister and said to Jacob, “Give me sons or I shall die!” [[864]](#footnote-864) Jacob became furious with Rachel and said, “Am I in God’s place? It is he who has refused you motherhood.” [[865]](#footnote-865) So, she said, “Here is my maid, Bilhah; go in to her so that she may bear upon my knees, so that I may have children through her!” [[866]](#footnote-866) So, she gave him her maid Bilhah as a wife. Jacob went into her [[867]](#footnote-867) and Bilhah conceived and bore Jacob a son. [[868]](#footnote-868) Then Rachel said, “God has vindicated me; yes, he has heard my prayer and given me a son.” So, she named him Dan. [[869]](#footnote-869) Again, Rachel’s maid Bilhah conceived and bore Jacob a second son; [[870]](#footnote-870) and Rachel said, “I have fought God’s fight with my sister, and I have won”; so, she named him Naphtali. |
| **ט**וַתֵּ֣רֶא לֵאָ֔ה כִּ֥י עָמְדָ֖ה מִלֶּ֑דֶת וַתִּקַּח֙ אֶת־זִלְפָּ֣ה שִׁפְחָתָ֔הּ וַתִּתֵּ֥ן אֹתָ֛הּ לְיַעֲקֹ֖ב לְאִשָּֽׁה׃ **י**וַתֵּ֗לֶד זִלְפָּ֛ה שִׁפְחַ֥ת לֵאָ֖ה לְיַעֲקֹ֥ב בֵּֽן׃ **יא**וַתֹּ֥אמֶר לֵאָ֖ה בגד בָּ֣א גָ֑ד וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ גָּֽד׃ **יב**וַתֵּ֗לֶד זִלְפָּה֙ שִׁפְחַ֣ת לֵאָ֔ה בֵּ֥ן שֵׁנִ֖י לְיַעֲקֹֽב׃ **יג**וַתֹּ֣אמֶר לֵאָ֔ה בְּאׇשְׁרִ֕י כִּ֥י אִשְּׁר֖וּנִי בָּנ֑וֹת וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ אָשֵֽׁר׃ | [[871]](#footnote-871) Now Leah, since she had no more children, gave her maid Zilpah to Jacob as a wife. [[872]](#footnote-872) So, Leah’s maid Zilpah bore Jacob a son. [[873]](#footnote-873) Then Leah exclaimed, “What good fortune!” So, she named him Gad. [[874]](#footnote-874) Leah’s maid Zilpah bore Jacob a second son. [[875]](#footnote-875) Then Leah said, “What happiness! Women will call me happy!” So, she named him Asher. |
| **יד**וַיֵּ֨לֶךְ רְאוּבֵ֜ן בִּימֵ֣י קְצִיר־חִטִּ֗ים וַיִּמְצָ֤א דֽוּדָאִים֙ בַּשָּׂדֶ֔ה וַיָּבֵ֣א אֹתָ֔ם אֶל־לֵאָ֖ה אִמּ֑וֹ וַתֹּ֤אמֶר רָחֵל֙ אֶל־לֵאָ֔ה תְּנִי־נָ֣א לִ֔י מִדּוּדָאֵ֖י בְּנֵֽךְ׃ **טו**וַתֹּ֣אמֶר לָ֗הּ הַמְעַט֙ קַחְתֵּ֣ךְ אֶת־אִישִׁ֔י וְלָקַ֕חַת גַּ֥ם אֶת־דּוּדָאֵ֖י בְּנִ֑י וַתֹּ֣אמֶר רָחֵ֗ל לָכֵן֙ יִשְׁכַּ֤ב עִמָּךְ֙ הַלַּ֔יְלָה תַּ֖חַת דּוּדָאֵ֥י בְנֵֽךְ׃ **טז**וַיָּבֹ֨א יַעֲקֹ֣ב מִן־הַשָּׂדֶה֮ בָּעֶ֒רֶב֒ וַתֵּצֵ֨א לֵאָ֜ה לִקְרָאת֗וֹ וַתֹּ֙אמֶר֙ אֵלַ֣י תָּב֔וֹא כִּ֚י שָׂכֹ֣ר שְׂכַרְתִּ֔יךָ בְּדוּדָאֵ֖י בְּנִ֑י וַיִּשְׁכַּ֥ב עִמָּ֖הּ בַּלַּ֥יְלָה הֽוּא׃ **יז**וַיִּשְׁמַ֥ע אֱלֹהִ֖ים אֶל־לֵאָ֑ה וַתַּ֛הַר וַתֵּ֥לֶד לְיַעֲקֹ֖ב בֵּ֥ן חֲמִישִֽׁי׃ **יח**וַתֹּ֣אמֶר לֵאָ֗ה נָתַ֤ן אֱלֹהִים֙ שְׂכָרִ֔י אֲשֶׁר־נָתַ֥תִּי שִׁפְחָתִ֖י לְאִישִׁ֑י וַתִּקְרָ֥א שְׁמ֖וֹ יִשָּׂשכָֽר׃ **יט**וַתַּ֤הַר עוֹד֙ לֵאָ֔ה וַתֵּ֥לֶד בֵּן־שִׁשִּׁ֖י לְיַעֲקֹֽב׃ **כ**וַתֹּ֣אמֶר לֵאָ֗ה זְבָדַ֨נִי אֱלֹהִ֥ים׀  אֹתִי֮ זֵ֣בֶד טוֹב֒ הַפַּ֙עַם֙ יִזְבְּלֵ֣נִי אִישִׁ֔י כִּֽי־יָלַ֥דְתִּי ל֖וֹ שִׁשָּׁ֣ה בָנִ֑ים וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ זְבֻלֽוּן׃ **כא**וְאַחַ֖ר יָ֣לְדָה בַּ֑ת וַתִּקְרָ֥א אֶת־שְׁמָ֖הּ דִּינָֽה׃ | [[876]](#footnote-876) At the time of wheat harvest, Reuben found some mandrakes and brought them to his mother Leah. Rachel said to Leah, “Give me some of your son’s mandrakes.” [[877]](#footnote-877) But she said, “Is it not enough to have taken my husband that you would take my son’s mandrakes too?” So, Rachel said, “Then let him lie with you tonight in return for your son’s mandrakes.” [[878]](#footnote-878) When Jacob came back from the fields that night, Leah went to meet him, saying, “You must lie with me, for I have hired you with your son’s mandrakes;” and he slept with her that night. [[879]](#footnote-879) God heard Leah, and she conceived and bore Jacob a fifth son. [[880]](#footnote-880) Then Leah said, “God has paid my wages for giving my maid to my husband;” so, she named him Issachar. [[881]](#footnote-881) Again, Leah conceived and bore Jacob a sixth son, [[882]](#footnote-882) saying, “God has given me a fine gift; now my husband will honour me, for I have borne six sons to him;” so, she named him Zebulun. [[883]](#footnote-883) Later, she bore a daughter and named her Dinah. |
| **כב**וַיִּזְכֹּ֥ר אֱלֹהִ֖ים אֶת־רָחֵ֑ל וַיִּשְׁמַ֤ע אֵלֶ֙יהָ֙ אֱלֹהִ֔ים וַיִּפְתַּ֖ח אֶת־רַחְמָֽהּ׃ **כג**וַתַּ֖הַר וַתֵּ֣לֶד בֵּ֑ן וַתֹּ֕אמֶר אָסַ֥ף אֱלֹהִ֖ים אֶת־חֶרְפָּתִֽי׃ **כד**וַתִּקְרָ֧א אֶת־שְׁמ֛וֹ יוֹסֵ֖ף לֵאמֹ֑ר יֹסֵ֧ף יְהֹוָ֛ה לִ֖י בֵּ֥ן אַחֵֽר׃ | [[884]](#footnote-884) Then God remembered Rachel; he listened to her and opened her womb. [[885]](#footnote-885) She conceived and bore a son, saying, “God has taken away my shame.” [[886]](#footnote-886) So, she named him Joseph, saying, “May Yahweh give me another son!” |
| **כה**וַיְהִ֕י כַּאֲשֶׁ֛ר יָלְדָ֥ה רָחֵ֖ל אֶת־יוֹסֵ֑ף וַיֹּ֤אמֶר יַעֲקֹב֙ אֶל־לָבָ֔ן שַׁלְּחֵ֙נִי֙ וְאֵ֣לְכָ֔ה אֶל־מְקוֹמִ֖י וּלְאַרְצִֽי׃ **כו**תְּנָ֞ה אֶת־נָשַׁ֣י וְאֶת־יְלָדַ֗י אֲשֶׁ֨ר עָבַ֧דְתִּי אֹֽתְךָ֛ בָּהֵ֖ן וְאֵלֵ֑כָה כִּ֚י אַתָּ֣ה יָדַ֔עְתָּ אֶת־עֲבֹדָתִ֖י אֲשֶׁ֥ר עֲבַדְתִּֽיךָ׃ **כז**וַיֹּ֤אמֶר אֵלָיו֙ לָבָ֔ן אִם־נָ֛א מָצָ֥אתִי חֵ֖ן בְּעֵינֶ֑יךָ נִחַ֕שְׁתִּי וַיְבָרְﬞכֵ֥נִי יְהֹוָ֖ה בִּגְלָלֶֽךָ׃ **כח**וַיֹּאמַ֑ר נׇקְבָ֧ה שְׂכָרְךָ֛ עָלַ֖י וְאֶתֵּֽנָה׃ **כט**וַיֹּ֣אמֶר אֵלָ֔יו אַתָּ֣ה יָדַ֔עְתָּ אֵ֖ת אֲשֶׁ֣ר עֲבַדְתִּ֑יךָ וְאֵ֛ת אֲשֶׁר־הָיָ֥ה מִקְנְךָ֖ אִתִּֽי׃ **ל**כִּ֡י מְעַט֩ אֲשֶׁר־הָיָ֨ה לְךָ֤ לְפָנַי֙ וַיִּפְרֹ֣ץ לָרֹ֔ב וַיְבָ֧רֶךְ יְהֹוָ֛ה אֹתְךָ֖ לְרַגְלִ֑י וְעַתָּ֗ה מָתַ֛י אֶֽעֱשֶׂ֥ה גַם־אָנֹכִ֖י לְבֵיתִֽי׃ **לא**וַיֹּ֖אמֶר מָ֣ה אֶתֶּן־לָ֑ךְ וַיֹּ֤אמֶר יַעֲקֹב֙ לֹא־תִתֶּן־לִ֣י מְא֔וּמָה אִם־תַּֽעֲשֶׂה־לִּי֙ הַדָּבָ֣ר הַזֶּ֔ה אָשׁ֛וּבָה אֶרְעֶ֥ה צֹֽאנְךָ֖ אֶשְׁמֹֽר׃ | [[887]](#footnote-887) When Rachel had borne Joseph, Jacob said to Laban, “Release me, so I can go home to my own land. [[888]](#footnote-888) Give me my wives for whom I have served you, and my children, so that I can go; you know very well the work I have done for you.” [[889]](#footnote-889) Laban said to him, “If you will allow me to say so, I learned from the omens that Yahweh blessed me for your sake; [[890]](#footnote-890) name your wages and I will pay you.” [[891]](#footnote-891) He replied, “You know well how hard I have worked for you and how your stock has fared with me. [[892]](#footnote-892) The little you had before I came has increased greatly and Yahweh blessed you wherever I turned; but when am I to provide for my own house?” [[893]](#footnote-893) He said, “What shall I pay you?” And Jacob replied, “You shall not pay me anything: if you do this for me, I will again tend your flock and keep it. |
| **לב**אֶֽעֱבֹ֨ר בְּכׇל־צֹֽאנְךָ֜ הַיּ֗וֹם הָסֵ֨ר מִשָּׁ֜ם כׇּל־שֶׂ֣ה׀ נָקֹ֣ד וְטָל֗וּא וְכׇל־שֶׂה־חוּם֙ בַּכְּשָׂבִ֔ים וְטָל֥וּא וְנָקֹ֖ד בָּעִזִּ֑ים וְהָיָ֖ה שְׂכָרִֽי׃ **לג**וְעָֽנְתָה־בִּ֤י צִדְקָתִי֙ בְּי֣וֹם מָחָ֔ר כִּֽי־תָב֥וֹא עַל־שְׂכָרִ֖י לְפָנֶ֑יךָ כֹּ֣ל אֲשֶׁר־אֵינֶ֩נּוּ֩ נָקֹ֨ד וְטָל֜וּא בָּֽעִזִּ֗ים וְחוּם֙ בַּכְּשָׂבִ֔ים גָּנ֥וּב ה֖וּא אִתִּֽי׃ **לד**וַיֹּ֥אמֶר לָבָ֖ן הֵ֑ן ל֖וּ יְהִ֥י כִדְבָרֶֽךָ׃ **לה**וַיָּ֣סַר בַּיּוֹם֩ הַה֨וּא אֶת־הַתְּיָשִׁ֜ים הָֽעֲקֻדִּ֣ים וְהַטְּלֻאִ֗ים וְאֵ֤ת כׇּל־הָֽעִזִּים֙ הַנְּקֻדּ֣וֹת וְהַטְּלֻאֹ֔ת כֹּ֤ל אֲשֶׁר־לָבָן֙ בּ֔וֹ וְכׇל־ח֖וּם בַּכְּשָׂבִ֑ים וַיִּתֵּ֖ן בְּיַד־בָּנָֽיו׃ **לו**וַיָּ֗שֶׂם דֶּ֚רֶךְ שְׁלֹ֣שֶׁת יָמִ֔ים בֵּינ֖וֹ וּבֵ֣ין יַעֲקֹ֑ב וְיַעֲקֹ֗ב רֹעֶ֛ה אֶת־צֹ֥אן לָבָ֖ן הַנּוֹתָרֹֽת׃ | [[894]](#footnote-894) “Today, I will go through all your flock, taking out of it every black sheep and every speckled or spotted animal among the goats; such shall be my wages, [[895]](#footnote-895) and my honesty shall answer for me later; when you come to check my wages, every goat I have that is not speckled or spotted, and every sheep that is not black shall be counted stolen.” [[896]](#footnote-896) Laban said, “Good! Let it be as you say.” [[897]](#footnote-897) That day, he took out the striped and speckled he-goats and all the spotted and speckled she-goats, every one that had white on it, and all the black sheep, and gave them to his sons, [[898]](#footnote-898) and put three days’ journey between himself and Jacob. Jacob took care of the rest of Laban’s flock. |
| **לז**וַיִּֽקַּֽח־ל֣וֹ יַעֲקֹ֗ב מַקַּ֥ל לִבְנֶ֛ה לַ֖ח וְל֣וּז וְעַרְמ֑וֹן וַיְפַצֵּ֤ל בָּהֵן֙ פְּצָל֣וֹת לְבָנ֔וֹת מַחְשֹׂף֙ הַלָּבָ֔ן אֲשֶׁ֖ר עַל־הַמַּקְלֽוֹת׃ **לח**וַיַּצֵּ֗ג אֶת־הַמַּקְלוֹת֙ אֲשֶׁ֣ר פִּצֵּ֔ל בָּרְﬞהָטִ֖ים בְּשִֽׁקְﬞת֣וֹת הַמָּ֑יִם אֲשֶׁר֩ תָּבֹ֨אןָ הַצֹּ֤אן לִשְׁתּוֹת֙ לְנֹ֣כַח הַצֹּ֔אן וַיֵּחַ֖מְנָה בְּבֹאָ֥ן לִשְׁתּֽוֹת׃ **לט**וַיֶּחֱמ֥וּ הַצֹּ֖אן אֶל־הַמַּקְל֑וֹת וַתֵּלַ֣דְןָ הַצֹּ֔אן עֲקֻדִּ֥ים נְקֻדִּ֖ים וּטְלֻאִֽים׃ **מ**וְהַכְּשָׂבִים֮ הִפְרִ֣יד יַעֲקֹב֒ וַ֠יִּתֵּ֠ן פְּנֵ֨י הַצֹּ֧אן אֶל־עָקֹ֛ד וְכׇל־ח֖וּם בְּצֹ֣אן לָבָ֑ן וַיָּֽשֶׁת־ל֤וֹ עֲדָרִים֙ לְבַדּ֔וֹ וְלֹ֥א שָׁתָ֖ם עַל־צֹ֥אן לָבָֽן׃ **מא**וְהָיָ֗ה בְּכׇל־יַחֵם֮ הַצֹּ֣אן הַמְקֻשָּׁרוֹת֒ וְשָׂ֨ם יַעֲקֹ֧ב אֶת־הַמַּקְל֛וֹת לְעֵינֵ֥י הַצֹּ֖אן בָּרְﬞהָטִ֑ים לְיַחְמֵ֖נָּה בַּמַּקְלֽוֹת׃ **מב**וּבְהַעֲטִ֥יף הַצֹּ֖אן לֹ֣א יָשִׂ֑ים וְהָיָ֤ה הָעֲטֻפִים֙ לְלָבָ֔ן וְהַקְּשֻׁרִ֖ים לְיַעֲקֹֽב׃ **מג**וַיִּפְרֹ֥ץ הָאִ֖ישׁ מְאֹ֣ד מְאֹ֑ד וַֽיְהִי־לוֹ֙ צֹ֣אן רַבּ֔וֹת וּשְׁפָחוֹת֙ וַעֲבָדִ֔ים וּגְמַלִּ֖ים וַחֲמֹרִֽים׃ | [[899]](#footnote-899) Jacob gathered fresh branches of poplar, almond, and plane, and peeled white strips in them, exposing the white of the branches. [[900]](#footnote-900) He put the peeled branches in front of the flocks, in the water troughs, where the animals came to drink; and the animals bred when they came to drink. [[901]](#footnote-901) They bred in front of the branches and so produced striped, spotted, and speckled young. [[902]](#footnote-902) Jacob set apart the sheep and he turned the animals towards the striped or black sheep in Laban’s flock. He did not put his own droves with Laban’s flock. [[903]](#footnote-903) Whenever the sturdy animals were in heat, Jacob put the branches where the animals could see them, in the troughs, that they might breed in front of the branches; [[904]](#footnote-904) but, when the animals were feeble, he did not put them there; thus, Laban got the feeble, and Jacob the sturdy, [[905]](#footnote-905) so he grew extremely rich and he owned large flocks, with men and women slaves, camels, and donkeys. |

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| בראשית פרק לא | Genesis [[906]](#footnote-906)31 |
| **א**וַיִּשְׁמַ֗ע אֶת־דִּבְרֵ֤י בְנֵֽי־לָבָן֙ לֵאמֹ֔ר לָקַ֣ח יַעֲקֹ֔ב אֵ֖ת כׇּל־אֲשֶׁ֣ר לְאָבִ֑ינוּ וּמֵאֲשֶׁ֣ר לְאָבִ֔ינוּ עָשָׂ֕ה אֵ֥ת כׇּל־הַכָּבֹ֖ד הַזֶּֽה׃ **ב**וַיַּ֥רְא יַעֲקֹ֖ב אֶת־פְּנֵ֣י לָבָ֑ן וְהִנֵּ֥ה אֵינֶ֛נּוּ עִמּ֖וֹ כִּתְמ֥וֹל שִׁלְשֽׁוֹם׃ **ג**וַיֹּ֤אמֶר יְהֹוָה֙ אֶֽל־יַעֲקֹ֔ב שׁ֛וּב אֶל־אֶ֥רֶץ אֲבוֹתֶ֖יךָ וּלְמוֹלַדְתֶּ֑ךָ וְאֶֽהְיֶ֖ה עִמָּֽךְ׃ **ד**וַיִּשְׁלַ֣ח יַעֲקֹ֔ב וַיִּקְרָ֖א לְרָחֵ֣ל וּלְלֵאָ֑ה הַשָּׂדֶ֖ה אֶל־צֹאנֽוֹ׃ **ה**וַיֹּ֣אמֶר לָהֶ֗ן רֹאֶ֤ה אָנֹכִי֙ אֶת־פְּנֵ֣י אֲבִיכֶ֔ן כִּֽי־אֵינֶ֥נּוּ אֵלַ֖י כִּתְמֹ֣ל שִׁלְשֹׁ֑ם וֵֽאלֹהֵ֣י אָבִ֔י הָיָ֖ה עִמָּדִֽי׃ **ו**וְאַתֵּ֖נָה יְדַעְתֶּ֑ן כִּ֚י בְּכׇל־כֹּחִ֔י עָבַ֖דְתִּי אֶת־אֲבִיכֶֽן׃ **ז**וַאֲבִיכֶן֙ הֵ֣תֶל בִּ֔י וְהֶחֱלִ֥ף אֶת־מַשְׂכֻּרְתִּ֖י עֲשֶׂ֣רֶת מֹנִ֑ים וְלֹֽא־נְתָנ֣וֹ אֱלֹהִ֔ים לְהָרַ֖ע עִמָּדִֽי׃ **ח**אִם־כֹּ֣ה יֹאמַ֗ר נְקֻדִּים֙ יִהְיֶ֣ה שְׂכָרֶ֔ךָ וְיָלְד֥וּ כׇל־הַצֹּ֖אן נְקֻדִּ֑ים וְאִם־כֹּ֣ה יֹאמַ֗ר עֲקֻדִּים֙ יִהְיֶ֣ה שְׂכָרֶ֔ךָ וְיָלְד֥וּ כׇל־הַצֹּ֖אן עֲקֻדִּֽים׃ **ט**וַיַּצֵּ֧ל אֱלֹהִ֛ים אֶת־מִקְנֵ֥ה אֲבִיכֶ֖ם וַיִּתֶּן־לִֽי׃ **י**וַיְהִ֗י בְּעֵת֙ יַחֵ֣ם הַצֹּ֔אן וָאֶשָּׂ֥א עֵינַ֛י וָאֵ֖רֶא בַּחֲל֑וֹם וְהִנֵּ֤ה הָֽעַתֻּדִים֙ הָעֹלִ֣ים עַל־הַצֹּ֔אן עֲקֻדִּ֥ים נְקֻדִּ֖ים וּבְרֻדִּֽים׃ **יא**וַיֹּ֨אמֶר אֵלַ֜י מַלְאַ֧ךְ הָאֱלֹהִ֛ים בַּחֲל֖וֹם יַֽעֲקֹ֑ב וָאֹמַ֖ר הִנֵּֽנִי׃ **יב**וַיֹּ֗אמֶר שָׂא־נָ֨א עֵינֶ֤יךָ וּרְאֵה֙ כׇּל־הָֽעַתֻּדִים֙ הָעֹלִ֣ים עַל־הַצֹּ֔אן עֲקֻדִּ֥ים נְקֻדִּ֖ים וּבְרֻדִּ֑ים כִּ֣י רָאִ֔יתִי אֵ֛ת כׇּל־אֲשֶׁ֥ר לָבָ֖ן עֹ֥שֶׂה לָּֽךְ׃ **יג**אָנֹכִ֤י הָאֵל֙ בֵּֽית־אֵ֔ל אֲשֶׁ֨ר מָשַׁ֤חְתָּ שָּׁם֙ מַצֵּבָ֔ה אֲשֶׁ֨ר נָדַ֥רְתָּ לִּ֛י שָׁ֖ם נֶ֑דֶר עַתָּ֗ה ק֥וּם צֵא֙ מִן־הָאָ֣רֶץ הַזֹּ֔את וְשׁ֖וּב אֶל־אֶ֥רֶץ מוֹלַדְתֶּֽךָ׃ | [[907]](#footnote-907) He heard that the sons of Laban were saying, “Jacob has taken all that was our father’s; he has gained all this wealth at our father’s expense.” [[908]](#footnote-908) Jacob saw from Laban’s face that things were not as they had been. [[909]](#footnote-909) Yahweh said to Jacob, “Go back to the land of your fathers and your kindred; and I will be with you.” [[910]](#footnote-910) So, Jacob called Rachel and Leah to the fields where his flocks were [[911]](#footnote-911) and said to them, “I see from your father’s face that I am out of favour with him now; but the God of my father has been with me. [[912]](#footnote-912) You know that I have served your father with all my strength. [[913]](#footnote-913) Your father has tricked me, ten times changing my wages, yet God has not let him harm me. [[914]](#footnote-914) If he said, “The spotted shall be your wages,” all the flock bore spotted; if he said, “The striped shall be your wages,” then all the flock bore striped. [[915]](#footnote-915) Thus, God has taken your father’s livestock and given it to me. [[916]](#footnote-916) At the time when the animals were on heat, I looked up in a dream and saw that the males covering the females of the flock were striped, spotted, or mottled. [[917]](#footnote-917) In the dream, the angel of God said to me, “Jacob!” I said, “I am here.” [[918]](#footnote-918) He said, “Look up and see: all the males mounting the females of the flock are striped, spotted, or mottled; for, I have seen all that Laban has done to you. [[919]](#footnote-919) I am the God of Bethel, where you poured oil on a cairn and where you made a vow to me. Now, leave this land at once and return to the land of your birth.”” |
| **יד**וַתַּ֤עַן רָחֵל֙ וְלֵאָ֔ה וַתֹּאמַ֖רְנָה ל֑וֹ הַע֥וֹד לָ֛נוּ חֵ֥לֶק וְנַחֲלָ֖ה בְּבֵ֥ית אָבִֽינוּ׃ **טו**הֲל֧וֹא נׇכְרִיּ֛וֹת נֶחְשַׁ֥בְנוּ ל֖וֹ כִּ֣י מְכָרָ֑נוּ וַיֹּ֥אכַל גַּם־אָכ֖וֹל אֶת־כַּסְפֵּֽנוּ׃ **טז**כִּ֣י כׇל־הָעֹ֗שֶׁר אֲשֶׁ֨ר הִצִּ֤יל אֱלֹהִים֙ מֵֽאָבִ֔ינוּ לָ֥נוּ ה֖וּא וּלְבָנֵ֑ינוּ וְעַתָּ֗ה כֹּל֩ אֲשֶׁ֨ר אָמַ֧ר אֱלֹהִ֛ים אֵלֶ֖יךָ עֲשֵֽׂה׃ | [[920]](#footnote-920) The, Rachel and Leah answered him, “Have we any share left in the inheritance of our father’s House? [[921]](#footnote-921) Does he not treat us as foreigners? For, he has sold us and used up all our money? [[922]](#footnote-922) Surely all the riches God has taken from our father belong to us and to our children. So, do all that God has told you.” |
| **יז**וַיָּ֖קׇם יַעֲקֹ֑ב וַיִּשָּׂ֛א אֶת־בָּנָ֥יו וְאֶת־נָשָׁ֖יו עַל־הַגְּמַלִּֽים׃ **יח**וַיִּנְהַ֣ג אֶת־כׇּל־מִקְנֵ֗הוּ וְאֶת־כׇּל־רְכֻשׁוֹ֙ אֲשֶׁ֣ר רָכָ֔שׁ מִקְנֵה֙ קִנְיָנ֔וֹ אֲשֶׁ֥ר רָכַ֖שׁ בְּפַדַּ֣ן אֲרָ֑ם לָב֛וֹא אֶל־יִצְחָ֥ק אָבִ֖יו אַ֥רְצָה כְּנָֽעַן׃ **יט**וְלָבָ֣ן הָלַ֔ךְ לִגְזֹ֖ז אֶת־צֹאנ֑וֹ וַתִּגְנֹ֣ב רָחֵ֔ל אֶת־הַתְּרָפִ֖ים אֲשֶׁ֥ר לְאָבִֽיהָ׃ **כ**וַיִּגְנֹ֣ב יַעֲקֹ֔ב אֶת־לֵ֥ב לָבָ֖ן הָאֲרַמִּ֑י עַל־בְּלִי֙ הִגִּ֣יד ל֔וֹ כִּ֥י בֹרֵ֖חַ הֽוּא׃ **כא**וַיִּבְרַ֥ח הוּא֙ וְכׇל־אֲשֶׁר־ל֔וֹ וַיָּ֖קׇם וַיַּעֲבֹ֣ר אֶת־הַנָּהָ֑ר וַיָּ֥שֶׂם אֶת־פָּנָ֖יו הַ֥ר הַגִּלְעָֽד׃ | [[923]](#footnote-923) Jacob arose and put his children and his wives on camels, [[924]](#footnote-924) and he drove all his livestock before him, with all he had acquired, the livestock belonging to him, which he had acquired in Paddan-Aram, to go to his father Isaac in the land of Canaan. [[925]](#footnote-925) When Laban had gone to shear his flock, Rachel stole the household idols belonging to her father. [[926]](#footnote-926) Jacob outwitted Laban the Aramaean by giving him no inkling of his flight. [[927]](#footnote-927) He fled with all he had and went away, crossing the River and making for Mount Gilead. |
| **כב**וַיֻּגַּ֥ד לְלָבָ֖ן בַּיּ֣וֹם הַשְּׁלִישִׁ֑י כִּ֥י בָרַ֖ח יַעֲקֹֽב׃ **כג**וַיִּקַּ֤ח אֶת־אֶחָיו֙ עִמּ֔וֹ וַיִּרְדֹּ֣ף אַחֲרָ֔יו דֶּ֖רֶךְ שִׁבְעַ֣ת יָמִ֑ים וַיַּדְבֵּ֥ק אֹת֖וֹ בְּהַ֥ר הַגִּלְעָֽד׃ **כד**וַיָּבֹ֧א אֱלֹהִ֛ים אֶל־לָבָ֥ן הָאֲרַמִּ֖י בַּחֲלֹ֣ם הַלָּ֑יְלָה וַיֹּ֣אמֶר ל֗וֹ הִשָּׁ֧מֶר לְךָ֛ פֶּן־תְּדַבֵּ֥ר עִֽם־יַעֲקֹ֖ב מִטּ֥וֹב עַד־רָֽע׃ **כה**וַיַּשֵּׂ֥ג לָבָ֖ן אֶֽת־יַעֲקֹ֑ב וְיַעֲקֹ֗ב תָּקַ֤ע אֶֽת־אׇהֳלוֹ֙ בָּהָ֔ר וְלָבָ֛ן תָּקַ֥ע אֶת־אֶחָ֖יו בְּהַ֥ר הַגִּלְעָֽד׃ | [[928]](#footnote-928) Three days later, Laban was told that Jacob had fled. [[929]](#footnote-929) Taking his brothers with him, he pursued him for seven days and overtook him in the hill country of Gilead. [[930]](#footnote-930) But God came by night in a dream to Laban the Aramaean and said to him, “Take care that you neither bless nor curse Jacob.” [[931]](#footnote-931) Laban caught up with Jacob, who had pitched his tent in the hills; and Laban pitched camp in the hill country of Gilead. |
| **כו**וַיֹּ֤אמֶר לָבָן֙ לְיַעֲקֹ֔ב מֶ֣ה עָשִׂ֔יתָ וַתִּגְנֹ֖ב אֶת־לְבָבִ֑י וַתְּנַהֵג֙ אֶת־בְּנֹתַ֔י כִּשְׁבֻי֖וֹת חָֽרֶב׃ **כז**לָ֤מָּה נַחְבֵּ֙אתָ֙ לִבְרֹ֔חַ וַתִּגְנֹ֖ב אֹתִ֑י וְלֹא־הִגַּ֣דְתָּ לִּ֔י וָֽאֲשַׁלֵּחֲךָ֛ בְּשִׂמְחָ֥ה וּבְשִׁרִ֖ים בְּתֹ֥ף וּבְכִנּֽוֹר׃ **כח**וְלֹ֣א נְטַשְׁתַּ֔נִי לְנַשֵּׁ֥ק לְבָנַ֖י וְלִבְנֹתָ֑י עַתָּ֖ה הִסְכַּ֥לְתָּֽ עֲשֽׂוֹ׃ **כט**יֶשׁ־לְאֵ֣ל יָדִ֔י לַעֲשׂ֥וֹת עִמָּכֶ֖ם רָ֑ע וֵֽאלֹהֵ֨י אֲבִיכֶ֜ם אֶ֣מֶשׁ׀ אָמַ֧ר אֵלַ֣י לֵאמֹ֗ר הִשָּׁ֧מֶר לְךָ֛ מִדַּבֵּ֥ר עִֽם־יַעֲקֹ֖ב מִטּ֥וֹב עַד־רָֽע׃ **ל**וְעַתָּה֙ הָלֹ֣ךְ הָלַ֔כְתָּ כִּֽי־נִכְסֹ֥ף נִכְסַ֖פְתָּה לְבֵ֣ית אָבִ֑יךָ לָ֥מָּה גָנַ֖בְתָּ אֶת־אֱלֹהָֽי׃ | [[932]](#footnote-932) Laban said to Jacob, “What have you done, tricking me and driving my daughters off like prisoners of war? [[933]](#footnote-933) Why did you flee secretly, stealing and not telling me, so that I could send you on your way rejoicing, with songs, tambourines, and the lyre? [[934]](#footnote-934) You did not even let me kiss my sons and daughters; you have behaved like a fool. [[935]](#footnote-935) It is in my power to do you harm but the God of your father said to me last night, “Do not bless nor curse Jacob.” [[936]](#footnote-936) Now, it may be you really went because you had such a longing for your father’s House. But why did you steal my gods?” |
| **לא**וַיַּ֥עַן יַעֲקֹ֖ב וַיֹּ֣אמֶר לְלָבָ֑ן כִּ֣י יָרֵ֔אתִי כִּ֣י אָמַ֔רְתִּי פֶּן־תִּגְזֹ֥ל אֶת־בְּנוֹתֶ֖יךָ מֵעִמִּֽי׃ **לב**עִ֠ם אֲשֶׁ֨ר תִּמְצָ֣א אֶת־אֱלֹהֶ֘יךָ֮ לֹ֣א יִֽחְיֶה֒ נֶ֣גֶד אַחֵ֧ינוּ הַֽכֶּר־לְךָ֛ מָ֥ה עִמָּדִ֖י וְקַֽח־לָ֑ךְ וְלֹֽא־יָדַ֣ע יַעֲקֹ֔ב כִּ֥י רָחֵ֖ל גְּנָבָֽתַם׃ **לג**וַיָּבֹ֨א לָבָ֜ן בְּאֹ֥הֶל יַעֲקֹ֣ב׀ וּבְאֹ֣הֶל לֵאָ֗ה וּבְאֹ֛הֶל שְׁתֵּ֥י הָאֲמָהֹ֖ת וְלֹ֣א מָצָ֑א וַיֵּצֵא֙ מֵאֹ֣הֶל לֵאָ֔ה וַיָּבֹ֖א בְּאֹ֥הֶל רָחֵֽל׃ **לד**וְרָחֵ֞ל לָקְחָ֣ה אֶת־הַתְּרָפִ֗ים וַתְּשִׂמֵ֛ם בְּכַ֥ר הַגָּמָ֖ל וַתֵּ֣שֶׁב עֲלֵיהֶ֑ם וַיְמַשֵּׁ֥שׁ לָבָ֛ן אֶת־כׇּל־הָאֹ֖הֶל וְלֹ֥א מָצָֽא׃ **לה**וַתֹּ֣אמֶר אֶל־אָבִ֗יהָ אַל־יִ֙חַר֙ בְּעֵינֵ֣י אֲדֹנִ֔י כִּ֣י ל֤וֹא אוּכַל֙ לָק֣וּם מִפָּנֶ֔יךָ כִּי־דֶ֥רֶךְ נָשִׁ֖ים לִ֑י וַיְחַפֵּ֕שׂ וְלֹ֥א מָצָ֖א אֶת־הַתְּרָפִֽים׃ | [[937]](#footnote-937) Jacob answered Laban, “I was afraid, thinking you would snatch your daughters from me. [[938]](#footnote-938) But whoever is found with your gods shall not live; in the presence of your brothers, point out what I have that is yours and take it.” Now Jacob did not know that Rachel had stolen them. [[939]](#footnote-939) Laban went into Jacob’s tent, and into Leah’s tent, and the tent of the two maids, but he found nothing. He left Leah’s tent and entered Rachel’s. [[940]](#footnote-940) Now, Rachel had taken the idols, put them in the camel’s litter, and sat on them. Laban went through everything in the tent but found nothing. [[941]](#footnote-941) Then Rachel said to her father, “Do not be angry, my lord, that I cannot rise before you; for, the way of women is upon me.” Laban searched but did not find the idols. |
| **לו**וַיִּ֥חַר לְיַעֲקֹ֖ב וַיָּ֣רֶב בְּלָבָ֑ן וַיַּ֤עַן יַעֲקֹב֙ וַיֹּ֣אמֶר לְלָבָ֔ן מַה־פִּשְׁעִי֙ מַ֣ה חַטָּאתִ֔י כִּ֥י דָלַ֖קְתָּ אַחֲרָֽי׃ **לז**כִּֽי־מִשַּׁ֣שְׁתָּ אֶת־כׇּל־כֵּלַ֗י מַה־מָּצָ֙אתָ֙ מִכֹּ֣ל כְּלֵי־בֵיתֶ֔ךָ שִׂ֣ים כֹּ֔ה נֶ֥גֶד אַחַ֖י וְאַחֶ֑יךָ וְיוֹכִ֖יחוּ בֵּ֥ין שְׁנֵֽינוּ׃ **לח**זֶה֩ עֶשְׂרִ֨ים שָׁנָ֤ה אָנֹכִי֙ עִמָּ֔ךְ רְחֵלֶ֥יךָ וְעִזֶּ֖יךָ לֹ֣א שִׁכֵּ֑לוּ וְאֵילֵ֥י צֹאנְךָ֖ לֹ֥א אָכָֽלְתִּי׃ **לט**טְרֵפָה֙ לֹא־הֵבֵ֣אתִי אֵלֶ֔יךָ אָנֹכִ֣י אֲחַטֶּ֔נָּה מִיָּדִ֖י תְּבַקְשֶׁ֑נָּה גְּנֻֽבְתִ֣י י֔וֹם וּגְנֻֽבְתִ֖י לָֽיְלָה׃ | [[942]](#footnote-942) Jacob was angry and upbraided Laban; Jacob asked Laban, “What is my sin? What is my sin, that you have hotly pursued me? [[943]](#footnote-943) In going through my goods, did you find anything from your house? Set it here before my brothers and yours, so they may judge between us two. [[944]](#footnote-944) In the twenty years I was with you, your ewes and your she-goats never miscarried, and I did not eat rams of your flock. [[945]](#footnote-945) Those mauled by wild beasts I did not bring back to you but bore the loss; you claimed it from me, whether stolen by day or by night. |
| **מ**הָיִ֧יתִי בַיּ֛וֹם אֲכָלַ֥נִי חֹ֖רֶב וְקֶ֣רַח בַּלָּ֑יְלָה וַתִּדַּ֥ד שְׁנָתִ֖י מֵֽעֵינָֽי׃ **מא**זֶה־לִּ֞י עֶשְׂרִ֣ים שָׁנָה֮ בְּבֵיתֶ֒ךָ֒ עֲבַדְתִּ֜יךָ אַרְבַּֽע־עֶשְׂרֵ֤ה שָׁנָה֙ בִּשְׁתֵּ֣י בְנֹתֶ֔יךָ וְשֵׁ֥שׁ שָׁנִ֖ים בְּצֹאנֶ֑ךָ וַתַּחֲלֵ֥ף אֶת־מַשְׂכֻּרְתִּ֖י עֲשֶׂ֥רֶת מֹנִֽים׃ **מב**לוּלֵ֡י אֱלֹהֵ֣י אָבִי֩ אֱלֹהֵ֨י אַבְרָהָ֜ם וּפַ֤חַד יִצְחָק֙ הָ֣יָה לִ֔י כִּ֥י עַתָּ֖ה רֵיקָ֣ם שִׁלַּחְתָּ֑נִי אֶת־עׇנְיִ֞י וְאֶת־יְגִ֧יעַ כַּפַּ֛י רָאָ֥ה אֱלֹהִ֖ים וַיּ֥וֹכַח אָֽמֶשׁ׃ | [[946]](#footnote-946) “By day, the fierce heat consumed me and the cold by night, and sleep fled from my eyes. [[947]](#footnote-947) These twenty years I was in your house; I served fourteen years for your two daughters and six years for your flock; and you changed my wages ten times. [[948]](#footnote-948) If the God of my father, the God of Abraham, the Fear of Isaac, had not been with me, you would have sent me away empty-handed. But God saw my weariness, and the work of my hands, and rebuked you last night.” |
| **מג**וַיַּ֨עַן לָבָ֜ן וַיֹּ֣אמֶר אֶֽל־יַעֲקֹ֗ב הַבָּנ֨וֹת בְּנֹתַ֜י וְהַבָּנִ֤ים בָּנַי֙ וְהַצֹּ֣אן צֹאנִ֔י וְכֹ֛ל אֲשֶׁר־אַתָּ֥ה רֹאֶ֖ה לִי־ה֑וּא וְלִבְנֹתַ֞י מָֽה־אֶעֱשֶׂ֤ה לָאֵ֙לֶּה֙ הַיּ֔וֹם א֥וֹ לִבְנֵיהֶ֖ן אֲשֶׁ֥ר יָלָֽדוּ׃ **מד**וְעַתָּ֗ה לְכָ֛ה נִכְרְתָ֥ה בְרִ֖ית אֲנִ֣י וָאָ֑תָּה וְהָיָ֥ה לְעֵ֖ד בֵּינִ֥י וּבֵינֶֽךָ׃ | [[949]](#footnote-949) Laban answered Jacob, “The daughters are my daughters, the sons are my sons, the sheep are my sheep, and all that you see is mine. But what can I do today about my daughters and about the sons they have borne? [[950]](#footnote-950) Come now, let us make a covenant, you and I; and let it serve as a witness between us.” |
| **מה**וַיִּקַּ֥ח יַעֲקֹ֖ב אָ֑בֶן וַיְרִימֶ֖הָ מַצֵּבָֽה׃ **מו**וַיֹּ֨אמֶר יַעֲקֹ֤ב לְאֶחָיו֙ לִקְט֣וּ אֲבָנִ֔ים וַיִּקְח֥וּ אֲבָנִ֖ים וַיַּֽעֲשׂוּ־גָ֑ל וַיֹּ֥אכְלוּ שָׁ֖ם עַל־הַגָּֽל׃ **מז**וַיִּקְרָא־ל֣וֹ לָבָ֔ן יְגַ֖ר שָׂהֲדוּתָ֑א וְיַֽעֲקֹ֔ב קָ֥רָא ל֖וֹ גַּלְעֵֽד׃ **מח**וַיֹּ֣אמֶר לָבָ֔ן הַגַּ֨ל הַזֶּ֥ה עֵ֛ד בֵּינִ֥י וּבֵינְךָ֖ הַיּ֑וֹם עַל־כֵּ֥ן קָרָֽא־שְׁמ֖וֹ גַּלְעֵֽד׃ **מט**וְהַמִּצְפָּה֙ אֲשֶׁ֣ר אָמַ֔ר יִ֥צֶף יְהֹוָ֖ה בֵּינִ֣י וּבֵינֶ֑ךָ כִּ֥י נִסָּתֵ֖ר אִ֥ישׁ מֵרֵעֵֽהוּ׃ **נ**אִם־תְּעַנֶּ֣ה אֶת־בְּנֹתַ֗י וְאִם־תִּקַּ֤ח נָשִׁים֙ עַל־בְּנֹתַ֔י אֵ֥ין אִ֖ישׁ עִמָּ֑נוּ רְאֵ֕ה אֱלֹהִ֥ים עֵ֖ד בֵּינִ֥י וּבֵינֶֽךָ׃ **נא**וַיֹּ֥אמֶר לָבָ֖ן לְיַעֲקֹ֑ב הִנֵּ֣ה׀ הַגַּ֣ל הַזֶּ֗ה וְהִנֵּה֙ הַמַּצֵּבָ֔ה אֲשֶׁ֥ר יָרִ֖יתִי בֵּינִ֥י וּבֵינֶֽךָ׃ **נב**עֵ֚ד הַגַּ֣ל הַזֶּ֔ה וְעֵדָ֖ה הַמַּצֵּבָ֑ה אִם־אָ֗נִי לֹֽא־אֶעֱבֹ֤ר אֵלֶ֙יךָ֙ אֶת־הַגַּ֣ל הַזֶּ֔ה וְאִם־אַ֠תָּ֠ה לֹא־תַעֲבֹ֨ר אֵלַ֜י אֶת־הַגַּ֥ל הַזֶּ֛ה וְאֶת־הַמַּצֵּבָ֥ה הַזֹּ֖את לְרָעָֽה׃ **נג**אֱלֹהֵ֨י אַבְרָהָ֜ם וֵֽאלֹהֵ֤י נָחוֹר֙ יִשְׁפְּט֣וּ בֵינֵ֔ינוּ אֱלֹהֵ֖י אֲבִיהֶ֑ם וַיִּשָּׁבַ֣ע יַעֲקֹ֔ב בְּפַ֖חַד אָבִ֥יו יִצְחָֽק׃ **נד**וַיִּזְבַּ֨ח יַעֲקֹ֥ב זֶ֙בַח֙ בָּהָ֔ר וַיִּקְרָ֥א לְאֶחָ֖יו לֶאֱכׇל־לָ֑חֶם וַיֹּ֣אכְלוּ לֶ֔חֶם וַיָּלִ֖ינוּ בָּהָֽר׃ | [[951]](#footnote-951) Then Jacob took a stone and set it up as a pillar. [[952]](#footnote-952) Jacob said to his kinsmen, “Gather stones,” and they took stones and made a cairn. They ate there, by the cairn, and [[953]](#footnote-953) Laban called it Jegar-Sahadutha but Jacob called it Galeed. [[954]](#footnote-954) Laban said, “This cairn is a witness between us today.” That is why he named it Galeed, [[955]](#footnote-955) and the pillar Mizpah; for, he said, “Let Yahweh watch between us when we are out of sight of each other. [[956]](#footnote-956) If you ill-treat my daughters or marry other women beside my daughters, even though no one is with us, remember: God is witness between us.” [[957]](#footnote-957) Then Laban said to Jacob, “Here is this cairn I have set between us, and here is the pillar. [[958]](#footnote-958) This cairn is a witness, and the pillar bears witness: I must not pass this cairn to attack you, and you must not pass this cairn and this pillar to attack me. [[959]](#footnote-959) May the God of Abraham and the god of Nahor judge between us.” Then Jacob swore by the Fear of his father Isaac; [[960]](#footnote-960) and Jacob offered a sacrifice on the mountain and invited his brothers to eat; they ate the meal and passed the night on the mountain. |

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| בראשית פרק לב | Genesis [[961]](#footnote-961)32 |
| **א**וַיַּשְׁכֵּ֨ם לָבָ֜ן בַּבֹּ֗קֶר וַיְנַשֵּׁ֧ק לְבָנָ֛יו וְלִבְנוֹתָ֖יו וַיְבָ֣רֶךְ אֶתְהֶ֑ם וַיֵּ֛לֶךְ וַיָּ֥שׇׁב לָבָ֖ן לִמְקֹמֽוֹ׃ **ב**וְיַעֲקֹ֖ב הָלַ֣ךְ לְדַרְכּ֑וֹ וַיִּפְגְּעוּ־ב֖וֹ מַלְאֲכֵ֥י אֱלֹהִֽים׃ **ג**וַיֹּ֤אמֶר יַעֲקֹב֙ כַּאֲשֶׁ֣ר רָאָ֔ם מַחֲנֵ֥ה אֱלֹהִ֖ים זֶ֑ה וַיִּקְרָ֛א שֵֽׁם־הַמָּק֥וֹם הַה֖וּא מַֽחֲנָֽיִם׃ {פ} | [[962]](#footnote-962) Laban rose early the next morning, kissed his sons and daughters, and blessed them. Then Laban departed and returned to his home. [[963]](#footnote-963) While Jacob was going on his way, angels of God met him [[964]](#footnote-964) and, on seeing them, he said, “This is God’s camp,” and he named the place Mahanaim. |
| **ד**וַיִּשְׁלַ֨ח יַעֲקֹ֤ב מַלְאָכִים֙ לְפָנָ֔יו אֶל־עֵשָׂ֖ו אָחִ֑יו אַ֥רְצָה שֵׂעִ֖יר שְׂדֵ֥ה אֱדֽוֹם׃ **ה**וַיְצַ֤ו אֹתָם֙ לֵאמֹ֔ר כֹּ֣ה תֹאמְר֔וּן לַֽאדֹנִ֖י לְעֵשָׂ֑ו כֹּ֤ה אָמַר֙ עַבְדְּךָ֣ יַעֲקֹ֔ב עִם־לָבָ֣ן גַּ֔רְתִּי וָאֵחַ֖ר עַד־עָֽתָּה׃ **ו**וַֽיְהִי־לִי֙ שׁ֣וֹר וַחֲמ֔וֹר צֹ֖אן וְעֶ֣בֶד וְשִׁפְחָ֑ה וָֽאֶשְׁלְחָה֙ לְהַגִּ֣יד לַֽאדֹנִ֔י לִמְצֹא־חֵ֖ן בְּעֵינֶֽיךָ׃ **ז**וַיָּשֻׁ֙בוּ֙ הַמַּלְאָכִ֔ים אֶֽל־יַעֲקֹ֖ב לֵאמֹ֑ר בָּ֤אנוּ אֶל־אָחִ֙יךָ֙ אֶל־עֵשָׂ֔ו וְגַם֙ הֹלֵ֣ךְ לִקְרָֽאתְךָ֔ וְאַרְבַּע־מֵא֥וֹת אִ֖ישׁ  עִמּֽוֹ׃ **ח**וַיִּירָ֧א יַעֲקֹ֛ב מְאֹ֖ד וַיֵּ֣צֶר ל֑וֹ וַיַּ֜חַץ אֶת־הָעָ֣ם אֲשֶׁר־אִתּ֗וֹ וְאֶת־הַצֹּ֧אן וְאֶת־הַבָּקָ֛ר וְהַגְּמַלִּ֖ים לִשְׁנֵ֥י מַחֲנֽוֹת׃ **ט**וַיֹּ֕אמֶר אִם־יָב֥וֹא עֵשָׂ֛ו אֶל־הַמַּחֲנֶ֥ה הָאַחַ֖ת וְהִכָּ֑הוּ וְהָיָ֛ה הַמַּחֲנֶ֥ה הַנִּשְׁאָ֖ר לִפְלֵיטָֽה׃ **י**וַיֹּ֘אמֶר֮ יַעֲקֹב֒ אֱלֹהֵי֙ אָבִ֣י אַבְרָהָ֔ם וֵאלֹהֵ֖י אָבִ֣י יִצְחָ֑ק יְהֹוָ֞ה הָאֹמֵ֣ר אֵלַ֗י שׁ֧וּב לְאַרְצְךָ֛ וּלְמוֹלַדְתְּךָ֖ וְאֵיטִ֥יבָה עִמָּֽךְ׃ **יא**קָטֹ֜נְתִּי מִכֹּ֤ל הַחֲסָדִים֙ וּמִכׇּל־הָ֣אֱמֶ֔ת אֲשֶׁ֥ר עָשִׂ֖יתָ אֶת־עַבְדֶּ֑ךָ כִּ֣י בְמַקְלִ֗י עָבַ֙רְתִּי֙ אֶת־הַיַּרְדֵּ֣ן הַזֶּ֔ה וְעַתָּ֥ה הָיִ֖יתִי לִשְׁנֵ֥י מַחֲנֽוֹת׃ **יב**הַצִּילֵ֥נִי נָ֛א מִיַּ֥ד אָחִ֖י מִיַּ֣ד עֵשָׂ֑ו כִּֽי־יָרֵ֤א אָנֹכִי֙ אֹת֔וֹ פֶּן־יָב֣וֹא וְהִכַּ֔נִי אֵ֖ם עַל־בָּנִֽים׃ **יג**וְאַתָּ֣ה אָמַ֔רְתָּ הֵיטֵ֥ב אֵיטִ֖יב עִמָּ֑ךְ וְשַׂמְתִּ֤י אֶֽת־זַרְעֲךָ֙ כְּח֣וֹל הַיָּ֔ם אֲשֶׁ֥ר לֹא־יִסָּפֵ֖ר מֵרֹֽב׃ **יד**וַיָּ֥לֶן שָׁ֖ם בַּלַּ֣יְלָה הַה֑וּא וַיִּקַּ֞ח מִן־הַבָּ֧א בְיָד֛וֹ מִנְחָ֖ה לְעֵשָׂ֥ו אָחִֽיו׃ **טו**עִזִּ֣ים מָאתַ֔יִם וּתְיָשִׁ֖ים עֶשְׂרִ֑ים רְחֵלִ֥ים מָאתַ֖יִם וְאֵילִ֥ים עֶשְׂרִֽים׃ **טז**גְּמַלִּ֧ים מֵינִיק֛וֹת וּבְנֵיהֶ֖ם שְׁלֹשִׁ֑ים פָּר֤וֹת אַרְבָּעִים֙ וּפָרִ֣ים עֲשָׂרָ֔ה אֲתֹנֹ֣ת עֶשְׂרִ֔ים וַעְיָרִ֖ם עֲשָׂרָֽה׃ **יז**וַיִּתֵּן֙ בְּיַד־עֲבָדָ֔יו עֵ֥דֶר עֵ֖דֶר לְבַדּ֑וֹ וַיֹּ֤אמֶר אֶל־עֲבָדָיו֙ עִבְר֣וּ לְפָנַ֔י וְרֶ֣וַח תָּשִׂ֔ימוּ בֵּ֥ין עֵ֖דֶר וּבֵ֥ין עֵֽדֶר׃ **יח**וַיְצַ֥ו אֶת־הָרִאשׁ֖וֹן לֵאמֹ֑ר כִּ֣י יִֽפְגׇשְׁךָ֞ עֵשָׂ֣ו אָחִ֗י וּשְׁאֵֽלְךָ֙ לֵאמֹ֔ר לְמִי־אַ֙תָּה֙ וְאָ֣נָה תֵלֵ֔ךְ וּלְמִ֖י אֵ֥לֶּה לְפָנֶֽיךָ׃ **יט**וְאָֽמַרְתָּ֙ לְעַבְדְּךָ֣ לְיַעֲקֹ֔ב מִנְחָ֥ה הִוא֙ שְׁלוּחָ֔ה לַֽאדֹנִ֖י לְעֵשָׂ֑ו וְהִנֵּ֥ה גַם־ה֖וּא אַחֲרֵֽינוּ׃ **כ**וַיְצַ֞ו גַּ֣ם אֶת־הַשֵּׁנִ֗י גַּ֚ם אֶת־הַשְּׁלִישִׁ֔י גַּ֚ם אֶת־כׇּל־הַהֹ֣לְכִ֔ים אַחֲרֵ֥י הָעֲדָרִ֖ים לֵאמֹ֑ר כַּדָּבָ֤ר הַזֶּה֙ תְּדַבְּר֣וּן אֶל־עֵשָׂ֔ו בְּמֹצַאֲכֶ֖ם אֹתֽוֹ׃ **כא**וַאֲמַרְתֶּ֕ם גַּ֗ם הִנֵּ֛ה עַבְדְּךָ֥ יַעֲקֹ֖ב אַחֲרֵ֑ינוּ כִּֽי־אָמַ֞ר אֲכַפְּרָ֣ה פָנָ֗יו בַּמִּנְחָה֙ הַהֹלֶ֣כֶת לְפָנָ֔י וְאַחֲרֵי־כֵן֙ אֶרְאֶ֣ה פָנָ֔יו אוּלַ֖י יִשָּׂ֥א פָנָֽי׃ **כב**וַתַּעֲבֹ֥ר הַמִּנְחָ֖ה עַל־פָּנָ֑יו וְה֛וּא לָ֥ן בַּלַּֽיְלָה־הַה֖וּא בַּֽמַּחֲנֶֽה׃ **כג**וַיָּ֣קׇם׀ בַּלַּ֣יְלָה ה֗וּא וַיִּקַּ֞ח אֶת־שְׁתֵּ֤י נָשָׁיו֙ וְאֶת־שְׁתֵּ֣י שִׁפְחֹתָ֔יו וְאֶת־אַחַ֥ד עָשָׂ֖ר יְלָדָ֑יו וַֽיַּעֲבֹ֔ר אֵ֖ת מַעֲבַ֥ר יַבֹּֽק׃ **כד**וַיִּ֨קָּחֵ֔ם וַיַּֽעֲבִרֵ֖ם אֶת־הַנָּ֑חַל וַֽיַּעֲבֵ֖ר אֶת־אֲשֶׁר־לֽוֹ׃ | [[965]](#footnote-965) Jacob sent messengers before him to his brother Esau in the land of Seir, the country of Edom, [[966]](#footnote-966) telling them, “Say this to my lord Esau, “Thus says your servant Jacob: I have been staying with Laban until [[967]](#footnote-967) now, and have oxen, donkeys, flocks, and men and women slaves. I send news of this to my lord that I might find favour in his sight.”” [[968]](#footnote-968) The messengers returned to Jacob saying, “We went to your brother Esau and he is coming to meet you; and four hundred men are with him.” [[969]](#footnote-969) Jacob was greatly afraid and distressed. He divided the people with him, and the flocks, cattle, and camels, into two camps, [[970]](#footnote-970) saying, “If Esau comes to one camp and attacks it, the other camp will be left to escape.” [[971]](#footnote-971) Jacob said, “O God of my father Abraham and God of my father Isaac, Yahweh who said to me, “Go back to your land and family and I will treat you well,” [[972]](#footnote-972) I am unworthy of the kindness and goodness you have shown your servant. I had only my staff when I crossed this Jordan and now I can form two camps. [[973]](#footnote-973) Deliver me, please, from my brother Esau’s hand; for, I fear him, lest he come and kill us, the mothers with the sons. [[974]](#footnote-974) Yet you have said, “I will do you good, making your seed like the sand on the seashore, beyond counting.”” [[975]](#footnote-975) So, he spent the night there. From what he had, he chose a gift for his brother Esau: [[976]](#footnote-976) Two hundred she-goats, twenty he-goats, two hundred ewes, twenty rams, [[977]](#footnote-977) thirty nursing camels with their calves, forty cows, ten bulls, twenty she-asses and ten donkeys. [[978]](#footnote-978) He put them in the charge of his servants, in separate droves, and told his servants, “Go ahead of me, leaving a space between droves.” [[979]](#footnote-979) He gave the first this order: “When my brother Esau meets you and asks, “To whom do you belong? Where are you going? Whose are those animals before you?” [[980]](#footnote-980) you will answer, “To your servant Jacob; they are a gift sent to my lord Esau; and he is following.”” [[981]](#footnote-981) He gave the same order to the second and the third, and to all who were following the droves, “That is what you must say to Esau when you find him. [[982]](#footnote-982) You must say, “Yes, your servant Jacob is following.”” For, he thought, “I shall appease him by sending a gift in advance; so, when I come face to face with him, he may receive me favourably.” [[983]](#footnote-983) The gift went ahead of him, but he himself spent that night in the camp. [[984]](#footnote-984) During the night he rose, took his two wives, his two slave-girls, and his eleven sons, and crossed the ford of the Jabbok. [[985]](#footnote-985) He took them, sent them across the stream, and sent all his possessions across, too. |
| **כה**וַיִּוָּתֵ֥ר יַעֲקֹ֖ב לְבַדּ֑וֹ וַיֵּאָבֵ֥ק אִישׁ֙ עִמּ֔וֹ עַ֖ד עֲל֥וֹת הַשָּֽׁחַר׃ **כו**וַיַּ֗רְא כִּ֣י לֹ֤א יָכֹל֙ ל֔וֹ וַיִּגַּ֖ע בְּכַף־יְרֵכ֑וֹ וַתֵּ֙קַע֙ כַּף־יֶ֣רֶךְ יַעֲקֹ֔ב בְּהֵאָֽבְק֖וֹ עִמּֽוֹ׃ **כז**וַיֹּ֣אמֶר שַׁלְּחֵ֔נִי כִּ֥י עָלָ֖ה הַשָּׁ֑חַר וַיֹּ֙אמֶר֙ לֹ֣א אֲשַֽׁלֵּחֲךָ֔ כִּ֖י אִם־בֵּרַכְתָּֽנִי׃ **כח**וַיֹּ֥אמֶר אֵלָ֖יו מַה־שְּׁמֶ֑ךָ וַיֹּ֖אמֶר יַעֲקֹֽב׃ **כט**וַיֹּ֗אמֶר לֹ֤א יַעֲקֹב֙ יֵאָמֵ֥ר עוֹד֙ שִׁמְךָ֔ כִּ֖י אִם־יִשְׂרָאֵ֑ל כִּֽי־שָׂרִ֧יתָ עִם־אֱלֹהִ֛ים וְעִם־אֲנָשִׁ֖ים וַתּוּכָֽל׃ **ל**וַיִּשְׁאַ֣ל יַעֲקֹ֗ב וַיֹּ֙אמֶר֙ הַגִּֽידָה־נָּ֣א שְׁמֶ֔ךָ וַיֹּ֕אמֶר לָ֥מָּה זֶּ֖ה תִּשְׁאַ֣ל לִשְׁמִ֑י וַיְבָ֥רֶךְ אֹת֖וֹ  שָֽׁם׃ | [[986]](#footnote-986) Jacob was left alone; and a man wrestled with him until sunrise. [[987]](#footnote-987) When the man saw he could not master him, he hit him in the hip socket and Jacob’s hip was dislocated as he wrestled with him. [[988]](#footnote-988) He said, “Let me go, for day is breaking.” But Jacob said, “I will not let you go unless you bless me.” [[989]](#footnote-989) He said, “What is your name?” He replied, “Jacob.” [[990]](#footnote-990) He said, “Your name shall no longer be Jacob but Israel; for, you have fought against God and men and prevailed.” [[991]](#footnote-991) Jacob then asked him, “Please, tell me your name.” But he replied, “Why do you ask my name?” And he blessed him there. |
| **לא**וַיִּקְרָ֧א יַעֲקֹ֛ב שֵׁ֥ם הַמָּק֖וֹם פְּנִיאֵ֑ל כִּֽי־רָאִ֤יתִי אֱלֹהִים֙ פָּנִ֣ים אֶל־פָּנִ֔ים וַתִּנָּצֵ֖ל נַפְשִֽׁי׃ **לב**וַיִּֽזְרַֽח־ל֣וֹ הַשֶּׁ֔מֶשׁ כַּאֲשֶׁ֥ר עָבַ֖ר אֶת־פְּנוּאֵ֑ל וְה֥וּא צֹלֵ֖עַ עַל־יְרֵכֽוֹ׃ **לג**עַל־כֵּ֡ן לֹֽא־יֹאכְל֨וּ בְנֵֽי־יִשְׂרָאֵ֜ל אֶת־גִּ֣יד הַנָּשֶׁ֗ה אֲשֶׁר֙ עַל־כַּ֣ף הַיָּרֵ֔ךְ עַ֖ד הַיּ֣וֹם הַזֶּ֑ה כִּ֤י נָגַע֙ בְּכַף־יֶ֣רֶךְ יַעֲקֹ֔ב בְּגִ֖יד הַנָּשֶֽׁה׃ | [[992]](#footnote-992) Jacob called name of the place Peniel, “Because I have seen God face to face,” he said, “and I have survived.” [[993]](#footnote-993) The sun rose on him as he left Penuel, limping because of his hip. [[994]](#footnote-994) That is the reason why to this day the Israelites do not eat the sinew that is in the socket of the hip: because he had struck Jacob in the socket of the hip on that sinew. |

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| בראשית פרק לג | Genesis [[995]](#footnote-995)33 |
| **א**וַיִּשָּׂ֨א יַעֲקֹ֜ב עֵינָ֗יו וַיַּרְא֙ וְהִנֵּ֣ה עֵשָׂ֣ו בָּ֔א וְעִמּ֕וֹ אַרְבַּ֥ע מֵא֖וֹת אִ֑ישׁ וַיַּ֣חַץ אֶת־הַיְלָדִ֗ים עַל־לֵאָה֙ וְעַל־רָחֵ֔ל וְעַ֖ל שְׁתֵּ֥י הַשְּׁפָחֽוֹת׃ **ב**וַיָּ֧שֶׂם אֶת־הַשְּׁפָח֛וֹת וְאֶת־יַלְדֵיהֶ֖ן רִֽאשֹׁנָ֑ה וְאֶת־לֵאָ֤ה וִֽילָדֶ֙יהָ֙ אַחֲרֹנִ֔ים וְאֶת־רָחֵ֥ל וְאֶת־יוֹסֵ֖ף אַחֲרֹנִֽים׃ **ג**וְה֖וּא עָבַ֣ר לִפְנֵיהֶ֑ם וַיִּשְׁתַּ֤חוּ אַ֙רְצָה֙ שֶׁ֣בַע פְּעָמִ֔ים עַד־גִּשְׁתּ֖וֹ עַד־אָחִֽיו׃ **ד**וַיָּ֨רׇץ עֵשָׂ֤ו לִקְרָאתוֹ֙ וַֽיְחַבְּקֵ֔הוּ וַיִּפֹּ֥ל עַל־צַוָּארָ֖ו וַׄיִּׄשָּׁׄקֵ֑ׄהׄוּׄ וַיִּבְכּֽוּ׃ **ה**וַיִּשָּׂ֣א אֶת־עֵינָ֗יו וַיַּ֤רְא אֶת־הַנָּשִׁים֙ וְאֶת־הַיְלָדִ֔ים וַיֹּ֖אמֶר מִי־אֵ֣לֶּה לָּ֑ךְ וַיֹּאמַ֕ר הַיְלָדִ֕ים אֲשֶׁר־חָנַ֥ן אֱלֹהִ֖ים אֶת־עַבְדֶּֽךָ׃ **ו**וַתִּגַּ֧שְׁןָ הַשְּׁפָח֛וֹת הֵ֥נָּה וְיַלְדֵיהֶ֖ן וַתִּֽשְׁתַּחֲוֶֽיןָ׃ **ז**וַתִּגַּ֧שׁ גַּם־לֵאָ֛ה וִילָדֶ֖יהָ וַיִּֽשְׁתַּחֲו֑וּ וְאַחַ֗ר נִגַּ֥שׁ יוֹסֵ֛ף וְרָחֵ֖ל וַיִּֽשְׁתַּחֲוֽוּ׃ **ח**וַיֹּ֕אמֶר מִ֥י לְךָ֛ כׇּל־הַמַּחֲנֶ֥ה הַזֶּ֖ה אֲשֶׁ֣ר פָּגָ֑שְׁתִּי וַיֹּ֕אמֶר לִמְצֹא־חֵ֖ן בְּעֵינֵ֥י אֲדֹנִֽי׃ **ט**וַיֹּ֥אמֶר עֵשָׂ֖ו יֶשׁ־לִ֣י רָ֑ב אָחִ֕י יְהִ֥י לְךָ֖ אֲשֶׁר־לָֽךְ׃ **י**וַיֹּ֣אמֶר יַעֲקֹ֗ב אַל־נָא֙ אִם־נָ֨א מָצָ֤אתִי חֵן֙ בְּעֵינֶ֔יךָ וְלָקַחְתָּ֥ מִנְחָתִ֖י מִיָּדִ֑י כִּ֣י עַל־כֵּ֞ן רָאִ֣יתִי פָנֶ֗יךָ כִּרְאֹ֛ת פְּנֵ֥י אֱלֹהִ֖ים וַתִּרְצֵֽנִי׃ **יא**קַח־נָ֤א אֶת־בִּרְכָתִי֙ אֲשֶׁ֣ר הֻבָ֣את לָ֔ךְ כִּֽי־חַנַּ֥נִי אֱלֹהִ֖ים וְכִ֣י יֶשׁ־לִי־כֹ֑ל וַיִּפְצַר־בּ֖וֹ וַיִּקָּֽח׃ | [[996]](#footnote-996) Looking up Jacob saw Esau arriving with four hundred men. So, he divided the children between Leah, Rachel and the two slave-girls. [[997]](#footnote-997) He put the slave-girls and their children in front, with Leah and her children following, and Rachel and Joseph behind. [[998]](#footnote-998) He himself went ahead of them and bowed to the ground seven times before going up to his brother. [[999]](#footnote-999) But Esau ran to meet him, took him in his arms and held him close and wept. [[1000]](#footnote-1000) Then looking up he saw the women and children. “Who are these with you?” he asked. Jacob answered, “The children whom God has bestowed on your servant.” [[1001]](#footnote-1001) The slave-girls then came up with their children and they bowed low. [[1002]](#footnote-1002) Leah also came up along with her children and they bowed low. Then, Joseph and Rachel came up and bowed low. [[1003]](#footnote-1003) He asked, “What do you mean by that whole camp I met?” He said, “It is to win my lord’s favour.” [[1004]](#footnote-1004) Esau said, “Brother, I have plenty; keep what is yours.” [[1005]](#footnote-1005) Jacob said, “Please, if I have found favour with you, take the gift I offer. For, it is as if I have seen the face of God, since you have received me kindly. [[1006]](#footnote-1006) So, accept the gift I have brought you; since God has been generous to me, I have all I need.” He urged him, and Esau accepted. |
| **יב**וַיֹּ֖אמֶר נִסְעָ֣ה וְנֵלֵ֑כָה וְאֵלְכָ֖ה לְנֶגְדֶּֽךָ׃ **יג**וַיֹּ֣אמֶר אֵלָ֗יו אֲדֹנִ֤י יֹדֵ֙עַ֙ כִּֽי־הַיְלָדִ֣ים רַכִּ֔ים וְהַצֹּ֥אן וְהַבָּקָ֖ר עָל֣וֹת עָלָ֑י וּדְפָקוּם֙ י֣וֹם אֶחָ֔ד וָמֵ֖תוּ כׇּל־הַצֹּֽאן׃ **יד**יַעֲבׇר־נָ֥א אֲדֹנִ֖י לִפְנֵ֣י עַבְדּ֑וֹ וַאֲנִ֞י אֶֽתְנָהֲלָ֣ה לְאִטִּ֗י לְרֶ֨גֶל הַמְּלָאכָ֤ה אֲשֶׁר־לְפָנַי֙ וּלְרֶ֣גֶל הַיְלָדִ֔ים עַ֛ד אֲשֶׁר־אָבֹ֥א אֶל־אֲדֹנִ֖י שֵׂעִֽירָה׃ **טו**וַיֹּ֣אמֶר עֵשָׂ֔ו אַצִּֽיגָה־נָּ֣א עִמְּךָ֔ מִן־הָעָ֖ם אֲשֶׁ֣ר אִתִּ֑י וַיֹּ֙אמֶר֙ לָ֣מָּה זֶּ֔ה אֶמְצָא־חֵ֖ן בְּעֵינֵ֥י אֲדֹנִֽי׃ **טז**וַיָּ֩שׇׁב֩ בַּיּ֨וֹם הַה֥וּא עֵשָׂ֛ו לְדַרְכּ֖וֹ שֵׂעִֽירָה׃ **יז**וְיַעֲקֹב֙ נָסַ֣ע סֻכֹּ֔תָה וַיִּ֥בֶן ל֖וֹ בָּ֑יִת וּלְמִקְנֵ֙הוּ֙ עָשָׂ֣ה סֻכֹּ֔ת עַל־כֵּ֛ן קָרָ֥א שֵׁם־הַמָּק֖וֹם סֻכּֽוֹת׃ {ס} | [[1007]](#footnote-1007) He said, “Let us go our way; I will lead you.” [[1008]](#footnote-1008) Jacob replied, “My lord knows that the children are weak, and that the flock sand herds with me are nursing; If they are driven too hard for one day, the whole drove will die. [[1009]](#footnote-1009) Let my lord go ahead of his servant, and I will lead on slowly, to suit the flock I am driving and the children, until I join my lord in Seir.” [[1010]](#footnote-1010) And Esau said, “Let me leave you some of the men with me.” He asked, “Why? All I wish is to win your favour.” [[1011]](#footnote-1011) So, that day, Esau resumed his journey to Seir. [[1012]](#footnote-1012) But Jacob left for Succoth, built himself a house and made shelters for the live­stock; that is why the place the name of the place is Succoth. |
| **יח**וַיָּבֹא֩ יַעֲקֹ֨ב שָׁלֵ֜ם עִ֣יר שְׁכֶ֗ם אֲשֶׁר֙ בְּאֶ֣רֶץ כְּנַ֔עַן בְּבֹא֖וֹ מִפַּדַּ֣ן אֲרָ֑ם וַיִּ֖חַן אֶת־פְּנֵ֥י הָעִֽיר׃ **יט**וַיִּ֜קֶן אֶת־חֶלְקַ֣ת הַשָּׂדֶ֗ה אֲשֶׁ֤ר נָֽטָה־שָׁם֙ אׇהֳל֔וֹ מִיַּ֥ד בְּנֵֽי־חֲמ֖וֹר אֲבִ֣י שְׁכֶ֑ם בְּמֵאָ֖ה קְשִׂיטָֽה׃ **כ**וַיַּצֶּב־שָׁ֖ם מִזְבֵּ֑חַ וַיִּ֨קְרָא־ל֔וֹ אֵ֖ל אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ {ס} | [[1013]](#footnote-1013) Jacob came safely to the city of Shechem in Canaanite territory, on his way from Paddan-Aram. He encamped before the city [[1014]](#footnote-1014) and for one hundred pieces of silver he bought from the sons of Hamor, the father of Shechem, the plot of land on which he had pitched his tent. [[1015]](#footnote-1015) There he erected an altar, which he called, “El-Elohe-Israel.” |

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| בראשית פרק לד | Genesis [[1016]](#footnote-1016)34 |
| **א**וַתֵּצֵ֤א דִינָה֙ בַּת־לֵאָ֔ה אֲשֶׁ֥ר יָלְדָ֖ה לְיַעֲקֹ֑ב לִרְא֖וֹת בִּבְנ֥וֹת הָאָֽרֶץ׃ **ב**וַיַּ֨רְא אֹתָ֜הּ שְׁכֶ֧ם בֶּן־חֲמ֛וֹר הַֽחִוִּ֖י נְשִׂ֣יא הָאָ֑רֶץ וַיִּקַּ֥ח אֹתָ֛הּ וַיִּשְׁכַּ֥ב אֹתָ֖הּ וַיְעַנֶּֽהָ׃ **ג**וַתִּדְבַּ֣ק נַפְשׁ֔וֹ בְּדִינָ֖ה בַּֽת־יַעֲקֹ֑ב וַיֶּֽאֱהַב֙ אֶת־הַֽנַּעֲרָ֔ וַיְדַבֵּ֖ר עַל־לֵ֥ב הַֽנַּעֲרָֽ׃ **ד**וַיֹּ֣אמֶר שְׁכֶ֔ם אֶל־חֲמ֥וֹר אָבִ֖יו לֵאמֹ֑ר קַֽח־לִ֛י אֶת־הַיַּלְדָּ֥ה הַזֹּ֖את לְאִשָּֽׁה׃ **ה**וְיַעֲקֹ֣ב שָׁמַ֗ע כִּ֤י טִמֵּא֙ אֶת־דִּינָ֣ה בִתּ֔וֹ וּבָנָ֛יו הָי֥וּ אֶת־מִקְנֵ֖הוּ בַּשָּׂדֶ֑ה וְהֶחֱרִ֥שׁ יַעֲקֹ֖ב עַד־בֹּאָֽם׃ | [[1017]](#footnote-1017) Dinah, Jacob’s daughter by Leah, went out to visit the women of that region. [[1018]](#footnote-1018) Shechem, the son of Hamor the Hivite, the ruler of that region, saw her, took her off and raped her, and so defiled her. [[1019]](#footnote-1019) But Dinah, Jacob’s daughter, captivated him; he fell in love with the young girl and comforted her. [[1020]](#footnote-1020) So Shechem said to his father Hamor, “Get me this young girl, I want to marry her.” [[1021]](#footnote-1021) Now, Jacob heard how he had violated his daughter Dinah; but as his sons were in the fields with his livestock, Jacob said nothing until they came in. |
| **ו**וַיֵּצֵ֛א חֲמ֥וֹר אֲבִֽי־שְׁכֶ֖ם אֶֽל־יַעֲקֹ֑ב לְדַבֵּ֖ר אִתּֽוֹ׃ **ז**וּבְנֵ֨י יַעֲקֹ֜ב בָּ֤אוּ מִן־הַשָּׂדֶה֙ כְּשׇׁמְעָ֔ם וַיִּֽתְעַצְּבוּ֙ הָֽאֲנָשִׁ֔ים וַיִּ֥חַר לָהֶ֖ם מְאֹ֑ד כִּֽי־נְבָלָ֞ה עָשָׂ֣ה בְיִשְׂרָאֵ֗ל לִשְׁכַּב֙ אֶת־בַּֽת־יַעֲקֹ֔ב וְכֵ֖ן לֹ֥א יֵעָשֶֽׂה׃ **ח**וַיְדַבֵּ֥ר חֲמ֖וֹר אִתָּ֣ם לֵאמֹ֑ר שְׁכֶ֣ם בְּנִ֗י חָֽשְׁקָ֤ה נַפְשׁוֹ֙ בְּבִתְּכֶ֔ם תְּנ֨וּ נָ֥א אֹתָ֛הּ ל֖וֹ לְאִשָּֽׁה׃ **ט**וְהִֽתְחַתְּנ֖וּ אֹתָ֑נוּ בְּנֹֽתֵיכֶם֙ תִּתְּנוּ־לָ֔נוּ וְאֶת־בְּנֹתֵ֖ינוּ תִּקְח֥וּ לָכֶֽם׃ **י**וְאִתָּ֖נוּ תֵּשֵׁ֑בוּ וְהָאָ֙רֶץ֙ תִּהְיֶ֣ה לִפְנֵיכֶ֔ם שְׁבוּ֙ וּסְחָר֔וּהָ וְהֵֽאָחֲז֖וּ בָּֽהּ׃ **יא**וַיֹּ֤אמֶר שְׁכֶם֙ אֶל־אָבִ֣יהָ וְאֶל־אַחֶ֔יהָ אֶמְצָא־חֵ֖ן בְּעֵינֵיכֶ֑ם וַאֲשֶׁ֥ר תֹּאמְר֛וּ אֵלַ֖י אֶתֵּֽן׃ **יב**הַרְבּ֨וּ עָלַ֤י מְאֹד֙ מֹ֣הַר וּמַתָּ֔ן וְאֶ֨תְּנָ֔ה כַּאֲשֶׁ֥ר תֹּאמְר֖וּ אֵלָ֑י וּתְנוּ־לִ֥י אֶת־הַֽנַּעֲרָ֖ לְאִשָּֽׁה׃ | [[1022]](#footnote-1022) Hamor the father of Shechem went out to talk to Jacob. [[1023]](#footnote-1023) When Jacob’s sons returned from the fields and heard the news, they were indignant and very angry that he had committed an outrage in Israel by raping Jacob’s daughter – an offence that they could not overlook. [[1024]](#footnote-1024) Hamor said to them, “The heart of my son Shechem is set on your daughter; I beg you, let him marry her. [[1025]](#footnote-1025) Ally yourselves with us by marriage; give us your daughters and you take our daughters. [[1026]](#footnote-1026) Stay with us and the land shall be open to you to live in or move through or own.” [[1027]](#footnote-1027) Shechem said to her father and brothers of the young girl, “If only I can win your favour, I will give you whatever you ask. [[1028]](#footnote-1028) Demand from me a huge bridal price and gifts; I will give you as much as you ask. Only let me marry the young girl.” |
| **יג**וַיַּעֲנ֨וּ בְנֵֽי־יַעֲקֹ֜ב אֶת־שְׁכֶ֨ם וְאֶת־חֲמ֥וֹר אָבִ֛יו בְּמִרְמָ֖ה וַיְדַבֵּ֑רוּ אֲשֶׁ֣ר טִמֵּ֔א אֵ֖ת דִּינָ֥ה אֲחֹתָֽם׃ **יד**וַיֹּאמְר֣וּ אֲלֵיהֶ֗ם לֹ֤א נוּכַל֙ לַעֲשׂוֹת֙ הַדָּבָ֣ר הַזֶּ֔ה לָתֵת֙ אֶת־אֲחֹתֵ֔נוּ לְאִ֖ישׁ אֲשֶׁר־ל֣וֹ עׇרְלָ֑ה כִּֽי־חֶרְפָּ֥ה הִ֖וא לָֽנוּ׃ **טו**אַךְ־בְּזֹ֖את נֵא֣וֹת לָכֶ֑ם אִ֚ם תִּהְי֣וּ כָמֹ֔נוּ לְהִמֹּ֥ל לָכֶ֖ם כׇּל־זָכָֽר׃ **טז**וְנָתַ֤נּוּ אֶת־בְּנֹתֵ֙ינוּ֙ לָכֶ֔ם וְאֶת־בְּנֹתֵיכֶ֖ם נִֽקַּֽח־לָ֑נוּ וְיָשַׁ֣בְנוּ אִתְּכֶ֔ם וְהָיִ֖ינוּ לְעַ֥ם אֶחָֽד׃ **יז**וְאִם־לֹ֧א תִשְׁמְע֛וּ אֵלֵ֖ינוּ לְהִמּ֑וֹל וְלָקַ֥חְנוּ אֶת־בִּתֵּ֖נוּ וְהָלָֽכְנוּ׃ **יח**וַיִּֽיטְב֥וּ דִבְרֵיהֶ֖ם בְּעֵינֵ֣י חֲמ֑וֹר וּבְעֵינֵ֖י שְׁכֶ֥ם בֶּן־חֲמֽוֹר׃ **יט**וְלֹֽא־אֵחַ֤ר הַנַּ֙עַר֙ לַעֲשׂ֣וֹת הַדָּבָ֔ר כִּ֥י חָפֵ֖ץ בְּבַֽת־יַעֲקֹ֑ב וְה֣וּא נִכְבָּ֔ד מִכֹּ֖ל בֵּ֥ית אָבִֽיו׃ | [[1029]](#footnote-1029) Jacob’s sons answered Shechem and his father Hamor craftily, because he had defiled their sister Dinah, [[1030]](#footnote-1030) and said to him, “We cannot do this thing. To give our sister to an uncirc­umcised man would be a disgrace to us. [[1031]](#footnote-1031) We can agree only on one condition: that you become like us by circumcising all your males. [[1032]](#footnote-1032) Then we will give you our daughters, taking yours for ourselves; and we will stay with you to make one nation. [[1033]](#footnote-1033) But if you do not listen to us on this matter of circumcision, we shall take our daughter and go.” [[1034]](#footnote-1034) Hamor and Shechem, Hamor’s son, were pleased with what they heard. [[1035]](#footnote-1035) The young man did not wait to do this; for, he loved Jacob’s daughter; and he was honoured above all in his father’s house. |
| **כ**וַיָּבֹ֥א חֲמ֛וֹר וּשְׁכֶ֥ם בְּנ֖וֹ אֶל־שַׁ֣עַר עִירָ֑ם וַֽיְדַבְּר֛וּ אֶל־אַנְשֵׁ֥י עִירָ֖ם לֵאמֹֽר׃ **כא**הָאֲנָשִׁ֨ים הָאֵ֜לֶּה שְֽׁלֵמִ֧ים הֵ֣ם אִתָּ֗נוּ וְיֵשְׁב֤וּ בָאָ֙רֶץ֙ וְיִסְחֲר֣וּ אֹתָ֔הּ וְהָאָ֛רֶץ הִנֵּ֥ה רַֽחֲבַת־יָדַ֖יִם לִפְנֵיהֶ֑ם אֶת־בְּנֹתָם֙ נִקַּֽח־לָ֣נוּ לְנָשִׁ֔ים וְאֶת־בְּנֹתֵ֖ינוּ נִתֵּ֥ן לָהֶֽם׃ **כב**אַךְ־בְּ֠זֹ֠את יֵאֹ֨תוּ לָ֤נוּ הָאֲנָשִׁים֙ לָשֶׁ֣בֶת אִתָּ֔נוּ לִהְי֖וֹת לְעַ֣ם אֶחָ֑ד בְּהִמּ֥וֹל לָ֙נוּ֙ כׇּל־זָכָ֔ר כַּאֲשֶׁ֖ר הֵ֥ם נִמֹּלִֽים׃ **כג**מִקְנֵהֶ֤ם וְקִנְיָנָם֙ וְכׇל־בְּהֶמְתָּ֔ם הֲל֥וֹא לָ֖נוּ הֵ֑ם אַ֚ךְ נֵא֣וֹתָה לָהֶ֔ם וְיֵשְׁב֖וּ אִתָּֽנוּ׃ **כד**וַיִּשְׁמְע֤וּ אֶל־חֲמוֹר֙ וְאֶל־שְׁכֶ֣ם בְּנ֔וֹ כׇּל־יֹצְאֵ֖י שַׁ֣עַר עִיר֑וֹ וַיִּמֹּ֙לוּ֙ כׇּל־זָכָ֔ר כׇּל־יֹצְאֵ֖י שַׁ֥עַר עִירֽוֹ׃ | [[1036]](#footnote-1036) Hamor and his son Shechem went to their city gate and spoke to the men of the city, saying, [[1037]](#footnote-1037) “These men are friendly; let them stay with us in the land, and move about as freely as they like. Let us marry their daughters and give our daughters to them. [[1038]](#footnote-1038) However, these men will agree to stay with us and become a single nation only on this condition: all males must be circumcised as they are. [[1039]](#footnote-1039) Will not their livestock, their goods and all their cattle belong to us, if only we agree to let them stay with us?” [[1040]](#footnote-1040) All the citizens of the town agreed to the proposal made by Hamor and his son Shechem, and so all the males were circumcised, all the citizens. |
| **כה**וַיְהִי֩ בַיּ֨וֹם הַשְּׁלִישִׁ֜י בִּֽהְיוֹתָ֣ם כֹּֽאֲבִ֗ים וַיִּקְח֣וּ שְׁנֵֽי־בְנֵי־יַ֠עֲקֹ֠ב שִׁמְע֨וֹן וְלֵוִ֜י אֲחֵ֤י דִינָה֙ אִ֣ישׁ חַרְבּ֔וֹ וַיָּבֹ֥אוּ עַל־הָעִ֖יר בֶּ֑טַח וַיַּֽהַרְג֖וּ כׇּל־זָכָֽר׃ **כו**וְאֶת־חֲמוֹר֙ וְאֶת־שְׁכֶ֣ם בְּנ֔וֹ הָרְג֖וּ לְפִי־חָ֑רֶב וַיִּקְח֧וּ אֶת־דִּינָ֛ה מִבֵּ֥ית שְׁכֶ֖ם וַיֵּצֵֽאוּ׃ **כז**בְּנֵ֣י יַעֲקֹ֗ב בָּ֚אוּ עַל־הַ֣חֲלָלִ֔ים וַיָּבֹ֖זּוּ הָעִ֑יר אֲשֶׁ֥ר טִמְּא֖וּ אֲחוֹתָֽם׃ **כח**אֶת־צֹאנָ֥ם וְאֶת־בְּקָרָ֖ם וְאֶת־חֲמֹרֵיהֶ֑ם וְאֵ֧ת אֲשֶׁר־בָּעִ֛יר וְאֶת־אֲשֶׁ֥ר בַּשָּׂדֶ֖ה לָקָֽחוּ׃ **כט**וְאֶת־כׇּל־חֵילָ֤ם וְאֶת־כׇּל־טַפָּם֙ וְאֶת־נְשֵׁיהֶ֔ם שָׁב֖וּ וַיָּבֹ֑זּוּ וְאֵ֖ת כׇּל־אֲשֶׁ֥ר בַּבָּֽיִת׃ | [[1041]](#footnote-1041) Now on the third day, when they were still in pain, Jacob’s two sons Simeon and Levi, brothers of Dinah, took their swords, marched into the town unsuspected and killed all the males. [[1042]](#footnote-1042) They put Hamor and his son Shechem to the sword, took Dinah from Shechem’s house and left. [[1043]](#footnote-1043) Jacob’s sons attacked the wounded and pillaged the town because their sister had been defiled. [[1044]](#footnote-1044) They took their flocks, cattle, donkeys and whatever was in the town and in the fields. [[1045]](#footnote-1045) They carried off all their riches, all their little children and their wives, and looted everything to be found in their houses. |
| **ל**וַיֹּ֨אמֶר יַעֲקֹ֜ב אֶל־שִׁמְע֣וֹן וְאֶל־לֵוִי֮ עֲכַרְתֶּ֣ם אֹתִי֒ לְהַבְאִישֵׁ֙נִי֙ בְּיֹשֵׁ֣ב הָאָ֔רֶץ בַּֽכְּנַעֲנִ֖י וּבַפְּרִזִּ֑י וַאֲנִי֙ מְתֵ֣י מִסְפָּ֔ר וְנֶאֶסְפ֤וּ עָלַי֙ וְהִכּ֔וּנִי וְנִשְׁמַדְתִּ֖י אֲנִ֥י וּבֵיתִֽי׃ **לא**וַיֹּאמְר֑וּ הַכְזוֹנָ֕ה יַעֲשֶׂ֖ה אֶת־אֲחוֹתֵֽנוּ׃  {פ} | [[1046]](#footnote-1046) Jacob said to Simeon and Levi, “You have ruined me, making me odious to the people of this land, the Canaanites and the Perizzites. I have few men; they will unite against me to defeat me and destroy me and my house.” [[1047]](#footnote-1047) They said, “Should he treat our sister like a whore?” |

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| בראשית פרק לה | Genesis [[1048]](#footnote-1048)35 |
| **א**וַיֹּ֤אמֶר אֱלֹהִים֙ אֶֽל־יַעֲקֹ֔ב ק֛וּם עֲלֵ֥ה בֵֽית־אֵ֖ל וְשֶׁב־שָׁ֑ם וַעֲשֵׂה־שָׁ֣ם מִזְבֵּ֔חַ לָאֵל֙ הַנִּרְאֶ֣ה אֵלֶ֔יךָ בְּבׇ֨רְחֲךָ֔ מִפְּנֵ֖י עֵשָׂ֥ו אָחִֽיךָ׃ **ב**וַיֹּ֤אמֶר יַעֲקֹב֙ אֶל־בֵּית֔וֹ וְאֶ֖ל כׇּל־אֲשֶׁ֣ר עִמּ֑וֹ הָסִ֜רוּ אֶת־אֱלֹהֵ֤י הַנֵּכָר֙ אֲשֶׁ֣ר בְּתֹכְכֶ֔ם וְהִֽטַּהֲר֔וּ וְהַחֲלִ֖יפוּ שִׂמְלֹתֵיכֶֽם׃ **ג**וְנָק֥וּמָה וְנַעֲלֶ֖ה בֵּֽית־אֵ֑ל וְאֶֽעֱשֶׂה־שָּׁ֣ם מִזְבֵּ֗חַ לָאֵ֞ל הָעֹנֶ֤ה אֹתִי֙ בְּי֣וֹם צָֽרָתִ֔י וַֽיְהִי֙ עִמָּדִ֔י בַּדֶּ֖רֶךְ אֲשֶׁ֥ר הָלָֽכְתִּי׃ **ד**וַיִּתְּנ֣וּ אֶֽל־יַעֲקֹ֗ב אֵ֣ת כׇּל־אֱלֹהֵ֤י הַנֵּכָר֙ אֲשֶׁ֣ר בְּיָדָ֔ם וְאֶת־הַנְּזָמִ֖ים אֲשֶׁ֣ר בְּאׇזְנֵיהֶ֑ם וַיִּטְמֹ֤ן אֹתָם֙ יַעֲקֹ֔ב תַּ֥חַת הָאֵלָ֖ה אֲשֶׁ֥ר עִם־שְׁכֶֽם׃ **ה**וַיִּסָּ֑עוּ וַיְהִ֣י׀ חִתַּ֣ת אֱלֹהִ֗ים עַל־הֶֽעָרִים֙ אֲשֶׁר֙ סְבִיב֣וֹתֵיהֶ֔ם וְלֹ֣א רָֽדְפ֔וּ אַחֲרֵ֖י בְּנֵ֥י יַעֲקֹֽב׃ **ו**וַיָּבֹ֨א יַעֲקֹ֜ב ל֗וּזָה אֲשֶׁר֙ בְּאֶ֣רֶץ כְּנַ֔עַן הִ֖וא בֵּֽית־אֵ֑ל ה֖וּא וְכׇל־הָעָ֥ם אֲשֶׁר־עִמּֽוֹ׃ **ז**וַיִּ֤בֶן שָׁם֙ מִזְבֵּ֔חַ וַיִּקְרָא֙ לַמָּק֔וֹם אֵ֖ל בֵּֽית־אֵ֑ל כִּ֣י שָׁ֗ם נִגְל֤וּ אֵלָיו֙ הָֽאֱלֹהִ֔ים בְּבׇרְח֖וֹ מִפְּנֵ֥י אָחִֽיו׃ **ח**וַתָּ֤מׇת דְּבֹרָה֙ מֵינֶ֣קֶת רִבְקָ֔ה וַתִּקָּבֵ֛ר מִתַּ֥חַת לְבֵֽית־אֵ֖ל תַּ֣חַת הָֽאַלּ֑וֹן וַיִּקְרָ֥א שְׁמ֖וֹ אַלּ֥וֹן בָּכֽוּת׃ {פ} | [[1049]](#footnote-1049) God said to Jacob, “Arise, go up to Bethel and settle there. Make an altar there for the God who appeared to you when you fled from your brother Esau.” [[1050]](#footnote-1050) Jacob said to his house and to all who were with him, “Get rid of the foreign gods you have with you; wash and change your clothes. [[1051]](#footnote-1051) We must arise and go to Bethel. There I will make an altar for the God who heard me in my day of distress and was with me on the journey I made.” [[1052]](#footnote-1052) They gave Jacob all the foreign gods in their hands and the earrings in their ears. Jacob buried them under the oak tree near Shechem. [[1053]](#footnote-1053) They broke camp; a divine terror struck the towns round about and no one pursued the sons of Jacob. [[1054]](#footnote-1054) When Jacob arrived at Luz in the land of Canaan – Bethel, in other words – and all the people with him, [[1055]](#footnote-1055) he built and altar there, giving the place the name El-bethel, because it was there that God had appeared to him when he was fleeing from his brother. [[1056]](#footnote-1056) Deborah, who had been Rebekah’s nurse, died and was buried below Bethel, under the oak tree; so, they named it the Oak of Tears. |
| **ט**וַיֵּרָ֨א אֱלֹהִ֤ים אֶֽל־יַעֲקֹב֙ ע֔וֹד בְּבֹא֖וֹ מִפַּדַּ֣ן אֲרָ֑ם וַיְבָ֖רֶךְ אֹתֽוֹ׃ **י**וַיֹּֽאמֶר־ל֥וֹ אֱלֹהִ֖ים שִׁמְךָ֣ יַעֲקֹ֑ב לֹֽא־יִקָּרֵא֩ שִׁמְךָ֨ ע֜וֹד יַעֲקֹ֗ב כִּ֤י אִם־יִשְׂרָאֵל֙ יִהְיֶ֣ה שְׁמֶ֔ךָ וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ יִשְׂרָאֵֽל׃ **יא**וַיֹּ֩אמֶר֩ ל֨וֹ אֱלֹהִ֜ים אֲנִ֨י אֵ֤ל שַׁדַּי֙ פְּרֵ֣ה וּרְבֵ֔ה גּ֛וֹי וּקְהַ֥ל גּוֹיִ֖ם יִהְיֶ֣ה מִמֶּ֑ךָּ וּמְלָכִ֖ים מֵחֲלָצֶ֥יךָ יֵצֵֽאוּ׃ **יב**וְאֶת־הָאָ֗רֶץ אֲשֶׁ֥ר נָתַ֛תִּי לְאַבְרָהָ֥ם וּלְיִצְחָ֖ק לְךָ֣ אֶתְּנֶ֑נָּה וּֽלְזַרְעֲךָ֥ אַחֲרֶ֖יךָ אֶתֵּ֥ן אֶת־הָאָֽרֶץ׃ **יג**וַיַּ֥עַל מֵעָלָ֖יו אֱלֹהִ֑ים בַּמָּק֖וֹם אֲשֶׁר־דִּבֶּ֥ר אִתּֽוֹ׃ **יד**וַיַּצֵּ֨ב יַעֲקֹ֜ב מַצֵּבָ֗ה בַּמָּק֛וֹם אֲשֶׁר־דִּבֶּ֥ר אִתּ֖וֹ מַצֶּ֣בֶת אָ֑בֶן וַיַּסֵּ֤ךְ עָלֶ֙יהָ֙ נֶ֔סֶךְ וַיִּצֹ֥ק עָלֶ֖יהָ שָֽׁמֶן׃ **טו**וַיִּקְרָ֨א יַעֲקֹ֜ב אֶת־שֵׁ֣ם הַמָּק֗וֹם אֲשֶׁר֩ דִּבֶּ֨ר אִתּ֥וֹ שָׁ֛ם אֱלֹהִ֖ים בֵּֽית־אֵֽל׃ **טז**וַיִּסְעוּ֙ מִבֵּ֣ית אֵ֔ל וַֽיְהִי־ע֥וֹד כִּבְרַת־הָאָ֖רֶץ לָב֣וֹא אֶפְרָ֑תָה וַתֵּ֥לֶד רָחֵ֖ל וַתְּקַ֥שׁ בְּלִדְתָּֽהּ׃ **יז**וַיְהִ֥י בְהַקְשֹׁתָ֖הּ בְּלִדְתָּ֑הּ וַתֹּ֨אמֶר לָ֤הּ הַמְיַלֶּ֙דֶת֙ אַל־תִּ֣ירְאִ֔י כִּֽי־גַם־זֶ֥ה לָ֖ךְ בֵּֽן׃ **יח**וַיְהִ֞י בְּצֵ֤את נַפְשָׁהּ֙ כִּ֣י מֵ֔תָה וַתִּקְרָ֥א שְׁמ֖וֹ בֶּן־אוֹנִ֑י וְאָבִ֖יו קָֽרָא־ל֥וֹ בִנְיָמִֽין׃ | [[1057]](#footnote-1057) Again, God appeared to Jacob on his return from Paddan-Aram and blessed him. [[1058]](#footnote-1058) God said to him, “Your name is Jacob, but from now on you shall be named not Jacob but Israel;” so he named him Israel. [[1059]](#footnote-1059) God said to him, “I am El Shaddai. Be fruitful and multiply. A nation, indeed a group of nations, shall descend from you; and kings shall spring from you. [[1060]](#footnote-1060) I give you this land, the land I gave to Abraham and to Isaac; and I will give this land to your descendants after you.” [[1061]](#footnote-1061) Then God went up from him. [[1062]](#footnote-1062) Jacob set up a monu­ment in the place where he had spoken with him, a stone pillar, on which he made a libation and poured oil. [[1063]](#footnote-1063) Jacob named the place Bethel where God had spoken with him. [[1064]](#footnote-1064) They left Bethel and, while they were still some distance from Ephrath, Rachel began labour, and her pains were severe. [[1065]](#footnote-1065) But, in her difficult delivery, the midwife said to her, “Do not be afraid, you have another son here.” [[1066]](#footnote-1066) With her last breath, for she was dying, she named him Ben-Oni; but his father called him Benjamin. |
| **יט**וַתָּ֖מׇת רָחֵ֑ל וַתִּקָּבֵר֙ בְּדֶ֣רֶךְ אֶפְרָ֔תָה הִ֖וא בֵּ֥ית לָֽחֶם׃ **כ**וַיַּצֵּ֧ב יַעֲקֹ֛ב מַצֵּבָ֖ה עַל־קְבֻרָתָ֑הּ הִ֛וא מַצֶּ֥בֶת קְבֻֽרַת־רָחֵ֖ל עַד־הַיּֽוֹם׃ **כא**וַיִּסַּ֖ע יִשְׂרָאֵ֑ל וַיֵּ֣ט אׇֽהֳלֹ֔ה מֵהָ֖לְאָה לְמִגְדַּל־עֵֽדֶר׃ **כב**וַיְהִ֗י בִּשְׁכֹּ֤ן יִשְׂרָאֵל֙ בָּאָ֣רֶץ הַהִ֔וא וַיֵּ֣לֶךְ רְאוּבֵ֗֔ן וַיִּשְׁכַּ֕ב֙ אֶת־בִּלְהָ֖ה֙ פִּילֶ֣גֶשׁ אָבִ֑֔יו וַיִּשְׁמַ֖ע יִשְׂרָאֵ֑͏ֽל {פ} | [[1067]](#footnote-1067) Thus, Rachel died and was buried on the road to Ephrath, which is Bethlehem. [[1068]](#footnote-1068) Jacob raised a cairn on her grave and this is the marker of the tomb of Rachel to this day. [[1069]](#footnote-1069) Israel left and pitched his tent beyond Migdal-Eder. [[1070]](#footnote-1070) While Israel was living in that district, Reuben went and slept with Bilhah his father’s concubine, and Israel learned of it. |
| וַיִּֽהְי֥וּ בְנֵֽי־יַעֲקֹ֖ב שְׁנֵ֥ים עָשָֽׂר׃ **כג**בְּנֵ֣י לֵאָ֔ה בְּכ֥וֹר יַעֲקֹ֖ב רְאוּבֵ֑ן וְשִׁמְעוֹן֙ וְלֵוִ֣י וִֽיהוּדָ֔ה וְיִשָּׂשכָ֖ר וּזְבֻלֽוּן׃ **כד**בְּנֵ֣י רָחֵ֔ל יוֹסֵ֖ף וּבִנְיָמִֽן׃ **כה**וּבְנֵ֤י בִלְהָה֙ שִׁפְחַ֣ת רָחֵ֔ל דָּ֖ן וְנַפְתָּלִֽי׃ **כו**וּבְנֵ֥י זִלְפָּ֛ה שִׁפְחַ֥ת לֵאָ֖ה גָּ֣ד וְאָשֵׁ֑ר אֵ֚לֶּה בְּנֵ֣י יַעֲקֹ֔ב אֲשֶׁ֥ר יֻלַּד־ל֖וֹ בְּפַדַּ֥ן אֲרָֽם׃ **כז**וַיָּבֹ֤א יַעֲקֹב֙ אֶל־יִצְחָ֣ק אָבִ֔יו מַמְרֵ֖א קִרְיַ֣ת הָֽאַרְבַּ֑ע הִ֣וא חֶבְר֔וֹן אֲשֶׁר־גָּֽר־שָׁ֥ם אַבְרָהָ֖ם וְיִצְחָֽק׃ **כח**וַיִּֽהְי֖וּ יְמֵ֣י יִצְחָ֑ק מְאַ֥ת שָׁנָ֖ה וּשְׁמֹנִ֥ים שָׁנָֽה׃ **כט**וַיִּגְוַ֨ע יִצְחָ֤ק וַיָּ֙מׇת֙ וַיֵּאָ֣סֶף אֶל־עַמָּ֔יו זָקֵ֖ן וּשְׂבַ֣ע יָמִ֑ים וַיִּקְבְּר֣וּ אֹת֔וֹ עֵשָׂ֥ו וְיַעֲקֹ֖ב בָּנָֽיו׃  {פ} | Now Jacob’s sons were twelve. [[1071]](#footnote-1071) The sons of Leah: Jacob’s eldest son Reuben, then Simeon, Levi, Judah, Issachar, and Zebulun. [[1072]](#footnote-1072) The sons of Rachel: Joseph and Benjamin. [[1073]](#footnote-1073) The sons of Bilhah, Rachel’s maid: Dan and Naphtali. [[1074]](#footnote-1074) The sons of Zilpah, Leah’s maid: Gad and Asher. These are the sons born to Jacob in Paddan-Aram. [[1075]](#footnote-1075) Jacob reached his father Isaac at Mamre, at Kiriath-Arba (now Hebron), where Abraham and Isaac had stayed. [[1076]](#footnote-1076) Isaac lived a hundred and eighty years; [[1077]](#footnote-1077) then he breathed his last and died, and was gathered to his people, old and full of days. His sons Esau and Jacob buried him. |

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| בראשית פרק לו | Genesis [[1078]](#footnote-1078)36 |
| **א**וְאֵ֛לֶּה תֹּלְד֥וֹת עֵשָׂ֖ו ה֥וּא אֱדֽוֹם׃ **ב**עֵשָׂ֛ו לָקַ֥ח אֶת־נָשָׁ֖יו מִבְּנ֣וֹת כְּנָ֑עַן אֶת־עָדָ֗ה בַּת־אֵילוֹן֙ הַֽחִתִּ֔י וְאֶת־אׇהֳלִֽיבָמָה֙ בַּת־עֲנָ֔ה בַּת־צִבְע֖וֹן הַֽחִוִּֽי׃ **ג**וְאֶת־בָּשְׂמַ֥ת בַּת־יִשְׁמָעֵ֖אל אֲח֥וֹת נְבָיֽוֹת׃ **ד**וַתֵּ֧לֶד עָדָ֛ה לְעֵשָׂ֖ו אֶת־אֱלִיפָ֑ז וּבָ֣שְׂמַ֔ת יָלְדָ֖ה אֶת־רְעוּאֵֽל׃ **ה**וְאׇהֳלִֽיבָמָה֙ יָֽלְדָ֔ה אֶת־יְע֥וּשׁ יעיש וְאֶת־יַעְלָ֖ם וְאֶת־קֹ֑רַח אֵ֚לֶּה בְּנֵ֣י עֵשָׂ֔ו אֲשֶׁ֥ר יֻלְּדוּ־ל֖וֹ בְּאֶ֥רֶץ כְּנָֽעַן׃ **ו**וַיִּקַּ֣ח עֵשָׂ֡ו אֶת־נָ֠שָׁ֠יו וְאֶת־בָּנָ֣יו וְאֶת־בְּנֹתָיו֮ וְאֶת־כׇּל־נַפְשׁ֣וֹת בֵּיתוֹ֒ וְאֶת־מִקְנֵ֣הוּ וְאֶת־כׇּל־בְּהֶמְתּ֗וֹ וְאֵת֙ כׇּל־קִנְיָנ֔וֹ אֲשֶׁ֥ר רָכַ֖שׁ בְּאֶ֣רֶץ כְּנָ֑עַן וַיֵּ֣לֶךְ אֶל־אֶ֔רֶץ מִפְּנֵ֖י יַעֲקֹ֥ב אָחִֽיו׃ **ז**כִּֽי־הָיָ֧ה רְכוּשָׁ֛ם רָ֖ב מִשֶּׁ֣בֶת יַחְדָּ֑ו וְלֹ֨א יָֽכְלָ֜ה אֶ֤רֶץ מְגֽוּרֵיהֶם֙ לָשֵׂ֣את אֹתָ֔ם מִפְּנֵ֖י מִקְנֵיהֶֽם׃ **ח**וַיֵּ֤שֶׁב עֵשָׂו֙ בְּהַ֣ר שֵׂעִ֔יר עֵשָׂ֖ו ה֥וּא אֱדֽוֹם׃ **ט**וְאֵ֛לֶּה תֹּלְד֥וֹת עֵשָׂ֖ו אֲבִ֣י אֱד֑וֹם בְּהַ֖ר שֵׂעִֽיר׃ **י**אֵ֖לֶּה שְׁמ֣וֹת בְּנֵֽי־עֵשָׂ֑ו אֱלִיפַ֗ז בֶּן־עָדָה֙ אֵ֣שֶׁת עֵשָׂ֔ו רְעוּאֵ֕ל בֶּן־בָּשְׂמַ֖ת אֵ֥שֶׁת עֵשָֽׂו׃ **יא**וַיִּהְי֖וּ בְּנֵ֣י אֱלִיפָ֑ז תֵּימָ֣ן אוֹמָ֔ר צְפ֥וֹ וְגַעְתָּ֖ם וּקְנַֽז׃ **יב**וְתִמְנַ֣ע׀ הָיְתָ֣ה פִילֶ֗גֶשׁ לֶֽאֱלִיפַז֙ בֶּן־עֵשָׂ֔ו וַתֵּ֥לֶד לֶאֱלִיפַ֖ז אֶת־עֲמָלֵ֑ק אֵ֕לֶּה בְּנֵ֥י עָדָ֖ה אֵ֥שֶׁת עֵשָֽׂו׃ **יג**וְאֵ֙לֶּה֙ בְּנֵ֣י רְעוּאֵ֔ל נַ֥חַת וָזֶ֖רַח שַׁמָּ֣ה וּמִזָּ֑ה אֵ֣לֶּה הָי֔וּ בְּנֵ֥י בָשְׂמַ֖ת אֵ֥שֶׁת עֵשָֽׂו׃ **יד**וְאֵ֣לֶּה הָי֗וּ בְּנֵ֨י אׇהֳלִיבָמָ֧ה בַת־עֲנָ֛ה בַּת־צִבְע֖וֹן אֵ֣שֶׁת עֵשָׂ֑ו וַתֵּ֣לֶד לְעֵשָׂ֔ו אֶת־יְע֥וּשׁ יעיש וְאֶת־יַעְלָ֖ם וְאֶת־קֹֽרַח׃ **טו**אֵ֖לֶּה אַלּוּפֵ֣י בְנֵֽי־עֵשָׂ֑ו בְּנֵ֤י אֱלִיפַז֙ בְּכ֣וֹר עֵשָׂ֔ו אַלּ֤וּף תֵּימָן֙ אַלּ֣וּף אוֹמָ֔ר אַלּ֥וּף צְפ֖וֹ אַלּ֥וּף קְנַֽז׃ **טז**אַלּֽוּף־קֹ֛רַח אַלּ֥וּף גַּעְתָּ֖ם אַלּ֣וּף עֲמָלֵ֑ק אֵ֣לֶּה אַלּוּפֵ֤י אֱלִיפַז֙ בְּאֶ֣רֶץ אֱד֔וֹם אֵ֖לֶּה בְּנֵ֥י עָדָֽה׃ **יז**וְאֵ֗לֶּה בְּנֵ֤י רְעוּאֵל֙ בֶּן־עֵשָׂ֔ו אַלּ֥וּף נַ֙חַת֙ אַלּ֣וּף זֶ֔רַח אַלּ֥וּף שַׁמָּ֖ה אַלּ֣וּף מִזָּ֑ה אֵ֣לֶּה אַלּוּפֵ֤י רְעוּאֵל֙ בְּאֶ֣רֶץ אֱד֔וֹם אֵ֕לֶּה בְּנֵ֥י בָשְׂמַ֖ת אֵ֥שֶׁת עֵשָֽׂו׃ **יח**וְאֵ֗לֶּה בְּנֵ֤י אׇהֳלִֽיבָמָה֙ אֵ֣שֶׁת עֵשָׂ֔ו אַלּ֥וּף יְע֛וּשׁ אַלּ֥וּף יַעְלָ֖ם אַלּ֣וּף קֹ֑רַח אֵ֣לֶּה אַלּוּפֵ֞י אׇהֳלִֽיבָמָ֛ה בַּת־עֲנָ֖ה אֵ֥שֶׁת עֵשָֽׂו׃ **יט**אֵ֧לֶּה בְנֵי־עֵשָׂ֛ו וְאֵ֥לֶּה אַלּוּפֵיהֶ֖ם ה֥וּא אֱדֽוֹם׃ {ס} | [[1079]](#footnote-1079) This is the account of Esau, who is Edom. [[1080]](#footnote-1080) Esau married women of Canaan; Adah, the daughter of Elon the Hittite, Oholibamah, the daughter of Anah, who was the daughter of Zibeon the Horite, [[1081]](#footnote-1081) in addition to Basemath, the daughter of Ishmael and sister of Nebaioth. [[1082]](#footnote-1082) Adah bore Eliphaz to Esau, Basemath bore Reuel, [[1083]](#footnote-1083) and Oholibamah bore Jeush, Jalam and Korah. These are the sons of Esau born to him in the land of Canaan. [[1084]](#footnote-1084) Esau took his wives, his sons, daughters, all the people of his house, his livestock, all his cattle, and all the goods he had acquired in the land of Canaan, and left for a land away from his brother Jacob. [[1085]](#footnote-1085) For, they had acquired too much to live together: the land in which they lived could not support them both because of their livestock. [[1086]](#footnote-1086) That is why Edom settled in the hill country of Seir. Esau is Edom. [[1087]](#footnote-1087) This is the account of Esau, the father of Edom, in the hill country of Seir. [[1088]](#footnote-1088) The names of Esau’s sons: Eliphaz the son of Adah, Esau’s wife, Reuel the son of Basemath, Esau’s wife. [[1089]](#footnote-1089) The sons of Eliphaz: Teman, Omar, Zepho, Gatam, and Kenaz. [[1090]](#footnote-1090) Timna, a concubine of Esau’s son Eliphaz, bore Amalek to Eliphaz. The sons of Adah, Esau’s wife. [[1091]](#footnote-1091) The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. The sons of Basemath, Esau’s wife. [[1092]](#footnote-1092) The sons of Esau’s wife Oholibamah, daughter of Anah, daughter of Zibeon: she bore him Jeush, Jalam, and Korah. [[1093]](#footnote-1093) The chiefs of the sons of Esau; the sons of Eliphaz, firstborn of Esau: the chiefs of Teman, Omar, Zepho, Kenaz, and the chiefs of Korah, [[1094]](#footnote-1094) Gatam, and Amalek. The chief­s of Eliphaz in the land of Edom; these are the sons of Adah. [[1095]](#footnote-1095) The sons of Reuel son of Esau: the chiefs of Nahath, Zerah, Shammah, and Mizzah. Here are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, Esau’s wife. [[1096]](#footnote-1096) The sons of Oholi­bamah, Esau’s wife: the chiefs of Jeush, Jalam and Korah. These are the chiefs of Esau’s wife Oholibamah, daughter of Anah. [[1097]](#footnote-1097) These are the sons of Esau – that is Edom - and these are their chiefs. |
| **כ**אֵ֤לֶּה בְנֵֽי־שֵׂעִיר֙ הַחֹרִ֔י יֹשְׁבֵ֖י הָאָ֑רֶץ לוֹטָ֥ן וְשׁוֹבָ֖ל וְצִבְע֥וֹן וַעֲנָֽה׃ **כא**וְדִשׁ֥וֹן וְאֵ֖צֶר וְדִישָׁ֑ן אֵ֣לֶּה אַלּוּפֵ֧י הַחֹרִ֛י בְּנֵ֥י שֵׂעִ֖יר בְּאֶ֥רֶץ אֱדֽוֹם׃ **כב**וַיִּהְי֥וּ בְנֵי־לוֹטָ֖ן חֹרִ֣י וְהֵימָ֑ם וַאֲח֥וֹת לוֹטָ֖ן תִּמְנָֽע׃ **כג**וְאֵ֙לֶּה֙ בְּנֵ֣י שׁוֹבָ֔ל עַלְוָ֥ן וּמָנַ֖חַת וְעֵיבָ֑ל שְׁפ֖וֹ וְאוֹנָֽם׃ **כד**וְאֵ֥לֶּה בְנֵֽי־צִבְע֖וֹן וְאַיָּ֣ה וַעֲנָ֑ה ה֣וּא עֲנָ֗ה אֲשֶׁ֨ר מָצָ֤א אֶת־הַיֵּמִם֙ בַּמִּדְבָּ֔ר בִּרְעֹת֥וֹ אֶת־הַחֲמֹרִ֖ים לְצִבְע֥וֹן אָבִֽיו׃ **כה**וְאֵ֥לֶּה בְנֵֽי־עֲנָ֖ה דִּשֹׁ֑ן וְאׇהֳלִיבָמָ֖ה בַּת־עֲנָֽה׃ **כו**וְאֵ֖לֶּה בְּנֵ֣י דִישָׁ֑ן חֶמְדָּ֥ן וְאֶשְׁבָּ֖ן וְיִתְרָ֥ן וּכְרָֽן׃ **כז**אֵ֖לֶּה בְּנֵי־אֵ֑צֶר בִּלְהָ֥ן וְזַעֲוָ֖ן וַעֲקָֽן׃ **כח**אֵ֥לֶּה בְנֵֽי־דִישָׁ֖ן ע֥וּץ וַאֲרָֽן׃ **כט**אֵ֖לֶּה אַלּוּפֵ֣י הַחֹרִ֑י אַלּ֤וּף לוֹטָן֙ אַלּ֣וּף שׁוֹבָ֔ל אַלּ֥וּף צִבְע֖וֹן אַלּ֥וּף עֲנָֽה׃ **ל**אַלּ֥וּף דִּשֹׁ֛ן אַלּ֥וּף אֵ֖צֶר אַלּ֣וּף דִּישָׁ֑ן אֵ֣לֶּה אַלּוּפֵ֧י הַחֹרִ֛י לְאַלֻּפֵיהֶ֖ם בְּאֶ֥רֶץ שֵׂעִֽיר׃ {פ} | [[1098]](#footnote-1098) The sons of Seir the Horite, natives of the land: Lotan, Shobal, Zibeon, Anah, [[1099]](#footnote-1099) Dishon, Ezer, Dishan, these are the Horite chiefs, the sons of Seir in the land of Edom. [[1100]](#footnote-1100) The sons of Lotan were Hori and Hemam; Lotan’s sister was Timna. [[1101]](#footnote-1101) The sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam. [[1102]](#footnote-1102) The sons of Zibeon: Aiah, Anah, the Anah who found the hot springs in the desert as he pastured the donkeys of his father Zibeon. [[1103]](#footnote-1103) Here are the children of Anah: Dishon, Oholibamah daughter of Anah. [[1104]](#footnote-1104) The sons of Dishon: Hemdan, Eshban, Ithran and Cheran. [[1105]](#footnote-1105) The sons of Ezer: Bilhan, Zaavan and Akan. [[1106]](#footnote-1106) The sons of Dishan: Uz and Aran. [[1107]](#footnote-1107) Here are the Horite chiefs: the chiefs of Lotan, Shobal, Zibeon, Anah, [[1108]](#footnote-1108) Dishon, Ezer, and Dishan. These are the chiefs of the Horites according to their clans in the land of Seir. |
| **לא**וְאֵ֙לֶּה֙ הַמְּלָכִ֔ים אֲשֶׁ֥ר מָלְכ֖וּ בְּאֶ֣רֶץ אֱד֑וֹם לִפְנֵ֥י מְלׇךְ־מֶ֖לֶךְ לִבְנֵ֥י יִשְׂרָאֵֽל׃ **לב**וַיִּמְלֹ֣ךְ בֶּאֱד֔וֹם בֶּ֖לַע בֶּן־בְּע֑וֹר וְשֵׁ֥ם עִיר֖וֹ דִּנְהָֽבָה׃ **לג**וַיָּ֖מׇת בָּ֑לַע וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו יוֹבָ֥ב בֶּן־זֶ֖רַח מִבׇּצְרָֽה׃ **לד**וַיָּ֖מׇת יוֹבָ֑ב וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו חֻשָׁ֖ם מֵאֶ֥רֶץ הַתֵּימָנִֽי׃ **לה**וַיָּ֖מׇת חֻשָׁ֑ם וַיִּמְלֹ֨ךְ תַּחְתָּ֜יו הֲדַ֣ד בֶּן־בְּדַ֗ד הַמַּכֶּ֤ה אֶת־מִדְיָן֙ בִּשְׂדֵ֣ה מוֹאָ֔ב וְשֵׁ֥ם עִיר֖וֹ עֲוִֽית׃ **לו**וַיָּ֖מׇת הֲדָ֑ד וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו שַׂמְלָ֖ה מִמַּשְׂרֵקָֽה׃ **לז**וַיָּ֖מׇת שַׂמְלָ֑ה וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו שָׁא֖וּל מֵרְחֹב֥וֹת הַנָּהָֽר׃ **לח**וַיָּ֖מׇת שָׁא֑וּל וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו בַּ֥עַל חָנָ֖ן בֶּן־עַכְבּֽוֹר׃ **לט**וַיָּ֘מׇת֮ בַּ֣עַל חָנָ֣ן בֶּן־עַכְבּוֹר֒ וַיִּמְלֹ֤ךְ תַּחְתָּיו֙ הֲדַ֔ר וְשֵׁ֥ם עִיר֖וֹ פָּ֑עוּ וְשֵׁ֨ם אִשְׁתּ֤וֹ מְהֵֽיטַבְאֵל֙ בַּת־מַטְרֵ֔ד בַּ֖ת מֵ֥י זָהָֽב׃ | [[1109]](#footnote-1109) Here are the kings who ruled in the land of Edom before any king ruled over the Israelites. [[1110]](#footnote-1110) Bela son of Beor reigned in Edom; the name of his city was Dinhabah. [[1111]](#footnote-1111) Bela died and Jobab son of Zerah, from Bozrah, reigned. [[1112]](#footnote-1112) Jobab died and Husham of the land of the Temanites reigned. [[1113]](#footnote-1113) Husham died and Hadad son of Bedad reigned; he defeated the Midianites in the country of Moab, the name of his city was Avith. [[1114]](#footnote-1114) Hadad died and Samlah of Masrekah reigned. [[1115]](#footnote-1115) Samlah died and Shaul of Rehoboth-ha-Nahar reigned. [[1116]](#footnote-1116) Shaul died and Baal-Hanan son of Achbor reigned. [[1117]](#footnote-1117) Baal-Hanan died and Hadar reigned; the name of his city was Pau. His wife’s name was Mehetabel daughter of Matred, daughter of Me-Zahab. |
| **מ**וְ֠אֵ֠לֶּה שְׁמ֞וֹת אַלּוּפֵ֤י עֵשָׂו֙ לְמִשְׁפְּחֹתָ֔ם לִמְקֹמֹתָ֖ם בִּשְׁמֹתָ֑ם אַלּ֥וּף תִּמְנָ֛ע אַלּ֥וּף עַֽלְוָ֖ה אַלּ֥וּף יְתֵֽת׃ **מא**אַלּ֧וּף אׇהֳלִיבָמָ֛ה אַלּ֥וּף אֵלָ֖ה אַלּ֥וּף פִּינֹֽן׃ **מב**אַלּ֥וּף קְנַ֛ז אַלּ֥וּף תֵּימָ֖ן אַלּ֥וּף מִבְצָֽר׃ **מג**אַלּ֥וּף מַגְדִּיאֵ֖ל אַלּ֣וּף עִירָ֑ם אֵ֣לֶּה׀ אַלּוּפֵ֣י אֱד֗וֹם לְמֹֽשְׁבֹתָם֙ בְּאֶ֣רֶץ אֲחֻזָּתָ֔ם ה֥וּא עֵשָׂ֖ו אֲבִ֥י אֱדֽוֹם׃ {פ} | [[1118]](#footnote-1118) These are the names of the chiefs that came of Esau – according to their clans and localities, by their names: the chiefs of Timna, Alvah and Jetheth; [[1119]](#footnote-1119) the chiefs of Oholibamah, chiefs of Elah, chiefs of Pinon, [[1120]](#footnote-1120) the chief of Kenaz, the chief of Teman, the chief of Mibzar; [[1121]](#footnote-1121) the chiefs of Magdiel and Iram. These are the chiefs of Edom, as settled in the territory they own. Esau was Edom’s ancestor. |

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| בראשית פרק לז | Genesis [[1122]](#footnote-1122)37 |
| **א**וַיֵּ֣שֶׁב יַעֲקֹ֔ב בְּאֶ֖רֶץ מְגוּרֵ֣י אָבִ֑יו בְּאֶ֖רֶץ כְּנָֽעַן׃ **ב**אֵ֣לֶּה׀ תֹּלְד֣וֹת יַעֲקֹ֗ב יוֹסֵ֞ף בֶּן־שְׁבַֽע־עֶשְׂרֵ֤ה שָׁנָה֙ הָיָ֨ה רֹעֶ֤ה אֶת־אֶחָיו֙ בַּצֹּ֔אן וְה֣וּא נַ֗עַר אֶת־בְּנֵ֥י בִלְהָ֛ה וְאֶת־בְּנֵ֥י זִלְפָּ֖ה נְשֵׁ֣י אָבִ֑יו וַיָּבֵ֥א יוֹסֵ֛ף אֶת־דִּבָּתָ֥ם רָעָ֖ה אֶל־אֲבִיהֶֽם׃ | [[1123]](#footnote-1123) But Jacob lived in the land where his father had stayed, the land of Canaan. [[1124]](#footnote-1124) This is the story of Joseph. Joseph was seventeen years old. As he was a youngster, he was tending the flock with his brothers, the sons of Bilhah and Zilpah his father’s wives. Joseph brought a bad report of them to their father. |
| **ג**וְיִשְׂרָאֵ֗ל אָהַ֤ב אֶת־יוֹסֵף֙ מִכׇּל־בָּנָ֔יו כִּֽי־בֶן־זְקֻנִ֥ים ה֖וּא ל֑וֹ וְעָ֥שָׂה ל֖וֹ כְּתֹ֥נֶת פַּסִּֽים׃ **ד**וַיִּרְא֣וּ אֶחָ֗יו כִּֽי־אֹת֞וֹ אָהַ֤ב אֲבִיהֶם֙ מִכׇּל־אֶחָ֔יו וַֽיִּשְׂנְא֖וּ אֹת֑וֹ וְלֹ֥א יָכְל֖וּ דַּבְּר֥וֹ לְשָׁלֹֽם׃ | [[1125]](#footnote-1125) Israel loved Joseph more than all his children, for he was the son of his old age, and he had a special tunic made for him. [[1126]](#footnote-1126) But his brothers saw how his father loved him more than them and hated him so much that they could not say a civil word to him. |
| **ה**וַיַּחֲלֹ֤ם יוֹסֵף֙ חֲל֔וֹם וַיַּגֵּ֖ד לְאֶחָ֑יו וַיּוֹסִ֥פוּ ע֖וֹד שְׂנֹ֥א אֹתֽוֹ׃ **ו**וַיֹּ֖אמֶר אֲלֵיהֶ֑ם שִׁמְעוּ־נָ֕א הַחֲל֥וֹם הַזֶּ֖ה אֲשֶׁ֥ר חָלָֽמְתִּי׃ **ז**וְ֠הִנֵּ֠ה אֲנַ֜חְנוּ מְאַלְּמִ֤ים אֲלֻמִּים֙ בְּת֣וֹךְ הַשָּׂדֶ֔ה וְהִנֵּ֛ה קָ֥מָה אֲלֻמָּתִ֖י וְגַם־נִצָּ֑בָה וְהִנֵּ֤ה תְסֻבֶּ֙ינָה֙ אֲלֻמֹּ֣תֵיכֶ֔ם וַתִּֽשְׁתַּחֲוֶ֖יןָ לַאֲלֻמָּתִֽי׃ **ח**וַיֹּ֤אמְרוּ לוֹ֙ אֶחָ֔יו הֲמָלֹ֤ךְ תִּמְלֹךְ֙ עָלֵ֔ינוּ אִם־מָשׁ֥וֹל תִּמְשֹׁ֖ל בָּ֑נוּ וַיּוֹסִ֤פוּ עוֹד֙ שְׂנֹ֣א אֹת֔וֹ עַל־חֲלֹמֹתָ֖יו וְעַל־דְּבָרָֽיו׃ **ט**וַיַּחֲלֹ֥ם עוֹד֙ חֲל֣וֹם אַחֵ֔ר וַיְסַפֵּ֥ר אֹת֖וֹ לְאֶחָ֑יו וַיֹּ֗אמֶר הִנֵּ֨ה חָלַ֤מְתִּֽי חֲלוֹם֙ ע֔וֹד וְהִנֵּ֧ה הַשֶּׁ֣מֶשׁ וְהַיָּרֵ֗חַ וְאַחַ֤ד עָשָׂר֙ כּֽוֹכָבִ֔ים מִֽשְׁתַּחֲוִ֖ים לִֽי׃ **י**וַיְסַפֵּ֣ר אֶל־אָבִיו֮ וְאֶל־אֶחָיו֒ וַיִּגְעַר־בּ֣וֹ אָבִ֔יו וַיֹּ֣אמֶר ל֔וֹ מָ֛ה הַחֲל֥וֹם הַזֶּ֖ה אֲשֶׁ֣ר חָלָ֑מְתָּ הֲב֣וֹא נָב֗וֹא אֲנִי֙ וְאִמְּךָ֣ וְאַחֶ֔יךָ לְהִשְׁתַּחֲוֺ֥ת לְךָ֖ אָֽרְצָה׃ **יא**וַיְקַנְאוּ־ב֖וֹ אֶחָ֑יו וְאָבִ֖יו שָׁמַ֥ר אֶת־הַדָּבָֽר׃ | [[1127]](#footnote-1127) Now Joseph had a dream, and he told it to his brothers. [[1128]](#footnote-1128) “Listen,” he said, “to this dream I have had. [[1129]](#footnote-1129) We were binding sheaves in the countryside; and my sheaf, it seemed, rose up and stood upright; then I saw your sheaves gather round and bow to my sheaf.” [[1130]](#footnote-1130) “So, you want to be king over us” his brothers retorted “or to lord it over us?” And they hated him still more, because of his dreams and what he said. [[1131]](#footnote-1131) He had another dream which he told to his brothers, saying, “Look, I have had another dream. I thought I saw the sun, the moon, and eleven stars, bowing to me.” [[1132]](#footnote-1132) He told his father and brothers, and his father scolded him. “A fine dream to have!” he said to him. “Are all of us then, myself, your mother and your brothers, to come and bow to the ground before you?” [[1133]](#footnote-1133) His brothers were jealous of him, but his father kept the thing in mind. |
| **יב**וַיֵּלְכ֖וּ אֶחָ֑יו לִרְע֛וֹת אֶׄתׄ־צֹ֥אן אֲבִיהֶ֖ם בִּשְׁכֶֽם׃ **יג**וַיֹּ֨אמֶר יִשְׂרָאֵ֜ל אֶל־יוֹסֵ֗ף הֲל֤וֹא אַחֶ֙יךָ֙ רֹעִ֣ים בִּשְׁכֶ֔ם לְכָ֖ה וְאֶשְׁלָחֲךָ֣ אֲלֵיהֶ֑ם וַיֹּ֥אמֶר ל֖וֹ הִנֵּֽנִי׃ **יד**וַיֹּ֣אמֶר ל֗וֹ לֶךְ־נָ֨א רְאֵ֜ה אֶת־שְׁל֤וֹם אַחֶ֙יךָ֙ וְאֶת־שְׁל֣וֹם הַצֹּ֔אן וַהֲשִׁבֵ֖נִי דָּבָ֑ר וַיִּשְׁלָחֵ֙הוּ֙ מֵעֵ֣מֶק חֶבְר֔וֹן וַיָּבֹ֖א שְׁכֶֽמָה׃ | [[1134]](#footnote-1134) His brothers went to tend their father’s flock in Shechem. [[1135]](#footnote-1135) Israel said to Joseph, “Aren’t your brothers tending the flock in Shechem? Come, I will send you to them.” “I am here,” he said. [[1136]](#footnote-1136) He said to him, “Go and see if it is well with your brothers and the flock, and bring me word.” He sent him from the valley of Hebron and he came to Shechem. |
| **טו**וַיִּמְצָאֵ֣הוּ אִ֔ישׁ וְהִנֵּ֥ה תֹעֶ֖ה בַּשָּׂדֶ֑ה וַיִּשְׁאָלֵ֧הוּ הָאִ֛ישׁ לֵאמֹ֖ר מַה־תְּבַקֵּֽשׁ׃ **טז**וַיֹּ֕אמֶר אֶת־אַחַ֖י אָנֹכִ֣י מְבַקֵּ֑שׁ הַגִּֽידָה־נָּ֣א לִ֔י אֵיפֹ֖ה הֵ֥ם רֹעִֽים׃ **יז**וַיֹּ֤אמֶר הָאִישׁ֙ נָסְע֣וּ מִזֶּ֔ה כִּ֤י שָׁמַ֙עְתִּי֙ אֹֽמְרִ֔ים נֵלְכָ֖ה דֹּתָ֑יְנָה וַיֵּ֤לֶךְ יוֹסֵף֙ אַחַ֣ר אֶחָ֔יו וַיִּמְצָאֵ֖ם בְּדֹתָֽן׃ | [[1137]](#footnote-1137) A man found him wandering in the field and he asked him, “What are you looking for?” [[1138]](#footnote-1138) “I seek my brothers,” he replied. “Please tell me where they are feeding their flock.” [[1139]](#footnote-1139) The man said, “They have moved on from here; for I heard them say, “Let us go to Dothan.”” So, Joseph went after his brothers and found them at Dothan. |
| **יח**וַיִּרְא֥וּ אֹת֖וֹ מֵרָחֹ֑ק וּבְטֶ֙רֶם֙ יִקְרַ֣ב אֲלֵיהֶ֔ם וַיִּֽתְנַכְּל֥וּ אֹת֖וֹ לַהֲמִיתֽוֹ׃ **יט**וַיֹּאמְר֖וּ אִ֣ישׁ אֶל־אָחִ֑יו הִנֵּ֗ה בַּ֛עַל הַחֲלֹמ֥וֹת הַלָּזֶ֖ה בָּֽא׃ **כ**וְעַתָּ֣ה׀ לְכ֣וּ וְנַֽהַרְגֵ֗הוּ וְנַשְׁלִכֵ֙הוּ֙ בְּאַחַ֣ד הַבֹּר֔וֹת וְאָמַ֕רְנוּ חַיָּ֥ה רָעָ֖ה אֲכָלָ֑תְהוּ וְנִרְאֶ֕ה מַה־יִּהְי֖וּ חֲלֹמֹתָֽיו׃ | [[1140]](#footnote-1140) They saw him in the distance, and before he reached them, they made a plot among themselves to put him to death. [[1141]](#footnote-1141) “Here comes the man of dreams,” they said to one another. [[1142]](#footnote-1142) “Come on, let us kill him and throw him into some well; we can say that a wild beast devoured him. Then we shall see what becomes of his dreams.” |
| **כא**וַיִּשְׁמַ֣ע רְאוּבֵ֔ן וַיַּצִּלֵ֖הוּ מִיָּדָ֑ם וַיֹּ֕אמֶר לֹ֥א נַכֶּ֖נּוּ נָֽפֶשׁ׃ **כב**וַיֹּ֨אמֶר אֲלֵהֶ֣ם׀  רְאוּבֵן֮ אַל־תִּשְׁפְּכוּ־דָם֒ הַשְׁלִ֣יכוּ אֹת֗וֹ אֶל־הַבּ֤וֹר הַזֶּה֙ אֲשֶׁ֣ר בַּמִּדְבָּ֔ר וְיָ֖ד אַל־תִּשְׁלְחוּ־ב֑וֹ לְמַ֗עַן הַצִּ֤יל אֹתוֹ֙ מִיָּדָ֔ם לַהֲשִׁיב֖וֹ אֶל־אָבִֽיו׃ **כג**וַיְהִ֕י כַּֽאֲשֶׁר־בָּ֥א יוֹסֵ֖ף אֶל־אֶחָ֑יו וַיַּפְשִׁ֤יטוּ אֶת־יוֹסֵף֙ אֶת־כֻּתׇּנְתּ֔וֹ אֶת־כְּתֹ֥נֶת הַפַּסִּ֖ים אֲשֶׁ֥ר עָלָֽיו׃ **כד**וַיִּ֨קָּחֻ֔הוּ וַיַּשְׁלִ֥כוּ אֹת֖וֹ הַבֹּ֑רָה וְהַבּ֣וֹר רֵ֔ק אֵ֥ין בּ֖וֹ מָֽיִם׃ **כה**וַיֵּשְׁבוּ֮ לֶֽאֱכׇל־לֶ֒חֶם֒ וַיִּשְׂא֤וּ עֵֽינֵיהֶם֙ וַיִּרְא֔וּ וְהִנֵּה֙ אֹרְחַ֣ת יִשְׁמְעֵאלִ֔ים בָּאָ֖ה מִגִּלְעָ֑ד וּגְמַלֵּיהֶ֣ם נֹֽשְׂאִ֗ים נְכֹאת֙ וּצְרִ֣י וָלֹ֔ט הוֹלְכִ֖ים לְהוֹרִ֥יד מִצְרָֽיְמָה׃ **כו**וַיֹּ֥אמֶר יְהוּדָ֖ה אֶל־אֶחָ֑יו מַה־בֶּ֗צַע כִּ֤י נַהֲרֹג֙ אֶת־אָחִ֔ינוּ וְכִסִּ֖ינוּ אֶת־דָּמֽוֹ׃ **כז**לְכ֞וּ וְנִמְכְּרֶ֣נּוּ לַיִּשְׁמְעֵאלִ֗ים וְיָדֵ֙נוּ֙ אַל־תְּהִי־ב֔וֹ כִּֽי־אָחִ֥ינוּ בְשָׂרֵ֖נוּ ה֑וּא וַֽיִּשְׁמְע֖וּ אֶחָֽיו׃ **כח**וַיַּֽעַבְרוּ֩ אֲנָשִׁ֨ים מִדְיָנִ֜ים סֹֽחֲרִ֗ים וַֽיִּמְשְׁכוּ֙ וַיַּֽעֲל֤וּ אֶת־יוֹסֵף֙ מִן־הַבּ֔וֹר וַיִּמְכְּר֧וּ אֶת־יוֹסֵ֛ף לַיִּשְׁמְעֵאלִ֖ים בְּעֶשְׂרִ֣ים כָּ֑סֶף וַיָּבִ֥יאוּ אֶת־יוֹסֵ֖ף מִצְרָֽיְמָה׃ **כט**וַיָּ֤שׇׁב רְאוּבֵן֙ אֶל־הַבּ֔וֹר וְהִנֵּ֥ה אֵין־יוֹסֵ֖ף בַּבּ֑וֹר וַיִּקְרַ֖ע אֶת־בְּגָדָֽיו׃ **ל**וַיָּ֥שׇׁב אֶל־אֶחָ֖יו וַיֹּאמַ֑ר הַיֶּ֣לֶד אֵינֶ֔נּוּ וַאֲנִ֖י אָ֥נָה אֲנִי־בָֽא׃ | [[1143]](#footnote-1143) But Reuben heard, and he saved him from their violence. “We must not take his life,” he said. [[1144]](#footnote-1144) “Shed no blood,” said Reuben to them, “throw him down that well in the desert, but do not lay hands on him,” intending to save him from them and to restore him to his father. [[1145]](#footnote-1145) So, when Joseph reached his brothers, they tore off his coat, the decorated tunic that he was wearing [[1146]](#footnote-1146) and, taking hold of him, they threw him into the pit, an empty pit with no water in it. [[1147]](#footnote-1147) They sat down to eat, looked up, and saw a group of Ishmaelites coming from Gilead, their camels laden with gum, balsam and resin, which they were taking down into Egypt. [[1148]](#footnote-1148) And Judah said to his brothers, “What profit is it if we kill our brother and conceal his blood? [[1149]](#footnote-1149) Come, let us sell him to the Ishmaelites, but let us not harm him, for he is our brother, our own flesh.” His brothers agreed. [[1150]](#footnote-1150) When some Midianite merchants were passing by, they drew Joseph out of the pit. They sold Joseph to the Ishmaelites for twenty silver pieces and they took Joseph to Egypt. [[1151]](#footnote-1151) When Reuben went back to the pit, there was no sign of Joseph. Tearing his clothes, [[1152]](#footnote-1152) he went back to his brothers. “The boy has gone,” he said. “What am I going to do?” |
| **לא**וַיִּקְח֖וּ אֶת־כְּתֹ֣נֶת יוֹסֵ֑ף וַֽיִּשְׁחֲטוּ֙ שְׂעִ֣יר עִזִּ֔ים וַיִּטְבְּל֥וּ אֶת־הַכֻּתֹּ֖נֶת בַּדָּֽם׃ **לב**וַֽיְשַׁלְּח֞וּ אֶת־כְּתֹ֣נֶת הַפַּסִּ֗ים וַיָּבִ֙יאוּ֙ אֶל־אֲבִיהֶ֔ם וַיֹּאמְר֖וּ זֹ֣את מָצָ֑אנוּ הַכֶּר־נָ֗א הַכְּתֹ֧נֶת בִּנְךָ֛ הִ֖וא אִם־לֹֽא׃ **לג**וַיַּכִּירָ֤הּ וַיֹּ֙אמֶר֙ כְּתֹ֣נֶת בְּנִ֔י חַיָּ֥ה רָעָ֖ה אֲכָלָ֑תְהוּ טָרֹ֥ף טֹרַ֖ף יוֹסֵֽף׃ **לד**וַיִּקְרַ֤ע יַעֲקֹב֙ שִׂמְלֹתָ֔יו וַיָּ֥שֶׂם שַׂ֖ק בְּמׇתְנָ֑יו וַיִּתְאַבֵּ֥ל עַל־בְּנ֖וֹ יָמִ֥ים רַבִּֽים׃ **לה**וַיָּקֻ֩מוּ֩ כׇל־בָּנָ֨יו וְכׇל־בְּנֹתָ֜יו לְנַחֲמ֗וֹ וַיְמָאֵן֙ לְהִתְנַחֵ֔ם וַיֹּ֕אמֶר כִּֽי־אֵרֵ֧ד אֶל־בְּנִ֛י אָבֵ֖ל שְׁאֹ֑לָה וַיֵּ֥בְךְּ אֹת֖וֹ אָבִֽיו׃ | [[1153]](#footnote-1153) They took Joseph’s coat, killed a kid, and dipped the coat in the blood. [[1154]](#footnote-1154) Then they sent back the coat with long sleeves and had it taken to their father, with the message, “This is what we found; see if it is your son’s coat.” [[1155]](#footnote-1155) He examined it and exclaimed, “It is my son’s coat! A wild beast has eaten him; Joseph has surely been torn to pieces.” [[1156]](#footnote-1156) Jacob tore his clothes, put on sackcloth on his loins and mourned his son many days. [[1157]](#footnote-1157) All his sons and daughters stood by him, but he refused to be consoled. He said, “No, I will go down in mourning to Sheol, beside my son;” and his father wept for him. |
| **לו**וְהַ֨מְּדָנִ֔ים מָכְר֥וּ אֹת֖וֹ אֶל־מִצְרָ֑יִם לְפֽוֹטִיפַר֙ סְרִ֣יס פַּרְעֹ֔ה שַׂ֖ר הַטַּבָּחִֽים׃ {פ} | [[1158]](#footnote-1158) Meanwhile the Midianites had sold him in Egypt to Potiphar, one of Pharaoh’s officials and commander of the guard. |

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| בראשית פרק לח | Genesis [[1159]](#footnote-1159)38 |
| **א**וַֽיְהִי֙ בָּעֵ֣ת הַהִ֔וא וַיֵּ֥רֶד יְהוּדָ֖ה מֵאֵ֣ת אֶחָ֑יו וַיֵּ֛ט עַד־אִ֥ישׁ עֲדֻלָּמִ֖י וּשְׁמ֥וֹ חִירָֽה׃ **ב**וַיַּרְא־שָׁ֧ם יְהוּדָ֛ה בַּת־אִ֥ישׁ כְּנַעֲנִ֖י וּשְׁמ֣וֹ שׁ֑וּעַ וַיִּקָּחֶ֖הָ וַיָּבֹ֥א אֵלֶֽיהָ׃ **ג**וַתַּ֖הַר וַתֵּ֣לֶד בֵּ֑ן וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ עֵֽר׃ **ד**וַתַּ֥הַר ע֖וֹד וַתֵּ֣לֶד בֵּ֑ן וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ אוֹנָֽן׃ **ה**וַתֹּ֤סֶף עוֹד֙ וַתֵּ֣לֶד בֵּ֔ן וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ שֵׁלָ֑ה וְהָיָ֥ה בִכְזִ֖יב בְּלִדְתָּ֥הּ אֹתֽוֹ׃ | [[1160]](#footnote-1160) At that time that, Judah left his brothers to go and stay with an Adu­llamite called Hirah. [[1161]](#footnote-1161) There, Judah saw the daughter of a Canaanite called Shua; he made her his wife and went into her. [[1162]](#footnote-1162) She conceived and bore a son whom he named Er. [[1163]](#footnote-1163) She conceived again and bore a son whom she named Onan. [[1164]](#footnote-1164) Yet again, she bore a son whom she named Shelah; he was at Chezib when she bore him. |
| **ו**וַיִּקַּ֧ח יְהוּדָ֛ה אִשָּׁ֖ה לְעֵ֣ר בְּכוֹר֑וֹ וּשְׁמָ֖הּ תָּמָֽר׃ **ז**וַיְהִ֗י עֵ֚ר בְּכ֣וֹר יְהוּדָ֔ה רַ֖ע בְּעֵינֵ֣י יְהֹוָ֑ה וַיְמִתֵ֖הוּ יְהֹוָֽה׃ **ח**וַיֹּ֤אמֶר יְהוּדָה֙ לְאוֹנָ֔ן בֹּ֛א אֶל־אֵ֥שֶׁת אָחִ֖יךָ וְיַבֵּ֣ם אֹתָ֑הּ וְהָקֵ֥ם זֶ֖רַע לְאָחִֽיךָ׃ **ט**וַיֵּ֣דַע אוֹנָ֔ן כִּ֛י לֹּ֥א ל֖וֹ יִהְיֶ֣ה הַזָּ֑רַע וְהָיָ֞ה אִם־בָּ֨א אֶל־אֵ֤שֶׁת אָחִיו֙ וְשִׁחֵ֣ת אַ֔רְצָה לְבִלְתִּ֥י נְתׇן־זֶ֖רַע לְאָחִֽיו׃ **י**וַיֵּ֛רַע בְּעֵינֵ֥י יְהֹוָ֖ה אֲשֶׁ֣ר עָשָׂ֑ה וַיָּ֖מֶת גַּם־אֹתֽוֹ׃ **יא**וַיֹּ֣אמֶר יְהוּדָה֩ לְתָמָ֨ר כַּלָּת֜וֹ שְׁבִ֧י אַלְמָנָ֣ה בֵית־אָבִ֗יךְ עַד־יִגְדַּל֙ שֵׁלָ֣ה בְנִ֔י כִּ֣י אָמַ֔ר פֶּן־יָמ֥וּת גַּם־ה֖וּא כְּאֶחָ֑יו וַתֵּ֣לֶךְ תָּמָ֔ר וַתֵּ֖שֶׁב בֵּ֥ית אָבִֽיהָ׃ | [[1165]](#footnote-1165) Judah took a wife for his firstborn Er; her name was Tamar. [[1166]](#footnote-1166) Er, Judah’s firstborn, was evil in Yahweh’s eyes, so Yahweh killed him. [[1167]](#footnote-1167) Judah said to Onan, “Take your brother’s wife and do the duty of a brother-in-law, to raise offspring for your brother.” [[1168]](#footnote-1168) But Onan, knew the child would not be his and spilt his seed on the ground when he slept with his brother’s wife, lest he gave his brother a child. [[1169]](#footnote-1169) What he did was evil in Yahweh’s eyes, so he killed him too. [[1170]](#footnote-1170) Then Judah said to his daughter-in-law Tamar, “Remain a widow in your father’s house until my son Shelah grows up,” for he thought, “He must not die like his brothers.” So, Tamar went home to her father. |
| **יב**וַיִּרְבּוּ֙ הַיָּמִ֔ים וַתָּ֖מׇת בַּת־שׁ֣וּעַ אֵֽשֶׁת־יְהוּדָ֑ה וַיִּנָּ֣חֶם יְהוּדָ֗ה וַיַּ֜עַל עַל־גֹּֽזְﬞזֵ֤י צֹאנוֹ֙ ה֗וּא וְחִירָ֛ה רֵעֵ֥הוּ הָעֲדֻלָּמִ֖י תִּמְנָֽתָה׃ **יג**וַיֻּגַּ֥ד לְתָמָ֖ר לֵאמֹ֑ר הִנֵּ֥ה חָמִ֛יךְ עֹלֶ֥ה תִמְנָ֖תָה לָגֹ֥ז צֹאנֽוֹ׃ **יד**וַתָּ֩סַר֩ בִּגְדֵ֨י אַלְמְנוּתָ֜הּ מֵֽעָלֶ֗יהָ וַתְּכַ֤ס בַּצָּעִיף֙ וַתִּתְעַלָּ֔ף וַתֵּ֙שֶׁב֙ בְּפֶ֣תַח עֵינַ֔יִם אֲשֶׁ֖ר עַל־דֶּ֣רֶךְ תִּמְנָ֑תָה כִּ֤י רָאֲתָה֙ כִּֽי־גָדַ֣ל שֵׁלָ֔ה וְהִ֕וא לֹֽא־נִתְּנָ֥ה ל֖וֹ לְאִשָּֽׁה׃ | [[1171]](#footnote-1171) In time, Shua’s daughter, the wife of Judah, died; when Judah was comforted, he went to Timnah to the sheep shearers, he and Hirah, his Adullamite friend. [[1172]](#footnote-1172) Tamar was told, “Look, your father-in-law is going up to Timnah to shear his sheep.” [[1173]](#footnote-1173) She changed her widow’s clothes, veiled herself, wrapped herself and sat down by the gate of Enaim, which is on the road to Timnah. She saw that Shelah had grown up but had not been given to him as his wife. |
| **טו**וַיִּרְאֶ֣הָ יְהוּדָ֔ה וַֽיַּחְשְׁבֶ֖הָ לְזוֹנָ֑ה כִּ֥י כִסְּתָ֖ה פָּנֶֽיהָ׃ **טז**וַיֵּ֨ט אֵלֶ֜יהָ אֶל־הַדֶּ֗רֶךְ וַיֹּ֙אמֶר֙ הָֽבָה־נָּא֙ אָב֣וֹא אֵלַ֔יִךְ כִּ֚י לֹ֣א יָדַ֔ע כִּ֥י כַלָּת֖וֹ הִ֑וא וַתֹּ֙אמֶר֙ מַה־תִּתֶּן־לִ֔י כִּ֥י תָב֖וֹא אֵלָֽי׃ **יז**וַיֹּ֕אמֶר אָנֹכִ֛י אֲשַׁלַּ֥ח גְּדִֽי־עִזִּ֖ים מִן־הַצֹּ֑אן וַתֹּ֕אמֶר אִם־תִּתֵּ֥ן עֵרָב֖וֹן עַ֥ד שׇׁלְחֶֽךָ׃ **יח**וַיֹּ֗אמֶר מָ֣ה הָעֵֽרָבוֹן֮ אֲשֶׁ֣ר אֶתֶּן־לָךְ֒ וַתֹּ֗אמֶר חֹתָֽמְךָ֙ וּפְתִילֶ֔ךָ וּמַטְּךָ֖ אֲשֶׁ֣ר בְּיָדֶ֑ךָ וַיִּתֶּן־לָ֛הּ וַיָּבֹ֥א אֵלֶ֖יהָ וַתַּ֥הַר לֽוֹ׃ **יט**וַתָּ֣קׇם וַתֵּ֔לֶךְ וַתָּ֥סַר צְעִיפָ֖הּ מֵעָלֶ֑יהָ וַתִּלְבַּ֖שׁ בִּגְדֵ֥י אַלְמְנוּתָֽהּ׃ | [[1174]](#footnote-1174) When Judah saw her, he thought she was a prostitute, as she had covered her face. [[1175]](#footnote-1175) Going to her on the way, he said, “Come, I will go to you.” He did not know she was his daughter-in-law. “What will you give me to go to me?” she asked. [[1176]](#footnote-1176) He said, “I will send you a kid from the flock.” She said, “Will you give me a pledge until you send it?” [[1177]](#footnote-1177) He said, “What pledge shall I give you?” She said, “Your seal, your cord, and the staff you are holding.” He gave them to her and went into her, and she conceived by him. [[1178]](#footnote-1178) She left immediately, took off her veil and put on her widow’s clothes. |
| **כ**וַיִּשְׁלַ֨ח יְהוּדָ֜ה אֶת־גְּדִ֣י הָֽעִזִּ֗ים בְּיַד֙ רֵעֵ֣הוּ הָֽעֲדֻלָּמִ֔י לָקַ֥חַת הָעֵרָב֖וֹן מִיַּ֣ד הָאִשָּׁ֑ה וְלֹ֖א מְצָאָֽהּ׃ **כא**וַיִּשְׁאַ֞ל אֶת־אַנְשֵׁ֤י מְקֹמָהּ֙ לֵאמֹ֔ר אַיֵּ֧ה הַקְּדֵשָׁ֛ה הִ֥וא בָעֵינַ֖יִם עַל־הַדָּ֑רֶךְ וַיֹּ֣אמְר֔וּ לֹא־הָיְתָ֥ה בָזֶ֖ה קְדֵשָֽׁה׃ **כב**וַיָּ֙שׇׁב֙ אֶל־יְהוּדָ֔ה וַיֹּ֖אמֶר לֹ֣א מְצָאתִ֑יהָ וְגַ֨ם אַנְשֵׁ֤י הַמָּקוֹם֙ אָֽמְר֔וּ לֹא־הָיְתָ֥ה בָזֶ֖ה קְדֵשָֽׁה׃ **כג**וַיֹּ֤אמֶר יְהוּדָה֙ תִּֽקַּֽח־לָ֔הּ פֶּ֖ן נִהְיֶ֣ה לָב֑וּז הִנֵּ֤ה שָׁלַ֙חְתִּי֙ הַגְּדִ֣י הַזֶּ֔ה וְאַתָּ֖ה לֹ֥א מְצָאתָֽהּ׃ | [[1179]](#footnote-1179) Judah sent the kid by his Adullamite friend to recover the pledge from the woman; but he did not find her. [[1180]](#footnote-1180) He asked the men of her place, “Where is the prostitute who was by the roadside at Enaim?” They said, “There has been no prostitute there.” [[1181]](#footnote-1181) So, returning to Judah, he said, “I did not find her. And the men of the place said, “here has been no prostitute here.” [[1182]](#footnote-1182) Judah said, “Let her keep it, or we shall become contemptible. At least I sent her this kid, even though you did not find her.” |
| **כד**וַיְהִ֣י׀ כְּמִשְׁלֹ֣שׁ חֳדָשִׁ֗ים וַיֻּגַּ֨ד לִֽיהוּדָ֤ה לֵאמֹר֙ זָֽנְתָה֙ תָּמָ֣ר כַּלָּתֶ֔ךָ וְגַ֛ם הִנֵּ֥ה הָרָ֖ה לִזְנוּנִ֑ים וַיֹּ֣אמֶר יְהוּדָ֔ה הוֹצִיא֖וּהָ וְתִשָּׂרֵֽף׃ **כה**הִ֣וא מוּצֵ֗את וְהִ֨יא שָׁלְחָ֤ה אֶל־חָמִ֙יהָ֙ לֵאמֹ֔ר לְאִישׁ֙ אֲשֶׁר־אֵ֣לֶּה לּ֔וֹ אָנֹכִ֖י הָרָ֑ה וַתֹּ֙אמֶר֙ הַכֶּר־נָ֔א לְמִ֞י הַחֹתֶ֧מֶת וְהַפְּתִילִ֛ים וְהַמַּטֶּ֖ה הָאֵֽלֶּה׃ **כו**וַיַּכֵּ֣ר יְהוּדָ֗ה וַיֹּ֙אמֶר֙ צָֽדְקָ֣ה מִמֶּ֔נִּי כִּֽי־עַל־כֵּ֥ן לֹא־נְתַתִּ֖יהָ לְשֵׁלָ֣ה בְנִ֑י וְלֹֽא־יָסַ֥ף ע֖וֹד לְדַעְתָּֽהּ׃ | [[1183]](#footnote-1183) After three months, Judah was told, “Your daughter-in-law has played the harlot; and look, she is pregnant by prostitution.” Judah said, “Take her out and burn her.” [[1184]](#footnote-1184) As she was brought out, she sent to her father-in-law, saying, “I am pregnant by the man who owns these. Look and see whose owns this seal, cord, and staff.” [[1185]](#footnote-1185) Judah saw them and said, “She is more upright than I because I did not give her to my son Shelah.” He lay no more with her. |
| **כז**וַיְהִ֖י בְּעֵ֣ת לִדְתָּ֑הּ וְהִנֵּ֥ה תְאוֹמִ֖ים בְּבִטְנָֽהּ׃ **כח**וַיְהִ֥י בְלִדְתָּ֖הּ וַיִּתֶּן־יָ֑ד וַתִּקַּ֣ח הַמְיַלֶּ֗דֶת וַתִּקְשֹׁ֨ר עַל־יָד֤וֹ שָׁנִי֙ לֵאמֹ֔ר זֶ֖ה יָצָ֥א רִאשֹׁנָֽה׃ **כט**וַיְהִ֣י׀ כְּמֵשִׁ֣יב יָד֗וֹ וְהִנֵּה֙ יָצָ֣א אָחִ֔יו וַתֹּ֕אמֶר מַה־פָּרַ֖צְתָּ עָלֶ֣יךָ פָּ֑רֶץ וַיִּקְרָ֥א שְׁמ֖וֹ פָּֽרֶץ׃ **ל**וְאַחַר֙ יָצָ֣א אָחִ֔יו אֲשֶׁ֥ר עַל־יָד֖וֹ הַשָּׁנִ֑י וַיִּקְרָ֥א שְׁמ֖וֹ זָֽרַח׃ {ס} | [[1186]](#footnote-1186) At the time for her labour there were twins in her womb. [[1187]](#footnote-1187) During the delivery, one put out a hand and the midwife took a scarlet thread and tied to the hand, saying, “This came out first.” [[1188]](#footnote-1188) But he drew his hand back and his brother came out, and she said, “What a breach you have made for yourself!” So, she named him Perez. [[1189]](#footnote-1189) Then his brother came out with the scarlet thread on his hand, so she named him Zerah. |

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| בראשית פרק לט | Genesis [[1190]](#footnote-1190)39 |
| **א**וְיוֹסֵ֖ף הוּרַ֣ד מִצְרָ֑יְמָה וַיִּקְנֵ֡הוּ פּוֹטִיפַר֩ סְרִ֨יס פַּרְעֹ֜ה שַׂ֤ר הַטַּבָּחִים֙ אִ֣ישׁ מִצְרִ֔י מִיַּד֙ הַיִּשְׁמְעֵאלִ֔ים אֲשֶׁ֥ר הוֹרִדֻ֖הוּ שָֽׁמָּה׃ **ב**וַיְהִ֤י יְהֹוָה֙ אֶת־יוֹסֵ֔ף וַיְהִ֖י אִ֣ישׁ מַצְלִ֑יחַ וַיְהִ֕י בְּבֵ֖ית אֲדֹנָ֥יו הַמִּצְרִֽי׃ **ג**וַיַּ֣רְא אֲדֹנָ֔יו כִּ֥י יְהֹוָ֖ה אִתּ֑וֹ וְכֹל֙ אֲשֶׁר־ה֣וּא עֹשֶׂ֔ה יְהֹוָ֖ה מַצְלִ֥יחַ בְּיָדֽוֹ׃ **ד**וַיִּמְצָ֨א יוֹסֵ֥ף חֵ֛ן בְּעֵינָ֖יו וַיְשָׁ֣רֶת אֹת֑וֹ וַיַּפְקִדֵ֙הוּ֙ עַל־בֵּית֔וֹ וְכׇל־יֶשׁ־ל֖וֹ נָתַ֥ן בְּיָדֽוֹ׃ **ה**וַיְהִ֡י מֵאָז֩ הִפְקִ֨יד אֹת֜וֹ בְּבֵית֗וֹ וְעַל֙ כׇּל־אֲשֶׁ֣ר יֶשׁ־ל֔וֹ וַיְבָ֧רֶךְ יְהֹוָ֛ה אֶת־בֵּ֥ית הַמִּצְרִ֖י בִּגְלַ֣ל יוֹסֵ֑ף וַיְהִ֞י בִּרְכַּ֤ת יְהֹוָה֙ בְּכׇל־אֲשֶׁ֣ר יֶשׁ־ל֔וֹ בַּבַּ֖יִת וּבַשָּׂדֶֽה׃ **ו**וַיַּעֲזֹ֣ב כׇּל־אֲשֶׁר־לוֹ֮ בְּיַד־יוֹסֵף֒ וְלֹא־יָדַ֤ע אִתּוֹ֙ מְא֔וּמָה כִּ֥י אִם־הַלֶּ֖חֶם אֲשֶׁר־ה֣וּא אוֹכֵ֑ל וַיְהִ֣י יוֹסֵ֔ף יְפֵה־תֹ֖אַר וִיפֵ֥ה מַרְאֶֽה׃ | [[1191]](#footnote-1191) Joseph was brought down to Egypt. Potiphar the Egyptian, one of Pharaoh’s officials and captain of the guard, bought him from the Ishmaelites who had taken him there. [[1192]](#footnote-1192) Yahweh was with Joseph and he prospered and lived in the house of his Egyptian master. [[1193]](#footnote-1193) His master saw how Yahweh was with him and how Yahweh made all he did succeed. [[1194]](#footnote-1194) He was pleased with Joseph and made him his attendant and put him in charge of his house, entrusting everything to him. [[1195]](#footnote-1195) And, from when he put him in charge of his house and all he had, Yahweh blessed the Egyptian’s house for Joseph’s sake; Yahweh’s blessing was on all he had, in both house and field. [[1196]](#footnote-1196) He left all he had in Joseph’s hands and concerned himself with nothing but the food he ate. Joseph was well built and handsome. |
| **ז**וַיְהִ֗י אַחַר֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וַתִּשָּׂ֧א אֵֽשֶׁת־אֲדֹנָ֛יו אֶת־עֵינֶ֖יהָ אֶל־יוֹסֵ֑ף וַתֹּ֖אמֶר שִׁכְבָ֥ה עִמִּֽי׃ **ח**וַיְמָאֵ֓ן׀ וַיֹּ֙אמֶר֙ אֶל־אֵ֣שֶׁת אֲדֹנָ֔יו הֵ֣ן אֲדֹנִ֔י לֹא־יָדַ֥ע אִתִּ֖י מַה־בַּבָּ֑יִת וְכֹ֥ל אֲשֶׁר־יֶשׁ־ל֖וֹ נָתַ֥ן בְּיָדִֽי׃ **ט**אֵינֶ֨נּוּ גָד֜וֹל בַּבַּ֣יִת הַזֶּה֮ מִמֶּ֒נִּי֒ וְלֹֽא־חָשַׂ֤ךְ מִמֶּ֙נִּי֙ מְא֔וּמָה כִּ֥י אִם־אוֹתָ֖ךְ בַּאֲשֶׁ֣ר אַתְּ־אִשְׁתּ֑וֹ וְאֵ֨יךְ אֶֽעֱשֶׂ֜ה הָרָעָ֤ה הַגְּדֹלָה֙ הַזֹּ֔את וְחָטָ֖אתִי לֵֽאלֹהִֽים׃ **י**וַיְהִ֕י כְּדַבְּרָ֥הּ אֶל־יוֹסֵ֖ף י֣וֹם׀  י֑וֹם וְלֹא־שָׁמַ֥ע אֵלֶ֛יהָ לִשְׁכַּ֥ב אֶצְלָ֖הּ לִהְי֥וֹת עִמָּֽהּ׃ | [[1197]](#footnote-1197) Some time later, his master’s wife took notice of him and said, “Lie with me.” [[1198]](#footnote-1198) But he refused, and said to his master’s wife, “My master does not concern himself with what happens in the house with me; he has put all he has in my hands. [[1199]](#footnote-1199) He is master in this house no more than I am. He has withheld nothing from me except yourself, because you are his wife. How could I do anything so wicked, and sin against God?” [[1200]](#footnote-1200) Although she spoke to Joseph day after day, he would not agree to lie with her and surrender to her. |
| **יא**וַֽיְהִי֙ כְּהַיּ֣וֹם הַזֶּ֔ה וַיָּבֹ֥א הַבַּ֖יְתָה לַעֲשׂ֣וֹת מְלַאכְתּ֑וֹ וְאֵ֨ין אִ֜ישׁ מֵאַנְשֵׁ֥י הַבַּ֛יִת שָׁ֖ם בַּבָּֽיִת׃ **יב**וַתִּתְפְּשֵׂ֧הוּ בְּבִגְד֛וֹ לֵאמֹ֖ר שִׁכְבָ֣ה עִמִּ֑י וַיַּעֲזֹ֤ב בִּגְדוֹ֙ בְּיָדָ֔הּ וַיָּ֖נׇס וַיֵּצֵ֥א הַחֽוּצָה׃ **יג**וַֽיְהִי֙ כִּרְאוֹתָ֔הּ כִּֽי־עָזַ֥ב בִּגְד֖וֹ בְּיָדָ֑הּ וַיָּ֖נׇס הַחֽוּצָה׃ **יד**וַתִּקְרָ֞א לְאַנְשֵׁ֣י בֵיתָ֗הּ וַתֹּ֤אמֶר לָהֶם֙ לֵאמֹ֔ר רְא֗וּ הֵ֥בִיא לָ֛נוּ אִ֥ישׁ עִבְרִ֖י לְצַ֣חֶק בָּ֑נוּ בָּ֤א אֵלַי֙ לִשְׁכַּ֣ב עִמִּ֔י וָאֶקְרָ֖א בְּק֥וֹל גָּדֽוֹל׃ **טו**וַיְהִ֣י כְשׇׁמְע֔וֹ כִּֽי־הֲרִימֹ֥תִי קוֹלִ֖י וָאֶקְרָ֑א וַיַּעֲזֹ֤ב בִּגְדוֹ֙ אֶצְלִ֔י וַיָּ֖נׇס וַיֵּצֵ֥א הַחֽוּצָה׃ | [[1201]](#footnote-1201) Now one day Joseph, in the course of his duties, came to the house, and none of the men was there indoors. [[1202]](#footnote-1202) She caught hold of him by his tunic and said, “Lie with me.” But he left the tunic in her hand and ran out of the house. [[1203]](#footnote-1203) Seeing he had left the tunic in her hand and left the house, [[1204]](#footnote-1204) she called her servants and said to them, “Look at this! He has brought us a Hebrew to insult us. He came to me to lie with me, but I screamed; [[1205]](#footnote-1205) and, when he heard me scream and shout, he left his tunic beside me and ran out of the house.” |
| **טז**וַתַּנַּ֥ח בִּגְד֖וֹ אֶצְלָ֑הּ עַד־בּ֥וֹא אֲדֹנָ֖יו אֶל־בֵּיתֽוֹ׃ **יז**וַתְּדַבֵּ֣ר אֵלָ֔יו כַּדְּבָרִ֥ים הָאֵ֖לֶּה לֵאמֹ֑ר בָּֽא־אֵלַ֞י הָעֶ֧בֶד הָֽעִבְרִ֛י אֲשֶׁר־הֵבֵ֥אתָ לָּ֖נוּ לְצַ֥חֶק בִּֽי׃ **יח**וַיְהִ֕י כַּהֲרִימִ֥י קוֹלִ֖י וָאֶקְרָ֑א וַיַּעֲזֹ֥ב בִּגְד֛וֹ אֶצְלִ֖י וַיָּ֥נׇס הַחֽוּצָה׃ **יט**וַיְהִי֩ כִשְׁמֹ֨עַ אֲדֹנָ֜יו אֶת־דִּבְרֵ֣י אִשְׁתּ֗וֹ אֲשֶׁ֨ר דִּבְּרָ֤ה אֵלָיו֙ לֵאמֹ֔ר כַּדְּבָרִ֣ים הָאֵ֔לֶּה עָ֥שָׂה לִ֖י עַבְדֶּ֑ךָ וַיִּ֖חַר אַפּֽוֹ׃ **כ**וַיִּקַּח֩ אֲדֹנֵ֨י יוֹסֵ֜ף אֹת֗וֹ וַֽיִּתְּנֵ֙הוּ֙ אֶל־בֵּ֣ית הַסֹּ֔הַר מְק֕וֹם אֲשֶׁר־אֲסִירֵ֥י אסורי הַמֶּ֖לֶךְ אֲסוּרִ֑ים וַֽיְהִי־שָׁ֖ם בְּבֵ֥ית הַסֹּֽהַר׃ **כא**וַיְהִ֤י יְהֹוָה֙ אֶת־יוֹסֵ֔ף וַיֵּ֥ט אֵלָ֖יו חָ֑סֶד וַיִּתֵּ֣ן חִנּ֔וֹ בְּעֵינֵ֖י שַׂ֥ר בֵּית־הַסֹּֽהַר׃ **כב**וַיִּתֵּ֞ן שַׂ֤ר בֵּית־הַסֹּ֙הַר֙ בְּיַד־יוֹסֵ֔ף אֵ֚ת כׇּל־הָ֣אֲסִירִ֔ם אֲשֶׁ֖ר בְּבֵ֣ית הַסֹּ֑הַר וְאֵ֨ת כׇּל־אֲשֶׁ֤ר עֹשִׂים֙ שָׁ֔ם ה֖וּא הָיָ֥ה עֹשֶֽׂה׃ **כג**אֵ֣ין׀ שַׂ֣ר בֵּית־הַסֹּ֗הַר רֹאֶ֤ה אֶֽת־כׇּל־מְא֙וּמָה֙ בְּיָד֔וֹ בַּאֲשֶׁ֥ר יְהֹוָ֖ה אִתּ֑וֹ וַֽאֲשֶׁר־ה֥וּא עֹשֶׂ֖ה יְהֹוָ֥ה מַצְלִֽיחַ׃ {פ} | [[1206]](#footnote-1206) She put his tunic down by her side until his master came home. [[1207]](#footnote-1207) Then she told him the same tale, saying, “The Hebrew servant whom you bought us came in to insult me. [[1208]](#footnote-1208) But when I screamed and called out, he left his garment by my side and made his escape.” [[1209]](#footnote-1209) When his master heard the words of his wife, which she said to him, saying, “This is how your servant treated me,” he was furious. [[1210]](#footnote-1210) Then Joseph’s master took him and committed him to the prison, where the king’s prisoners were confined. There in prison he stayed; [[1211]](#footnote-1211) but Yahweh was with Joseph. He was kind to him and made him popular with the chief gaoler. [[1212]](#footnote-1212) The chief gaoler put Joseph in charge of all the prisoners in the prison, making him responsible for everything done there. [[1213]](#footnote-1213) The chief gaoler did not need to interfere with Joseph’s administration, because Yahweh was with him, and Yahweh made everything that he undertook successful. |

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| בראשית פרק מ | Genesis [[1214]](#footnote-1214)40 |
| **א**וַיְהִ֗י אַחַר֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה חָ֥טְא֛וּ מַשְׁקֵ֥ה מֶֽלֶךְ־מִצְרַ֖יִם וְהָאֹפֶ֑ה לַאֲדֹנֵיהֶ֖ם לְמֶ֥לֶךְ מִצְרָֽיִם׃ **ב**וַיִּקְצֹ֣ף פַּרְעֹ֔ה עַ֖ל שְׁנֵ֣י סָרִיסָ֑יו עַ֚ל שַׂ֣ר הַמַּשְׁקִ֔ים וְעַ֖ל שַׂ֥ר הָאוֹפִֽים׃ **ג**וַיִּתֵּ֨ן אֹתָ֜ם בְּמִשְׁמַ֗ר בֵּ֛ית שַׂ֥ר הַטַּבָּחִ֖ים אֶל־בֵּ֣ית הַסֹּ֑הַר מְק֕וֹם אֲשֶׁ֥ר יוֹסֵ֖ף אָס֥וּר שָֽׁם׃ **ד**וַ֠יִּפְקֹ֠ד שַׂ֣ר הַטַּבָּחִ֧ים אֶת־יוֹסֵ֛ף אִתָּ֖ם וַיְשָׁ֣רֶת אֹתָ֑ם וַיִּהְי֥וּ יָמִ֖ים בְּמִשְׁמָֽר׃ **ה**וַיַּֽחַלְמוּ֩ חֲל֨וֹם שְׁנֵיהֶ֜ם אִ֤ישׁ חֲלֹמוֹ֙ בְּלַ֣יְלָה אֶחָ֔ד אִ֖ישׁ כְּפִתְר֣וֹן חֲלֹמ֑וֹ הַמַּשְׁקֶ֣ה וְהָאֹפֶ֗ה אֲשֶׁר֙ לְמֶ֣לֶךְ מִצְרַ֔יִם אֲשֶׁ֥ר אֲסוּרִ֖ים בְּבֵ֥ית הַסֹּֽהַר׃ **ו**וַיָּבֹ֧א אֲלֵיהֶ֛ם יוֹסֵ֖ף בַּבֹּ֑קֶר וַיַּ֣רְא אֹתָ֔ם וְהִנָּ֖ם זֹעֲפִֽים׃ **ז**וַיִּשְׁאַ֞ל אֶת־סְרִיסֵ֣י פַרְעֹ֗ה אֲשֶׁ֨ר אִתּ֧וֹ בְמִשְׁמַ֛ר בֵּ֥ית אֲדֹנָ֖יו לֵאמֹ֑ר מַדּ֛וּעַ פְּנֵיכֶ֥ם רָעִ֖ים הַיּֽוֹם׃ **ח**וַיֹּאמְר֣וּ אֵלָ֔יו חֲל֣וֹם חָלַ֔מְנוּ וּפֹתֵ֖ר אֵ֣ין אֹת֑וֹ וַיֹּ֨אמֶר אֲלֵהֶ֜ם יוֹסֵ֗ף הֲל֤וֹא לֵֽאלֹהִים֙ פִּתְרֹנִ֔ים סַפְּרוּ־נָ֖א לִֽי׃ | [[1215]](#footnote-1215) After these things happened, the king of Egypt’s cupbearer and his baker offended their master the king of Egypt. [[1216]](#footnote-1216) Pharaoh was angry with his two officials, the cupbearer and the baker, [[1217]](#footnote-1217) and put them under arrest in the house of the captain of the guard, in the gaol where Joseph was confined. [[1218]](#footnote-1218) The captain of the guard assigned Joseph to them to attend to their needs, and they stayed under arrest for some time. [[1219]](#footnote-1219) Now both of them had dreams the same night, each with its own meaning for the cupbearer and the baker of the king of Egypt, who were prisoners in the gaol. [[1220]](#footnote-1220) When Joseph came to them in the morning, he saw that they were gloomy, [[1221]](#footnote-1221) and he asked Pharaoh’s officials who were prisoners with him in his master’s house, “Why these sad looks today?” [[1222]](#footnote-1222) They told him, “We each had a dream but there is no one to interpret it.” Joseph asked them, “Don’t interpret­ations belong to God? Come, tell me them to me.” |
| **ט**וַיְסַפֵּ֧ר שַֽׂר־הַמַּשְׁקִ֛ים אֶת־חֲלֹמ֖וֹ לְיוֹסֵ֑ף וַיֹּ֣אמֶר ל֔וֹ בַּחֲלוֹמִ֕י וְהִנֵּה־גֶ֖פֶן לְפָנָֽי׃ **י**וּבַגֶּ֖פֶן שְׁלֹשָׁ֣ה שָׂרִיגִ֑ם וְהִ֤וא כְפֹרַ֙חַת֙ עָלְתָ֣ה נִצָּ֔הּ הִבְשִׁ֥ילוּ אַשְׁכְּלֹתֶ֖יהָ עֲנָבִֽים׃ **יא**וְכ֥וֹס פַּרְעֹ֖ה בְּיָדִ֑י וָאֶקַּ֣ח אֶת־הָֽעֲנָבִ֗ים וָֽאֶשְׂחַ֤ט אֹתָם֙ אֶל־כּ֣וֹס פַּרְעֹ֔ה וָאֶתֵּ֥ן אֶת־הַכּ֖וֹס עַל־כַּ֥ף פַּרְעֹֽה׃ **יב**וַיֹּ֤אמֶר לוֹ֙ יוֹסֵ֔ף זֶ֖ה פִּתְרֹנ֑וֹ שְׁלֹ֙שֶׁת֙ הַשָּׂ֣רִגִ֔ים שְׁלֹ֥שֶׁת יָמִ֖ים הֵֽם׃ **יג**בְּע֣וֹד׀ שְׁלֹ֣שֶׁת יָמִ֗ים יִשָּׂ֤א פַרְעֹה֙ אֶת־רֹאשֶׁ֔ךָ וַהֲשִֽׁיבְךָ֖ עַל־כַּנֶּ֑ךָ וְנָתַתָּ֤ כוֹס־פַּרְעֹה֙ בְּיָד֔וֹ כַּמִּשְׁפָּט֙ הָֽרִאשׁ֔וֹן אֲשֶׁ֥ר הָיִ֖יתָ מַשְׁקֵֽהוּ׃ **יד**כִּ֧י אִם־זְכַרְתַּ֣נִי אִתְּךָ֗ כַּאֲשֶׁר֙ יִ֣יטַב לָ֔ךְ וְעָשִֽׂיתָ־נָּ֥א עִמָּדִ֖י חָ֑סֶד וְהִזְכַּרְתַּ֙נִי֙ אֶל־פַּרְעֹ֔ה וְהוֹצֵאתַ֖נִי מִן־הַבַּ֥יִת הַזֶּֽה׃ **טו**כִּֽי־גֻנֹּ֣ב גֻּנַּ֔בְתִּי מֵאֶ֖רֶץ הָעִבְרִ֑ים וְגַם־פֹּה֙ לֹא־עָשִׂ֣יתִֽי מְא֔וּמָה כִּֽי־שָׂמ֥וּ אֹתִ֖י בַּבּֽוֹר׃ **טז**וַיַּ֥רְא שַׂר־הָאֹפִ֖ים כִּ֣י ט֣וֹב פָּתָ֑ר וַיֹּ֙אמֶר֙ אֶל־יוֹסֵ֔ף אַף־אֲנִי֙ בַּחֲלוֹמִ֔י וְהִנֵּ֗ה שְׁלֹשָׁ֛ה סַלֵּ֥י חֹרִ֖י עַל־רֹאשִֽׁי׃ **יז**וּבַסַּ֣ל הָֽעֶלְי֗וֹן מִכֹּ֛ל מַאֲכַ֥ל פַּרְעֹ֖ה מַעֲשֵׂ֣ה אֹפֶ֑ה וְהָע֗וֹף אֹכֵ֥ל אֹתָ֛ם מִן־הַסַּ֖ל מֵעַ֥ל רֹאשִֽׁי׃ **יח**וַיַּ֤עַן יוֹסֵף֙ וַיֹּ֔אמֶר זֶ֖ה פִּתְרֹנ֑וֹ שְׁלֹ֙שֶׁת֙ הַסַּלִּ֔ים שְׁלֹ֥שֶׁת יָמִ֖ים הֵֽם׃ **יט**בְּע֣וֹד׀ שְׁלֹ֣שֶׁת יָמִ֗ים יִשָּׂ֨א פַרְעֹ֤ה אֶת־רֹֽאשְׁךָ֙ מֵֽעָלֶ֔יךָ וְתָלָ֥ה אוֹתְךָ֖ עַל־עֵ֑ץ וְאָכַ֥ל הָע֛וֹף אֶת־בְּשָׂרְךָ֖ מֵעָלֶֽיךָ׃ | [[1223]](#footnote-1223) So, the cupbearer told his dream to Joseph, saying, “In my dream I saw a vine in front of me. [[1224]](#footnote-1224) On the vine were three branches; as soon it budded, it blossomed, and its clusters ripened into grapes. [[1225]](#footnote-1225) I had Pharaoh’s cup in my hand; I picked the grapes, squeezed them into Pharaoh’s cup, and put the cup into Pharaoh’s hand.” [[1226]](#footnote-1226) “Here is the interpretation of it,” Joseph told him: “The three branches are three days. [[1227]](#footnote-1227) Within three days, Pharaoh will lift up your head and restore you to your office, and you will hand Pharaoh his cup, as you did before, when you were his cupbearer. [[1228]](#footnote-1228) But remember me when things go well with you, and show me kindness by mentioning me to Pharaoh, to get me out of this house. [[1229]](#footnote-1229) I was kidnapped from the land of the Hebrews in the first place, and even here I have done nothing to warrant imprisonment.” [[1230]](#footnote-1230) When the baker saw that the interpretation had been favourable, he said to Joseph, “I too had a dream; there were three cakes trays on my head. [[1231]](#footnote-1231) In the top tray there were all kinds of Pharaoh’s cakes, but the birds ate them off the tray on my head.” [[1232]](#footnote-1232) Joseph answered, “Here is the interpretation of it: the three trays are three days. [[1233]](#footnote-1233) In another three days Pharaoh will lift up your head and hang you on a pole and the birds will eat your flesh.” |
| **כ**וַיְהִ֣י׀ בַּיּ֣וֹם הַשְּׁלִישִׁ֗י י֚וֹם הֻלֶּ֣דֶת אֶת־פַּרְעֹ֔ה וַיַּ֥עַשׂ מִשְׁתֶּ֖ה לְכׇל־עֲבָדָ֑יו וַיִּשָּׂ֞א אֶת־רֹ֣אשׁ׀ שַׂ֣ר הַמַּשְׁקִ֗ים וְאֶת־רֹ֛אשׁ שַׂ֥ר הָאֹפִ֖ים בְּת֥וֹךְ עֲבָדָֽיו׃ **כא**וַיָּ֛שֶׁב אֶת־שַׂ֥ר הַמַּשְׁקִ֖ים עַל־מַשְׁקֵ֑הוּ וַיִּתֵּ֥ן הַכּ֖וֹס עַל־כַּ֥ף פַּרְעֹֽה׃ **כב**וְאֵ֛ת שַׂ֥ר הָאֹפִ֖ים תָּלָ֑ה כַּאֲשֶׁ֥ר פָּתַ֛ר לָהֶ֖ם יוֹסֵֽף׃ **כג**וְלֹֽא־זָכַ֧ר שַֽׂר־הַמַּשְׁקִ֛ים אֶת־יוֹסֵ֖ף וַיִּשְׁכָּחֵֽהוּ׃ {פ} | [[1234]](#footnote-1234) On the third day, it was Pharaoh’s birthday and he gave a banquet for all his officials, and he ‘lifted the heads’ of the cupbearer and the baker in the presence of his officials. [[1235]](#footnote-1235) The cupbearer he restored to his cup-bearing, to hand Pharaoh his cup; [[1236]](#footnote-1236) the baker he hanged. It was as Joseph had said in his interpretation. [[1237]](#footnote-1237) Yet, the cupbearer did not remember Joseph; he forgot him. |

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| בראשית פרק מא | Genesis [[1238]](#footnote-1238)41 |
| **א**וַיְהִ֕י מִקֵּ֖ץ שְׁנָתַ֣יִם יָמִ֑ים וּפַרְעֹ֣ה חֹלֵ֔ם וְהִנֵּ֖ה עֹמֵ֥ד עַל־הַיְאֹֽר׃ **ב**וְהִנֵּ֣ה מִן־הַיְאֹ֗ר עֹלֹת֙ שֶׁ֣בַע פָּר֔וֹת יְפ֥וֹת מַרְאֶ֖ה וּבְרִיאֹ֣ת בָּשָׂ֑ר וַתִּרְעֶ֖ינָה בָּאָֽחוּ׃ **ג**וְהִנֵּ֞ה שֶׁ֧בַע פָּר֣וֹת אֲחֵר֗וֹת עֹל֤וֹת אַחֲרֵיהֶן֙ מִן־הַיְאֹ֔ר רָע֥וֹת מַרְאֶ֖ה וְדַקּ֣וֹת בָּשָׂ֑ר וַֽתַּעֲמֹ֛דְנָה אֵ֥צֶל הַפָּר֖וֹת עַל־שְׂפַ֥ת הַיְאֹֽר׃ **ד**וַתֹּאכַ֣לְנָה הַפָּר֗וֹת רָע֤וֹת הַמַּרְאֶה֙ וְדַקֹּ֣ת הַבָּשָׂ֔ר אֵ֚ת שֶׁ֣בַע הַפָּר֔וֹת יְפֹ֥ת הַמַּרְאֶ֖ה וְהַבְּרִיאֹ֑ת וַיִּיקַ֖ץ פַּרְעֹֽה׃ | [[1239]](#footnote-1239) Two full years later it happened that Pharaoh had a dream. And behold, he was standing by the Nile, [[1240]](#footnote-1240) and there, coming up from the Nile, were seven cows, sleek and fat, and they began to feed among the rushes. [[1241]](#footnote-1241) Then seven other cows, ugly and lean, came up from the Nile after them; and these went over and stood beside the other cows on the bank of the Nile. [[1242]](#footnote-1242) The ugly and lean cows ate the seven sleek and fat cows. Then Pharaoh awoke. |
| **ה**וַיִּישָׁ֕ן וַֽיַּחֲלֹ֖ם שֵׁנִ֑ית וְהִנֵּ֣ה׀ שֶׁ֣בַע שִׁבֳּלִ֗ים עֹל֛וֹת בְּקָנֶ֥ה אֶחָ֖ד בְּרִיא֥וֹת וְטֹבֽוֹת׃ **ו**וְהִנֵּה֙ שֶׁ֣בַע שִׁבֳּלִ֔ים דַּקּ֖וֹת וּשְׁדוּפֹ֣ת קָדִ֑ים צֹמְח֖וֹת אַחֲרֵיהֶֽן׃ **ז**וַתִּבְלַ֙עְנָה֙ הַשִּׁבֳּלִ֣ים הַדַּקּ֔וֹת אֵ֚ת שֶׁ֣בַע הַֽשִּׁבֳּלִ֔ים הַבְּרִיא֖וֹת וְהַמְּלֵא֑וֹת וַיִּיקַ֥ץ פַּרְעֹ֖ה וְהִנֵּ֥ה חֲלֽוֹם׃ | [[1243]](#footnote-1243) He fell asleep and dreamed a second time: there, growing on one stalk, were seven ears of corn full and ripe. [[1244]](#footnote-1244) Then, sprouting up after them came seven ears of corn, meagre and scorched by the east wind. [[1245]](#footnote-1245) The scanty ears of corn swallowed the full and ripe ears of corn. Then Pharaoh awoke; it was a dream. |
| **ח**וַיְהִ֤י בַבֹּ֙קֶר֙ וַתִּפָּ֣עֶם רוּח֔וֹ וַיִּשְׁלַ֗ח וַיִּקְרָ֛א אֶת־כׇּל־חַרְטֻמֵּ֥י מִצְרַ֖יִם וְאֶת־כׇּל־חֲכָמֶ֑יהָ וַיְסַפֵּ֨ר פַּרְעֹ֤ה לָהֶם֙ אֶת־חֲלֹמ֔וֹ וְאֵין־פּוֹתֵ֥ר אוֹתָ֖ם לְפַרְעֹֽה׃ **ט**וַיְדַבֵּר֙ שַׂ֣ר הַמַּשְׁקִ֔ים אֶת־פַּרְעֹ֖ה לֵאמֹ֑ר אֶת־חֲטָאַ֕י אֲנִ֖י מַזְכִּ֥יר הַיּֽוֹם׃ **י**פַּרְעֹ֖ה קָצַ֣ף עַל־עֲבָדָ֑יו וַיִּתֵּ֨ן אֹתִ֜י בְּמִשְׁמַ֗ר בֵּ֚ית שַׂ֣ר הַטַּבָּחִ֔ים אֹתִ֕י וְאֵ֖ת שַׂ֥ר הָאֹפִֽים׃ **יא**וַנַּֽחַלְמָ֥ה חֲל֛וֹם בְּלַ֥יְלָה אֶחָ֖ד אֲנִ֣י וָה֑וּא אִ֛ישׁ כְּפִתְר֥וֹן חֲלֹמ֖וֹ חָלָֽמְנוּ׃ **יב**וְשָׁ֨ם אִתָּ֜נוּ נַ֣עַר עִבְרִ֗י עֶ֚בֶד לְשַׂ֣ר הַטַּבָּחִ֔ים וַ֨נְּסַפֶּר־ל֔וֹ וַיִּפְתׇּר־לָ֖נוּ אֶת־חֲלֹמֹתֵ֑ינוּ אִ֥ישׁ כַּחֲלֹמ֖וֹ פָּתָֽר׃ **יג**וַיְהִ֛י כַּאֲשֶׁ֥ר פָּֽתַר־לָ֖נוּ כֵּ֣ן הָיָ֑ה אֹתִ֛י הֵשִׁ֥יב עַל־כַּנִּ֖י וְאֹת֥וֹ תָלָֽה׃ | [[1246]](#footnote-1246) In the morning, feeling disturbed, he called for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but no one could interpret it for Pharaoh. [[1247]](#footnote-1247) Then the cupbearer said to Pharaoh, “Today I recall my offences. [[1248]](#footnote-1248) Pharaoh was angry with his servants and put the baker and me in custody in the house of the captain of the guard. [[1249]](#footnote-1249) We had a dream one night, he and I, and each man’s dream had a meaning for himself. [[1250]](#footnote-1250) There was a young Hebrew with us, one of the servants under the captain of the guard; we told him our dreams and he interpreted them, giving each of us the meaning of his dream. [[1251]](#footnote-1251) It turned out just as he had interpreted for us: he restored me to my place but hanged him.” |
| **יד**וַיִּשְׁלַ֤ח פַּרְעֹה֙ וַיִּקְרָ֣א אֶת־יוֹסֵ֔ף וַיְרִיצֻ֖הוּ מִן־הַבּ֑וֹר וַיְגַלַּח֙ וַיְחַלֵּ֣ף שִׂמְלֹתָ֔יו וַיָּבֹ֖א אֶל־פַּרְעֹֽה׃ **טו**וַיֹּ֤אמֶר פַּרְעֹה֙ אֶל־יוֹסֵ֔ף חֲל֣וֹם חָלַ֔מְתִּי וּפֹתֵ֖ר אֵ֣ין אֹת֑וֹ וַאֲנִ֗י שָׁמַ֤עְתִּי עָלֶ֙יךָ֙ לֵאמֹ֔ר תִּשְׁמַ֥ע חֲל֖וֹם לִפְתֹּ֥ר אֹתֽוֹ׃ **טז**וַיַּ֨עַן יוֹסֵ֧ף אֶת־פַּרְעֹ֛ה לֵאמֹ֖ר בִּלְעָדָ֑י אֱלֹהִ֕ים יַעֲנֶ֖ה אֶת־שְׁל֥וֹם פַּרְעֹֽה׃ | [[1252]](#footnote-1252) Then Pharaoh summoned Joseph, and they hurried him from prison. He shaved, changed his clothes, and came before Pharaoh. [[1253]](#footnote-1253) Pharaoh said to Joseph, “I have had a dream which no one can interpret. But I have heard it said of you that when you hear a dream you can interpret it.” [[1254]](#footnote-1254) Joseph answered Pharaoh, “It isn’t me. It is God who will give Pharaoh a favourable answer.” |
| **יז**וַיְדַבֵּ֥ר פַּרְעֹ֖ה אֶל־יוֹסֵ֑ף בַּחֲלֹמִ֕י הִנְנִ֥י עֹמֵ֖ד עַל־שְׂפַ֥ת הַיְאֹֽר׃ **יח**וְהִנֵּ֣ה מִן־הַיְאֹ֗ר עֹלֹת֙ שֶׁ֣בַע פָּר֔וֹת בְּרִיא֥וֹת בָּשָׂ֖ר וִיפֹ֣ת תֹּ֑אַר וַתִּרְעֶ֖ינָה בָּאָֽחוּ׃ **יט**וְהִנֵּ֞ה שֶֽׁבַע־פָּר֤וֹת אֲחֵרוֹת֙ עֹל֣וֹת אַחֲרֵיהֶ֔ן דַּלּ֨וֹת וְרָע֥וֹת תֹּ֛אַר מְאֹ֖ד וְרַקּ֣וֹת בָּשָׂ֑ר לֹֽא־רָאִ֧יתִי כָהֵ֛נָּה בְּכׇל־אֶ֥רֶץ מִצְרַ֖יִם לָרֹֽעַ׃ **כ**וַתֹּאכַ֙לְנָה֙ הַפָּר֔וֹת הָרַקּ֖וֹת וְהָרָע֑וֹת אֵ֣ת שֶׁ֧בַע הַפָּר֛וֹת הָרִאשֹׁנ֖וֹת הַבְּרִיאֹֽת׃ **כא**וַתָּבֹ֣אנָה אֶל־קִרְבֶּ֗נָה וְלֹ֤א נוֹדַע֙ כִּי־בָ֣אוּ אֶל־קִרְבֶּ֔נָה וּמַרְאֵיהֶ֣ן רַ֔ע כַּאֲשֶׁ֖ר בַּתְּחִלָּ֑ה וָאִיקָֽץ׃ **כב**וָאֵ֖רֶא בַּחֲלֹמִ֑י וְהִנֵּ֣ה׀ שֶׁ֣בַע שִׁבֳּלִ֗ים עֹלֹ֛ת בְּקָנֶ֥ה אֶחָ֖ד מְלֵאֹ֥ת וְטֹבֽוֹת׃ **כג**וְהִנֵּה֙ שֶׁ֣בַע שִׁבֳּלִ֔ים צְנֻמ֥וֹת דַּקּ֖וֹת שְׁדֻפ֣וֹת קָדִ֑ים צֹמְח֖וֹת אַחֲרֵיהֶֽם׃ **כד**וַתִּבְלַ֙עְןָ֙ הַשִּׁבֳּלִ֣ים הַדַּקֹּ֔ת אֵ֛ת שֶׁ֥בַע הַֽשִּׁבֳּלִ֖ים הַטֹּב֑וֹת וָֽאֹמַר֙ אֶל־הַֽחַרְטֻמִּ֔ים וְאֵ֥ין מַגִּ֖יד לִֽי׃ | [[1255]](#footnote-1255) Therefore, Pharaoh told Joseph, “Look, in my dream I was standing on the bank of the Nile. [[1256]](#footnote-1256) There were seven cows, fat and sleek, coming up out of the Nile, and they began to feed among the rushes. [[1257]](#footnote-1257) Then seven other cows came up after them, starved, ugly and lean; I have never seen such ugly ones in all the land of Egypt. [[1258]](#footnote-1258) The lean and ugly cows ate up the seven fat cows; [[1259]](#footnote-1259) but when they had eaten them up, it was impossible to tell that they had eaten them, for they remained as lean as before; then I woke up. [[1260]](#footnote-1260) Then again, in my dream, there, growing on one stalk, were seven ears of corn, beautifully ripe; [[1261]](#footnote-1261) but sprouting up after them came seven ears of corn, withered, meagre and scorched by the east wind. [[1262]](#footnote-1262) The shrivelled ears of corn swallowed the seven ripe ears of corn. I told the magicians this, but no one could tell me the meaning.” |
| **כה**וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־פַּרְעֹ֔ה חֲל֥וֹם פַּרְעֹ֖ה אֶחָ֣ד ה֑וּא אֵ֣ת אֲשֶׁ֧ר הָאֱלֹהִ֛ים עֹשֶׂ֖ה הִגִּ֥יד לְפַרְעֹֽה׃ **כו**שֶׁ֧בַע פָּרֹ֣ת הַטֹּבֹ֗ת שֶׁ֤בַע שָׁנִים֙ הֵ֔נָּה וְשֶׁ֤בַע הַֽשִּׁבֳּלִים֙ הַטֹּבֹ֔ת שֶׁ֥בַע שָׁנִ֖ים הֵ֑נָּה חֲל֖וֹם אֶחָ֥ד הֽוּא׃ **כז**וְשֶׁ֣בַע הַ֠פָּר֠וֹת הָֽרַקּ֨וֹת וְהָרָעֹ֜ת הָעֹלֹ֣ת אַחֲרֵיהֶ֗ן שֶׁ֤בַע שָׁנִים֙ הֵ֔נָּה וְשֶׁ֤בַע הַֽשִּׁבֳּלִים֙ הָרֵק֔וֹת שְׁדֻפ֖וֹת הַקָּדִ֑ים יִהְי֕וּ שֶׁ֖בַע שְׁנֵ֥י רָעָֽב׃ **כח**ה֣וּא הַדָּבָ֔ר אֲשֶׁ֥ר דִּבַּ֖רְתִּי אֶל־פַּרְעֹ֑ה אֲשֶׁ֧ר הָאֱלֹהִ֛ים עֹשֶׂ֖ה הֶרְאָ֥ה אֶת־פַּרְעֹֽה׃ **כט**הִנֵּ֛ה שֶׁ֥בַע שָׁנִ֖ים בָּא֑וֹת שָׂבָ֥ע גָּד֖וֹל בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ **ל**וְ֠קָ֠מוּ שֶׁ֜בַע שְׁנֵ֤י רָעָב֙ אַחֲרֵיהֶ֔ן וְנִשְׁכַּ֥ח כׇּל־הַשָּׂבָ֖ע בְּאֶ֣רֶץ מִצְרָ֑יִם וְכִלָּ֥ה הָרָעָ֖ב אֶת־הָאָֽרֶץ׃ **לא**וְלֹֽא־יִוָּדַ֤ע הַשָּׂבָע֙ בָּאָ֔רֶץ מִפְּנֵ֛י הָרָעָ֥ב הַה֖וּא אַחֲרֵי־כֵ֑ן כִּֽי־כָבֵ֥ד ה֖וּא מְאֹֽד׃ **לב**וְעַ֨ל הִשָּׁנ֧וֹת הַחֲל֛וֹם אֶל־פַּרְעֹ֖ה פַּעֲמָ֑יִם כִּֽי־נָכ֤וֹן הַדָּבָר֙ מֵעִ֣ם הָאֱלֹהִ֔ים וּמְמַהֵ֥ר הָאֱלֹהִ֖ים לַעֲשֹׂתֽוֹ׃ | [[1263]](#footnote-1263) Joseph told Pharaoh, “Pharaoh’s dreams are one and the same: God has revealed to Pharaoh what he is going to do. [[1264]](#footnote-1264) The seven fine cows are seven years and the seven ripe ears are seven years; it is the same dream. [[1265]](#footnote-1265) The seven lean and ugly cows coming up after them are seven years, as are the seven empty ears scorched by the east wind: there will be seven years of famine. [[1266]](#footnote-1266) It is as I have told Pharaoh: God has revealed to Pharaoh what he is going to do. [[1267]](#footnote-1267) Seven years are coming, bringing great plenty to the whole land of Egypt, [[1268]](#footnote-1268) but seven years of famine will follow them, when all the plenty in the land of Egypt will be forgotten, and famine will devastate the land. [[1269]](#footnote-1269) The famine that is to follow will be so very severe that no one will remember what plenty the country enjoyed. [[1270]](#footnote-1270) The reason why the dream came to Pharaoh twice is because God has decreed the event and is impatient to bring it about. |
| **לג**וְעַתָּה֙ יֵרֶ֣א פַרְעֹ֔ה אִ֖ישׁ נָב֣וֹן וְחָכָ֑ם וִישִׁיתֵ֖הוּ עַל־אֶ֥רֶץ מִצְרָֽיִם׃ **לד**יַעֲשֶׂ֣ה פַרְעֹ֔ה וְיַפְקֵ֥ד פְּקִדִ֖ים עַל־הָאָ֑רֶץ וְחִמֵּשׁ֙ אֶת־אֶ֣רֶץ מִצְרַ֔יִם בְּשֶׁ֖בַע שְׁנֵ֥י הַשָּׂבָֽע׃ **לה**וְיִקְבְּצ֗וּ אֶת־כׇּל־אֹ֙כֶל֙ הַשָּׁנִ֣ים הַטֹּב֔וֹת הַבָּאֹ֖ת הָאֵ֑לֶּה וְיִצְבְּרוּ־בָ֞ר תַּ֧חַת יַד־פַּרְעֹ֛ה אֹ֥כֶל בֶּעָרִ֖ים וְשָׁמָֽרוּ׃ **לו**וְהָיָ֨ה הָאֹ֤כֶל לְפִקָּדוֹן֙ לָאָ֔רֶץ לְשֶׁ֙בַע֙ שְׁנֵ֣י הָרָעָ֔ב אֲשֶׁ֥ר תִּהְיֶ֖יןָ בְּאֶ֣רֶץ מִצְרָ֑יִם וְלֹֽא־תִכָּרֵ֥ת הָאָ֖רֶץ בָּרָעָֽב׃ | [[1271]](#footnote-1271) “Let Pharaoh look for a man who is discreet and wise to govern the land of Egypt. [[1272]](#footnote-1272) Pharaoh should appoint supervisors over the land and collect one-fifth of the land of Egypt in the seven years of plenty. [[1273]](#footnote-1273) Let them collect all food of these good years that are coming and store the corn in Pharaoh’s name, and place the food in the cities and hold it. [[1274]](#footnote-1274) The food will be to supply the land in the seven years of famine that will befall the land of Egypt; thus, the land will not perish in the famine.” |
| **לז**וַיִּיטַ֥ב הַדָּבָ֖ר בְּעֵינֵ֣י פַרְעֹ֑ה וּבְעֵינֵ֖י כׇּל־עֲבָדָֽיו׃ **לח**וַיֹּ֥אמֶר פַּרְעֹ֖ה אֶל־עֲבָדָ֑יו הֲנִמְצָ֣א כָזֶ֔ה אִ֕ישׁ אֲשֶׁ֛ר ר֥וּחַ אֱלֹהִ֖ים בּֽוֹ׃ **לט**וַיֹּ֤אמֶר פַּרְעֹה֙ אֶל־יוֹסֵ֔ף אַחֲרֵ֨י הוֹדִ֧יעַ אֱלֹהִ֛ים אוֹתְךָ֖ אֶת־כׇּל־זֹ֑את אֵין־נָב֥וֹן וְחָכָ֖ם כָּמֽוֹךָ׃ **מ**אַתָּה֙ תִּהְיֶ֣ה עַל־בֵּיתִ֔י וְעַל־פִּ֖יךָ יִשַּׁ֣ק כׇּל־עַמִּ֑י רַ֥ק הַכִּסֵּ֖א אֶגְדַּ֥ל מִמֶּֽךָּ׃ **מא**וַיֹּ֥אמֶר פַּרְעֹ֖ה אֶל־יוֹסֵ֑ף רְאֵה֙ נָתַ֣תִּי אֹֽתְךָ֔ עַ֖ל כׇּל־אֶ֥רֶץ מִצְרָֽיִם׃ **מב**וַיָּ֨סַר פַּרְעֹ֤ה אֶת־טַבַּעְתּוֹ֙ מֵעַ֣ל יָד֔וֹ וַיִּתֵּ֥ן אֹתָ֖הּ עַל־יַ֣ד יוֹסֵ֑ף וַיַּלְבֵּ֤שׁ אֹתוֹ֙ בִּגְדֵי־שֵׁ֔שׁ וַיָּ֛שֶׂם רְבִ֥ד הַזָּהָ֖ב עַל־צַוָּארֽוֹ׃ **מג**וַיַּרְכֵּ֣ב אֹת֗וֹ בְּמִרְכֶּ֤בֶת הַמִּשְׁנֶה֙ אֲשֶׁר־ל֔וֹ וַיִּקְרְא֥וּ לְפָנָ֖יו אַבְרֵ֑ךְ וְנָת֣וֹן אֹת֔וֹ עַ֖ל כׇּל־אֶ֥רֶץ מִצְרָֽיִם׃ | [[1275]](#footnote-1275) The proposal pleased Pharaoh and all his servants. [[1276]](#footnote-1276) Then Pharaoh asked his ministers, “Can we find a man like this, in whom is the spirit of God?” [[1277]](#footnote-1277) So, Pharaoh said to Joseph, “Since God has shown you all this, there is no one as discrete and wise as you. [[1278]](#footnote-1278) You shall be my chancellor, and all my people shall respect your orders; only this throne shall set me above you.” [[1279]](#footnote-1279) Pharaoh said to Joseph, “I hereby set you over the whole land of Egypt.” [[1280]](#footnote-1280) Pharaoh took the ring from his hand and put in on Joseph’s; he clothed him in fine linen and put a gold chain round his neck. [[1281]](#footnote-1281) He made him ride in the second best chariot he had, and they cried before him “Abrek.” This is how he became governor of the whole land of Egypt. |
| **מד**וַיֹּ֧אמֶר פַּרְעֹ֛ה אֶל־יוֹסֵ֖ף אֲנִ֣י פַרְעֹ֑ה וּבִלְעָדֶ֗יךָ לֹֽא־יָרִ֨ים אִ֧ישׁ אֶת־יָד֛וֹ וְאֶת־רַגְל֖וֹ בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ **מה**וַיִּקְרָ֨א פַרְעֹ֣ה שֵׁם־יוֹסֵף֮ צָֽפְנַ֣ת פַּעְנֵ֒חַ֒ וַיִּתֶּן־ל֣וֹ אֶת־אָֽסְנַ֗ת בַּת־פּ֥וֹטִי פֶ֛רַע כֹּהֵ֥ן אֹ֖ן לְאִשָּׁ֑ה וַיֵּצֵ֥א יוֹסֵ֖ף עַל־אֶ֥רֶץ מִצְרָֽיִם׃ | [[1282]](#footnote-1282) Pharaoh said to Joseph, “I am Pharaoh: without your permission no one is to move hand or foot throughout the whole land of Egypt.” [[1283]](#footnote-1283) Pharaoh named Joseph Zaphenath-Paneah, and gave his Asenath the daughter of Potiphera, Priest of On, for his wife. Joseph travelled through the land of Egypt. |
| **מו**וְיוֹסֵף֙ בֶּן־שְׁלֹשִׁ֣ים שָׁנָ֔ה בְּעׇמְד֕וֹ לִפְנֵ֖י פַּרְעֹ֣ה מֶֽלֶךְ־מִצְרָ֑יִם וַיֵּצֵ֤א יוֹסֵף֙ מִלִּפְנֵ֣י פַרְעֹ֔ה וַֽיַּעֲבֹ֖ר בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ **מז**וַתַּ֣עַשׂ הָאָ֔רֶץ בְּשֶׁ֖בַע שְׁנֵ֣י הַשָּׂבָ֑ע לִקְמָצִֽים׃ **מח**וַיִּקְבֹּ֞ץ אֶת־כׇּל־אֹ֣כֶל׀ שֶׁ֣בַע שָׁנִ֗ים אֲשֶׁ֤ר הָיוּ֙ בְּאֶ֣רֶץ מִצְרַ֔יִם וַיִּתֶּן־אֹ֖כֶל בֶּעָרִ֑ים אֹ֧כֶל שְׂדֵה־הָעִ֛יר אֲשֶׁ֥ר סְבִיבֹתֶ֖יהָ נָתַ֥ן בְּתוֹכָֽהּ׃ **מט**וַיִּצְבֹּ֨ר יוֹסֵ֥ף בָּ֛ר כְּח֥וֹל הַיָּ֖ם הַרְבֵּ֣ה מְאֹ֑ד עַ֛ד כִּי־חָדַ֥ל לִסְפֹּ֖ר כִּי־אֵ֥ין מִסְפָּֽר׃ | [[1284]](#footnote-1284) Joseph was thirty years old when he stood before Pharaoh king of Egypt; on leaving Pharaoh’s presence, Joseph went through the whole land of Egypt. [[1285]](#footnote-1285) In the seven years of plenty, the soil yielded generously. [[1286]](#footnote-1286) He collected all the food of the seven abundant years in the land of Egypt, and allotted food to the towns. He placed in each the food from the surrounding countryside. [[1287]](#footnote-1287) Joseph stored the corn like the sand of the sea, so much that they stopped reckoning, since it was beyond all estimating. |
| **נ**וּלְיוֹסֵ֤ף יֻלַּד֙ שְׁנֵ֣י בָנִ֔ים בְּטֶ֥רֶם תָּב֖וֹא שְׁנַ֣ת הָרָעָ֑ב אֲשֶׁ֤ר יָֽלְדָה־לּוֹ֙ אָֽסְנַ֔ת בַּת־פּ֥וֹטִי פֶ֖רַע כֹּהֵ֥ן אֽוֹן׃ **נא**וַיִּקְרָ֥א יוֹסֵ֛ף אֶת־שֵׁ֥ם הַבְּכ֖וֹר מְנַשֶּׁ֑ה כִּֽי־נַשַּׁ֤נִי אֱלֹהִים֙ אֶת־כׇּל־עֲמָלִ֔י וְאֵ֖ת כׇּל־בֵּ֥ית אָבִֽי׃ **נב**וְאֵ֛ת שֵׁ֥ם הַשֵּׁנִ֖י קָרָ֣א אֶפְרָ֑יִם כִּֽי־הִפְרַ֥נִי אֱלֹהִ֖ים בְּאֶ֥רֶץ עׇנְיִֽי׃ | [[1288]](#footnote-1288) Before the year of famine came, Joseph had two sons, born to him by Asenath, daughter of Potiphera priest of On. [[1289]](#footnote-1289) Joseph named the firstborn Manasseh, saying, “For, God has made me forget all my trouble and all my father’s house.” [[1290]](#footnote-1290) He named the second Ephraim, saying, “For, God has made me fruitful in the land of my suffering.” |
| **נג**וַתִּכְלֶ֕ינָה שֶׁ֖בַע שְׁנֵ֣י הַשָּׂבָ֑ע אֲשֶׁ֥ר הָיָ֖ה בְּאֶ֥רֶץ מִצְרָֽיִם׃ **נד**וַתְּחִלֶּ֜ינָה שֶׁ֣בַע שְׁנֵ֤י הָרָעָב֙ לָב֔וֹא כַּאֲשֶׁ֖ר אָמַ֣ר יוֹסֵ֑ף וַיְהִ֤י רָעָב֙ בְּכׇל־הָ֣אֲרָצ֔וֹת וּבְכׇל־אֶ֥רֶץ מִצְרַ֖יִם הָ֥יָה לָֽחֶם׃ **נה**וַתִּרְעַב֙ כׇּל־אֶ֣רֶץ מִצְרַ֔יִם וַיִּצְעַ֥ק הָעָ֛ם אֶל־פַּרְעֹ֖ה לַלָּ֑חֶם וַיֹּ֨אמֶר פַּרְעֹ֤ה לְכׇל־מִצְרַ֙יִם֙ לְכ֣וּ אֶל־יוֹסֵ֔ף אֲשֶׁר־יֹאמַ֥ר לָכֶ֖ם תַּעֲשֽׂוּ׃ **נו**וְהָרָעָ֣ב הָיָ֔ה עַ֖ל כׇּל־פְּנֵ֣י הָאָ֑רֶץ וַיִּפְתַּ֨ח יוֹסֵ֜ף אֶֽת־כׇּל־אֲשֶׁ֤ר בָּהֶם֙ וַיִּשְׁבֹּ֣ר לְמִצְרַ֔יִם וַיֶּחֱזַ֥ק הָֽרָעָ֖ב בְּאֶ֥רֶץ מִצְרָֽיִם׃ **נז**וְכׇל־הָאָ֙רֶץ֙ בָּ֣אוּ מִצְרַ֔יְמָה לִשְׁבֹּ֖ר אֶל־יוֹסֵ֑ף כִּֽי־חָזַ֥ק הָרָעָ֖ב בְּכׇל־הָאָֽרֶץ׃ | [[1291]](#footnote-1291) Then the seven years of plenty there was in the land of Egypt ended; [[1292]](#footnote-1292) and the seven years of famine began to come as Joseph had said. There was famine in all lands, but throughout the land of Egypt, there was bread. [[1293]](#footnote-1293) When all the land was hungry, the people cried to Pharaoh for bread, but Pharaoh told all the Egyptians, “Go to Joseph! Do what he tells you.” [[1294]](#footnote-1294) There was famine all over the world. Then Joseph opened all the granaries and sold grain to the Egyptians; the famine was sore in the land of Egypt. [[1295]](#footnote-1295) All countries came to Egypt, to Joseph, to buy corn, for the famine was sore throughout the world. |

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| בראשית פרק מב | Genesis [[1296]](#footnote-1296)42 |
| **א**וַיַּ֣רְא יַעֲקֹ֔ב כִּ֥י יֶשׁ־שֶׁ֖בֶר בְּמִצְרָ֑יִם וַיֹּ֤אמֶר יַעֲקֹב֙ לְבָנָ֔יו לָ֖מָּה תִּתְרָאֽוּ׃ **ב**וַיֹּ֕אמֶר הִנֵּ֣ה שָׁמַ֔עְתִּי כִּ֥י יֶשׁ־שֶׁ֖בֶר בְּמִצְרָ֑יִם רְדוּ־שָׁ֙מָּה֙ וְשִׁבְרוּ־לָ֣נוּ מִשָּׁ֔ם וְנִחְיֶ֖ה וְלֹ֥א נָמֽוּת׃ **ג**וַיֵּרְד֥וּ אֲחֵֽי־יוֹסֵ֖ף עֲשָׂרָ֑ה לִשְׁבֹּ֥ר בָּ֖ר מִמִּצְרָֽיִם׃ **ד**וְאֶת־בִּנְיָמִין֙ אֲחִ֣י יוֹסֵ֔ף לֹא־שָׁלַ֥ח יַעֲקֹ֖ב אֶת־אֶחָ֑יו כִּ֣י אָמַ֔ר פֶּן־יִקְרָאֶ֖נּוּ אָסֽוֹן׃ | [[1297]](#footnote-1297) Now Jacob saw that there was grain in Egypt; Jacob said to his sons, “Why do you stand looking at one another?” [[1298]](#footnote-1298) He said, “I hear that there is corn in Egypt. Go down and buy corn for us there, that we may live and not die.” [[1299]](#footnote-1299) So, ten of Joseph’s brothers went down to buy grain in Egypt. [[1300]](#footnote-1300) But Jacob did not send Joseph’s brother Ben­jamin with his brothers. “No harm must come to him,” he said. |
| **ה**וַיָּבֹ֙אוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל לִשְׁבֹּ֖ר בְּת֣וֹךְ הַבָּאִ֑ים כִּֽי־הָיָ֥ה הָרָעָ֖ב בְּאֶ֥רֶץ כְּנָֽעַן׃ **ו**וְיוֹסֵ֗ף ה֚וּא הַשַּׁלִּ֣יט עַל־הָאָ֔רֶץ ה֥וּא הַמַּשְׁבִּ֖יר לְכׇל־עַ֣ם הָאָ֑רֶץ וַיָּבֹ֙אוּ֙ אֲחֵ֣י יוֹסֵ֔ף וַיִּשְׁתַּֽחֲווּ־ל֥וֹ אַפַּ֖יִם אָֽרְצָה׃ **ז**וַיַּ֥רְא יוֹסֵ֛ף אֶת־אֶחָ֖יו וַיַּכִּרֵ֑ם וַיִּתְנַכֵּ֨ר אֲלֵיהֶ֜ם וַיְדַבֵּ֧ר אִתָּ֣ם קָשׁ֗וֹת וַיֹּ֤אמֶר אֲלֵהֶם֙ מֵאַ֣יִן בָּאתֶ֔ם וַיֹּ֣אמְר֔וּ מֵאֶ֥רֶץ כְּנַ֖עַן לִשְׁבׇּר־אֹֽכֶל׃ | [[1301]](#footnote-1301) Israel’s sons went, like others, to buy grain, for there was famine in the land of Canaan. [[1302]](#footnote-1302) Now Joseph was governor of the land and sold grain to all comers. So, Joseph’s brothers went and bowed down before him, with their faces to the ground. [[1303]](#footnote-1303) Joseph saw his brothers and recognised them but he did not reveal himself to them, and he spoke harshly to them. “Where have you come from?” he asked. “From the land of Canaan to buy food” they replied. |
| **ח**וַיַּכֵּ֥ר יוֹסֵ֖ף אֶת־אֶחָ֑יו וְהֵ֖ם לֹ֥א הִכִּרֻֽהוּ׃ **ט**וַיִּזְכֹּ֣ר יוֹסֵ֔ף אֵ֚ת הַחֲלֹמ֔וֹת אֲשֶׁ֥ר חָלַ֖ם לָהֶ֑ם וַיֹּ֤אמֶר אֲלֵהֶם֙ מְרַגְּלִ֣ים אַתֶּ֔ם לִרְא֛וֹת אֶת־עֶרְוַ֥ת הָאָ֖רֶץ בָּאתֶֽם׃ **י**וַיֹּאמְר֥וּ אֵלָ֖יו לֹ֣א אֲדֹנִ֑י וַעֲבָדֶ֥יךָ בָּ֖אוּ לִשְׁבׇּר־אֹֽכֶל׃ **יא**כֻּלָּ֕נוּ בְּנֵ֥י אִישׁ־אֶחָ֖ד נָ֑חְנוּ כֵּנִ֣ים אֲנַ֔חְנוּ לֹא־הָי֥וּ עֲבָדֶ֖יךָ מְרַגְּלִֽים׃ **יב**וַיֹּ֖אמֶר אֲלֵהֶ֑ם לֹ֕א כִּֽי־עֶרְוַ֥ת הָאָ֖רֶץ בָּאתֶ֥ם לִרְאֽוֹת׃ **יג**וַיֹּאמְר֗וּ שְׁנֵ֣ים עָשָׂר֩ עֲבָדֶ֨יךָ אַחִ֧ים׀  אֲנַ֛חְנוּ בְּנֵ֥י אִישׁ־אֶחָ֖ד בְּאֶ֣רֶץ כְּנָ֑עַן וְהִנֵּ֨ה הַקָּטֹ֤ן אֶת־אָבִ֙ינוּ֙ הַיּ֔וֹם וְהָאֶחָ֖ד אֵינֶֽנּוּ׃ **יד**וַיֹּ֥אמֶר אֲלֵהֶ֖ם יוֹסֵ֑ף ה֗וּא אֲשֶׁ֨ר דִּבַּ֧רְתִּי אֲלֵכֶ֛ם לֵאמֹ֖ר מְרַגְּלִ֥ים אַתֶּֽם׃ **טו**בְּזֹ֖את תִּבָּחֵ֑נוּ חֵ֤י פַרְעֹה֙ אִם־תֵּצְא֣וּ מִזֶּ֔ה כִּ֧י אִם־בְּב֛וֹא אֲחִיכֶ֥ם הַקָּטֹ֖ן הֵֽנָּה׃ **טז**שִׁלְח֨וּ מִכֶּ֣ם אֶחָד֮ וְיִקַּ֣ח אֶת־אֲחִיכֶם֒ וְאַתֶּם֙ הֵאָ֣סְר֔וּ וְיִבָּֽחֲנוּ֙ דִּבְרֵיכֶ֔ם הַֽאֱמֶ֖ת אִתְּכֶ֑ם וְאִם־לֹ֕א חֵ֣י פַרְעֹ֔ה כִּ֥י מְרַגְּלִ֖ים אַתֶּֽם׃ **יז**וַיֶּאֱסֹ֥ף אֹתָ֛ם אֶל־מִשְׁמָ֖ר שְׁלֹ֥שֶׁת יָמִֽים׃ | [[1304]](#footnote-1304) Joseph recognised his brothers but they did not recognise him. [[1305]](#footnote-1305) Joseph remembered the dreams he had about them and said to them, “You are spies; you have come to find the land’s weak points.” [[1306]](#footnote-1306) They said, “No, my lord, your servants have come to buy food. [[1307]](#footnote-1307) We are all one man’s sons; we are honest men! Your servants are not spies.” [[1308]](#footnote-1308) He said, “No! You have come to find the land’s weak points.” [[1309]](#footnote-1309) They said, “Your servants are twelve brothers, sons of one man, in the land of Canaan. The youngest is today with our father, and one is no more.” [[1310]](#footnote-1310) Joseph told them, “It is as I said: you are spies. [[1311]](#footnote-1311) You are to take this test: as Pharaoh lives, you shall not leave unless your youngest brother comes here. [[1312]](#footnote-1312) Send one of you to fetch your brother, while the rest are bound, so that your words may be tested, to see whether you are honest. If not, then as surely as Pharaoh lives you are spies.” [[1313]](#footnote-1313) Then he kept them all in custody for three days. |
| **יח**וַיֹּ֨אמֶר אֲלֵהֶ֤ם יוֹסֵף֙ בַּיּ֣וֹם הַשְּׁלִישִׁ֔י זֹ֥את עֲשׂ֖וּ וִֽחְי֑וּ אֶת־הָאֱלֹהִ֖ים אֲנִ֥י יָרֵֽא׃ **יט**אִם־כֵּנִ֣ים אַתֶּ֔ם אֲחִיכֶ֣ם אֶחָ֔ד יֵאָסֵ֖ר בְּבֵ֣ית מִשְׁמַרְכֶ֑ם וְאַתֶּם֙ לְכ֣וּ הָבִ֔יאוּ שֶׁ֖בֶר רַעֲב֥וֹן בָּתֵּיכֶֽם׃ **כ**וְאֶת־אֲחִיכֶ֤ם הַקָּטֹן֙ תָּבִ֣יאוּ אֵלַ֔י וְיֵאָמְנ֥וּ דִבְרֵיכֶ֖ם וְלֹ֣א תָמ֑וּתוּ וַיַּעֲשׂוּ־כֵֽן׃ **כא**וַיֹּאמְר֞וּ אִ֣ישׁ אֶל־אָחִ֗יו אֲבָל֮ אֲשֵׁמִ֣ים׀ אֲנַ֘חְנוּ֮ עַל־אָחִ֒ינוּ֒ אֲשֶׁ֨ר רָאִ֜ינוּ צָרַ֥ת נַפְשׁ֛וֹ בְּהִתְחַֽנְנ֥וֹ אֵלֵ֖ינוּ וְלֹ֣א שָׁמָ֑עְנוּ עַל־כֵּן֙ בָּ֣אָה אֵלֵ֔ינוּ הַצָּרָ֖ה הַזֹּֽאת׃ **כב**וַיַּ֩עַן֩ רְאוּבֵ֨ן אֹתָ֜ם לֵאמֹ֗ר הֲלוֹא֩ אָמַ֨רְתִּי אֲלֵיכֶ֧ם׀ לֵאמֹ֛ר אַל־תֶּחֶטְא֥וּ בַיֶּ֖לֶד וְלֹ֣א שְׁמַעְתֶּ֑ם וְגַם־דָּמ֖וֹ הִנֵּ֥ה נִדְרָֽשׁ׃ **כג**וְהֵם֙ לֹ֣א יָֽדְע֔וּ כִּ֥י שֹׁמֵ֖עַ יוֹסֵ֑ף כִּ֥י הַמֵּלִ֖יץ בֵּינֹתָֽם׃ **כד**וַיִּסֹּ֥ב מֵֽעֲלֵיהֶ֖ם וַיֵּ֑בְךְּ וַיָּ֤שׇׁב אֲלֵהֶם֙ וַיְדַבֵּ֣ר אֲלֵהֶ֔ם וַיִּקַּ֤ח מֵֽאִתָּם֙ אֶת־שִׁמְע֔וֹן וַיֶּאֱסֹ֥ר אֹת֖וֹ לְעֵינֵיהֶֽם׃ | [[1314]](#footnote-1314) On the third day Joseph said to them, “Do this and you shall live; for, I fear God; [[1315]](#footnote-1315) if you are honest men, let one of your brothers stay in your place; the rest of you go and take corn to relieve the hunger of your houses. [[1316]](#footnote-1316) Bring me your youngest brother so your words will be verified and you shall not die!” They did so. [[1317]](#footnote-1317) They said to one another, “Truly we are being punished for our brother; we saw his misery of soul when he begged our mercy, but we did not listen; so, this misery has come to us.” [[1318]](#footnote-1318) Reuben answered them, “Did I not tell you not to wrong the boy? But you did not listen and now we pay for his blood.” [[1319]](#footnote-1319) They did not know that Joseph understood, as he was using an interpreter. [[1320]](#footnote-1320) He turned away from them and wept; then he went back to them, spoke to them, and took Simeon from among them and had him bound while they looked on. |
| **כה**וַיְצַ֣ו יוֹסֵ֗ף וַיְמַלְא֣וּ אֶת־כְּלֵיהֶם֮ בָּר֒ וּלְהָשִׁ֤יב כַּסְפֵּיהֶם֙ אִ֣ישׁ אֶל־שַׂקּ֔וֹ וְלָתֵ֥ת לָהֶ֛ם צֵדָ֖ה לַדָּ֑רֶךְ וַיַּ֥עַשׂ לָהֶ֖ם כֵּֽן׃ **כו**וַיִּשְׂא֥וּ אֶת־שִׁבְרָ֖ם עַל־חֲמֹרֵיהֶ֑ם וַיֵּלְכ֖וּ מִשָּֽׁם׃ **כז**וַיִּפְתַּ֨ח הָאֶחָ֜ד אֶת־שַׂקּ֗וֹ לָתֵ֥ת מִסְפּ֛וֹא לַחֲמֹר֖וֹ בַּמָּל֑וֹן וַיַּרְא֙ אֶת־כַּסְפּ֔וֹ וְהִנֵּה־ה֖וּא בְּפִ֥י אַמְתַּחְתּֽוֹ׃ **כח**וַיֹּ֤אמֶר אֶל־אֶחָיו֙ הוּשַׁ֣ב כַּסְפִּ֔י וְגַ֖ם הִנֵּ֣ה בְאַמְתַּחְתִּ֑י וַיֵּצֵ֣א לִבָּ֗ם וַיֶּֽחֶרְד֞וּ אִ֤ישׁ אֶל־אָחִיו֙ לֵאמֹ֔ר מַה־זֹּ֛את עָשָׂ֥ה אֱלֹהִ֖ים לָֽנוּ׃ | [[1321]](#footnote-1321) Joseph gave the order to fill their bags with corn, to put back each man’s money in his sack, and to give them provisions for the way. This was done for them. [[1322]](#footnote-1322) They loaded the corn on their donkeys and left. [[1323]](#footnote-1323) When one of them opened his sack to feed his donkey, at the lodging place, he saw his money in the mouth of his sack. [[1324]](#footnote-1324) He said to his brothers, “My money has been put back; here it is in my corn sack.” Their hearts sank, and they looked at one another in panic, saying, “What is this that God has done to us?” |
| **כט**וַיָּבֹ֛אוּ אֶל־יַעֲקֹ֥ב אֲבִיהֶ֖ם אַ֣רְצָה כְּנָ֑עַן וַיַּגִּ֣ידוּ ל֔וֹ אֵ֛ת כׇּל־הַקֹּרֹ֥ת אֹתָ֖ם לֵאמֹֽר׃ **ל**דִּ֠בֶּ֠ר הָאִ֨ישׁ אֲדֹנֵ֥י הָאָ֛רֶץ אִתָּ֖נוּ קָשׁ֑וֹת וַיִּתֵּ֣ן אֹתָ֔נוּ כִּֽמְרַגְּלִ֖ים אֶת־הָאָֽרֶץ׃ **לא**וַנֹּ֥אמֶר אֵלָ֖יו כֵּנִ֣ים אֲנָ֑חְנוּ לֹ֥א הָיִ֖ינוּ מְרַגְּלִֽים׃ **לב**שְׁנֵים־עָשָׂ֥ר אֲנַ֛חְנוּ אַחִ֖ים בְּנֵ֣י אָבִ֑ינוּ הָאֶחָ֣ד אֵינֶ֔נּוּ וְהַקָּטֹ֥ן הַיּ֛וֹם אֶת־אָבִ֖ינוּ בְּאֶ֥רֶץ כְּנָֽעַן׃ **לג**וַיֹּ֣אמֶר אֵלֵ֗ינוּ הָאִישׁ֙ אֲדֹנֵ֣י הָאָ֔רֶץ בְּזֹ֣את אֵדַ֔ע כִּ֥י כֵנִ֖ים אַתֶּ֑ם אֲחִיכֶ֤ם הָֽאֶחָד֙ הַנִּ֣יחוּ אִתִּ֔י וְאֶת־רַעֲב֥וֹן בָּתֵּיכֶ֖ם קְח֥וּ וָלֵֽכוּ׃ **לד**וְ֠הָבִ֠יאוּ אֶת־אֲחִיכֶ֣ם הַקָּטֹן֮ אֵלַי֒ וְאֵֽדְעָ֗ה כִּ֣י לֹ֤א מְרַגְּלִים֙ אַתֶּ֔ם כִּ֥י כֵנִ֖ים אַתֶּ֑ם אֶת־אֲחִיכֶם֙ אֶתֵּ֣ן לָכֶ֔ם וְאֶת־הָאָ֖רֶץ תִּסְחָֽרוּ׃ | [[1325]](#footnote-1325) Returning to their father Jacob in the land of Canaan, they told him all that had happened to them. [[1326]](#footnote-1326) “The man, the lord of the land spoke harshly to us, taking us for men spying on the land. [[1327]](#footnote-1327) We told him, “We are honest men, not spies. [[1328]](#footnote-1328) We are twelve brothers, sons of our father; one of us is no more, and the youngest is today with our father in the land of Canaan.” [[1329]](#footnote-1329) But the man, the lord of the land said to us, “This is how I shall know if you are honest: leave one of your brothers with me, take corn for your families and go. [[1330]](#footnote-1330) And bring me back your youngest brother and then I shall know that you are not spies but honest men. Then I will hand over your brother to you, and you can trade in the country.”” |
| **לה**וַיְהִ֗י הֵ֚ם מְרִיקִ֣ים שַׂקֵּיהֶ֔ם וְהִנֵּה־אִ֥ישׁ צְרוֹר־כַּסְפּ֖וֹ בְּשַׂקּ֑וֹ וַיִּרְא֞וּ אֶת־צְרֹר֧וֹת כַּסְפֵּיהֶ֛ם הֵ֥מָּה וַאֲבִיהֶ֖ם וַיִּירָֽאוּ׃ **לו**וַיֹּ֤אמֶר אֲלֵהֶם֙ יַעֲקֹ֣ב אֲבִיהֶ֔ם אֹתִ֖י שִׁכַּלְתֶּ֑ם יוֹסֵ֤ף אֵינֶ֙נּוּ֙ וְשִׁמְע֣וֹן אֵינֶ֔נּוּ וְאֶת־בִּנְיָמִ֣ן תִּקָּ֔חוּ עָלַ֖י הָי֥וּ כֻלָּֽנָה׃ | [[1331]](#footnote-1331) As they emptied their sacks, each found his bag of money in his sack. On seeing their bags of money, they were afraid, and so was their father. [[1332]](#footnote-1332) Then their father Jacob said to them, “You are robbing me of my children; Joseph is no more; Simeon is no more; and now you want to take Benjamin. All this I must bear.” |
| **לז**וַיֹּ֤אמֶר רְאוּבֵן֙ אֶל־אָבִ֣יו לֵאמֹ֔ר אֶת־שְׁנֵ֤י בָנַי֙ תָּמִ֔ית אִם־לֹ֥א אֲבִיאֶ֖נּוּ אֵלֶ֑יךָ תְּנָ֤ה אֹתוֹ֙ עַל־יָדִ֔י וַאֲנִ֖י אֲשִׁיבֶ֥נּוּ אֵלֶֽיךָ׃ **לח**וַיֹּ֕אמֶר לֹֽא־יֵרֵ֥ד בְּנִ֖י עִמָּכֶ֑ם כִּֽי־אָחִ֨יו מֵ֜ת וְה֧וּא לְבַדּ֣וֹ נִשְׁאָ֗ר וּקְרָאָ֤הוּ אָסוֹן֙ בַּדֶּ֙רֶךְ֙ אֲשֶׁ֣ר תֵּֽלְכוּ־בָ֔הּ וְהוֹרַדְתֶּ֧ם אֶת־שֵׂיבָתִ֛י בְּיָג֖וֹן שְׁאֽוֹלָה׃ | [[1333]](#footnote-1333) Reuben said to his father, “Kill my two sons if I do not bring him back to you; put him in my care and I will bring him back to you.” [[1334]](#footnote-1334) He said, “My son shall no go down with you, for his brother is dead and he only is left; if harm came to him on the way you are going, you will bring down my grey hairs with sorrow to Sheol.” |

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| בראשית פרק מג | Genesis [[1335]](#footnote-1335)43 |
| **א**וְהָרָעָ֖ב כָּבֵ֥ד בָּאָֽרֶץ׃ **ב**וַיְהִ֗י כַּאֲשֶׁ֤ר כִּלּוּ֙ לֶאֱכֹ֣ל אֶת־הַשֶּׁ֔בֶר אֲשֶׁ֥ר הֵבִ֖יאוּ מִמִּצְרָ֑יִם וַיֹּ֤אמֶר אֲלֵיהֶם֙ אֲבִיהֶ֔ם שֻׁ֖בוּ שִׁבְרוּ־לָ֥נוּ מְעַט־אֹֽכֶל׃ **ג**וַיֹּ֧אמֶר אֵלָ֛יו יְהוּדָ֖ה לֵאמֹ֑ר הָעֵ֣ד הֵעִד֩ בָּ֨נוּ הָאִ֤ישׁ לֵאמֹר֙ לֹֽא־תִרְא֣וּ פָנַ֔י בִּלְתִּ֖י אֲחִיכֶ֥ם אִתְּכֶֽם׃ **ד**אִם־יֶשְׁךָ֛ מְשַׁלֵּ֥חַ אֶת־אָחִ֖ינוּ אִתָּ֑נוּ נֵרְדָ֕ה וְנִשְׁבְּרָ֥ה לְךָ֖ אֹֽכֶל׃ **ה**וְאִם־אֵינְךָ֥ מְשַׁלֵּ֖חַ לֹ֣א נֵרֵ֑ד כִּֽי־הָאִ֞ישׁ אָמַ֤ר אֵלֵ֙ינוּ֙ לֹֽא־תִרְא֣וּ פָנַ֔י בִּלְתִּ֖י אֲחִיכֶ֥ם אִתְּכֶֽם׃ **ו**וַיֹּ֙אמֶר֙ יִשְׂרָאֵ֔ל לָמָ֥ה הֲרֵעֹתֶ֖ם לִ֑י לְהַגִּ֣יד לָאִ֔ישׁ הַע֥וֹד לָכֶ֖ם אָֽח׃ **ז**וַיֹּאמְר֡וּ שָׁא֣וֹל שָֽׁאַל־הָ֠אִ֠ישׁ לָ֣נוּ וּלְמֽוֹלַדְתֵּ֜נוּ לֵאמֹ֗ר הַע֨וֹד אֲבִיכֶ֥ם חַי֙ הֲיֵ֣שׁ לָכֶ֣ם אָ֔ח וַנַּ֨גֶּד־ל֔וֹ עַל־פִּ֖י הַדְּבָרִ֣ים הָאֵ֑לֶּה הֲיָד֣וֹעַ נֵדַ֔ע כִּ֣י יֹאמַ֔ר הוֹרִ֖ידוּ אֶת־אֲחִיכֶֽם׃ **ח**וַיֹּ֨אמֶר יְהוּדָ֜ה אֶל־יִשְׂרָאֵ֣ל אָבִ֗יו שִׁלְחָ֥ה הַנַּ֛עַר אִתִּ֖י וְנָק֣וּמָה וְנֵלֵ֑כָה וְנִֽחְיֶה֙ וְלֹ֣א נָמ֔וּת גַּם־אֲנַ֥חְנוּ גַם־אַתָּ֖ה גַּם־טַפֵּֽנוּ׃ **ט**אָֽנֹכִי֙ אֶֽעֶרְבֶ֔נּוּ מִיָּדִ֖י תְּבַקְשֶׁ֑נּוּ אִם־לֹ֨א הֲבִיאֹתִ֤יו אֵלֶ֙יךָ֙ וְהִצַּגְתִּ֣יו לְפָנֶ֔יךָ וְחָטָ֥אתִֽי לְךָ֖ כׇּל־הַיָּמִֽים׃ **י**כִּ֖י לוּלֵ֣א הִתְמַהְמָ֑הְנוּ כִּֽי־עַתָּ֥ה שַׁ֖בְנוּ זֶ֥ה פַעֲמָֽיִם׃ | [[1336]](#footnote-1336) The famine was sore in the land; [[1337]](#footnote-1337) when they had eaten the corn they had brought from Egypt, their father said to them, “Go back and buy us a little food.” [[1338]](#footnote-1338) Judah said, “But the man expressly warned us. He said, “You will not see my face unless your brother is with you.” [[1339]](#footnote-1339) If you send our brother with us, we will go down and buy food for you; [[1340]](#footnote-1340) but, if you do not send him, we will not go down, for the man told us, “You will not see my face unless your brother is with you.”” [[1341]](#footnote-1341) Israel said, “Why did you bring this misery on me by telling the man you had another brother?” [[1342]](#footnote-1342) They said, “He asked us about ourselves and our kin, “Is your father still alive?” and, “Have you a brother?” That is why we told him. How could we know he would say, “Bring your brother down?”” [[1343]](#footnote-1343) Judah said to his father Israel, “Send the boy with me, and we will go now, so that we may live and not die, you and we and also our little ones. [[1344]](#footnote-1344) I will go surety for him, and you can hold me liable; if I do not bring him back to you and set him before you, let me bear the blame forever. [[1345]](#footnote-1345) But, if we had not delayed, we could have returned twice by now!” |
| **יא**וַיֹּ֨אמֶר אֲלֵהֶ֜ם יִשְׂרָאֵ֣ל אֲבִיהֶ֗ם אִם־כֵּ֣ן׀ אֵפוֹא֮ זֹ֣את עֲשׂוּ֒ קְח֞וּ מִזִּמְרַ֤ת הָאָ֙רֶץ֙ בִּכְלֵיכֶ֔ם וְהוֹרִ֥ידוּ לָאִ֖ישׁ מִנְחָ֑ה מְעַ֤ט צֳרִי֙ וּמְעַ֣ט דְּבַ֔שׁ נְכֹ֣את וָלֹ֔ט בׇּטְנִ֖ים וּשְׁקֵדִֽים׃ **יב**וְכֶ֥סֶף מִשְׁנֶ֖ה קְח֣וּ בְיֶדְכֶ֑ם וְאֶת־הַכֶּ֜סֶף הַמּוּשָׁ֨ב בְּפִ֤י אַמְתְּחֹֽתֵיכֶם֙ תָּשִׁ֣יבוּ בְיֶדְכֶ֔ם אוּלַ֥י מִשְׁגֶּ֖ה הֽוּא׃ **יג**וְאֶת־אֲחִיכֶ֖ם קָ֑חוּ וְק֖וּמוּ שׁ֥וּבוּ אֶל־הָאִֽישׁ׃ **יד**וְאֵ֣ל שַׁדַּ֗י יִתֵּ֨ן לָכֶ֤ם רַחֲמִים֙ לִפְנֵ֣י הָאִ֔ישׁ וְשִׁלַּ֥ח לָכֶ֛ם אֶת־אֲחִיכֶ֥ם אַחֵ֖ר וְאֶת־בִּנְיָמִ֑ין וַאֲנִ֕י כַּאֲשֶׁ֥ר שָׁכֹ֖לְתִּי שָׁכָֽלְתִּי׃ | [[1346]](#footnote-1346) Then their father Israel said to them, “If it must be so, then do this; take some of the land’s best products in your bags, and take them to the man as a gift, a little balsam, a little honey, gum, myrrh, pistachio nuts, and almonds. [[1347]](#footnote-1347) Take double the amount of money with you and return the money put back in the mouths of your sack; it may have been a mistake. [[1348]](#footnote-1348) Take your brother and go back to the man. [[1349]](#footnote-1349) May El Shaddai move the man to be kind to you and allow you to bring back your other brother and Benjamin. As for me, if I am bereaved of my children, I am bereaved.” |
| **טו**וַיִּקְח֤וּ הָֽאֲנָשִׁים֙ אֶת־הַמִּנְחָ֣ה הַזֹּ֔את וּמִשְׁנֶה־כֶּ֛סֶף לָקְח֥וּ בְיָדָ֖ם וְאֶת־בִּנְיָמִ֑ן וַיָּקֻ֙מוּ֙ וַיֵּרְד֣וּ מִצְרַ֔יִם וַיַּֽעַמְד֖וּ לִפְנֵ֥י יוֹסֵֽף׃ **טז**וַיַּ֨רְא יוֹסֵ֣ף אִתָּם֮ אֶת־בִּנְיָמִין֒ וַיֹּ֙אמֶר֙ לַֽאֲשֶׁ֣ר עַל־בֵּית֔וֹ הָבֵ֥א אֶת־הָאֲנָשִׁ֖ים הַבָּ֑יְתָה וּטְבֹ֤חַ טֶ֙בַח֙ וְהָכֵ֔ן כִּ֥י אִתִּ֛י יֹאכְל֥וּ הָאֲנָשִׁ֖ים בַּֽצׇּהֳרָֽיִם׃ **יז**וַיַּ֣עַשׂ הָאִ֔ישׁ כַּֽאֲשֶׁ֖ר אָמַ֣ר יוֹסֵ֑ף וַיָּבֵ֥א הָאִ֛ישׁ אֶת־הָאֲנָשִׁ֖ים בֵּ֥יתָה יוֹסֵֽף׃ | [[1350]](#footnote-1350) The men took this gift; they took double the amount of money with them, and Benjamin. Then they arose and went down to Egypt and presented themselves to Joseph. [[1351]](#footnote-1351) When Joseph saw Benjamin with them, he said to his chamberlain, “Take these men to the house. Slaughter a beast and prepare it, for these men are to eat with me at midday.” [[1352]](#footnote-1352) The man did as Joseph had ordered and took the men to Joseph’s house. |
| **יח**וַיִּֽירְא֣וּ הָֽאֲנָשִׁ֗ים כִּ֣י הֽוּבְאוּ֮ בֵּ֣ית יוֹסֵף֒ וַיֹּאמְר֗וּ עַל־דְּבַ֤ר הַכֶּ֙סֶף֙ הַשָּׁ֤ב בְּאַמְתְּחֹתֵ֙ינוּ֙ בַּתְּחִלָּ֔ה אֲנַ֖חְנוּ מֽוּבָאִ֑ים לְהִתְגֹּלֵ֤ל עָלֵ֙ינוּ֙ וּלְהִתְנַפֵּ֣ל עָלֵ֔ינוּ וְלָקַ֧חַת אֹתָ֛נוּ לַעֲבָדִ֖ים וְאֶת־חֲמֹרֵֽינוּ׃ **יט**וַֽיִּגְּשׁוּ֙ אֶל־הָאִ֔ישׁ אֲשֶׁ֖ר עַל־בֵּ֣ית יוֹסֵ֑ף וַיְדַבְּר֥וּ אֵלָ֖יו פֶּ֥תַח הַבָּֽיִת׃ **כ**וַיֹּאמְר֖וּ בִּ֣י אֲדֹנִ֑י יָרֹ֥ד יָרַ֛דְנוּ בַּתְּחִלָּ֖ה לִשְׁבׇּר־אֹֽכֶל׃ **כא**וַיְהִ֞י כִּי־בָ֣אנוּ אֶל־הַמָּל֗וֹן וַֽנִּפְתְּחָה֙ אֶת־אַמְתְּחֹתֵ֔ינוּ וְהִנֵּ֤ה כֶֽסֶף־אִישׁ֙ בְּפִ֣י אַמְתַּחְתּ֔וֹ כַּסְפֵּ֖נוּ בְּמִשְׁקָל֑וֹ וַנָּ֥שֶׁב אֹת֖וֹ בְּיָדֵֽנוּ׃ **כב**וְכֶ֧סֶף אַחֵ֛ר הוֹרַ֥דְנוּ בְיָדֵ֖נוּ לִשְׁבׇּר־אֹ֑כֶל לֹ֣א יָדַ֔עְנוּ מִי־שָׂ֥ם כַּסְפֵּ֖נוּ בְּאַמְתְּחֹתֵֽינוּ׃ **כג**וַיֹּ֩אמֶר֩ שָׁל֨וֹם לָכֶ֜ם אַל־תִּירָ֗אוּ אֱלֹ֨הֵיכֶ֜ם וֵֽאלֹהֵ֤י אֲבִיכֶם֙ נָתַ֨ן לָכֶ֤ם מַטְמוֹן֙ בְּאַמְתְּחֹ֣תֵיכֶ֔ם כַּסְפְּכֶ֖ם בָּ֣א אֵלָ֑י וַיּוֹצֵ֥א אֲלֵהֶ֖ם אֶת־שִׁמְעֽוֹן׃ | [[1353]](#footnote-1353) The men were afraid at being taken to Joseph’s house, thinking, “We are being taken there because of the money replaced in our corn sacks the first time. They want to set on us, fall on us and make slaves of us, and take our donkeys.” [[1354]](#footnote-1354) So, they went to Joseph’s chamber­lain and spoke to him at the entrance to the house. [[1355]](#footnote-1355) “By your leave, sir,” they said, “we came down once before to buy food, [[1356]](#footnote-1356) and when we reached camp and opened our corn-sacks, there was each man’s money in the mouth of his sack, to its full amount, but we have brought it back with us, [[1357]](#footnote-1357) and we have brought more money to buy food. We do not know who put the money in our sacks.” [[1358]](#footnote-1358) “Peace,” he replied, “Do not be afraid; your God, and your father’s God, has put a treasure in your sacks: your money reached me;” and he brought Simeon out to them. |
| **כד**וַיָּבֵ֥א הָאִ֛ישׁ אֶת־הָאֲנָשִׁ֖ים בֵּ֣יתָה יוֹסֵ֑ף וַיִּתֶּן־מַ֙יִם֙ וַיִּרְחֲצ֣וּ רַגְלֵיהֶ֔ם וַיִּתֵּ֥ן מִסְפּ֖וֹא לַחֲמֹֽרֵיהֶֽם׃ **כה**וַיָּכִ֙ינוּ֙ אֶת־הַמִּנְחָ֔ה עַד־בּ֥וֹא יוֹסֵ֖ף בַּֽצׇּהֳרָ֑יִם כִּ֣י שָֽׁמְע֔וּ כִּי־שָׁ֖ם יֹ֥אכְלוּ לָֽחֶם׃ | [[1359]](#footnote-1359) The man took the men into Joseph’s house. He offered them water to wash their feet and gave their donkeys fodder. [[1360]](#footnote-1360) They arranged their gift while they waited for Joseph to come at midday, for they had heard they were to dine there. |
| **כו**וַיָּבֹ֤א יוֹסֵף֙ הַבַּ֔יְתָה וַיָּבִ֥יאּוּ ל֛וֹ אֶת־הַמִּנְחָ֥ה אֲשֶׁר־בְּיָדָ֖ם הַבָּ֑יְתָה וַיִּשְׁתַּחֲווּ־ל֖וֹ אָֽרְצָה׃ **כז**וַיִּשְׁאַ֤ל לָהֶם֙ לְשָׁל֔וֹם וַיֹּ֗אמֶר הֲשָׁל֛וֹם אֲבִיכֶ֥ם הַזָּקֵ֖ן אֲשֶׁ֣ר אֲמַרְתֶּ֑ם הַעוֹדֶ֖נּוּ חָֽי׃ **כח**וַיֹּאמְר֗וּ שָׁל֛וֹם לְעַבְדְּךָ֥ לְאָבִ֖ינוּ עוֹדֶ֣נּוּ חָ֑י וַֽיִּקְּד֖וּ וישתחו וַיִּֽשְׁתַּחֲוֽוּ׃ **כט**וַיִּשָּׂ֣א עֵינָ֗יו וַיַּ֞רְא אֶת־בִּנְיָמִ֣ין אָחִיו֮ בֶּן־אִמּוֹ֒ וַיֹּ֗אמֶר הֲזֶה֙ אֲחִיכֶ֣ם הַקָּטֹ֔ן אֲשֶׁ֥ר אֲמַרְתֶּ֖ם אֵלָ֑י וַיֹּאמַ֕ר אֱלֹהִ֥ים יׇחְנְךָ֖ בְּנִֽי׃ **ל**וַיְמַהֵ֣ר יוֹסֵ֗ף כִּֽי־נִכְמְר֤וּ רַחֲמָיו֙ אֶל־אָחִ֔יו וַיְבַקֵּ֖שׁ לִבְכּ֑וֹת וַיָּבֹ֥א הַחַ֖דְרָה וַיֵּ֥בְךְּ שָֽׁמָּה׃ **לא**וַיִּרְחַ֥ץ פָּנָ֖יו וַיֵּצֵ֑א וַיִּ֨תְאַפַּ֔ק וַיֹּ֖אמֶר שִׂ֥ימוּ לָֽחֶם׃ **לב**וַיָּשִׂ֥ימוּ ל֛וֹ לְבַדּ֖וֹ וְלָהֶ֣ם לְבַדָּ֑ם וְלַמִּצְרִ֞ים הָאֹכְלִ֤ים אִתּוֹ֙ לְבַדָּ֔ם כִּי֩ לֹ֨א יוּכְל֜וּן הַמִּצְרִ֗ים לֶאֱכֹ֤ל אֶת־הָֽעִבְרִים֙ לֶ֔חֶם כִּי־תוֹעֵבָ֥ה הִ֖וא לְמִצְרָֽיִם׃ **לג**וַיֵּשְׁב֣וּ לְפָנָ֔יו הַבְּכֹר֙ כִּבְכֹ֣רָת֔וֹ וְהַצָּעִ֖יר כִּצְעִרָת֑וֹ וַיִּתְמְה֥וּ הָאֲנָשִׁ֖ים אִ֥ישׁ אֶל־רֵעֵֽהוּ׃ **לד**וַיִּשָּׂ֨א מַשְׂאֹ֜ת מֵאֵ֣ת פָּנָיו֮ אֲלֵהֶם֒ וַתֵּ֜רֶב מַשְׂאַ֧ת בִּנְיָמִ֛ן מִמַּשְׂאֹ֥ת כֻּלָּ֖ם חָמֵ֣שׁ יָד֑וֹת וַיִּשְׁתּ֥וּ וַֽיִּשְׁכְּר֖וּ עִמּֽוֹ׃ | [[1361]](#footnote-1361) When Joseph came home, they gave him the gift they had with them and bowed before him to the ground. [[1362]](#footnote-1362) He greeted them well, asking, “Is your aging father well, the one you told me of? Is he still alive?” [[1363]](#footnote-1363) They said, “Your servant our father is well; he is still alive,” and they bowed humbly. [[1364]](#footnote-1364) He looked up and saw Benjmain, his brother, his mother’s son, and said, “Is this your youngest brother, of whom you told me?” Then he said, “God be good to you, my son.” [[1365]](#footnote-1365) Joseph hurried out; he was overcome by affection for his brother and wanted to cry; he went to his room and wept. [[1366]](#footnote-1366) Then he washed his face, returned, composed himself, and said, “Serve the meal.” [[1367]](#footnote-1367) They served him by himself, and them by themselves, and the Egyptians who ate in his household by themselves, for Egyptians don’t eat with Hebrews; they have a horror of it. [[1368]](#footnote-1368) They sat facing him in order of seniority, from the eldest to the youngest, and the men looked at one another in amaze­ment. [[1369]](#footnote-1369) He gave them portions from his own dish, the portion for Benjamin being five times larger than that of any of the others. They drank with him and were happy. |

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| בראשית פרק מד | Genesis [[1370]](#footnote-1370)44 |
| **א**וַיְצַ֞ו אֶת־אֲשֶׁ֣ר עַל־בֵּיתוֹ֮ לֵאמֹר֒ מַלֵּ֞א אֶת־אַמְתְּחֹ֤ת הָֽאֲנָשִׁים֙ אֹ֔כֶל כַּאֲשֶׁ֥ר יוּכְל֖וּן שְׂאֵ֑ת וְשִׂ֥ים כֶּֽסֶף־אִ֖ישׁ בְּפִ֥י אַמְתַּחְתּֽוֹ׃ **ב**וְאֶת־גְּבִיעִ֞י גְּבִ֣יעַ הַכֶּ֗סֶף תָּשִׂים֙ בְּפִי֙ אַמְתַּ֣חַת הַקָּטֹ֔ן וְאֵ֖ת כֶּ֣סֶף שִׁבְר֑וֹ וַיַּ֕עַשׂ כִּדְבַ֥ר יוֹסֵ֖ף אֲשֶׁ֥ר דִּבֵּֽר׃ | [[1371]](#footnote-1371) Joseph gave this order to his chamberlain: “Fill these men’s sacks with as much food as they can carry and put each man’s money in the mouth of his sack. [[1372]](#footnote-1372) Then, put my cup, the silver one, in the mouth of the youngest one’s sack as well as the money for his grain. He carried out the instructions Joseph had given. |
| **ג**הַבֹּ֖קֶר א֑וֹר וְהָאֲנָשִׁ֣ים שֻׁלְּח֔וּ הֵ֖מָּה וַחֲמֹרֵיהֶֽם׃ **ד**הֵ֠ם יָֽצְא֣וּ אֶת־הָעִיר֮ לֹ֣א הִרְחִ֒יקוּ֒ וְיוֹסֵ֤ף אָמַר֙ לַֽאֲשֶׁ֣ר עַל־בֵּית֔וֹ ק֥וּם רְדֹ֖ף אַחֲרֵ֣י הָֽאֲנָשִׁ֑ים וְהִשַּׂגְתָּם֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם לָ֛מָּה שִׁלַּמְתֶּ֥ם רָעָ֖ה תַּ֥חַת טוֹבָֽה׃ **ה**הֲל֣וֹא זֶ֗ה אֲשֶׁ֨ר יִשְׁתֶּ֤ה אֲדֹנִי֙ בּ֔וֹ וְה֕וּא נַחֵ֥שׁ יְנַחֵ֖שׁ בּ֑וֹ הֲרֵעֹתֶ֖ם אֲשֶׁ֥ר עֲשִׂיתֶֽם׃ | [[1373]](#footnote-1373) In the light of the morning, the men were sent off with their donkeys. [[1374]](#footnote-1374) They had just left the city, and had not gone far before Joseph said to his chamberlain, “Away, and follow those men; when you catch up with them, say to them, “Why have you repaid good with evil? [[1375]](#footnote-1375) Is this not the one my lord uses for drinking, and for reading omens? What you have done is wrong.”” |
| **ו**וַֽיַּשִּׂגֵ֑ם וַיְדַבֵּ֣ר אֲלֵהֶ֔ם אֶת־הַדְּבָרִ֖ים הָאֵֽלֶּה׃ **ז**וַיֹּאמְר֣וּ אֵלָ֔יו לָ֚מָּה יְדַבֵּ֣ר אֲדֹנִ֔י כַּדְּבָרִ֖ים הָאֵ֑לֶּה חָלִ֙ילָה֙ לַעֲבָדֶ֔יךָ מֵעֲשׂ֖וֹת כַּדָּבָ֥ר הַזֶּֽה׃ **ח**הֵ֣ן כֶּ֗סֶף אֲשֶׁ֤ר מָצָ֙אנוּ֙ בְּפִ֣י אַמְתְּחֹתֵ֔ינוּ הֱשִׁיבֹ֥נוּ אֵלֶ֖יךָ מֵאֶ֣רֶץ כְּנָ֑עַן וְאֵ֗יךְ נִגְנֹב֙ מִבֵּ֣ית אֲדֹנֶ֔יךָ כֶּ֖סֶף א֥וֹ זָהָֽב׃ **ט**אֲשֶׁ֨ר יִמָּצֵ֥א אִתּ֛וֹ מֵעֲבָדֶ֖יךָ וָמֵ֑ת וְגַם־אֲנַ֕חְנוּ נִֽהְיֶ֥ה לַֽאדֹנִ֖י לַעֲבָדִֽים׃ **י**וַיֹּ֕אמֶר גַּם־עַתָּ֥ה כְדִבְרֵיכֶ֖ם כֶּן־ה֑וּא אֲשֶׁ֨ר יִמָּצֵ֤א אִתּוֹ֙ יִהְיֶה־לִּ֣י עָ֔בֶד וְאַתֶּ֖ם תִּהְי֥וּ נְקִיִּֽם׃ **יא**וַֽיְמַהֲר֗וּ וַיּוֹרִ֛דוּ אִ֥ישׁ אֶת־אַמְתַּחְתּ֖וֹ אָ֑רְצָה וַֽיִּפְתְּח֖וּ אִ֥ישׁ אַמְתַּחְתּֽוֹ׃ **יב**וַיְחַפֵּ֕שׂ בַּגָּד֣וֹל הֵחֵ֔ל וּבַקָּטֹ֖ן כִּלָּ֑ה וַיִּמָּצֵא֙ הַגָּבִ֔יעַ בְּאַמְתַּ֖חַת בִּנְיָמִֽן׃ **יג**וַֽיִּקְרְע֖וּ שִׂמְלֹתָ֑ם וַֽיַּעֲמֹס֙ אִ֣ישׁ עַל־חֲמֹר֔וֹ וַיָּשֻׁ֖בוּ הָעִֽירָה׃ | [[1376]](#footnote-1376) He caught up with them and repeated these words. [[1377]](#footnote-1377) They asked, “What does my lord mean? Your servants would never do such a thing. [[1378]](#footnote-1378) Look, the money we found in the mouths of our corn sacks we brought back to you from the land of Canaan. Would we then steal silver or gold from your master’s house? [[1379]](#footnote-1379) Whichever of your servants is found to have it will die and we shall be slaves of my lord.” [[1380]](#footnote-1380) He replied, “It shall be as you say; the one on whom it is found shall become my slave but the rest can go free.” [[1381]](#footnote-1381) Each of them quickly lowered his sack to the ground and each opened his own. [[1382]](#footnote-1382) He searched them, starting with the eldest and ending with the youngest, and found the cup in Benjamin’s sack. [[1383]](#footnote-1383) They tore their clothes; then each man loaded his donkey and returned to the city. |
| **יד**וַיָּבֹ֨א יְהוּדָ֤ה וְאֶחָיו֙ בֵּ֣יתָה יוֹסֵ֔ף וְה֖וּא עוֹדֶ֣נּוּ שָׁ֑ם וַיִּפְּל֥וּ לְפָנָ֖יו אָֽרְצָה׃ **טו**וַיֹּ֤אמֶר לָהֶם֙ יוֹסֵ֔ף מָֽה־הַמַּעֲשֶׂ֥ה הַזֶּ֖ה אֲשֶׁ֣ר עֲשִׂיתֶ֑ם הֲל֣וֹא יְדַעְתֶּ֔ם כִּֽי־נַחֵ֧שׁ יְנַחֵ֛שׁ אִ֖ישׁ אֲשֶׁ֥ר כָּמֹֽנִי׃ **טז**וַיֹּ֣אמֶר יְהוּדָ֗ה מַה־נֹּאמַר֙ לַֽאדֹנִ֔י מַה־נְּדַבֵּ֖ר וּמַה־נִּצְטַדָּ֑ק הָאֱלֹהִ֗ים מָצָא֙ אֶת־עֲוֺ֣ן עֲבָדֶ֔יךָ הִנֶּ֤נּוּ עֲבָדִים֙ לַֽאדֹנִ֔י גַּם־אֲנַ֕חְנוּ גַּ֛ם אֲשֶׁר־נִמְצָ֥א הַגָּבִ֖יעַ בְּיָדֽוֹ׃ **יז**וַיֹּ֕אמֶר חָלִ֣ילָה לִּ֔י מֵעֲשׂ֖וֹת זֹ֑את הָאִ֡ישׁ אֲשֶׁר֩ נִמְצָ֨א הַגָּבִ֜יעַ בְּיָד֗וֹ ה֚וּא יִהְיֶה־לִּ֣י עָ֔בֶד וְאַתֶּ֕ם עֲל֥וּ לְשָׁל֖וֹם אֶל־אֲבִיכֶֽם׃ {ס} | [[1384]](#footnote-1384) Judah and his brothers arrived at Joseph’s house; he was there, so they fell on the ground before him. [[1385]](#footnote-1385) Joseph asked them, “What have you done? Do you not know that one like me is a reader of omens?” [[1386]](#footnote-1386) Judah said, “How can we answer, my lord? What can we say? How can we clear ourselves? God himself has uncovered your servants’ guilt. Here we are then, my lord’s slaves, both we and the one in whose hand the cup was found.” [[1387]](#footnote-1387) He said, “I could not think of doing such a thing. The man in whose hand the cup was found shall be my slave, but you can go back in peace to your father.” |
| **יח**וַיִּגַּ֨שׁ אֵלָ֜יו יְהוּדָ֗ה וַיֹּ֘אמֶר֮ בִּ֣י אֲדֹנִי֒ יְדַבֶּר־נָ֨א עַבְדְּךָ֤ דָבָר֙ בְּאׇזְנֵ֣י אֲדֹנִ֔י וְאַל־יִ֥חַר אַפְּךָ֖ בְּעַבְדֶּ֑ךָ כִּ֥י כָמ֖וֹךָ כְּפַרְעֹֽה׃ **יט**אֲדֹנִ֣י שָׁאַ֔ל אֶת־עֲבָדָ֖יו לֵאמֹ֑ר הֲיֵשׁ־לָכֶ֥ם אָ֖ב אוֹ־אָֽח׃ **כ**וַנֹּ֙אמֶר֙ אֶל־אֲדֹנִ֔י יֶשׁ־לָ֙נוּ֙ אָ֣ב זָקֵ֔ן וְיֶ֥לֶד זְקֻנִ֖ים קָטָ֑ן וְאָחִ֣יו מֵ֔ת וַיִּוָּתֵ֨ר ה֧וּא לְבַדּ֛וֹ לְאִמּ֖וֹ וְאָבִ֥יו אֲהֵבֽוֹ׃ **כא**וַתֹּ֙אמֶר֙ אֶל־עֲבָדֶ֔יךָ הוֹרִדֻ֖הוּ אֵלָ֑י וְאָשִׂ֥ימָה עֵינִ֖י עָלָֽיו׃ **כב**וַנֹּ֙אמֶר֙ אֶל־אֲדֹנִ֔י לֹא־יוּכַ֥ל הַנַּ֖עַר לַעֲזֹ֣ב אֶת־אָבִ֑יו וְעָזַ֥ב אֶת־אָבִ֖יו וָמֵֽת׃ **כג**וַתֹּ֙אמֶר֙ אֶל־עֲבָדֶ֔יךָ אִם־לֹ֥א יֵרֵ֛ד אֲחִיכֶ֥ם הַקָּטֹ֖ן אִתְּכֶ֑ם לֹ֥א תֹסִפ֖וּן לִרְא֥וֹת פָּנָֽי׃ | [[1388]](#footnote-1388) Then Judah went to him and said, “Please my lord, let your servant have a private word with my lord; do not be angry with your servant, for you are like Pharaoh. [[1389]](#footnote-1389) My lord asked his servants, “Have you father or brother?” [[1390]](#footnote-1390) We said to my lord, “We have an old father, and a younger brother born of his old age; his brother is dead, so he alone is left of his mother and his father loves him.” [[1391]](#footnote-1391) Then you said to your servants, “Bring him down to me that I may see him.” [[1392]](#footnote-1392) We said to my lord, “The boy cannot leave his father; if he does, his father will die.” [[1393]](#footnote-1393) But you said to your servants, “If your youngest brother does not come down with you, you will not see my face again.” |
| **כד**וַֽיְהִי֙ כִּ֣י עָלִ֔ינוּ אֶֽל־עַבְדְּךָ֖ אָבִ֑י וַנַּ֨גֶּד־ל֔וֹ אֵ֖ת דִּבְרֵ֥י אֲדֹנִֽי׃ **כה**וַיֹּ֖אמֶר אָבִ֑ינוּ שֻׁ֖בוּ שִׁבְרוּ־לָ֥נוּ מְעַט־אֹֽכֶל׃ **כו**וַנֹּ֕אמֶר לֹ֥א נוּכַ֖ל לָרֶ֑דֶת אִם־יֵשׁ֩ אָחִ֨ינוּ הַקָּטֹ֤ן אִתָּ֙נוּ֙ וְיָרַ֔דְנוּ כִּי־לֹ֣א נוּכַ֗ל לִרְאוֹת֙ פְּנֵ֣י הָאִ֔ישׁ וְאָחִ֥ינוּ הַקָּטֹ֖ן אֵינֶ֥נּוּ אִתָּֽנוּ׃ **כז**וַיֹּ֛אמֶר עַבְדְּךָ֥ אָבִ֖י אֵלֵ֑ינוּ אַתֶּ֣ם יְדַעְתֶּ֔ם כִּ֥י שְׁנַ֖יִם יָֽלְדָה־לִּ֥י אִשְׁתִּֽי׃ **כח**וַיֵּצֵ֤א הָֽאֶחָד֙ מֵֽאִתִּ֔י וָאֹמַ֕ר אַ֖ךְ טָרֹ֣ף טֹרָ֑ף וְלֹ֥א רְאִיתִ֖יו עַד־הֵֽנָּה׃ **כט**וּלְקַחְתֶּ֧ם גַּם־אֶת־זֶ֛ה מֵעִ֥ם פָּנַ֖י וְקָרָ֣הוּ אָס֑וֹן וְהֽוֹרַדְתֶּ֧ם אֶת־שֵׂיבָתִ֛י בְּרָעָ֖ה שְׁאֹֽלָה׃ | [[1394]](#footnote-1394) When we went back to your servant my father, we told him the words of my lord. [[1395]](#footnote-1395) Our father said, “Go back and buy us a little food.” [[1396]](#footnote-1396) We said, “We cannot go down; if our youngest brother is with us, we will go down; for, we cannot see the man’s face unless our youngest brother is with us.” [[1397]](#footnote-1397) Your servant our father said to us, “You know that my wife bore me two sons; [[1398]](#footnote-1398) when one left me, I said, “He must be torn to pieces,” and I have not seen him since. [[1399]](#footnote-1399) If you take this one from me too and harm comes to him, you will bring down my grey hairs with sorrow to Sheol.” |
| **ל**וְעַתָּ֗ה כְּבֹאִי֙ אֶל־עַבְדְּךָ֣ אָבִ֔י וְהַנַּ֖עַר אֵינֶ֣נּוּ אִתָּ֑נוּ וְנַפְשׁ֖וֹ קְשׁוּרָ֥ה בְנַפְשֽׁוֹ׃ **לא**וְהָיָ֗ה כִּרְאוֹת֛וֹ כִּי־אֵ֥ין הַנַּ֖עַר וָמֵ֑ת וְהוֹרִ֨ידוּ עֲבָדֶ֜יךָ אֶת־שֵׂיבַ֨ת עַבְדְּךָ֥ אָבִ֛ינוּ בְּיָג֖וֹן שְׁאֹֽלָה׃ **לב**כִּ֤י עַבְדְּךָ֙ עָרַ֣ב אֶת־הַנַּ֔עַר מֵעִ֥ם אָבִ֖י לֵאמֹ֑ר אִם־לֹ֤א אֲבִיאֶ֙נּוּ֙ אֵלֶ֔יךָ וְחָטָ֥אתִי לְאָבִ֖י כׇּל־הַיָּמִֽים׃ **לג**וְעַתָּ֗ה יֵֽשֶׁב־נָ֤א עַבְדְּךָ֙ תַּ֣חַת הַנַּ֔עַר עֶ֖בֶד לַֽאדֹנִ֑י וְהַנַּ֖עַר יַ֥עַל עִם־אֶחָֽיו׃ **לד**כִּי־אֵיךְ֙ אֶֽעֱלֶ֣ה אֶל־אָבִ֔י וְהַנַּ֖עַר אֵינֶ֣נּוּ אִתִּ֑י פֶּ֚ן אֶרְאֶ֣ה בָרָ֔ע אֲשֶׁ֥ר יִמְצָ֖א אֶת־אָבִֽי׃ | [[1400]](#footnote-1400) So, if I come to your servant my father, and the boy is not with us, as his life is bound up with him, [[1401]](#footnote-1401) when he sees that the boy is no more, he will die. Your servants will bring down the grey hairs of your servant, our father, with sorrow to Sheol. [[1402]](#footnote-1402) For, your servant went surety to my father for the boy, saying: If I do not bring him back to you, let me bear the blame before my father forever. [[1403]](#footnote-1403) Let your servant stay, then, please, as my lord’s slave in place of the boy, and let the boy go back with his brothers. [[1404]](#footnote-1404) For, how can I go back to my father and not have the boy with me? I could not bear to see the misery that would overwhelm my father.” |

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| בראשית פרק מה | Genesis [[1405]](#footnote-1405)45 |
| **א**וְלֹֽא־יָכֹ֨ל יוֹסֵ֜ף לְהִתְאַפֵּ֗ק לְכֹ֤ל הַנִּצָּבִים֙ עָלָ֔יו וַיִּקְרָ֕א הוֹצִ֥יאוּ כׇל־אִ֖ישׁ מֵעָלָ֑י וְלֹא־עָ֤מַד אִישׁ֙ אִתּ֔וֹ בְּהִתְוַדַּ֥ע יוֹסֵ֖ף אֶל־אֶחָֽיו׃ **ב**וַיִּתֵּ֥ן אֶת־קֹל֖וֹ בִּבְכִ֑י וַיִּשְׁמְע֣וּ מִצְרַ֔יִם וַיִּשְׁמַ֖ע בֵּ֥ית פַּרְעֹֽה׃ | [[1406]](#footnote-1406) And Joseph could not control himself before all his retainers, and he cried, “Let everyone leave me.” No one was with him when Joseph made himself known to his brothers [[1407]](#footnote-1407) but he wept so loudly that the Egyptians heard, and the news reached Pharaoh’s palace. |
| **ג**וַיֹּ֨אמֶר יוֹסֵ֤ף אֶל־אֶחָיו֙ אֲנִ֣י יוֹסֵ֔ף הַע֥וֹד אָבִ֖י חָ֑י וְלֹֽא־יָכְל֤וּ אֶחָיו֙ לַעֲנ֣וֹת אֹת֔וֹ כִּ֥י נִבְהֲל֖וּ מִפָּנָֽיו׃ **ד**וַיֹּ֨אמֶר יוֹסֵ֧ף אֶל־אֶחָ֛יו גְּשׁוּ־נָ֥א אֵלַ֖י וַיִּגָּ֑שׁוּ וַיֹּ֗אמֶר אֲנִי֙ יוֹסֵ֣ף אֲחִיכֶ֔ם אֲשֶׁר־מְכַרְתֶּ֥ם אֹתִ֖י מִצְרָֽיְמָה׃ **ה**וְעַתָּ֣ה׀ אַל־תֵּעָ֣צְב֗וּ וְאַל־יִ֙חַר֙ בְּעֵ֣ינֵיכֶ֔ם כִּֽי־מְכַרְתֶּ֥ם אֹתִ֖י הֵ֑נָּה כִּ֣י לְמִֽחְיָ֔ה שְׁלָחַ֥נִי אֱלֹהִ֖ים לִפְנֵיכֶֽם׃ **ו**כִּי־זֶ֛ה שְׁנָתַ֥יִם הָרָעָ֖ב בְּקֶ֣רֶב הָאָ֑רֶץ וְעוֹד֙ חָמֵ֣שׁ שָׁנִ֔ים אֲשֶׁ֥ר אֵין־חָרִ֖ישׁ וְקָצִֽיר׃ **ז**וַיִּשְׁלָחֵ֤נִי אֱלֹהִים֙ לִפְנֵיכֶ֔ם לָשׂ֥וּם לָכֶ֛ם שְׁאֵרִ֖ית בָּאָ֑רֶץ וּלְהַחֲי֣וֹת לָכֶ֔ם לִפְלֵיטָ֖ה גְּדֹלָֽה׃ **ח**וְעַתָּ֗ה לֹֽא־אַתֶּ֞ם שְׁלַחְתֶּ֤ם אֹתִי֙ הֵ֔נָּה כִּ֖י הָאֱלֹהִ֑ים וַיְשִׂימֵ֨נִֽי לְאָ֜ב לְפַרְעֹ֗ה וּלְאָדוֹן֙ לְכׇל־בֵּית֔וֹ וּמֹשֵׁ֖ל בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ | [[1408]](#footnote-1408) Joseph said to his brothers, “I am Joseph. Is my father still alive?” His brothers could not answer him; they were dismayed before him. [[1409]](#footnote-1409) Joseph said to his brothers, “Come close to me.” They came closer and he said, “I am your brother Joseph whom you sold into Egypt. [[1410]](#footnote-1410) Now, do not grieve; do not reproach yourselves for having sold me here; for, God sent me here to preserve life. [[1411]](#footnote-1411) For, this is the second year there has been famine in the land, and there are still five years to come of no ploughing or reaping. [[1412]](#footnote-1412) God sent me before you to preserve your race in the land and to save your lives – many lives. [[1413]](#footnote-1413) So, it was not you who sent me here but God; he has made me father to Pharaoh, lord of all his house, and ruler of all the land of Egypt. |
| **ט**מַהֲרוּ֮ וַעֲל֣וּ אֶל־אָבִי֒ וַאֲמַרְתֶּ֣ם אֵלָ֗יו כֹּ֤ה אָמַר֙ בִּנְךָ֣ יוֹסֵ֔ף שָׂמַ֧נִי אֱלֹהִ֛ים לְאָד֖וֹן לְכׇל־מִצְרָ֑יִם רְדָ֥ה אֵלַ֖י אַֽל־תַּעֲמֹֽד׃ **י**וְיָשַׁבְתָּ֣ בְאֶֽרֶץ־גֹּ֗שֶׁן וְהָיִ֤יתָ קָרוֹב֙ אֵלַ֔י אַתָּ֕ה וּבָנֶ֖יךָ וּבְנֵ֣י בָנֶ֑יךָ וְצֹאנְךָ֥ וּבְקָרְךָ֖ וְכׇל־אֲשֶׁר־לָֽךְ׃ **יא**וְכִלְכַּלְתִּ֤י אֹֽתְךָ֙ שָׁ֔ם כִּי־ע֛וֹד חָמֵ֥שׁ שָׁנִ֖ים רָעָ֑ב פֶּן־תִּוָּרֵ֛שׁ אַתָּ֥ה וּבֵֽיתְךָ֖ וְכׇל־אֲשֶׁר־לָֽךְ׃ **יב**וְהִנֵּ֤ה עֵֽינֵיכֶם֙ רֹא֔וֹת וְעֵינֵ֖י אָחִ֣י בִנְיָמִ֑ין כִּי־פִ֖י הַֽמְדַבֵּ֥ר אֲלֵיכֶֽם׃ **יג**וְהִגַּדְתֶּ֣ם לְאָבִ֗י אֶת־כׇּל־כְּבוֹדִי֙ בְּמִצְרַ֔יִם וְאֵ֖ת כׇּל־אֲשֶׁ֣ר רְאִיתֶ֑ם וּמִֽהַרְתֶּ֛ם וְהוֹרַדְתֶּ֥ם אֶת־אָבִ֖י הֵֽנָּה׃ | [[1414]](#footnote-1414) “Hurry to your father and tell him, “Your son Joseph says this: God has made me lord of all Egypt; come down to me at once. [[1415]](#footnote-1415) You shall live in the land of Goshen where you will be near me, you, your children, your grandchildren, your flocks, your herds, and all you have. [[1416]](#footnote-1416) I will sustain you there (for, there are yet five years of famine) lest you become poor, you, your house, and all you have.” [[1417]](#footnote-1417) You see with your own eyes, and my brother Benjamin, that it is my mouth that speaks to you. [[1418]](#footnote-1418) Tell my father of all the honour I enjoy in Egypt, and of all you have seen; then hurry and bring my father here.” |
| **יד**וַיִּפֹּ֛ל עַל־צַוְּארֵ֥י בִנְיָמִֽן־אָחִ֖יו וַיֵּ֑בְךְּ וּבִ֨נְיָמִ֔ן בָּכָ֖ה עַל־צַוָּארָֽיו׃ **טו**וַיְנַשֵּׁ֥ק לְכׇל־אֶחָ֖יו וַיֵּ֣בְךְּ עֲלֵהֶ֑ם וְאַ֣חֲרֵי כֵ֔ן דִּבְּר֥וּ אֶחָ֖יו אִתּֽוֹ ׃ | [[1419]](#footnote-1419) Then he fell on the neck of his brother Benjamin and wept; and Benjamin wept on his neck. [[1420]](#footnote-1420) He kissed all his brothers and wept on them, after which his brothers talked with him. |
| **טז**וְהַקֹּ֣ל נִשְׁמַ֗ע בֵּ֤ית פַּרְעֹה֙ לֵאמֹ֔ר בָּ֖אוּ אֲחֵ֣י יוֹסֵ֑ף וַיִּיטַב֙ בְּעֵינֵ֣י פַרְעֹ֔ה וּבְעֵינֵ֖י עֲבָדָֽיו׃ **יז**וַיֹּ֤אמֶר פַּרְעֹה֙ אֶל־יוֹסֵ֔ף אֱמֹ֥ר אֶל־אַחֶ֖יךָ זֹ֣את עֲשׂ֑וּ טַֽעֲנוּ֙ אֶת־בְּעִ֣ירְכֶ֔ם וּלְכוּ־בֹ֖אוּ אַ֥רְצָה כְּנָֽעַן׃ **יח**וּקְח֧וּ אֶת־אֲבִיכֶ֛ם וְאֶת־בָּתֵּיכֶ֖ם וּבֹ֣אוּ אֵלָ֑י וְאֶתְּנָ֣ה לָכֶ֗ם אֶת־טוּב֙ אֶ֣רֶץ מִצְרַ֔יִם וְאִכְל֖וּ אֶת־חֵ֥לֶב הָאָֽרֶץ׃ **יט**וְאַתָּ֥ה צֻוֵּ֖יתָה זֹ֣את עֲשׂ֑וּ קְחוּ־לָכֶם֩ מֵאֶ֨רֶץ מִצְרַ֜יִם עֲגָל֗וֹת לְטַפְּכֶם֙ וְלִנְשֵׁיכֶ֔ם וּנְשָׂאתֶ֥ם אֶת־אֲבִיכֶ֖ם וּבָאתֶֽם׃ **כ**וְעֵ֣ינְכֶ֔ם אַל־תָּחֹ֖ס עַל־כְּלֵיכֶ֑ם כִּי־ט֛וּב כׇּל־אֶ֥רֶץ מִצְרַ֖יִם לָכֶ֥ם הֽוּא׃ | [[1421]](#footnote-1421) News reached Pharaoh’s house that Joseph’s brothers had come and it pleased Pharaoh to hear it, and his servants. [[1422]](#footnote-1422) Pharaoh told Joseph, “Say to your brothers, “Do this: load your beasts and go off to the land of Canaan. [[1423]](#footnote-1423) Fetch your father and families, and come back to me. I will give you the best land of Egypt offers, and you shall eat the fat of the land.” [[1424]](#footnote-1424) For your part, give them this order: “Do this: take wagons from the land of Egypt, for your little ones and your wives. Get your father and come. [[1425]](#footnote-1425) Never mind about your property; for, the best that the land of Egypt offers is yours.”” |
| **כא**וַיַּֽעֲשׂוּ־כֵן֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַיִּתֵּ֨ן לָהֶ֥ם יוֹסֵ֛ף עֲגָל֖וֹת עַל־פִּ֣י פַרְעֹ֑ה וַיִּתֵּ֥ן לָהֶ֛ם צֵדָ֖ה לַדָּֽרֶךְ׃ **כב**לְכֻלָּ֥ם נָתַ֛ן לָאִ֖ישׁ חֲלִפ֣וֹת שְׂמָלֹ֑ת וּלְבִנְיָמִ֤ן נָתַן֙ שְׁלֹ֣שׁ מֵא֣וֹת כֶּ֔סֶף וְחָמֵ֖שׁ חֲלִפֹ֥ת שְׂמָלֹֽת׃ **כג**וּלְאָבִ֞יו שָׁלַ֤ח כְּזֹאת֙ עֲשָׂרָ֣ה חֲמֹרִ֔ים נֹשְׂאִ֖ים מִטּ֣וּב מִצְרָ֑יִם וְעֶ֣שֶׂר אֲתֹנֹ֡ת נֹֽ֠שְׂאֹ֠ת בָּ֣ר וָלֶ֧חֶם וּמָז֛וֹן לְאָבִ֖יו לַדָּֽרֶךְ׃ **כד**וַיְשַׁלַּ֥ח אֶת־אֶחָ֖יו וַיֵּלֵ֑כוּ וַיֹּ֣אמֶר אֲלֵהֶ֔ם אַֽל־תִּרְגְּז֖וּ בַּדָּֽרֶךְ׃ | [[1426]](#footnote-1426) Israel’s sons did so. Joseph gave them wagons, as Pharaoh had ordered, and he gave them provisions for the way. [[1427]](#footnote-1427) To each one he gave a festal garment and, to Benjamin, three hundred silver shekels and five festal garments. [[1428]](#footnote-1428) He sent his father ten donkeys laden with the best that Egypt offered and ten she-donkeys laden with corn, bread, and food for his father’s journey. [[1429]](#footnote-1429) Then he sent his brothers on their way and said to them, “Do not be upset on the journey.” |
| **כה**וַֽיַּעֲל֖וּ מִמִּצְרָ֑יִם וַיָּבֹ֙אוּ֙ אֶ֣רֶץ כְּנַ֔עַן אֶֽל־יַעֲקֹ֖ב אֲבִיהֶֽם׃ **כו**וַיַּגִּ֨דוּ ל֜וֹ לֵאמֹ֗ר ע֚וֹד יוֹסֵ֣ף חַ֔י וְכִֽי־ה֥וּא מֹשֵׁ֖ל בְּכׇל־אֶ֣רֶץ מִצְרָ֑יִם וַיָּ֣פׇג לִבּ֔וֹ כִּ֥י לֹא־הֶאֱמִ֖ין לָהֶֽם׃ **כז**וַיְדַבְּר֣וּ אֵלָ֗יו אֵ֣ת כׇּל־דִּבְרֵ֤י יוֹסֵף֙ אֲשֶׁ֣ר דִּבֶּ֣ר אֲלֵהֶ֔ם וַיַּרְא֙ אֶת־הָ֣עֲגָל֔וֹת אֲשֶׁר־שָׁלַ֥ח יוֹסֵ֖ף לָשֵׂ֣את אֹת֑וֹ וַתְּחִ֕י ר֖וּחַ יַעֲקֹ֥ב אֲבִיהֶֽם׃ **כח**וַיֹּ֙אמֶר֙ יִשְׂרָאֵ֔ל רַ֛ב עוֹד־יוֹסֵ֥ף בְּנִ֖י חָ֑י אֵֽלְכָ֥ה וְאֶרְאֶ֖נּוּ בְּטֶ֥רֶם אָמֽוּת׃ | [[1430]](#footnote-1430) Thus, they left Egypt and came to the land of Canaan and their father Jacob. [[1431]](#footnote-1431) They told him, “Joseph is still alive, and he is ruler of the whole land of Egypt.” He was stunned and did not believe them. [[1432]](#footnote-1432) But, when they told him all Joseph had said to them, and when he saw the wagons, that Joseph had sent to fetch him, the spirit of their father Jacob revived, [[1433]](#footnote-1433) and Israel said, “Enough! My son Joseph is still alive. I must go and see him before I die.” |

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| בראשית פרק מו | Genesis [[1434]](#footnote-1434)46 |
| **א**וַיִּסַּ֤ע יִשְׂרָאֵל֙ וְכׇל־אֲשֶׁר־ל֔וֹ וַיָּבֹ֖א בְּאֵ֣רָה שָּׁ֑בַע וַיִּזְבַּ֣ח זְבָחִ֔ים לֵאלֹהֵ֖י אָבִ֥יו יִצְחָֽק׃ **ב**וַיֹּ֨אמֶר אֱלֹהִ֤ים׀ לְיִשְׂרָאֵל֙ בְּמַרְאֹ֣ת הַלַּ֔יְלָה וַיֹּ֖אמֶר יַעֲקֹ֣ב׀ יַעֲקֹ֑ב וַיֹּ֖אמֶר הִנֵּֽנִי׃ **ג**וַיֹּ֕אמֶר אָנֹכִ֥י הָאֵ֖ל אֱלֹהֵ֣י אָבִ֑יךָ אַל־תִּירָא֙ מֵרְדָ֣ה מִצְרַ֔יְמָה כִּֽי־לְג֥וֹי גָּד֖וֹל אֲשִֽׂימְךָ֥ שָֽׁם׃ **ד**אָנֹכִ֗י אֵרֵ֤ד עִמְּךָ֙ מִצְרַ֔יְמָה וְאָנֹכִ֖י אַֽעַלְךָ֣ גַם־עָלֹ֑ה וְיוֹסֵ֕ף יָשִׁ֥ית יָד֖וֹ עַל־עֵינֶֽיךָ׃ **ה**וַיָּ֥קׇם יַעֲקֹ֖ב מִבְּאֵ֣ר שָׁ֑בַע וַיִּשְׂא֨וּ בְנֵֽי־יִשְׂרָאֵ֜ל אֶת־יַעֲקֹ֣ב אֲבִיהֶ֗ם וְאֶת־טַפָּם֙ וְאֶת־נְשֵׁיהֶ֔ם בָּעֲגָל֕וֹת אֲשֶׁר־שָׁלַ֥ח פַּרְעֹ֖ה לָשֵׂ֥את אֹתֽוֹ׃ **ו**וַיִּקְח֣וּ אֶת־מִקְנֵיהֶ֗ם וְאֶת־רְכוּשָׁם֙ אֲשֶׁ֤ר רָֽכְשׁוּ֙ בְּאֶ֣רֶץ כְּנַ֔עַן וַיָּבֹ֖אוּ מִצְרָ֑יְמָה יַעֲקֹ֖ב וְכׇל־זַרְע֥וֹ אִתּֽוֹ׃ **ז**בָּנָ֞יו וּבְנֵ֤י בָנָיו֙ אִתּ֔וֹ בְּנֹתָ֛יו וּבְנ֥וֹת בָּנָ֖יו וְכׇל־זַרְע֑וֹ הֵבִ֥יא אִתּ֖וֹ מִצְרָֽיְמָה׃ {ס} | [[1435]](#footnote-1435) Israel left with all he had, reached Beersheba, and offered sacrifices to the God of his father Isaac. [[1436]](#footnote-1436) God spoke to Israel in a vision at night, saying “Jacob, Jacob.” He said, “I am here.” [[1437]](#footnote-1437) And he said, “I am God, the God of your father. Do not fear going down into Egypt; for, I will make you a great nation there. [[1438]](#footnote-1438) I will go down into Egypt with you and I will bring you back again, and Joseph’s hand shall close your eyes.” [[1439]](#footnote-1439) And Jacob left Beersheba. Israel’s sons carried their father Jacob, their little ones, and their wives in the wagons Pharaoh had sent to fetch him. [[1440]](#footnote-1440) Taking their livestock and all they had acquired in the land of Canaan, they went to Egypt, Jacob and all his seed with him: [[1441]](#footnote-1441) his sons and his grandsons, his daughters and his granddaughters; all his seed he took with him to Egypt. |
| **ח**וְאֵ֨לֶּה שְׁמ֧וֹת בְּנֵֽי־יִשְׂרָאֵ֛ל הַבָּאִ֥ים מִצְרַ֖יְמָה יַעֲקֹ֣ב וּבָנָ֑יו בְּכֹ֥ר יַעֲקֹ֖ב רְאוּבֵֽן׃ **ט**וּבְנֵ֖י רְאוּבֵ֑ן חֲנ֥וֹךְ וּפַלּ֖וּא וְחֶצְרֹ֥ן וְכַרְמִֽי׃ **י**וּבְנֵ֣י שִׁמְע֗וֹן יְמוּאֵ֧ל וְיָמִ֛ין וְאֹ֖הַד וְיָכִ֣ין וְצֹ֑חַר וְשָׁא֖וּל בֶּן־הַֽכְּנַעֲנִֽית׃ **יא**וּבְנֵ֖י לֵוִ֑י גֵּרְשׁ֕וֹן קְהָ֖ת וּמְרָרִֽי׃ **יב**וּבְנֵ֣י יְהוּדָ֗ה עֵ֧ר וְאוֹנָ֛ן וְשֵׁלָ֖ה וָפֶ֣רֶץ וָזָ֑רַח וַיָּ֨מׇת עֵ֤ר וְאוֹנָן֙ בְּאֶ֣רֶץ כְּנַ֔עַן וַיִּהְי֥וּ בְנֵי־פֶ֖רֶץ חֶצְרֹ֥ן וְחָמֽוּל׃ **יג**וּבְנֵ֖י יִשָּׂשכָ֑ר תּוֹלָ֥ע וּפֻוָ֖ה וְי֥וֹב וְשִׁמְרֹֽן׃ **יד**וּבְנֵ֖י זְבֻל֑וּן סֶ֥רֶד וְאֵל֖וֹן וְיַחְלְאֵֽל׃ **טו**אֵ֣לֶּה׀ בְּנֵ֣י לֵאָ֗ה אֲשֶׁ֨ר יָֽלְדָ֤ה לְיַעֲקֹב֙ בְּפַדַּ֣ן אֲרָ֔ם וְאֵ֖ת דִּינָ֣ה בִתּ֑וֹ כׇּל־נֶ֧פֶשׁ בָּנָ֛יו וּבְנוֹתָ֖יו שְׁלֹשִׁ֥ים וְשָׁלֹֽשׁ׃ | [[1442]](#footnote-1442) These are the names of Israel’s sons who came to Egypt: Reuben, Jacob’s firstborn; [[1443]](#footnote-1443) sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. [[1444]](#footnote-1444) Sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. [[1445]](#footnote-1445) Sons of Levi: Ger­shon, Kohath, and Merari. [[1446]](#footnote-1446) Sons of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan), and Hezron, and Hamul, sons of Perez. [[1447]](#footnote-1447) Sons of Issachar: Tola, Puvah, Jashub, and Shimron. [[1448]](#footnote-1448) Sons of Zebulun: Sered, Elon, and Jahleel. [[1449]](#footnote-1449) These are the sons of Leah, born to Jacob in Paddan-Aram, with his daughter Dinah; in all, his sons and daughters were thirty-three. |
| **טז**וּבְנֵ֣י גָ֔ד צִפְי֥וֹן וְחַגִּ֖י שׁוּנִ֣י וְאֶצְבֹּ֑ן עֵרִ֥י וַֽאֲרוֹדִ֖י וְאַרְאֵלִֽי׃ **יז**וּבְנֵ֣י אָשֵׁ֗ר יִמְנָ֧ה וְיִשְׁוָ֛ה וְיִשְׁוִ֥י וּבְרִיעָ֖ה וְשֶׂ֣רַח אֲחֹתָ֑ם וּבְנֵ֣י בְרִיעָ֔ה חֶ֖בֶר וּמַלְכִּיאֵֽל׃ **יח**אֵ֚לֶּה בְּנֵ֣י זִלְפָּ֔ה אֲשֶׁר־נָתַ֥ן לָבָ֖ן לְלֵאָ֣ה בִתּ֑וֹ וַתֵּ֤לֶד אֶת־אֵ֙לֶּה֙ לְיַעֲקֹ֔ב שֵׁ֥שׁ עֶשְׂרֵ֖ה נָֽפֶשׁ׃ **יט**בְּנֵ֤י רָחֵל֙ אֵ֣שֶׁת יַעֲקֹ֔ב יוֹסֵ֖ף וּבִנְיָמִֽן׃ **כ**וַיִּוָּלֵ֣ד לְיוֹסֵף֮ בְּאֶ֣רֶץ מִצְרַ֒יִם֒ אֲשֶׁ֤ר יָֽלְדָה־לּוֹ֙ אָֽסְנַ֔ת בַּת־פּ֥וֹטִי פֶ֖רַע כֹּהֵ֣ן אֹ֑ן אֶת־מְנַשֶּׁ֖ה וְאֶת־אֶפְרָֽיִם׃ **כא**וּבְנֵ֣י בִנְיָמִ֗ן בֶּ֤לַע וָבֶ֙כֶר֙ וְאַשְׁבֵּ֔ל גֵּרָ֥א וְנַעֲמָ֖ן אֵחִ֣י וָרֹ֑אשׁ מֻפִּ֥ים וְחֻפִּ֖ים וָאָֽרְדְּ׃ **כב**אֵ֚לֶּה בְּנֵ֣י רָחֵ֔ל אֲשֶׁ֥ר יֻלַּ֖ד לְיַעֲקֹ֑ב כׇּל־נֶ֖פֶשׁ אַרְבָּעָ֥ה עָשָֽׂר׃ **כג**וּבְנֵי־דָ֖ן חֻשִֽׁים׃ **כד**וּבְנֵ֖י נַפְתָּלִ֑י יַחְצְאֵ֥ל וְגוּנִ֖י וְיֵ֥צֶר וְשִׁלֵּֽם׃ **כה**אֵ֚לֶּה בְּנֵ֣י בִלְהָ֔ה אֲשֶׁר־נָתַ֥ן לָבָ֖ן לְרָחֵ֣ל בִּתּ֑וֹ וַתֵּ֧לֶד אֶת־אֵ֛לֶּה לְיַעֲקֹ֖ב כׇּל־נֶ֥פֶשׁ שִׁבְעָֽה׃ **כו**כׇּל־הַ֠נֶּ֠פֶשׁ הַבָּאָ֨ה לְיַעֲקֹ֤ב מִצְרַ֙יְמָה֙ יֹצְאֵ֣י יְרֵכ֔וֹ מִלְּבַ֖ד נְשֵׁ֣י בְנֵי־יַעֲקֹ֑ב כׇּל־נֶ֖פֶשׁ שִׁשִּׁ֥ים וָשֵֽׁשׁ׃ **כז**וּבְנֵ֥י יוֹסֵ֛ף אֲשֶׁר־יֻלַּד־ל֥וֹ בְמִצְרַ֖יִם נֶ֣פֶשׁ שְׁנָ֑יִם כׇּל־הַנֶּ֧פֶשׁ לְבֵֽית־יַעֲקֹ֛ב הַבָּ֥אָה מִצְרַ֖יְמָה שִׁבְעִֽים׃ {ס} | [[1450]](#footnote-1450) Sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. [[1451]](#footnote-1451) Sons of Asher: Jimnah, Jishvah, Jishvi, Beriah, with their sister Serah; the sons of Beriah: Heber and Malchiel. [[1452]](#footnote-1452) These are the sons of Zilpah, whom Laban gave to his daughter Leah; she bore these to Jacob – sixteen persons. [[1453]](#footnote-1453) Sons of Rachel, wife of Jacob: Joseph and Benjamin. [[1454]](#footnote-1454) Born to Joseph in Egypt were: Manasseh and Ephraim, children of Asenath, the daughter of Potiphera priest of On. [[1455]](#footnote-1455) The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. [[1456]](#footnote-1456) These are the children of Rachel, who were born to Jacob – fourteen persons in all. [[1457]](#footnote-1457) Sons of Dan: Hushim. [[1458]](#footnote-1458) Sons of Naphtali: Jahzeel, Guni, Jezer and Shillem. [[1459]](#footnote-1459) These are the sons of Bilhah, whom Laban gave to his daughter Rachel; she bore these to Jacob – seven in all. [[1460]](#footnote-1460) The people who went to Egypt with Jacob, of his own blood, apart from the wives of Jacob’s sons, were sixty-six all told. [[1461]](#footnote-1461) Joseph’s sons born to him in Egypt were two in number. The members of the family of Jacob who went to Egypt totalled seventy. |
| **כח**וְאֶת־יְהוּדָ֞ה שָׁלַ֤ח לְפָנָיו֙ אֶל־יוֹסֵ֔ף לְהוֹרֹ֥ת לְפָנָ֖יו גֹּ֑שְׁנָה וַיָּבֹ֖אוּ אַ֥רְצָה גֹּֽשֶׁן׃ **כט**וַיֶּאְסֹ֤ר יוֹסֵף֙ מֶרְכַּבְתּ֔וֹ וַיַּ֛עַל לִקְרַֽאת־יִשְׂרָאֵ֥ל אָבִ֖יו גֹּ֑שְׁנָה וַיֵּרָ֣א אֵלָ֗יו וַיִּפֹּל֙ עַל־צַוָּארָ֔יו וַיֵּ֥בְךְּ עַל־צַוָּארָ֖יו עֽוֹד׃ **ל**וַיֹּ֧אמֶר יִשְׂרָאֵ֛ל אֶל־יוֹסֵ֖ף אָמ֣וּתָה הַפָּ֑עַם אַחֲרֵי֙ רְאוֹתִ֣י אֶת־פָּנֶ֔יךָ כִּ֥י עוֹדְךָ֖ חָֽי׃ | [[1462]](#footnote-1462) He sent Judah ahead to Joseph, to show the way ahead to Goshen. When they arrived in the land of Goshen, [[1463]](#footnote-1463) Joseph made ready his chariot and went up to meet his father Israel in Goshen. As soon as he appeared, he fell on his neck and, for a long time, wept on his neck. [[1464]](#footnote-1464) Israel said to Joseph, “Now I can die, now that I have seen you again, and seen you are still alive.” |
| **לא**וַיֹּ֨אמֶר יוֹסֵ֤ף אֶל־אֶחָיו֙ וְאֶל־בֵּ֣ית אָבִ֔יו אֶעֱלֶ֖ה וְאַגִּ֣ידָה לְפַרְעֹ֑ה וְאֹֽמְרָ֣ה אֵלָ֔יו אַחַ֧י וּבֵית־אָבִ֛י אֲשֶׁ֥ר בְּאֶֽרֶץ־כְּנַ֖עַן בָּ֥אוּ אֵלָֽי׃ **לב**וְהָאֲנָשִׁים֙ רֹ֣עֵי צֹ֔אן כִּֽי־אַנְשֵׁ֥י מִקְנֶ֖ה הָי֑וּ וְצֹאנָ֧ם וּבְקָרָ֛ם וְכׇל־אֲשֶׁ֥ר לָהֶ֖ם הֵבִֽיאוּ׃ **לג**וְהָיָ֕ה כִּֽי־יִקְרָ֥א לָכֶ֖ם פַּרְעֹ֑ה וְאָמַ֖ר מַה־מַּעֲשֵׂיכֶֽם׃ **לד**וַאֲמַרְתֶּ֗ם אַנְשֵׁ֨י מִקְנֶ֜ה הָי֤וּ עֲבָדֶ֙יךָ֙ מִנְּעוּרֵ֣ינוּ וְעַד־עַ֔תָּה גַּם־אֲנַ֖חְנוּ גַּם־אֲבֹתֵ֑ינוּ בַּעֲב֗וּר תֵּשְׁבוּ֙ בְּאֶ֣רֶץ גֹּ֔שֶׁן כִּֽי־תוֹעֲבַ֥ת מִצְרַ֖יִם כׇּל־רֹ֥עֵה צֹֽאן׃ | [[1465]](#footnote-1465) Then Joseph said to his brothers and his father’s house, “I will go up and tell Pharaoh, “My brothers and my father’s house from the land of Canaan have come to me. [[1466]](#footnote-1466) The men are shepherds, keepers of livestock, and they have brought their flocks and herds and all they have.” [[1467]](#footnote-1467) Pharaoh will call you and ask, “What is your occu­pation?” [[1468]](#footnote-1468) Tell him, “Since our youth, your servants have tended livestock, we and our fathers.” So, you will be able to stay in the land of Goshen.” For, the Egyptians have a horror of all shepherds. |

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| בראשית פרק מז | Genesis [[1469]](#footnote-1469)47 |
| **א**וַיָּבֹ֣א יוֹסֵף֮ וַיַּגֵּ֣ד לְפַרְעֹה֒ וַיֹּ֗אמֶר אָבִ֨י וְאַחַ֜י וְצֹאנָ֤ם וּבְקָרָם֙ וְכׇל־אֲשֶׁ֣ר לָהֶ֔ם בָּ֖אוּ מֵאֶ֣רֶץ כְּנָ֑עַן וְהִנָּ֖ם בְּאֶ֥רֶץ גֹּֽשֶׁן׃ **ב**וּמִקְצֵ֣ה אֶחָ֔יו לָקַ֖ח חֲמִשָּׁ֣ה אֲנָשִׁ֑ים וַיַּצִּגֵ֖ם לִפְנֵ֥י פַרְעֹֽה׃ **ג**וַיֹּ֧אמֶר פַּרְעֹ֛ה אֶל־אֶחָ֖יו מַה־מַּעֲשֵׂיכֶ֑ם וַיֹּאמְר֣וּ אֶל־פַּרְעֹ֗ה רֹעֵ֥ה צֹאן֙ עֲבָדֶ֔יךָ גַּם־אֲנַ֖חְנוּ גַּם־אֲבוֹתֵֽינוּ׃ **ד**וַיֹּאמְר֣וּ אֶל־פַּרְעֹ֗ה לָג֣וּר בָּאָ֘רֶץ֮ בָּ֒אנוּ֒ כִּי־אֵ֣ין מִרְעֶ֗ה לַצֹּאן֙ אֲשֶׁ֣ר לַעֲבָדֶ֔יךָ כִּֽי־כָבֵ֥ד הָרָעָ֖ב בְּאֶ֣רֶץ כְּנָ֑עַן וְעַתָּ֛ה יֵֽשְׁבוּ־נָ֥א עֲבָדֶ֖יךָ בְּאֶ֥רֶץ גֹּֽשֶׁן׃ | [[1470]](#footnote-1470) Joseph went and told Pharaoh, “My father and brothers, with their flocks and herds and all they own, have come from the land of Canaan and are now in the land of Goshen.” [[1471]](#footnote-1471) He took five of his brothers and presented them to Pharaoh. [[1472]](#footnote-1472) Pharaoh asked his brothers, “What is your occupation?” They said to Pharaoh, “Your servants are shepherds, like our fathers.” [[1473]](#footnote-1473) They told Pharaoh, “We have come to sojourn in this land; for, there is no pasture for your servants’ flocks; the famine is sore in land of Canaan. Now give your servants leave to stay in the land of Goshen.” |
| **ה**וַיֹּ֣אמֶר פַּרְעֹ֔ה אֶל־יוֹסֵ֖ף לֵאמֹ֑ר אָבִ֥יךָ וְאַחֶ֖יךָ בָּ֥אוּ אֵלֶֽיךָ׃ **ו**אֶ֤רֶץ מִצְרַ֙יִם֙ לְפָנֶ֣יךָ הִ֔וא בְּמֵיטַ֣ב הָאָ֔רֶץ הוֹשֵׁ֥ב אֶת־אָבִ֖יךָ וְאֶת־אַחֶ֑יךָ יֵשְׁבוּ֙ בְּאֶ֣רֶץ גֹּ֔שֶׁן וְאִם־יָדַ֗עְתָּ וְיֶשׁ־בָּם֙ אַנְשֵׁי־חַ֔יִל וְשַׂמְתָּ֛ם שָׂרֵ֥י מִקְנֶ֖ה עַל־אֲשֶׁר־לִֽי׃ | [[1474]](#footnote-1474) Pharaoh said to Joseph, “Your father and your brothers have come to you. [[1475]](#footnote-1475) The land of Egypt is before you; settle your father and your brothers in the best of the land; let them live in the land of Goshen; if you know of able men among them, let them oversee my livestock.” |
| **ז**וַיָּבֵ֤א יוֹסֵף֙ אֶת־יַֽעֲקֹ֣ב אָבִ֔יו וַיַּֽעֲמִדֵ֖הוּ לִפְנֵ֣י פַרְעֹ֑ה וַיְבָ֥רֶךְ יַעֲקֹ֖ב אֶת־פַּרְעֹֽה׃ **ח**וַיֹּ֥אמֶר פַּרְעֹ֖ה אֶֽל־יַעֲקֹ֑ב כַּמָּ֕ה יְמֵ֖י שְׁנֵ֥י חַיֶּֽיךָ׃ **ט**וַיֹּ֤אמֶר יַעֲקֹב֙ אֶל־פַּרְעֹ֔ה יְמֵי֙ שְׁנֵ֣י מְגוּרַ֔י שְׁלֹשִׁ֥ים וּמְאַ֖ת שָׁנָ֑ה מְעַ֣ט וְרָעִ֗ים הָיוּ֙ יְמֵי֙ שְׁנֵ֣י חַיַּ֔י וְלֹ֣א הִשִּׂ֗יגוּ אֶת־יְמֵי֙ שְׁנֵי֙ חַיֵּ֣י אֲבֹתַ֔י בִּימֵ֖י מְגוּרֵיהֶֽם׃ **י**וַיְבָ֥רֶךְ יַעֲקֹ֖ב אֶת־פַּרְעֹ֑ה וַיֵּצֵ֖א מִלִּפְנֵ֥י פַרְעֹֽה׃ **יא**וַיּוֹשֵׁ֣ב יוֹסֵף֮ אֶת־אָבִ֣יו וְאֶת־אֶחָיו֒ וַיִּתֵּ֨ן לָהֶ֤ם אֲחֻזָּה֙ בְּאֶ֣רֶץ מִצְרַ֔יִם בְּמֵיטַ֥ב הָאָ֖רֶץ בְּאֶ֣רֶץ רַעְמְסֵ֑ס כַּאֲשֶׁ֖ר צִוָּ֥ה פַרְעֹֽה׃ **יב**וַיְכַלְכֵּ֤ל יוֹסֵף֙ אֶת־אָבִ֣יו וְאֶת־אֶחָ֔יו וְאֵ֖ת כׇּל־בֵּ֣ית אָבִ֑יו לֶ֖חֶם לְפִ֥י הַטָּֽף׃ | [[1476]](#footnote-1476) Joseph brought his father and presented him to Pharaoh. Jacob blessed Pharaoh. [[1477]](#footnote-1477) Pharaoh asked Jacob, “How many years of life do you have?” [[1478]](#footnote-1478) Jacob told Pharaoh, “The days of my travels are one hundred and thirty years; few years and unhappy, falling short of the years of my fathers in days of their travels.” [[1479]](#footnote-1479) Jacob blessed Pharaoh and left Pharaoh’s presence. [[1480]](#footnote-1480) Joseph settled his father and brothers, giving them a holding in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had command. [[1481]](#footnote-1481) Joseph provided his father, brothers, and all his father’s house with food according to the number of their dependants. |
| **יג**וְלֶ֤חֶם אֵין֙ בְּכׇל־הָאָ֔רֶץ כִּֽי־כָבֵ֥ד הָרָעָ֖ב מְאֹ֑ד וַתֵּ֜לַהּ אֶ֤רֶץ מִצְרַ֙יִם֙ וְאֶ֣רֶץ כְּנַ֔עַן מִפְּנֵ֖י הָרָעָֽב׃ **יד**וַיְלַקֵּ֣ט יוֹסֵ֗ף אֶת־כׇּל־הַכֶּ֙סֶף֙ הַנִּמְצָ֤א בְאֶֽרֶץ־מִצְרַ֙יִם֙ וּבְאֶ֣רֶץ כְּנַ֔עַן בַּשֶּׁ֖בֶר אֲשֶׁר־הֵ֣ם שֹׁבְרִ֑ים וַיָּבֵ֥א יוֹסֵ֛ף אֶת־הַכֶּ֖סֶף בֵּ֥יתָה פַרְעֹֽה׃ | [[1482]](#footnote-1482) There was no bread in the whole land, for the famine was so severe that the land of Egypt and the land of Canaan were weak with hunger. [[1483]](#footnote-1483) Joseph collected all the money to be found in Egypt and Canaan, in exchange for the grain they were buying, and put the money in Pharaoh’s palace. |
| **טו**וַיִּתֹּ֣ם הַכֶּ֗סֶף מֵאֶ֣רֶץ מִצְרַ֘יִם֮ וּמֵאֶ֣רֶץ כְּנַ֒עַן֒ וַיָּבֹ֩אוּ֩ כׇל־מִצְרַ֨יִם אֶל־יוֹסֵ֤ף לֵאמֹר֙ הָֽבָה־לָּ֣נוּ לֶ֔חֶם וְלָ֥מָּה נָמ֖וּת נֶגְדֶּ֑ךָ כִּ֥י אָפֵ֖ס כָּֽסֶף׃ **טז**וַיֹּ֤אמֶר יוֹסֵף֙ הָב֣וּ מִקְנֵיכֶ֔ם וְאֶתְּנָ֥ה לָכֶ֖ם בְּמִקְנֵיכֶ֑ם אִם־אָפֵ֖ס כָּֽסֶף׃ **יז**וַיָּבִ֣יאוּ אֶת־מִקְנֵיהֶם֮ אֶל־יוֹסֵף֒ וַיִּתֵּ֣ן לָהֶם֩ יוֹסֵ֨ף לֶ֜חֶם בַּסּוּסִ֗ים וּבְמִקְנֵ֥ה הַצֹּ֛אן וּבְמִקְנֵ֥ה הַבָּקָ֖ר וּבַחֲמֹרִ֑ים וַיְנַהֲלֵ֤ם בַּלֶּ֙חֶם֙ בְּכׇל־מִקְנֵהֶ֔ם בַּשָּׁנָ֖ה הַהִֽוא׃ | [[1484]](#footnote-1484) When the money was spent in the land of Egypt and in the land of Canaan, all Egypt came to Joseph and said, “Give us bread; must we die in your sight? For, our money is gone.” [[1485]](#footnote-1485) Joseph said, “Give me your cattle; I will give you bread in exchange for your cattle, if your money is gone.” [[1486]](#footnote-1486) So, they brought their cattle to Joseph; and Joseph gave them bread, in exchange for horses, sheep, cattle, and donkeys; he fed them that year with bread, in exchange for all their livestock. |
| **יח**וַתִּתֹּם֮ הַשָּׁנָ֣ה הַהִוא֒ וַיָּבֹ֨אוּ אֵלָ֜יו בַּשָּׁנָ֣ה הַשֵּׁנִ֗ית וַיֹּ֤אמְרוּ לוֹ֙ לֹֽא־נְכַחֵ֣ד מֵֽאֲדֹנִ֔י כִּ֚י אִם־תַּ֣ם הַכֶּ֔סֶף וּמִקְנֵ֥ה הַבְּהֵמָ֖ה אֶל־אֲדֹנִ֑י לֹ֤א נִשְׁאַר֙ לִפְנֵ֣י אֲדֹנִ֔י בִּלְתִּ֥י אִם־גְּוִיָּתֵ֖נוּ וְאַדְמָתֵֽנוּ׃ **יט**לָ֧מָּה נָמ֣וּת לְעֵינֶ֗יךָ גַּם־אֲנַ֙חְנוּ֙ גַּ֣ם אַדְמָתֵ֔נוּ קְנֵֽה־אֹתָ֥נוּ וְאֶת־אַדְמָתֵ֖נוּ בַּלָּ֑חֶם וְנִֽהְיֶ֞ה אֲנַ֤חְנוּ וְאַדְמָתֵ֙נוּ֙ עֲבָדִ֣ים לְפַרְעֹ֔ה וְתֶן־זֶ֗רַע וְנִֽחְיֶה֙ וְלֹ֣א נָמ֔וּת וְהָאֲדָמָ֖ה לֹ֥א תֵשָֽׁם׃ | [[1487]](#footnote-1487) When that year ended, they came to him the next year and said to him, “We will hide it from my lord: our money has run out and the livestock are my lord’s. There is nothing left for my lord except our bodies and our land. [[1488]](#footnote-1488) Shall we die before your eyes, both we and our land? Buy us, and our land, in exchange for bread; we with our land will be Pharaoh’s slaves; but give us something to sow, that we may live and not die and the land may not become desolate.” |
| **כ**וַיִּ֨קֶן יוֹסֵ֜ף אֶת־כׇּל־אַדְמַ֤ת מִצְרַ֙יִם֙ לְפַרְעֹ֔ה כִּֽי־מָכְר֤וּ מִצְרַ֙יִם֙ אִ֣ישׁ שָׂדֵ֔הוּ כִּֽי־חָזַ֥ק עֲלֵהֶ֖ם הָרָעָ֑ב וַתְּהִ֥י הָאָ֖רֶץ לְפַרְעֹֽה׃ **כא**וְאֶ֨ת־הָעָ֔ם הֶעֱבִ֥יר אֹת֖וֹ לֶעָרִ֑ים מִקְצֵ֥ה גְבוּל־מִצְרַ֖יִם וְעַד־קָצֵֽהוּ׃ **כב**רַ֛ק אַדְמַ֥ת הַכֹּהֲנִ֖ים לֹ֣א קָנָ֑ה כִּי֩ חֹ֨ק לַכֹּהֲנִ֜ים מֵאֵ֣ת פַּרְעֹ֗ה וְאָֽכְל֤וּ אֶת־חֻקָּם֙ אֲשֶׁ֨ר נָתַ֤ן לָהֶם֙ פַּרְעֹ֔ה עַל־כֵּ֕ן לֹ֥א מָכְר֖וּ אֶת־אַדְמָתָֽם׃ | [[1489]](#footnote-1489) So, Joseph bought all the land in Egypt for Pharaoh; each of the Egyptians sold his field, so sore was the famine, and the whole land became Pharaoh’s. [[1490]](#footnote-1490) The people he made slaves, from one end of Egypt to the other. [[1491]](#footnote-1491) But he did not buy the land of the priests; for, the priests received an allowance from Pharaoh and lived on the allowance Pharaoh gave them. So, they did not have to sell their land. |
| **כג**וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־הָעָ֔ם הֵן֩ קָנִ֨יתִי אֶתְכֶ֥ם הַיּ֛וֹם וְאֶת־אַדְמַתְכֶ֖ם לְפַרְעֹ֑ה הֵֽא־לָכֶ֣ם זֶ֔רַע וּזְרַעְתֶּ֖ם אֶת־הָאֲדָמָֽה׃ **כד**וְהָיָה֙ בַּתְּבוּאֹ֔ת וּנְתַתֶּ֥ם חֲמִישִׁ֖ית לְפַרְעֹ֑ה וְאַרְבַּ֣ע הַיָּדֹ֡ת יִהְיֶ֣ה לָכֶם֩ לְזֶ֨רַע הַשָּׂדֶ֧ה וּֽלְאׇכְלְכֶ֛ם וְלַאֲשֶׁ֥ר בְּבָתֵּיכֶ֖ם וְלֶאֱכֹ֥ל לְטַפְּכֶֽם׃ **כה**וַיֹּאמְר֖וּ הֶחֱיִתָ֑נוּ נִמְצָא־חֵן֙ בְּעֵינֵ֣י אֲדֹנִ֔י וְהָיִ֥ינוּ עֲבָדִ֖ים לְפַרְעֹֽה׃ **כו**וַיָּ֣שֶׂם אֹתָ֣הּ יוֹסֵ֡ף לְחֹק֩ עַד־הַיּ֨וֹם הַזֶּ֜ה עַל־אַדְמַ֥ת מִצְרַ֛יִם לְפַרְעֹ֖ה לַחֹ֑מֶשׁ רַ֞ק אַדְמַ֤ת הַכֹּֽהֲנִים֙ לְבַדָּ֔ם לֹ֥א הָיְתָ֖ה לְפַרְעֹֽה׃ | [[1492]](#footnote-1492) Then Joseph said to the people, “I have this day bought you and your land, for Pharaoh. Here is seed for you: sow the land. [[1493]](#footnote-1493) Now, at harvest, you must give a fifth to Pharaoh; the other four-fifths you can have for sowing your fields, to provide food for yourselves and your households, and food for your dependants.” [[1494]](#footnote-1494) “You have saved our lives,” they replied. “If we may enjoy my lord’s favour, we will be Pharaoh’s slaves.” [[1495]](#footnote-1495) So, Joseph made a statute, still in force today, concerning the soil of Egypt: a fifth goes to Pharaoh. The land of the priests alone did not go to Pharaoh. |
| **כז**וַיֵּ֧שֶׁב יִשְׂרָאֵ֛ל בְּאֶ֥רֶץ מִצְרַ֖יִם בְּאֶ֣רֶץ גֹּ֑שֶׁן וַיֵּאָחֲז֣וּ בָ֔הּ וַיִּפְר֥וּ וַיִּרְבּ֖וּ מְאֹֽד׃ **כח**וַיְחִ֤י יַעֲקֹב֙ בְּאֶ֣רֶץ מִצְרַ֔יִם שְׁבַ֥ע עֶשְׂרֵ֖ה שָׁנָ֑ה וַיְהִ֤י יְמֵֽי־יַעֲקֹב֙ שְׁנֵ֣י חַיָּ֔יו שֶׁ֣בַע שָׁנִ֔ים וְאַרְבָּעִ֥ים וּמְאַ֖ת שָׁנָֽה׃ | [[1496]](#footnote-1496) The Israelites stayed in the land of Egypt, in the country of Goshen. They acquired property there; they were fruitful and multi­plied greatly. [[1497]](#footnote-1497) Jacob lived seventeen years in the land of Egypt, and the length of his life was a hundred and forty-seven years. |
| **כט**וַיִּקְרְב֣וּ יְמֵֽי־יִשְׂרָאֵל֮ לָמוּת֒ וַיִּקְרָ֣א׀ לִבְנ֣וֹ לְיוֹסֵ֗ף וַיֹּ֤אמֶר לוֹ֙ אִם־נָ֨א מָצָ֤אתִי חֵן֙ בְּעֵינֶ֔יךָ שִֽׂים־נָ֥א יָדְךָ֖ תַּ֣חַת יְרֵכִ֑י וְעָשִׂ֤יתָ עִמָּדִי֙ חֶ֣סֶד וֶאֱמֶ֔ת אַל־נָ֥א תִקְבְּרֵ֖נִי בְּמִצְרָֽיִם׃ **ל**וְשָֽׁכַבְתִּי֙ עִם־אֲבֹתַ֔י וּנְשָׂאתַ֙נִי֙ מִמִּצְרַ֔יִם וּקְבַרְתַּ֖נִי בִּקְבֻרָתָ֑ם וַיֹּאמַ֕ר אָנֹכִ֖י אֶֽעֱשֶׂ֥ה כִדְבָרֶֽךָ׃ **לא**וַיֹּ֗אמֶר הִשָּֽׁבְעָה֙ לִ֔י וַיִּשָּׁבַ֖ע ל֑וֹ וַיִּשְׁתַּ֥חוּ יִשְׂרָאֵ֖ל עַל־רֹ֥אשׁ הַמִּטָּֽה׃ {פ} | [[1498]](#footnote-1498) When Israel’s time to die drew near, he called his son Joseph and said to him, “If I enjoy your favour, place your hand under my thigh and promise to be kind and good to me, do not bury me in Egypt. [[1499]](#footnote-1499) When I sleep with my fathers, carry me out of Egypt and bury me in their tomb.” “I will do as you say,” he replied. [[1500]](#footnote-1500) “Swear to me,” he insisted. Therefore, he swore to him, and Israel bowed himself at the head of the bed. |

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| בראשית פרק מח | Genesis [[1501]](#footnote-1501)48 |
| **א**וַיְהִ֗י אַחֲרֵי֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וַיֹּ֣אמֶר לְיוֹסֵ֔ף הִנֵּ֥ה אָבִ֖יךָ חֹלֶ֑ה וַיִּקַּ֞ח אֶת־שְׁנֵ֤י בָנָיו֙ עִמּ֔וֹ אֶת־מְנַשֶּׁ֖ה וְאֶת־אֶפְרָֽיִם׃ **ב**וַיַּגֵּ֣ד לְיַעֲקֹ֔ב וַיֹּ֕אמֶר הִנֵּ֛ה בִּנְךָ֥ יוֹסֵ֖ף בָּ֣א אֵלֶ֑יךָ וַיִּתְחַזֵּק֙ יִשְׂרָאֵ֔ל וַיֵּ֖שֶׁב עַל־הַמִּטָּֽה׃ | [[1502]](#footnote-1502) Some time later it was reported to Joseph, “Your father has been taken ill.” Therefore, he took with him his two sons Manasseh and Ephraim. [[1503]](#footnote-1503) When Jacob was told, “Look, your son Joseph has come to you,” Israel, summoning his strength, sat up in bed. |
| **ג**וַיֹּ֤אמֶר יַעֲקֹב֙ אֶל־יוֹסֵ֔ף אֵ֥ל שַׁדַּ֛י נִרְאָֽה־אֵלַ֥י בְּל֖וּז בְּאֶ֣רֶץ כְּנָ֑עַן וַיְבָ֖רֶךְ אֹתִֽי׃ **ד**וַיֹּ֣אמֶר אֵלַ֗י הִנְנִ֤י מַפְרְךָ֙ וְהִרְבִּיתִ֔ךָ וּנְתַתִּ֖יךָ לִקְהַ֣ל עַמִּ֑ים וְנָ֨תַתִּ֜י אֶת־הָאָ֧רֶץ הַזֹּ֛את לְזַרְעֲךָ֥ אַחֲרֶ֖יךָ אֲחֻזַּ֥ת עוֹלָֽם׃ **ה**וְעַתָּ֡ה שְׁנֵֽי־בָנֶ֩יךָ֩ הַנּוֹלָדִ֨ים לְךָ֜ בְּאֶ֣רֶץ מִצְרַ֗יִם עַד־בֹּאִ֥י אֵלֶ֛יךָ מִצְרַ֖יְמָה לִי־הֵ֑ם אֶפְרַ֙יִם֙ וּמְנַשֶּׁ֔ה כִּרְאוּבֵ֥ן וְשִׁמְע֖וֹן יִֽהְיוּ־לִֽי׃ **ו**וּמוֹלַדְתְּךָ֛ אֲשֶׁר־הוֹלַ֥דְתָּ אַחֲרֵיהֶ֖ם לְךָ֣ יִהְי֑וּ עַ֣ל שֵׁ֧ם אֲחֵיהֶ֛ם יִקָּרְא֖וּ בְּנַחֲלָתָֽם׃ **ז**וַאֲנִ֣י׀ בְּבֹאִ֣י מִפַּדָּ֗ן מֵ֩תָה֩ עָלַ֨י רָחֵ֜ל בְּאֶ֤רֶץ כְּנַ֙עַן֙ בַּדֶּ֔רֶךְ בְּע֥וֹד כִּבְרַת־אֶ֖רֶץ לָבֹ֣א אֶפְרָ֑תָה וָאֶקְבְּרֶ֤הָ שָּׁם֙ בְּדֶ֣רֶךְ אֶפְרָ֔ת הִ֖וא בֵּ֥ית לָֽחֶם׃ | [[1504]](#footnote-1504) Jacob told Joseph, “El Shaddai appeared to me at Luz in the land of Canaan and blessed me, [[1505]](#footnote-1505) saying to me, “I will make you fruitful and multiply you; I will make you a group of peoples and give this land to your offspring, as a perpetual possession.” [[1506]](#footnote-1506) Now your two sons, born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine just as Reuben and Simeon. [[1507]](#footnote-1507) The children you have had since them shall be yours and they shall be known by their brothers’ names for their inheritance. [[1508]](#footnote-1508) “When I came from Paddan, to my sorrow, Rachel died, in the land of Canaan, while we were some distance from Ephrath. I buried her there on the road to Ephrath, at Bethlehem.” |
| **ח**וַיַּ֥רְא יִשְׂרָאֵ֖ל אֶת־בְּנֵ֣י יוֹסֵ֑ף וַיֹּ֖אמֶר מִי־אֵֽלֶּה׃ **ט**וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־אָבִ֔יו בָּנַ֣י הֵ֔ם אֲשֶׁר־נָֽתַן־לִ֥י אֱלֹהִ֖ים בָּזֶ֑ה וַיֹּאמַ֕ר קָֽחֶם־נָ֥א אֵלַ֖י וַאֲבָרְﬞכֵֽם׃ **י**וְעֵינֵ֤י יִשְׂרָאֵל֙ כָּבְד֣וּ מִזֹּ֔קֶן לֹ֥א יוּכַ֖ל לִרְא֑וֹת וַיַּגֵּ֤שׁ אֹתָם֙ אֵלָ֔יו וַיִּשַּׁ֥ק לָהֶ֖ם וַיְחַבֵּ֥ק לָהֶֽם׃ **יא**וַיֹּ֤אמֶר יִשְׂרָאֵל֙ אֶל־יוֹסֵ֔ף רְאֹ֥ה פָנֶ֖יךָ לֹ֣א פִלָּ֑לְתִּי וְהִנֵּ֨ה הֶרְאָ֥ה אֹתִ֛י אֱלֹהִ֖ים גַּ֥ם אֶת־זַרְעֶֽךָ׃ **יב**וַיּוֹצֵ֥א יוֹסֵ֛ף אֹתָ֖ם מֵעִ֣ם בִּרְכָּ֑יו וַיִּשְׁתַּ֥חוּ לְאַפָּ֖יו  אָֽרְצָה׃ | [[1509]](#footnote-1509) When Israel saw Joseph’s sons he asked, “Who are these?” [[1510]](#footnote-1510) “They are my sons, whom God has given me here,” Joseph told his father. He said, “Bring them to me, so I may bless them.” [[1511]](#footnote-1511) Israel’s eyes were dim with age, so he could not see well. So, Joseph made them come closer to him and he kissed and embraced them. [[1512]](#footnote-1512) Then Israel said to Joseph, “I did not think I would see you again but God has let me see your family as well.” [[1513]](#footnote-1513) Then Joseph took them from his lap and bowed to the ground. |
| **יג**וַיִּקַּ֣ח יוֹסֵף֮ אֶת־שְׁנֵיהֶם֒ אֶת־אֶפְרַ֤יִם בִּֽימִינוֹ֙ מִשְּׂמֹ֣אל יִשְׂרָאֵ֔ל וְאֶת־מְנַשֶּׁ֥ה בִשְׂמֹאל֖וֹ מִימִ֣ין יִשְׂרָאֵ֑ל וַיַּגֵּ֖שׁ אֵלָֽיו׃ **יד**וַיִּשְׁלַח֩ יִשְׂרָאֵ֨ל אֶת־יְמִינ֜וֹ וַיָּ֨שֶׁת עַל־רֹ֤אשׁ אֶפְרַ֙יִם֙ וְה֣וּא הַצָּעִ֔יר וְאֶת־שְׂמֹאל֖וֹ עַל־רֹ֣אשׁ מְנַשֶּׁ֑ה שִׂכֵּל֙ אֶת־יָדָ֔יו כִּ֥י מְנַשֶּׁ֖ה הַבְּכֽוֹר׃ | [[1514]](#footnote-1514) Joseph took them both, Ephraim with his right hand on Israel’s left and Manasseh in his left hand, on Israel’s right, and brought them close to him. [[1515]](#footnote-1515) But Israel held out his right hand and laid it on the head of Ephraim, the younger, and his left on the head of Manasseh, crossing his hands – Manasseh was, in fact, the firstborn. |
| **טו**וַיְבָ֥רֶךְ אֶת־יוֹסֵ֖ף וַיֹּאמַ֑ר  הָֽאֱלֹהִ֡ים אֲשֶׁר֩ הִתְהַלְּכ֨וּ אֲבֹתַ֤י לְפָנָיו֙  אַבְרָהָ֣ם וְיִצְחָ֔ק  הָֽאֱלֹהִים֙ הָרֹעֶ֣ה אֹתִ֔י  מֵעוֹדִ֖י עַד־הַיּ֥וֹם הַזֶּֽה׃  טז הַמַּלְאָךְ֩ הַגֹּאֵ֨ל אֹתִ֜י מִכׇּל־רָ֗ע  יְבָרֵךְ֮ אֶת־הַנְּעָרִים֒  וְיִקָּרֵ֤א בָהֶם֙ שְׁמִ֔י  וְשֵׁ֥ם אֲבֹתַ֖י אַבְרָהָ֣ם וְיִצְחָ֑ק  וְיִדְגּ֥וּ לָרֹ֖ב בְּקֶ֥רֶב הָאָֽרֶץ׃ | [[1516]](#footnote-1516) Then he blessed Joseph saying:  “ May God before whom walked my fathers  Abraham and Isaac walked,  may God who has been my shepherd  all my life until this day,  [[1517]](#footnote-1517) may the angel who has saved me from all harm,  bless these boys,  may my name live on in them,  and the names of my fathers, Abraham and Isaac. May they grow and increase on the earth.” |
| **יז**וַיַּ֣רְא יוֹסֵ֗ף כִּי־יָשִׁ֨ית אָבִ֧יו יַד־יְמִינ֛וֹ עַל־רֹ֥אשׁ אֶפְרַ֖יִם וַיֵּ֣רַע בְּעֵינָ֑יו וַיִּתְמֹ֣ךְ יַד־אָבִ֗יו לְהָסִ֥יר אֹתָ֛הּ מֵעַ֥ל רֹאשׁ־אֶפְרַ֖יִם עַל־רֹ֥אשׁ מְנַשֶּֽׁה׃ **יח**וַיֹּ֧אמֶר יוֹסֵ֛ף אֶל־אָבִ֖יו לֹא־כֵ֣ן אָבִ֑י כִּי־זֶ֣ה הַבְּכֹ֔ר שִׂ֥ים יְמִינְךָ֖ עַל־רֹאשֽׁוֹ׃ **יט**וַיְמָאֵ֣ן אָבִ֗יו וַיֹּ֙אמֶר֙ יָדַ֤עְתִּֽי בְנִי֙ יָדַ֔עְתִּי גַּם־ה֥וּא יִֽהְיֶה־לְּעָ֖ם וְגַם־ה֣וּא יִגְדָּ֑ל וְאוּלָ֗ם אָחִ֤יו הַקָּטֹן֙ יִגְדַּ֣ל מִמֶּ֔נּוּ וְזַרְע֖וֹ יִהְיֶ֥ה מְלֹֽא־הַגּוֹיִֽם׃ **כ**וַיְבָ֨רְﬞכֵ֜ם בַּיּ֣וֹם הַהוּא֮ לֵאמוֹר֒ בְּךָ֗ יְבָרֵ֤ךְ יִשְׂרָאֵל֙ לֵאמֹ֔ר יְשִֽׂמְךָ֣ אֱלֹהִ֔ים כְּאֶפְרַ֖יִם וְכִמְנַשֶּׁ֑ה וַיָּ֥שֶׂם אֶת־אֶפְרַ֖יִם לִפְנֵ֥י מְנַשֶּֽׁה׃ **כא**וַיֹּ֤אמֶר יִשְׂרָאֵל֙ אֶל־יוֹסֵ֔ף הִנֵּ֥ה אָנֹכִ֖י מֵ֑ת וְהָיָ֤ה אֱלֹהִים֙ עִמָּכֶ֔ם וְהֵשִׁ֣יב אֶתְכֶ֔ם אֶל־אֶ֖רֶץ אֲבֹתֵיכֶֽם׃ **כב**וַאֲנִ֞י נָתַ֧תִּֽי לְךָ֛ שְׁכֶ֥ם אַחַ֖ד עַל־אַחֶ֑יךָ אֲשֶׁ֤ר לָקַ֙חְתִּי֙ מִיַּ֣ד הָֽאֱמֹרִ֔י בְּחַרְבִּ֖י וּבְקַשְׁתִּֽי׃  {פ} | [[1518]](#footnote-1518) Joseph saw his father lay his right hand on the head of Ephraim and it upset him; he took his father’s hand and tried to shift it from Ephraim’s head to Manasseh’s head. [[1519]](#footnote-1519) Joseph said to his father, “Not so, father; this is the elder: put your right hand on his head.” [[1520]](#footnote-1520) But his father refused, saying, “I know, my son, I know; he too shall become a people; he too shall be great; yet, his younger brother shall be greater than he and his offspring shall become many nations.” [[1521]](#footnote-1521) So, he blessed them that day, saying: “May you be a blessing in Israel; may they say: God make you like Ephraim and Manasseh!” In this way, he put Ephraim before Manasseh. [[1522]](#footnote-1522) Then Israel said to Joseph, “Now I am about to die. However, God will be with you and take you back to the land of your fathers. [[1523]](#footnote-1523) As for me, I give you a Shechem more than your brothers, the one I took from the Amorites with my sword and my bow.” |

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| בראשית פרק מט | Genesis [[1524]](#footnote-1524)49 |
| **א**וַיִּקְרָ֥א יַעֲקֹ֖ב אֶל־בָּנָ֑יו וַיֹּ֗אמֶר הֵאָֽסְפוּ֙ וְאַגִּ֣ידָה לָכֶ֔ם אֵ֛ת אֲשֶׁר־יִקְרָ֥א אֶתְכֶ֖ם בְּאַחֲרִ֥ית הַיָּמִֽים׃ | [[1525]](#footnote-1525) Jacob called his sons and said; “Gather together that I may declare to you what lies before you in time to come. |
| ב הִקָּבְצ֥וּ וְשִׁמְע֖וּ בְּנֵ֣י יַעֲקֹ֑ב  וְשִׁמְע֖וּ אֶל־יִשְׂרָאֵ֥ל אֲבִיכֶֽם׃  ג רְאוּבֵן֙ בְּכֹ֣רִי אַ֔תָּה  כֹּחִ֖י וְרֵאשִׁ֣ית אוֹנִ֑י  יֶ֥תֶר שְׂאֵ֖ת וְיֶ֥תֶר עָֽז׃  ד פַּ֤חַז כַּמַּ֙יִם֙ אַל־תּוֹתַ֔ר  כִּ֥י עָלִ֖יתָ מִשְׁכְּבֵ֣י אָבִ֑יךָ  אָ֥ז חִלַּ֖לְתָּ יְצוּעִ֥י עָלָֽה׃  {פ} | [[1526]](#footnote-1526) “Gather round and listen, sons of Jacob;  listen to Israel your father.  [[1527]](#footnote-1527) “Reuben, you are my firstborn,  my vigour, and the first fruit of my manhood,  foremost in pride, foremost in strength.  [[1528]](#footnote-1528) Uncontrolled as a flood: you shall not be foremost;  for, you mounted your father’s bed,  and so defiled my couch, to my sorrow. |
| ה שִׁמְע֥וֹן וְלֵוִ֖י אַחִ֑ים  כְּלֵ֥י חָמָ֖ס מְכֵרֹתֵיהֶֽם׃  ו בְּסֹדָם֙ אַל־תָּבֹ֣א נַפְשִׁ֔י  בִּקְהָלָ֖ם אַל־תֵּחַ֣ד כְּבֹדִ֑י  כִּ֤י בְאַפָּם֙ הָ֣רְגוּ אִ֔ישׁ  וּבִרְצֹנָ֖ם עִקְּרוּ־שֽׁוֹר׃  ז אָר֤וּר אַפָּם֙ כִּ֣י עָ֔ז  וְעֶבְרָתָ֖ם כִּ֣י קָשָׁ֑תָה  אֲחַלְּקֵ֣ם בְּיַעֲקֹ֔ב  וַאֲפִיצֵ֖ם בְּיִשְׂרָאֵֽל׃  {פ} | [[1529]](#footnote-1529) “Simeon and Levi are brothers;  they carried out their malicious plans.  [[1530]](#footnote-1530) Let my soul not enter into their counsel nor my heart join in their company,  for in their rage they have killed men,  in their fury they hamstrung bulls.  [[1531]](#footnote-1531) Accursed be their rage for its ruthlessness,  their wrath for its ferocity. I will divide them in Jacob;  I will scatter them in Israel. |
| ח יְהוּדָ֗ה אַתָּה֙ יוֹד֣וּךָ אַחֶ֔יךָ  יָדְךָ֖ בְּעֹ֣רֶף אֹיְבֶ֑יךָ  יִשְׁתַּחֲו֥וּ לְךָ֖ בְּנֵ֥י אָבִֽיךָ׃  ט גּ֤וּר אַרְיֵה֙ יְהוּדָ֔ה  מִטֶּ֖רֶף בְּנִ֣י עָלִ֑יתָ  כָּרַ֨ע רָבַ֧ץ כְּאַרְיֵ֛ה וּכְלָבִ֖יא  מִ֥י יְקִימֶֽנּוּ׃  י לֹֽא־יָס֥וּר שֵׁ֙בֶט֙ מִֽיהוּדָ֔ה  וּמְחֹקֵ֖ק מִבֵּ֣ין רַגְלָ֑יו  עַ֚ד כִּֽי־יָבֹ֣א שִׁילֹ֔ה  וְל֖וֹ יִקְּהַ֥ת עַמִּֽים׃  יא אֹסְרִ֤י לַגֶּ֙פֶן֙ עִירֹ֔ה  וְלַשֹּׂרֵקָ֖ה בְּנִ֣י אֲתֹנ֑וֹ  כִּבֵּ֤ס בַּיַּ֙יִן֙ לְבֻשׁ֔וֹ  וּבְדַם־עֲנָבִ֖ים סוּתֹֽה׃  יב חַכְלִילִ֥י עֵינַ֖יִם מִיָּ֑יִן  וּלְבֶן־שִׁנַּ֖יִם מֵחָלָֽב׃  {פ} | [[1532]](#footnote-1532) “Judah, your brothers shall praise you: you grip your enemies by the neck, your father’s sons shall do you homage,  [[1533]](#footnote-1533) Judah is a lion cub;  you climb back, my son, from your kill;  like a lion he crouches and lies down,  or a lioness: who dare rouse him?  [[1534]](#footnote-1534) The sceptre shall not pass from Judah,  nor the mace from between his feet,  until he comes to whom it belongs,  to whom the peoples shall render obedience.  [[1535]](#footnote-1535) He ties up his young ass to the vine,  to its stock the foal of his she-ass. He will wash his coat in wine,  his cloak in the blood of the grape.  [[1536]](#footnote-1536) His eyes are dark with wine;  his teeth are white with milk. |
| יג זְבוּלֻ֕ן לְח֥וֹף יַמִּ֖ים יִשְׁכֹּ֑ן  וְהוּא֙ לְח֣וֹף אֳנִיֹּ֔ת  וְיַרְכָת֖וֹ עַל־צִידֹֽן׃  {פ} | [[1537]](#footnote-1537) “Zebulun lives by the shore of the sea,  he is a sailor on board the ships,  he has Sidon close by him. |
| יד יִשָּׂשכָ֖ר חֲמֹ֣ר גָּ֑רֶם  רֹבֵ֖ץ בֵּ֥ין הַֽמִּשְׁפְּתָֽיִם׃  טו וַיַּ֤רְא מְנֻחָה֙ כִּ֣י ט֔וֹב  וְאֶת־הָאָ֖רֶץ כִּ֣י  נָעֵ֑מָה וַיֵּ֤ט שִׁכְמוֹ֙  לִסְבֹּ֔ל וַיְהִ֖י לְמַס־עֹבֵֽד׃  {ס} | [[1538]](#footnote-1538) “Issachar is a strong ass,  lying down in the midst of the sheepfolds.  [[1539]](#footnote-1539) He will see how good it was to take his ease,  how pleasant was the country,  so he will bow his shoulders for the load;  he will become a slave to forced labour. |
| טז דָּ֖ן יָדִ֣ין עַמּ֑וֹ  כְּאַחַ֖ד שִׁבְטֵ֥י יִשְׂרָאֵֽל׃  יז יְהִי־דָן֙ נָחָ֣שׁ עֲלֵי־דֶ֔רֶךְ  שְׁפִיפֹ֖ן עֲלֵי־אֹ֑רַח  הַנֹּשֵׁךְ֙ עִקְּבֵי־ס֔וּס  וַיִּפֹּ֥ל רֹכְב֖וֹ אָחֽוֹר׃  יח לִישׁוּעָֽתְךָ֖ קִוִּ֥יתִי יְהֹוָֽה׃  {ס} | [[1540]](#footnote-1540) “Dan will govern his people like any other of the tribes of Israel.  [[1541]](#footnote-1541) May Dan be a snake on the road,  a viper on the path,  that bites the horse on the hock and its rider falls backward.  [[1542]](#footnote-1542) “I long for your deliverance, Yahweh. |
| **יט** גָּ֖ד גְּד֣וּד יְגוּדֶ֑נּוּ  וְה֖וּא יָגֻ֥ד עָקֵֽב׃{ס} | [[1543]](#footnote-1543) “Gad will be raided by raiders,  and he will raid at their heels. |
| **כ** מֵאָשֵׁ֖ר שְׁמֵנָ֣ה לַחְמ֑וֹ  וְה֥וּא יִתֵּ֖ן מַֽעֲדַנֵּי־מֶֽלֶךְ׃{ס} | [[1544]](#footnote-1544) “Asher, his bread is rich;  he provides food fit for a king. |
| **כא** נַפְתָּלִ֖י אַיָּלָ֣ה שְׁלֻחָ֑ה  הַנֹּתֵ֖ן אִמְרֵי־שָֽׁפֶר׃{ס} | [[1545]](#footnote-1545) “Naphtali is a swift hind,  dropping beautiful fawns. |
| כב בֵּ֤ן פֹּרָת֙ יוֹסֵ֔ף בֵּ֥ן פֹּרָ֖ת עֲלֵי־עָ֑יִן  בָּנ֕וֹת צָעֲדָ֖ה עֲלֵי־שֽׁוּר׃  כג וַֽיְמָרְﬞרֻ֖הוּ וָרֹ֑בּוּ  וַֽיִּשְׂטְמֻ֖הוּ בַּעֲלֵ֥י חִצִּֽים׃  כד וַתֵּ֤שֶׁב בְּאֵיתָן֙ קַשְׁתּ֔וֹ  וַיָּפֹ֖זּוּ זְרֹעֵ֣י יָדָ֑יו  מִידֵי֙ אֲבִ֣יר יַעֲקֹ֔ב  מִשָּׁ֥ם רֹעֶ֖ה אֶ֥בֶן יִשְׂרָאֵֽל׃  כה מֵאֵ֨ל אָבִ֜יךָ וְיַעְזְרֶ֗ךָּ  וְאֵ֤ת שַׁדַּי֙ וִיבָ֣רְכֶ֔ךָּ  בִּרְכֹ֤ת שָׁמַ֙יִם֙ מֵעָ֔ל  בִּרְכֹ֥ת תְּה֖וֹם רֹבֶ֣צֶת תָּ֑חַת  בִּרְכֹ֥ת שָׁדַ֖יִם וָרָֽחַם׃ **כו** בִּרְכֹ֣ת אָבִ֗יךָ  גָּֽבְרוּ֙ עַל־בִּרְכֹ֣ת הוֹרַ֔י  עַֽד־תַּאֲוַ֖ת גִּבְעֹ֣ת עוֹלָ֑ם  תִּֽהְיֶ֙יןָ֙ לְרֹ֣אשׁ יוֹסֵ֔ף  וּלְקׇדְקֹ֖ד נְזִ֥יר אֶחָֽיו׃{פ} | [[1546]](#footnote-1546) “Joseph is a fruitful creeper near the spring,  whose tendrils climb over the wall.  [[1547]](#footnote-1547) Bowmen provoked him;  they drew and assailed him.  [[1548]](#footnote-1548) Yet, their bow was broken by a mighty One;  the sinews of their arms were snapped by the power of the Mighty One of Jacob,  by the name of the Stone of Israel.  [[1549]](#footnote-1549) By the God of your father who assists you, by El Shaddai who blesses you; with blessings of heaven above, blessings of the deep lying below, blessings of breasts and womb.  [[1550]](#footnote-1550) The blessings of your father are stronger than the blessings of the ancient mountains,  the bounties of the everlasting hills;  may they descend on Joseph’s head,  on the brow of the dedicated one among his brothers. |
| כז בִּנְיָמִין֙ זְאֵ֣ב יִטְרָ֔ף  בַּבֹּ֖קֶר יֹ֣אכַל עַ֑ד  וְלָעֶ֖רֶב יְחַלֵּ֥ק שָׁלָֽל׃ | [[1551]](#footnote-1551) “Benjamin is a ravening wolf,  in the morning he devours his prey,  and in the evening he is still dividing the spoil.” |
| **כח**כׇּל־אֵ֛לֶּה שִׁבְטֵ֥י יִשְׂרָאֵ֖ל שְׁנֵ֣ים עָשָׂ֑ר וְ֠זֹ֠את אֲשֶׁר־דִּבֶּ֨ר לָהֶ֤ם אֲבִיהֶם֙ וַיְבָ֣רֶךְ אוֹתָ֔ם אִ֛ישׁ אֲשֶׁ֥ר כְּבִרְכָת֖וֹ בֵּרַ֥ךְ אֹתָֽם׃ **כט**וַיְצַ֣ו אוֹתָ֗ם וַיֹּ֤אמֶר אֲלֵהֶם֙ אֲנִי֙ נֶאֱסָ֣ף אֶל־עַמִּ֔י קִבְר֥וּ אֹתִ֖י אֶל־אֲבֹתָ֑י אֶ֨ל־הַמְּעָרָ֔ה אֲשֶׁ֥ר בִּשְׂדֵ֖ה עֶפְר֥וֹן הַֽחִתִּֽי׃ **ל**בַּמְּעָרָ֞ה אֲשֶׁ֨ר בִּשְׂדֵ֧ה הַמַּכְפֵּלָ֛ה אֲשֶׁ֥ר עַל־פְּנֵי־מַמְרֵ֖א בְּאֶ֣רֶץ כְּנָ֑עַן אֲשֶׁר֩ קָנָ֨ה אַבְרָהָ֜ם אֶת־הַשָּׂדֶ֗ה מֵאֵ֛ת עֶפְרֹ֥ן הַחִתִּ֖י לַאֲחֻזַּת־קָֽבֶר׃ **לא**שָׁ֣מָּה קָֽבְר֞וּ אֶת־אַבְרָהָ֗ם וְאֵת֙ שָׂרָ֣ה אִשְׁתּ֔וֹ שָׁ֚מָּה קָבְר֣וּ אֶת־יִצְחָ֔ק וְאֵ֖ת רִבְקָ֣ה אִשְׁתּ֑וֹ וְשָׁ֥מָּה קָבַ֖רְתִּי אֶת־לֵאָֽה׃ **לב**מִקְנֵ֧ה הַשָּׂדֶ֛ה וְהַמְּעָרָ֥ה אֲשֶׁר־בּ֖וֹ מֵאֵ֥ת בְּנֵי־חֵֽת׃ **לג**וַיְכַ֤ל יַעֲקֹב֙ לְצַוֺּ֣ת אֶת־בָּנָ֔יו וַיֶּאֱסֹ֥ף רַגְלָ֖יו אֶל־הַמִּטָּ֑ה וַיִּגְוַ֖ע וַיֵּאָ֥סֶף אֶל־עַמָּֽיו׃ | [[1552]](#footnote-1552) All these make up the tribes of Israel, twelve in number, and this is what their father said to them. He blessed them, giving to each one an appropriate blessing. [[1553]](#footnote-1553) Then he instructed them, saying to them, “I am about to be gathered to my people. Bury me near my fathers, in the cave that is in the field of Ephron the Hittite, [[1554]](#footnote-1554) in the cave in the field at Machpelah, opposite Mamre, in the land of Canaan, which Abraham bought from Ephron the Hittite as a burial-plot. [[1555]](#footnote-1555) There Abraham was buried and his wife Sarah. There Isaac was buried and his wife Rebekah. There I buried Leah. [[1556]](#footnote-1556) I mean the field and the cave in it that were bought from the sons of Heth.” [[1557]](#footnote-1557) When Jacob finished instructing his sons, he drew his feet up into the bed and, breathing his last, was gathered to his people. |

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| בראשית פרק נ | Genesis [[1558]](#footnote-1558)50 |
| **א**וַיִּפֹּ֥ל יוֹסֵ֖ף עַל־פְּנֵ֣י אָבִ֑יו וַיֵּ֥בְךְּ עָלָ֖יו וַיִּשַּׁק־לֽוֹ׃ **ב**וַיְצַ֨ו יוֹסֵ֤ף אֶת־עֲבָדָיו֙ אֶת־הָרֹ֣פְאִ֔ים לַחֲנֹ֖ט אֶת־אָבִ֑יו וַיַּחַנְט֥וּ הָרֹפְאִ֖ים אֶת־יִשְׂרָאֵֽל׃ **ג**וַיִּמְלְאוּ־לוֹ֙ אַרְבָּעִ֣ים י֔וֹם כִּ֛י כֵּ֥ן יִמְלְא֖וּ יְמֵ֣י הַחֲנֻטִ֑ים וַיִּבְכּ֥וּ אֹת֛וֹ מִצְרַ֖יִם שִׁבְעִ֥ים יֽוֹם׃ | [[1559]](#footnote-1559) At this, Joseph fell on his father; he wept on him and kissed him. [[1560]](#footnote-1560) Joseph ordered the doctors in his service to embalm his father; the doctors embalmed Israel. [[1561]](#footnote-1561) They took forty days; for, that is how long it takes to embalm. The Egyptians mourned him for seventy days. |
| **ד**וַיַּֽעַבְרוּ֙ יְמֵ֣י בְכִית֔וֹ וַיְדַבֵּ֣ר יוֹסֵ֔ף אֶל־בֵּ֥ית פַּרְעֹ֖ה לֵאמֹ֑ר אִם־נָ֨א מָצָ֤אתִי חֵן֙ בְּעֵ֣ינֵיכֶ֔ם דַּבְּרוּ־נָ֕א בְּאׇזְנֵ֥י פַרְעֹ֖ה לֵאמֹֽר׃ **ה**אָבִ֞י הִשְׁבִּיעַ֣נִי לֵאמֹ֗ר הִנֵּ֣ה אָנֹכִי֮ מֵת֒ בְּקִבְרִ֗י אֲשֶׁ֨ר כָּרִ֤יתִי לִי֙ בְּאֶ֣רֶץ כְּנַ֔עַן שָׁ֖מָּה תִּקְבְּרֵ֑נִי וְעַתָּ֗ה אֶֽעֱלֶה־נָּ֛א וְאֶקְבְּרָ֥ה אֶת־אָבִ֖י וְאָשֽׁוּבָה׃ **ו**וַיֹּ֖אמֶר פַּרְעֹ֑ה עֲלֵ֛ה וּקְבֹ֥ר אֶת־אָבִ֖יךָ כַּאֲשֶׁ֥ר הִשְׁבִּיעֶֽךָ׃ | [[1562]](#footnote-1562) When the days of mourning for him were over, Joseph said to Pharaoh’s house, “If I have found your favour, please say to Pharaoh: [[1563]](#footnote-1563) My father made me swear an oath, saying, “I am about to die. Bury me in the tomb I have dug for myself in the land of Canaan.” So, let me go up to bury my father; then, I shall return.” [[1564]](#footnote-1564) Pharaoh said, “Go and bury your father, according to the oath he made you swear.” |
| **ז**וַיַּ֥עַל יוֹסֵ֖ף לִקְבֹּ֣ר אֶת־אָבִ֑יו וַיַּֽעֲל֨וּ אִתּ֜וֹ כׇּל־עַבְדֵ֤י פַרְעֹה֙ זִקְנֵ֣י בֵית֔וֹ וְכֹ֖ל זִקְנֵ֥י אֶֽרֶץ־מִצְרָֽיִם׃ **ח**וְכֹל֙ בֵּ֣ית יוֹסֵ֔ף וְאֶחָ֖יו וּבֵ֣ית אָבִ֑יו רַ֗ק טַפָּם֙ וְצֹאנָ֣ם וּבְקָרָ֔ם עָזְב֖וּ בְּאֶ֥רֶץ גֹּֽשֶׁן׃ **ט**וַיַּ֣עַל עִמּ֔וֹ גַּם־רֶ֖כֶב גַּם־פָּרָשִׁ֑ים וַיְהִ֥י הַֽמַּחֲנֶ֖ה כָּבֵ֥ד מְאֹֽד׃ | [[1565]](#footnote-1565) Joseph went up to bury his father; and with him went all Pharaoh’s servants, the palace elders, all the elders of the land of Egypt, [[1566]](#footnote-1566) all Joseph’s family and his brothers, and his father’s family. Only their children and their flocks and herds were left in the land of Goshen. [[1567]](#footnote-1567) Chariots and horsemen went with him; it was a very large retinue. |
| **י**וַיָּבֹ֜אוּ עַד־גֹּ֣רֶן הָאָטָ֗ד אֲשֶׁר֙ בְּעֵ֣בֶר הַיַּרְדֵּ֔ן וַיִּ֨סְפְּדוּ־שָׁ֔ם מִסְפֵּ֛ד גָּד֥וֹל וְכָבֵ֖ד מְאֹ֑ד וַיַּ֧עַשׂ לְאָבִ֛יו אֵ֖בֶל שִׁבְעַ֥ת יָמִֽים׃ **יא**וַיַּ֡רְא יוֹשֵׁב֩ הָאָ֨רֶץ הַֽכְּנַעֲנִ֜י אֶת־הָאֵ֗בֶל בְּגֹ֙רֶן֙ הָֽאָטָ֔ד וַיֹּ֣אמְר֔וּ אֵֽבֶל־כָּבֵ֥ד זֶ֖ה לְמִצְרָ֑יִם עַל־כֵּ֞ן קָרָ֤א שְׁמָהּ֙ אָבֵ֣ל מִצְרַ֔יִם אֲשֶׁ֖ר בְּעֵ֥בֶר הַיַּרְדֵּֽן׃ | [[1568]](#footnote-1568) At Goren-ha-Atad, which is across the Jordan, they held a long and solemn lamentation, and he observed three days’ mourning for his father. [[1569]](#footnote-1569) When the Canaanite of the land saw the mourning at Goren-ha-Atad they said, “This is solemn mourning for the Egyptians.” So, they call this place Abel-Mizraim; it is across the Jordan. |
| **יב**וַיַּעֲשׂ֥וּ בָנָ֖יו ל֑וֹ כֵּ֖ן כַּאֲשֶׁ֥ר צִוָּֽם׃ **יג**וַיִּשְׂא֨וּ אֹת֤וֹ בָנָיו֙ אַ֣רְצָה כְּנַ֔עַן וַיִּקְבְּר֣וּ אֹת֔וֹ בִּמְעָרַ֖ת שְׂדֵ֣ה הַמַּכְפֵּלָ֑ה אֲשֶׁ֣ר קָנָה֩ אַבְרָהָ֨ם אֶת־הַשָּׂדֶ֜ה לַאֲחֻזַּת־קֶ֗בֶר מֵאֵ֛ת עֶפְרֹ֥ן הַחִתִּ֖י עַל־פְּנֵ֥י מַמְרֵֽא׃ | [[1570]](#footnote-1570) His sons did what he had ordered them to do for him. [[1571]](#footnote-1571) His sons carried him to the land of Canaan and buried him in the cave in the field at Machpelah, opposite Mamre, which Abraham had bought from Ephron the Hittite as a burial-plot. |
| **יד**וַיָּ֨שׇׁב יוֹסֵ֤ף מִצְרַ֙יְמָה֙ ה֣וּא וְאֶחָ֔יו וְכׇל־הָעֹלִ֥ים אִתּ֖וֹ לִקְבֹּ֣ר אֶת־אָבִ֑יו אַחֲרֵ֖י קׇבְר֥וֹ אֶת־אָבִֽיו׃ | [[1572]](#footnote-1572) After he had buried his father, Joseph returned to Egypt, he, his brothers, and all who had come up with him for his father’s burial. |
| **טו**וַיִּרְא֤וּ אֲחֵֽי־יוֹסֵף֙ כִּי־מֵ֣ת אֲבִיהֶ֔ם וַיֹּ֣אמְר֔וּ ל֥וּ יִשְׂטְמֵ֖נוּ יוֹסֵ֑ף וְהָשֵׁ֤ב יָשִׁיב֙ לָ֔נוּ אֵ֚ת כׇּל־הָ֣רָעָ֔ה אֲשֶׁ֥ר גָּמַ֖לְנוּ אֹתֽוֹ׃ **טז**וַיְצַוּ֕וּ אֶל־יוֹסֵ֖ף לֵאמֹ֑ר אָבִ֣יךָ צִוָּ֔ה לִפְנֵ֥י מוֹת֖וֹ לֵאמֹֽר׃ **יז**כֹּֽה־תֹאמְר֣וּ לְיוֹסֵ֗ף אָ֣נָּ֡א שָׂ֣א נָ֠א פֶּ֣שַׁע אַחֶ֤יךָ וְחַטָּאתָם֙ כִּי־רָעָ֣ה גְמָל֔וּךָ וְעַתָּה֙ שָׂ֣א נָ֔א לְפֶ֥שַׁע עַבְדֵ֖י אֱלֹהֵ֣י אָבִ֑יךָ וַיֵּ֥בְךְּ יוֹסֵ֖ף בְּדַבְּרָ֥ם אֵלָֽיו׃ | [[1573]](#footnote-1573) Since their father was dead, Joseph’s brothers said, “What if Joseph holds a grudge and repays us for all the evil we did him?” [[1574]](#footnote-1574) So, they sent word to Joseph: “Before your father died, he gave us this order: [[1575]](#footnote-1575) “Say to Joseph: Forgive your brothers’ sin and all the wrong they did you.” Now, we beg you, forgive the crime of the servants of your father’s God.” Joseph wept when they spoke to him. |
| **יח**וַיֵּלְכוּ֙ גַּם־אֶחָ֔יו וַֽיִּפְּל֖וּ לְפָנָ֑יו וַיֹּ֣אמְר֔וּ הִנֶּ֥נּֽוּ לְךָ֖ לַעֲבָדִֽים׃ **יט**וַיֹּ֧אמֶר אֲלֵהֶ֛ם יוֹסֵ֖ף אַל־תִּירָ֑אוּ כִּ֛י הֲתַ֥חַת אֱלֹהִ֖ים אָֽנִי׃ **כ**וְאַתֶּ֕ם חֲשַׁבְתֶּ֥ם עָלַ֖י רָעָ֑ה אֱלֹהִים֙ חֲשָׁבָ֣הּ לְטֹבָ֔ה לְמַ֗עַן עֲשֹׂ֛ה כַּיּ֥וֹם הַזֶּ֖ה לְהַחֲיֹ֥ת עַם־רָֽב׃ **כא**וְעַתָּה֙ אַל־תִּירָ֔אוּ אָנֹכִ֛י אֲכַלְכֵּ֥ל אֶתְכֶ֖ם וְאֶֽת־טַפְּכֶ֑ם וַיְנַחֵ֣ם אוֹתָ֔ם וַיְדַבֵּ֖ר עַל־לִבָּֽם׃ | [[1576]](#footnote-1576) His brothers came and fell down before him, saying, “We are here as your slaves.” [[1577]](#footnote-1577) But Joseph said, “Do not be afraid! Am I in God’s place? [[1578]](#footnote-1578) You meant harm to me but God meant it for good, in order to save many people, as he is doing today. [[1579]](#footnote-1579) So, you need not fear; I myself will provide for you and your dependants.” Thus, he reassured them with words that touched their hearts. |
| **כב**וַיֵּ֤שֶׁב יוֹסֵף֙ בְּמִצְרַ֔יִם ה֖וּא וּבֵ֣ית אָבִ֑יו וַיְחִ֣י יוֹסֵ֔ף מֵאָ֥ה וָעֶ֖שֶׂר שָׁנִֽים׃ **כג**וַיַּ֤רְא יוֹסֵף֙ לְאֶפְרַ֔יִם בְּנֵ֖י שִׁלֵּשִׁ֑ים גַּ֗ם בְּנֵ֤י מָכִיר֙ בֶּן־מְנַשֶּׁ֔ה יֻלְּד֖וּ עַל־בִּרְכֵּ֥י יוֹסֵֽף׃ **כד**וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־אֶחָ֔יו אָנֹכִ֖י מֵ֑ת וֵֽאלֹהִ֞ים פָּקֹ֧ד יִפְקֹ֣ד אֶתְכֶ֗ם וְהֶעֱלָ֤ה אֶתְכֶם֙ מִן־הָאָ֣רֶץ הַזֹּ֔את אֶל־הָאָ֕רֶץ אֲשֶׁ֥ר נִשְׁבַּ֛ע לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּֽלְיַעֲקֹֽב׃ **כה**וַיַּשְׁבַּ֣ע יוֹסֵ֔ף אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר פָּקֹ֨ד יִפְקֹ֤ד אֱלֹהִים֙ אֶתְכֶ֔ם וְהַעֲלִתֶ֥ם אֶת־עַצְמֹתַ֖י מִזֶּֽה׃ | [[1580]](#footnote-1580) So, Joseph stayed in Egypt with his father’s family; and Joseph lived a hundred and ten years. [[1581]](#footnote-1581) Joseph saw the third generation of Ephraim’s children, and the children of Machir, Manasseh’s son, who were born on Joseph’s lap. [[1582]](#footnote-1582) At length Joseph said to his brothers, “I am about to die; but God will come to you and take you back from this land to the land that he swore to Abraham, Isaac and Jacob.” [[1583]](#footnote-1583) And Joseph made Israel’s sons swear an oath, “When God comes to you, be sure to take my bones from here.” |
| **כו**וַיָּ֣מׇת יוֹסֵ֔ף בֶּן־מֵאָ֥ה וָעֶ֖שֶׂר שָׁנִ֑ים וַיַּחַנְט֣וּ אֹת֔וֹ וַיִּ֥ישֶׂם בָּאָר֖וֹן בְּמִצְרָֽיִם׃  {ש} | [[1584]](#footnote-1584) Joseph died at the age of a hundred and ten years; they embalmed him and laid him in his coffin in Egypt. |

1. **Genesis 1**  [↑](#footnote-ref-1)
2. The name here used for God (אֱלֹהִים) is a plural form of a common noun (gods); when it refers to the one true God, the singular verb is normally used, as here. It is a plural of majesty; the name stresses God’s sovereignty and incomparability – he is the ‘God of gods’. Note that the very first letter of the Book (and of the Bible) is extra large in almost all *MSS* (and here); there are around 11 such ‘large letters’ in the Hebrew Bible, the exact number varying between *MSS*. [↑](#footnote-ref-2)
3. ‘*Formless void*’ comes from תֹהוּ and וָבֹהוּ – ‘*trackless waste*’ and ‘*emptiness*’. [↑](#footnote-ref-3)
4. The prefixed verb form with the *vav* consecutive introduces the narrative sequence: ten times in this chapter, the decree of God in creation is so expressed; these ten decrees anticipate the Decalogue (Ex 20:2–17). [↑](#footnote-ref-4)
5. Light was one of God’s creations; darkness, being negative, was not. The creation of light comes first, since the succession of days and nights is to be the frame in which the work of creation takes place. Since the Jewish day began with sunset, the order is ‘*evening*’ then ‘*morning*’. [↑](#footnote-ref-5)
6. Seven times in this chapter, naming or blessing follows an act of creation; a point is being made beyond the obvious idea of naming: in the Bible, the act of naming can be an indication of sovereignty (cf. 2K 23:34). In this verse, God is sovereign even over the darkness. [↑](#footnote-ref-6)
7. The ‘*vault’* was a solid dome holding the upper waters in check (Ex 20:4, Ps 148:4); the waters of the Flood came down through holes in it (7:11). [↑](#footnote-ref-7)
8. To creation by word, “God said,” succeeds creation by act, “God made.” [↑](#footnote-ref-8)
9. The word here translated as ‘*Heaven’* can also mean ‘*the sky*’. [↑](#footnote-ref-9)
10. Again, the sovereignty of God is revealed: whereas the pagans saw the sea as a force to be reckoned with, God controls the boundaries of the sea; and, in the judgment at the Flood, he will blur the boundaries so that chaos returns. [↑](#footnote-ref-10)
11. In place of ‘*gathered waters*’, here following *NETB*, the *NJB*, following the *LXX*, has ‘*mass of waters*’; the *MT* has ‘*place of waters*’. [↑](#footnote-ref-11)
12. The *NJB*, following the *Samaritan Pentateuch*, adds ‘*and*’ before ‘*fruit trees*’. [↑](#footnote-ref-12)
13. Vegetation (תַּדְשֵׁא – literally, ‘*grass’*) was created only indirectly by God, whose creative command empowered the earth to become fertile. [↑](#footnote-ref-13)
14. Other options are to translate, ‘*Evening came, and then morning came*’ or ‘*There was night and then there was day, one day*’. [↑](#footnote-ref-14)
15. Light itself was created before the light-bearers; the order would not seem strange to the ancient Hebrew mind that did not automatically link daylight with the sun (note that dawn and dusk appear to have light without the sun). [↑](#footnote-ref-15)
16. In place of ‘*vault’* (throughout this chapter), here following the *NJB*, the *NRSV* uses ‘*dome’*; a more traditional rendering is ‘*firmament’*. [↑](#footnote-ref-16)
17. Their names are omitted deliberately: neighbouring peoples worshipped the Sun and the Moon. [↑](#footnote-ref-17)
18. In place of ‘*set’*, here following the *NJB* and *NRSV*, many translations have ‘*placed’* or ‘*put’*, as in the *LXX* (*ἔθετο*). [↑](#footnote-ref-18)
19. In days 1–3, there is a naming by God; in days 5 & 6, there is a blessing by God; but, on day 4, there is neither. This could be a mere stylistic variation, but it could also be a deliberate design to avoid naming the sun and moon (see #16) or promoting them beyond what they are, things that God made to serve in his creation. [↑](#footnote-ref-19)
20. Here, the *LXX* translates the *MT* literally (see #13). [↑](#footnote-ref-20)
21. God’s command for the waters and earth (v. 24) to ‘*bring forth*’ (a maternal verb) suggests that the animals are immediately bound to the sea or ground and only indirectly related to God, in contrast to human beings. At the end of this verse, the *NJB* (following the *LXX*) adds ‘*and so it was*’; here, we follow the *MT*, *NRSV* & *WEBBE*. [↑](#footnote-ref-21)
22. For the first time in the narrative proper, the verb בָּרָא (‘*create’*) appears (other than in the summary statement of v. 1.) The emphasis is that these animals are part of God’s perfect creation. The term הַתַּנִּינִם (‘*serpents’*) is used for snakes (Ex 7:9), crocodiles (Ezk 29:3), or other powerful animals (Jr 51:34); in Is 27:1, the word is used to describe a mythological sea creature that symbolises God’s enemies. [↑](#footnote-ref-22)
23. While the translation ‘*blessed’* has been retained here for the sake of simplicity, it would be most helpful to paraphrase it as ‘God endowed them with fruitfulness’ or something similar, for here it refers to God’s giving the animals the capacity to reproduce. [↑](#footnote-ref-23)
24. The instruction God gives to creation is properly a fuller expression of the statement just made (‘*God blessed them*’), that he enriched them with the ability to reproduce. It is not saying that these were rational creatures who heard and obeyed the word; rather, it stresses that fruitfulness in the animal world is a result of the divine decree and not of some pagan cultic ritual for fruitfulness. [↑](#footnote-ref-24)
25. ‘*Creeping things*’ is a general term for small mammals, reptiles, amphibians, and insects. [↑](#footnote-ref-25)
26. There are three groups of land animals described here: the cattle or livestock (mostly domesticated), things that creep or move close to the ground (such as reptiles or rodents), and the wild animals (all animals of the field); the terms are general and without specific details. [↑](#footnote-ref-26)
27. Note the plural of majesty: the common name for God in Hebrew is אֱלֹהִים (*Elohim*), a plural form. (But possibly the plural form implies a discussion between God and his heavenly court – the text was thus understood by the *LXX* version of Ps 8:5.) Man, ‘*Adam*’, is a collective noun; hence the plural in, “*Let them be masters of …*” ‘*Wild animals*’ here follows the *Peshitta* (and *NRSV* & *NJB*); the *MT* has ‘*the earth*’ (הָאָ֔רֶץ). [↑](#footnote-ref-27)
28. In the last line, the distinction of mankind as ‘*male’* and ‘*female’* is another point of separation in God’s creation; there is no possibility that the verse is teaching that humans were first androgynous (having both male and female physical characteristics) and afterward were separated. The mention of male and female prepares for the blessing to follow. [↑](#footnote-ref-28)
29. Elsewhere, the verb translated ‘*subdue’* means ‘*to enslave*’ (2Ch 28:10, Ne 5:5, Jr 34:11,16), ‘*to conquer*’, (Nb 32:22,29; Jos 18:1, 2S 8:11, 1Ch 22:18, Zc 9:13 and probably Mi 7:19), and ‘*to assault sexually*’ (Est 7:8). None of these nuances meets the demands of this context; for, humankind is not viewed as having an adversarial relationship with the world; the general meaning of the verb appears to be ‘to bring under one’s control for one’s advantage’; here, one might paraphrase it as follows: “*harness its potential and use its resources for your benefit*.” In an ancient Israelite context, this would suggest cultivating its fields, mining its mineral riches, using its trees for construction, and domesticating its animals. [↑](#footnote-ref-29)
30. For ‘*see’*, the *MT* has הִנֵּה, archaically translated ‘*behold’*; it is often used to express the dramatic present, the immediacy of an event. [↑](#footnote-ref-30)
31. This verse describes a golden age when human beings and beasts were at peace with one another, having plants for their food. 9:3 marks the beginning of a new era. However, there is nothing in the passage that prohibits the man and the woman from eating meat; Gn 9:3 may thus ratify the post Fall practice of eating meat rather than inaugurate the practice, as is often understood. [↑](#footnote-ref-31)
32. For ‘*indeed’*, the *MT* again uses הִנֵּה for the sake of vividness; it is a particle that goes with the gesture of calling attention to something. [↑](#footnote-ref-32)
33. **Genesis 2**  [↑](#footnote-ref-33)
34. Alternative translations for ‘*heaven and earth*’ are ‘*the entire universe*’ or ‘*the sky and the dry land*’. This phrase is often interpreted as a merism, referring to the entire ordered universe, including the heavens and the earth and everything in them. The ‘heavens and the earth’ were completed in six days and are characterised by fixed laws (see Jr 33:25). ‘*Heaven’* refers specifically to the sky, created on the second day (1:8), while ‘*earth’* refers specifically to the dry land, created on the third day (see v. 10). Both are distinct from the sea/seas (1:10 and Ex 20:11). [↑](#footnote-ref-34)
35. The term וַיִּשְׁבֹּת (‘*he rested*’) literally means ‘*he ceased*’; this is not a rest from exhaustion but the cessation of the work of creation. [↑](#footnote-ref-35)
36. The Sabbath (שַּׁבָּ֖ת) is of divine institution: on that day God himself rested. But the word ‘Shabbat’ is not used here, since the Sabbath was not imposed until the giving of the Law on Sinai, when it then became a sign of the Covenant (Ex 31:12–17). [↑](#footnote-ref-36)
37. This verse is numbered 4a in the *NJB*. The word here translated as ‘*origins*’ (תוֹלְדוֹת) means primarily ‘lineage’, hence the history of an ancestor and his line (see 6:9, 25:19, 37:2). Note that the ה in בְּהִבָּֽרְאָ֑ם is written as a ‘small letter’ here and in most *Hebrew MSS*. [↑](#footnote-ref-37)
38. 4a This verse is numbered 4b in the *NJB*. [↑](#footnote-ref-38)
39. The term שִׂיחַ (‘*wild bush*’) probably refers to the wild, uncultivated plants (cf. 21:15, Job 30:4, 7); whereas עֵשֶׂב (‘*plant of the field*’) refers to cultivated grains. The two causal clauses explain the first two disjunctive clauses: there was no uncultivated, general growth because there was no rain, and there were no grains because there was no man to cultivate the soil. [↑](#footnote-ref-39)
40. The *NRSV* has ‘*stream*’ in place of ‘*flood*’; this is likely the moisture that welled up from the subterranean ocean, the source of fertility (49:25). [↑](#footnote-ref-40)
41. Man, ‘*Adam*’ (הָאָדָם) comes from the ground, ‘*adamah*’ (הָאֲדָמָה): see 3:19. This collective noun was to become the proper name for the first human being, Adam (4:25 & 5:1–3). Human nature is not a duality of body and soul; rather, God’s breath animates the dust and it becomes a ‘*living being*’ (Hebrew ‘*nephesh*’ – נפשׁ) or psychophysical self (see Ps 104:29, Job 34:14–15). [↑](#footnote-ref-41)
42. ‘*Garden*’ is translated as ‘*paradise*’ (*παράδεισον*) in the *LXX* and this translation has become traditional. ‘*Eden*’ is a geographical name but the place cannot be identified; it may originally have meant ‘*open wastes*’ but Israelites understood it to mean ‘*enjoyment*’, deriving it from דן. [↑](#footnote-ref-42)
43. The *‘tree of life*’ is a symbol of immortality, see #3:22. On the ‘*tree of knowledge of good and evil*’, see #17. [↑](#footnote-ref-43)
44. The *Tigris* and the *Euphrates* are well known, and their source is in the mountains of Armenia, but *Pishon* and *Gihon* are unknown. [↑](#footnote-ref-44)
45. For ‘*Pishon’* (פִּישׁוֹן) and ‘*Havilah’* (חֲוִילָה), the *LXX* reads *Φισων* and *Ευιλατ*, respectively. [↑](#footnote-ref-45)
46. In place of ‘*bdellium*‘ (an aromatic resin), some translators have ‘*pearls’* and, for ‘*onyx’*, some have ‘*lapis lazuli*’. [↑](#footnote-ref-46)
47. For ‘*Gishon’* (גִּיחוֹן) and ‘*Cush’* (כּוּשׁ), the *LXX* reads *Γηων* and *Αἰθιοπίας* (*Ethiopia*), respectively (see #10). [↑](#footnote-ref-47)
48. In place of ‘*Asshur’* (אַשּׁוּר), here following the *MT* and *NJB*, the *LXX* has ‘*the Assyrians*’ (*Ἀσσυρίων*) and the *NRSV* has ‘*Assyria’*. [↑](#footnote-ref-48)
49. Traditionally translated as ‘*Garden* ***of*** *Eden*’, the context makes it clear that the ‘*Garden’* was ‘***in*** *Eden’*, thus making it a genitive of location. [↑](#footnote-ref-49)
50. This is the first time in the Bible that the verb צָוָה (‘*to command*’) appears; whatever the man had to do in the garden, the focus of the narrative is on keeping God’s commandments. God created humans with the capacity to obey him and then tested them with commands. [↑](#footnote-ref-50)
51. The ‘*knowledge of good and evil*’ is a privilege that God reserves to himself and which man, by sinning, will usurp (cf. 3:5, 22). The first sin was an attack on God’s sovereignty, a sin of pride. [↑](#footnote-ref-51)
52. In v. 16, ‘*man*’ means man and woman, as in 3:24; and 3:1–3, which is the continuation of 2:17, assumes that the command has been given to the man and woman. The expression כְּנֶגְדּוֹ (‘*who matches him*’) literally means ‘according to the opposite of him’. Translations such as ‘*suitable for him*’ (*NIV*) and ‘*comparable to him*’ (*WEBBE*) capture the idea; however, those that render the phrase simply ‘*as a partner*’ (*NRSV*), while not totally inaccurate, do not reflect the nuance of correspondence and/or suitability. The *NJB* does not translate the phrase, ending with ‘*helpmate’*. [↑](#footnote-ref-52)
53. To harmonise the order of events with the chronology of Ch. 1, some translate ‘*fashioned’* (וַיִּצֶר) as a past perfect (‘*had fashioned*’, cf. *NIV*). [↑](#footnote-ref-53)
54. Here, the word אָדָם first appears *without* the article, suggesting the name ‘*Adam’* rather than ‘*the man*’. Translations differ as to where they make the change from ‘man’ to ‘Adam’ (the *NIV* has ‘*Adam*’ here, while *NJB* and *NRSV* continue to use ‘*the man*’). [↑](#footnote-ref-54)
55. ‘*Flesh*’ (בָּשָׂר) in its primary sense is the ‘meat’ or muscle of animals and man (41:2–4), whence the whole body, and hence members of a family group (2:23, 29:14 & 37:27), hence humanity at large or the aggregate of living beings (‘*all flesh*’, 6:17–19); but often, the ‘*flesh*’ stands for what is frail and perishable in humanity; and gradually a certain antithesis between these two aspects of human beings becomes apparent. [↑](#footnote-ref-55)
56. This verse is a figurative expression of the close relationship between man and woman, v. 23, which brings them together in marriage, v. 24. [↑](#footnote-ref-56)
57. Note the play on the Hebrew words אִשָּׁה (*woman*) and אִישׁ (*man*). The *MT* is very precise here, literally stating: “*of this one it will be said, ‘woman’*.” This is not necessarily saying that the man named his wife – that comes after the Fall (3:20). [↑](#footnote-ref-57)
58. Sex is not regarded as evil but as a God-given impulse that draws a man and a woman together so that ‘*they become one flesh*’. [↑](#footnote-ref-58)
59. The two were unashamedly naked, a symbol of their guiltless relation to God and to one another. [↑](#footnote-ref-59)
60. **Genesis 3**  [↑](#footnote-ref-60)
61. In place of ‘*craftier’*, here following the *NRSV*, the *NJB* has ‘*more subtle*’; the word עָרוּם basically means ‘*clever’*, which then polarises into the nuances of ‘cunning’ (negative sense, cf. Job 5:12, 15:5) and ‘prudent’ (positive sense, cf. Pr 12:16,23, 13:16, 14:8,15,18, 22:3, 27:12), the negative nuance applying here, where the snake attempts to talk the woman into disobeying God by using half-truths and lies. [↑](#footnote-ref-61)
62. There is a notable change between what God had said and what the woman says: God said, “*you may eat freely*” (the imperfect with the infinitive absolute, 2:16) but the woman omits the emphasis, saying simply “*we may eat*;” she does not reflect the sense of eating to her heart’s content. [↑](#footnote-ref-62)
63. In the phrase, ‘*nor touch it*’, the woman adds to God’s prohibition, making it say more than God expressed: it is as though she wanted to set a law for herself by means of this exaggeration. [↑](#footnote-ref-63)
64. The serpent’s reply is equal to saying: “*not – you will surely die*” (לֹֽא־מ֖וֹת תְּמֻתֽוּן); the construction makes this emphatic because normally the negative particle precedes the finite verb. The serpent is a liar, denying that there is a penalty for sin (cf. Jn 8:44). [↑](#footnote-ref-64)
65. It is unclear how the plural participle translated ‘*knowing*’ is functioning. On the one hand, יֹדְעֵי could be taken as a substantial participle functioning as a predicative adjective in the sentence; in this case one might translate: “*You will be, like God himself, knowing good and evil*.” Alternatively, it could be taken as an attributive adjective modifying אלֹהִים, which in this case has to be taken as a numerical plural referring to ‘gods’ or ‘divine beings’, for if the one true God were the intended referent, a singular form of the participle would appear as a modifier. One could thus translate, “*You will be like divine beings who know good and evil*.” The statistical evidence strongly suggests that the participle is attributive, modifying ‘divine beings’ (cf. Ps 31:12, Is 1:30, 13:14, 16:2, 29:5, 58:11, Jr 14:9, 20:9, 23:9, 31:12, 48:41, 49:22, Ho 7:11, Am 4:11). [↑](#footnote-ref-65)
66. The word here translated as ‘*pleasing’* (תַאֲוָה) actually means ‘*desirable’*, being a synonym of the later term נֶחְמָד; the verbal roots for both of these forms appear in Dt 5:21 in the prohibition against coveting. [↑](#footnote-ref-66)
67. This verse recounts the arousal of lust, as the first manifestation of disorder introduced into the harmony of creation. [↑](#footnote-ref-67)
68. Guilt and anxiety prompt an attempt to hide from God (Ps 139:7–12), who is here portrayed as strolling in the garden to enjoy the cool evening breeze. The literal translation for the expression ‘*cool of the day*’ is ‘*breezy time*’, as the word רוּחַ can mean ‘*wind’*, hence the translation here, following the *NJB*, *NRSV* (‘*evening breeze*’) and most others. Some offer a different interpretation, relating יּוֹם (usually understood as ‘*day’*) to an Accadian cognate (*umu*) meaning ‘*storm’*, and translating ‘*in the wind of the storm*’; in this case, God is not pictured as taking an evening stroll, but as coming in a powerful wind-storm to confront the man and woman with their rebellion, and the phrase קוֹל יְהוָה (‘*sound of Yahweh God*’) may refer to the thunderous roar that typically accompanies his appearances to do battle or give judgement (cf. Ps 29). [↑](#footnote-ref-68)
69. God’s question is probably rhetorical (a figure of speech called erotesis) rather than literal, because it was spoken to the man, who answers it with an explanation of *why* he was hiding rather than a location; the question has more the force of “*Why are you hiding?*” [↑](#footnote-ref-69)
70. If one sees a storm theophany here (see #8), then one could interpret ‘*the sound of you*’ as ‘*your powerful voice*’; otherwise, it would be the sound of God walking about in the garden. [↑](#footnote-ref-70)
71. The first question here is also rhetorical (see #9), asking more than it appears to; the second question reveals God’s real concern. [↑](#footnote-ref-71)
72. The Hebrew construction in the man’s response uses an independent nominative absolute (formerly known as a *casus pendens*): ‘*the woman*’ is the independent nominative absolute, picked up by the formal subject (the pronoun ‘*she’* written with the verb ‘*gave’*). The point of the construction is to throw the emphasis on ‘*the woman*’, but what makes this so striking is that a relative clause has been inserted to explain what is meant by the reference to the woman: ‘*whom you put with me*’; ultimately, the man is blaming God for giving him the woman who (from the man’s viewpoint) caused him to sin. [↑](#footnote-ref-72)
73. The Hebrew word order puts ‘*the serpent*’ (the subject) before the verb (‘*tempted’*) here, giving it prominence. [↑](#footnote-ref-73)
74. Note that God asks no question of the serpent, and does not call for confession, as he did to the man and the woman; there is only the announcement of the curse. The order in this section is chiastic: the man is questioned, the woman is questioned, the serpent is cursed, sentence is passed on the woman, sentence is passed on the man. [↑](#footnote-ref-74)
75. The *MT*, by proclaiming that the offspring of the snake is henceforth at enmity with the woman’s descendants, opposes the human race to the devil and his ‘seed’, his posterity, and hints at ultimate victory; it is the first glimmer of salvation. The *LXX* has a masculine pronoun (*αὐτός σου τηρήσει* – ‘*he will strike*’), thus ascribing the victory not to the woman’s descendants in general but to one of her sons in particular, and thus providing the basis for the messianic interpretation given by many Roman Catholics; the *Vg* has a feminine pronoun (‘*she will crush*’ – *ipsa conteret*) and the pronoun has been taken to refer to Mary. [↑](#footnote-ref-75)
76. The punishment is appropriate to the specific functions of each: the woman suffers as mother and wife, the man as breadwinner. The text does not imply that, without sin, woman would have given birth painlessly or that man would not have had to work with sweat on his brow, any more than that, before sin, snakes had feet (v. 14). Sin upsets the order willed by God: woman, instead of being man’s associate and equal (2:18–24), becomes his seductress, while he for his part reduces her to the role of child-bearer; man, instead of being God’s gardener in Eden, has to struggle against a new hostile environment. However, the greatest punishment is the loss of intimacy with God (v. 23). These penalties are hereditary; the doctrine of hereditary guilt is not clearly stated until Paul draws his comparison between the solidarity of all in the Saviour Christ and the solidarity of all in sinful Adam, Rm. 5. [↑](#footnote-ref-76)
77. In place of ‘*Adam’*, the *NJB*, *NRSV* and many others have ‘*the man*’, but there is no article in the word וּלְאָדָם, so we here interpret it as a name. [↑](#footnote-ref-77)
78. The term עֵשֶׂב (‘*plants’*), when referring to human food, excludes grass (eaten by cattle) and woody plants like vines. [↑](#footnote-ref-78)
79. The theme of mankind’s mortality is critical here in view of the temptation to be like God: man will labour painfully to provide food, obviously not enjoying the bounty that creation promised; in place of the abundance of the orchard’s fruit trees, thorns and thistles will grow. Man will have to work the soil so that it will produce the grain to make bread; this will continue until he returns to the soil from which he was taken (recalling the creation in 2:7 with the wordplay on Adam and ground). In spite of the dreams of immortality and divinity, man is but dust, and will return to dust – so much for his pride. [↑](#footnote-ref-79)
80. The name ‘*Eve*’ (חַוָּה) is here explained as derived from the verb חָי (‘*live*’); the name preserves the archaic form of the verb (חוה for חיה) ‘to live’,with the middle *vav*; [↑](#footnote-ref-80)
81. The text gives no indication of how the clothes were made, or how they came by the skins. Earlier in the narrative, the attempt of the man and the woman to cover their nakedness with leaves expressed their sense of alienation from each other and from God. By giving them more substantial coverings, God indicates this alienation is greater than they realise. This divine action is also ominous; God is preparing them for the more hostile environment in which they will soon be living (v. 23); but, at the same time, there is a positive side to the story in that God makes provision for the man’s and woman’s condition. [↑](#footnote-ref-81)
82. By constituting himself as arbiter of what is good or evil (see #2:17), sinful man has usurped God’s prerogative. The ‘tree of life’ comes from a tradition parallel to that of the ‘tree of knowledge’; man is by nature mortal (v. 19) but aspires to immortality, which he will ultimately be granted. The paradise lost by human guilt is the image of the paradise to be recovered by God’s grace. [↑](#footnote-ref-82)
83. The verb וַיְשַׁלְּחֵהוּ (‘*expelled him*’) is the Piel preterite of שׁלח,forming a wordplay with the use of the same verb (in the Qal stem) in v. 22: To prevent the man ‘sending out’ his hand, Yahweh ‘sends him out’. [↑](#footnote-ref-83)
84. In place of ‘*in front of*’, here following the *NJB*, *JPS* has ‘*at the east of*’. The ‘*cherubim*’ (כְּרֻבִים), guardians of sacred areas (1K 8:6–7), were represented as winged creatures like the Sphinx of Egypt, half human and half lion (Ezk 10, 41:18–19). The ‘*flame of a flashing sword*’ (compare Jr 47:6) parallels Babylonian mythology (see #Ex 25:18); it was placed near the cherubim to warn banished human beings of the impossibility of overstepping their bounds (compare Ezk 28:13–16). [↑](#footnote-ref-84)
85. **Genesis 4**  [↑](#footnote-ref-85)
86. This verse tells of the delight of the first woman who, though the servant of her husband, now finds herself mother of a male child. By a play on words, the name ’*Cain*’ (קַיִן) is here connected with the verb ‘*I have acquired*’ (קָנִיתִי – literally, ‘*I have created*’). [↑](#footnote-ref-86)
87. The name *Abel* (הָבֶל) is not defined here, but the tone is ominous: the word means ‘vapour’, ‘vanity’, foreshadowing Abel’s untimely death. [↑](#footnote-ref-87)
88. The literal translation of ‘*time passed*’ (here following the *NJB*) is ‘*at the end of days*’; the clause indicates the passing of a set period (the *NRSV* has ‘*in the course of time*’). The term מִנְחָה (‘*offering’*) is a general word for tribute, a gift, or an offering; it is the main word used in Lv 2 for the dedication offering. This type of offering could comprise vegetables: the content of the offering (vegetables, as opposed to animals) was not the critical issue, but rather the attitude of the one offering. [↑](#footnote-ref-88)
89. Two prepositional phrases are used to qualify the kind of sacrifice that Abel brought: ‘*from the firstborn*’ and ‘*the fattest of them*’. These also could be interpreted as a hendiadys: ‘from the fattest of the firstborn of the flock’. Another option is to understand the 2nd phrase as referring to the fat portions of the sheep, giving, “*the firstborn of his flock, as well as their fat (portions)*,” as in the *NJB*, *NRSV* and *NIV*. Here are two types of worshipers – Cain merely discharges a duty at the proper time, while the Abel goes out of his way to please God with the first and the best. [↑](#footnote-ref-89)
90. The theme of the younger being preferred to the elder recurs frequently in Genesis: Isaac/Ishmael (21) Jacob/Esau (25:23, 27), Rachel/Leah (29:15–30), and also the children of these last, and throughout the OT (1S 16:12, 1K 2:15). Such preference demonstrates the freedom of God’s choice, his contempt for earthly standards of greatness, and his regard for the lowly. The story also reflects the tension between farmers and semi-nomads, two different ways of life that are symbolised in the two types of offerings. The NT (Heb 11:4) explains the difference between the brothers as one of faith: Abel *by faith* offered a better sacrifice; Cain’s offering and his reaction to God’s displeasure did not reflect faith. [↑](#footnote-ref-90)
91. The expression ‘*downcast’* is an idiom meaning that inner anger is reflected in Cain’s facial expression. [↑](#footnote-ref-91)
92. This is an approximate translation of a difficult, probably corrupt, verse, which seems to describe temptation threatening the ill-disposed. [↑](#footnote-ref-92)
93. For this verse, the *NJB* (and *NRSV*), reads: “*Cain said to his brother Abel, ‘Let us go out’; and while they were in the open country, Cain set on his brother Abel and killed him*.” Here, we follow the *MT*, which lacks Cain’s words to Abel: after writing אָחִיו (‘*his brother*’), a scribe’s eye may have jumped to the end of the form בַּשָּׂדֶה (‘*the field*’) and accidentally omitted the quotation. The longer version is reflected in the *Peshitta*, *Samaritan Pentateuch* and the *LXX*:

    *καὶ εἶπεν Καιν πρὸς Αβελ τὸν ἀδελφὸν αὐτοῦ Διέλθωμεν εἰς τὸ πεδίον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Καιν ἐπὶ Αβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν.* (“*And Cain said to his brother Abel, ‘Let us go into the field’; and while they were in the field, Cain rose up against his brother Abel and killed him*.”) [↑](#footnote-ref-93)
94. Again, Yahweh confronts a guilty sinner with a rhetorical question (cf. 3:9–13), asking for an explanation of what has happened. Cain lies and then responds with a defiant rhetorical question of his own in which he repudiates any responsibility for his brother; but his question is ironic, for he **is** responsible for his brother’s fate, especially if he wanted to kill him. [↑](#footnote-ref-94)
95. Blood is sacred to God, for it is the seat of life (Dt 12:23) and cries from the ground for vindication. [↑](#footnote-ref-95)
96. In place of ‘*cursed*, the *NJB* has ‘*accursed and driven*’; as in 3:14, the word אָרוּר, a passive participle from אָרָר, either means ‘*punished’* or ‘*banished’*, depending on how one interprets the following preposition. If this is taken as indicating source, then the idea is “*cursed are you from (=through the agency of) the ground*” (v. 12a); but if it is taken as separative, then the idea is “*cursed and banished from the ground*,” then the ground rejects Cain’s efforts so that he is banished from the ground and forced to become a fugitive out in the earth (vv. 12b, 14). [↑](#footnote-ref-96)
97. Two similar sounding synonyms are used here: נָע (‘*wanderer’*) and וָנָד (‘*fugitive’*); the juxtaposition of synonyms emphasises a single idea: in translation, one could also serve as the main description and the other as a modifier: ‘*a wandering fugitive*’ or ‘*ceaseless wanderer*’. [↑](#footnote-ref-97)
98. The primary meaning of the word עֲו‍ֹנִי (‘*my punishment*’) is ‘my iniquity’ but it can refer to the guilt of, or punishment for sin; a third meaning applies here: Yahweh announces the punishment for Cain’s actions, who complains of the severity; Cain is not portrayed as repenting. [↑](#footnote-ref-98)
99. Cain concludes that exile from the farmland is also exile from God’s protective presence, exposing him to blood revenge. [↑](#footnote-ref-99)
100. In the *NJB*, the opening phrase of this verse, here following the *NRSV*, reads: “*Very well! … If anyone kills Cain …”* The ‘*mark of Cain*’ is not a brand of shame but a protecting sign: it indicates that Cain is a member of a clan that will exact blood for blood. [↑](#footnote-ref-100)
101. The name of this unidentified country recalls the description of Cain as a ‘wanderer’ (*nad*) in the land of *‘Nod*’. [↑](#footnote-ref-101)
102. The names in this genealogy, varying in form, occur also in the genealogy of Seth between the names of Kenan and Lamech (5:12–28). This list is inappropriately attached to Cain son of Adam for, in it, Cain, the Wanderer, appears as the builder of the first city and ancestor of stockbreeders, musicians, smiths and possibly prostitutes (see #21). [↑](#footnote-ref-102)
103. For ‘*Enoch’*, ‘*Irad’*, ‘*Mehujael’*, ‘*Methushael’* and ‘*Lamech’*, the *LXX* has, respectively, *Ενωχ*, *Γαιδαδ*, *Μαιηλ*, *Μαθουσαλα* and *Λαμεχ*. [↑](#footnote-ref-103)
104. For ‘*Adah’* and ‘*Zillah’*, the *LXX* has *Αδα* and *Σελλα*. [↑](#footnote-ref-104)
105. The words ‘*owners of*’, here following the *NJB*, are not in the *MT*. [↑](#footnote-ref-105)
106. The three castes: stockbreeders, musicians, and tinkers, are credited with three ancestors whose names are similar and suggest their descendants’ occupations: ‘*Jabal*’ (יבל, ‘*to lead*’), ‘*Jubal*’ (יובל, ‘*trumpet*’) and ‘*Tubal*’ (תובל, the name of a northern tribe, 10:2, inhabiting a region famous for its deposits of metal). ‘*Cain*’ means ‘*smith*’ in other Semitic languages. ‘*Naamah*’ (pretty or beloved) may be the ancestress of another ‘profession’ that the text forbears to mention. [↑](#footnote-ref-106)
107. A more literal translation of ‘*metalworkers (in)*’, here following the *NJB*, is ‘*forgers (of)*’. [↑](#footnote-ref-107)
108. This ferocious song, composed in honour of a desert paladin named Lamech, is recorded here as evidence of the increasing ferocity of Cain’s descendants, from murder to measureless blood revenge. The word וְיֶלֶד (‘*a boy*’) probably refers here to a young warrior, not a child. [↑](#footnote-ref-108)
109. Lamech seems to reasons this way: If Cain, a murderer, is to be avenged seven times (v. 15), then how much more one who has been unjustly wronged! Lamech misses the point of God’s merciful treatment of Cain; God was not establishing a principle of justice when he warned he would avenge Cain’s murder. In fact, he was trying to limit the shedding of blood, something Lamech wants to multiply. The use of ‘*seventy-seven*’, a multiple of ‘*seven’*, is hyperbolic, emphasising the extreme severity of the vengeance envisioned by Lamech. [↑](#footnote-ref-109)
110. Vv. 25–26 form a fragment of another ancient genealogy. The name *Seth* (שֵׁת – pronounced ‘*Shet’* in Hebrew) probably means something like ‘placed’, ‘appointed’, ‘set’ or ‘granted’, assuming it is actually related to the verb that is used in the sentiment; at any rate, the name and the verb שָׁת (‘*has granted*’) form a wordplay (paronomasia). [↑](#footnote-ref-110)
111. This tradition traces the worship of Yahweh back to the time of Adam’s grandson, in contrast to Ex 3:14, which puts the revelation of the divine name later, in the time of Moses. In the *LXX* (and *NJB*), the 2nd sentence, here following the *MT* (and *NRSV*) is different: *οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ.* (“*This man was the first to invoke the name of Yahweh*.”) [↑](#footnote-ref-111)
112. **Genesis 5**

     In the *Samaritan Pentateuch* and the *LXX*, the numerical data in this section differ considerably from those of the *MT*, followed here; wherever possible, even minor differences in the *LXX* are noted. [↑](#footnote-ref-112)
113. In place of the 2nd instance of ‘*Adam’*, here following the *MT* and *NJB*, the *NRSV* has ‘*humankind’*. [↑](#footnote-ref-113)
114. Note that the Hebrew words for ‘*man*’ and ‘*Adam*’ have the exact same consonants. [↑](#footnote-ref-114)
115. The *LXX* has 230 (*διακόσια καὶ τριάκοντα*) in place of 130 (שְׁלֹשִׁים וּמְאַת) years, here following the *MT*. This verse shows that likeness to God is a quality of human nature, which the first man passes on to his descendants. [↑](#footnote-ref-115)
116. The *LXX* has 700 (*ἑπτακόσια*) rather than 800 (שְׁמֹנֶה מֵאֹת) years, here following the *MT*. [↑](#footnote-ref-116)
117. Note that the total length of Adam’s life (930 years) is the same in both the *MT* and *LXX*. [↑](#footnote-ref-117)
118. The *LXX* has 205 (*διακόσια καὶ πέντε*) in place of 105 years, here following the *MT*. [↑](#footnote-ref-118)
119. The *LXX* has 707 (*ἑπτακόσια καὶ ἑπτὰ*) rather than 807 years, here following the *MT*. [↑](#footnote-ref-119)
120. Note that the total length of Seth’s life (912 years) is consistent between *MT* and *LXX*. [↑](#footnote-ref-120)
121. The *LXX* has 190 (*ἑκατὸν καὶ ἐνενήκοντα*) rather than 90 (תִּשְׁעִים) years, here following the *MT*. [↑](#footnote-ref-121)
122. The *LXX* has 715 (*ἑπτακόσια καὶ δέκα πέντε*) rather than 815 (חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת), here following the *MT*. [↑](#footnote-ref-122)
123. Note that the total length of Enosh’s life (905 years) is the same in both the *MT* and *LXX*. [↑](#footnote-ref-123)
124. The *LXX* has 170 (*ἑκατὸν καὶ ἑβδομήκοντα*) rather than 70 (שִׁבְעִים) years, here following the *MT*. [↑](#footnote-ref-124)
125. The *LXX* has 740 (*ἑπτακόσια καὶ τεσσαράκοντα*) rather than 840 years (אַרְבָּעִים שָׁנָה, וּשְׁמֹנֶה מֵאוֹת), here following the *MT*. [↑](#footnote-ref-125)
126. Note that the total length of Kenan’s life (910 years) is consistent between the *MT* and *LXX*. [↑](#footnote-ref-126)
127. The *LXX* has 165 (*ἑκατὸν καὶ ἑξήκοντα πέντε*) rather than 65 years, here following the *MT*. [↑](#footnote-ref-127)
128. The *LXX* has 730 (*ἑπτακόσια καὶ τριάκοντα*) rather than 830 years (שְׁלֹשִׁים שָׁנָה, וּשְׁמֹנֶה מֵאוֹת שָׁנָה), here following the *MT*. [↑](#footnote-ref-128)
129. Note that the total length of Mahalalel’s life (895 years) is the same in both the *MT* and *LXX*. [↑](#footnote-ref-129)
130. Unlike in the case of the preceding verse, the *LXX*, like the *MT*, has here 162 (*ἑκατὸν καὶ ἑξήκοντα δύο*) years. [↑](#footnote-ref-130)
131. As in v. 17, the *LXX* also agrees with the *MT* (שְׁמֹנֶה מֵאוֹת) here in having 800 (*ὀκτακόσια*) years. [↑](#footnote-ref-131)
132. The total length of Jared’s life (962 years) is consistent between the *MT* and *LXX* (*ἐννακόσια καὶ ἑξήκοντα δύο ἔτη*). [↑](#footnote-ref-132)
133. The *LXX* has 165 (*ἑκατὸν καὶ ἑξήκοντα πέντε*) in place of 65 (חָמֵשׁ וְשִׁשִּׁים) years, here following the *MT*. [↑](#footnote-ref-133)
134. The *LXX* has 200 (*διακόσια*) in place of 300 years, here following the *MT*. [↑](#footnote-ref-134)
135. Note that the total length of Enoch’s life on earth is consistent (365 years) between the *MT* and *LXX* (*τριακόσια ἑξήκοντα πέντε*). For all the forefathers, from Adam to Methuselah, the *LXX* gives the births of their first sons 100 years later but keeps their total life spans the same. [↑](#footnote-ref-135)
136. Enoch is distinguished from other Patriarchs in several ways: his life is shorter; he ‘*walks with God*’ as Noah did (6:9); like Elijah (2K 2:11ff), he vanishes mysteriously, carried off by God. [↑](#footnote-ref-136)
137. Methusleh’s age (187 years) at the birth of Lamech is consistent between the *MT* and *LXX* (*ἑκατὸν καὶ ἑξήκοντα ἑπτὰ ἔτη*). [↑](#footnote-ref-137)
138. Note that the *MT* and *LXX* (*ὀκτακόσια δύο ἔτη καὶ ἐγέννησεν*) agree on the figure of 782 years. [↑](#footnote-ref-138)
139. At 969 years (consistent in the *LXX* – *ἐννακόσια καὶ ἑξήκοντα ἐννέα ἔτη*), Methuselah’s life is the longest in the list of Patriarchs. [↑](#footnote-ref-139)
140. The *LXX* has 188 (*ἑκατὸν ὀγδοήκοντα ὀκτὼ*) in place of 182 years, here following the *MT*. [↑](#footnote-ref-140)
141. The name *Noah* (נֹחַ) appears to be related to the verb נוֹחַ (‘*to rest*’). There are several wordplays on the name Noah in the story of the Flood. We here follow the *NRSV* (which more closely matches the *MT* arrangement); the *NJB* reads, “*He gave him the name Noah because, he said, ‘Here is one who will give us, in the midst of our toil and the labouring of our hands, a consolation derived from the ground that Yahweh cursed.’*” [↑](#footnote-ref-141)
142. The *LXX* has 565 (*πεντακόσια καὶ ἑξήκοντα πέντε*) in place of 595 years, here following the *MT*. [↑](#footnote-ref-142)
143. For the first time, the total length for the life of a Patriarch (*Lamech*) is different between the *MT* (777 years – שֶׁבַע וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה) and the *LXX* (753 years – *ἑπτακόσια καὶ πεντήκοντα τρία ἔτη*). [↑](#footnote-ref-143)
144. The *MT* and *LXX* (*ἐτῶν πεντακοσίων*) agree on Noah’s age at the time of his three sons’ birth (500 years old). [↑](#footnote-ref-144)
145. **Genesis 6**  [↑](#footnote-ref-145)
146. Vv. 1–8 forms an obscure passage, outlining the popular story of a race of giants, ‘*the Nephilim*’ (הַנְּפִלִים), the Titans of eastern legend, born of the union between gods and mortals. [↑](#footnote-ref-146)
147. The phrase translated ‘*sons of God*’ (בְנֵי־הָֽאֱלֹהִים֙) occurs only here, v. 4 and in Job 1:6, 2:1, 38:7. There are three major interpretations of the phrase: **1** In Job, the phrase clearly refers to angelic beings; here, the ‘*sons of God*’ are distinct from ‘mankind’, suggesting that they were not human; this is consistent with the use of the phrase in Job – since the passage speaks of these beings cohabiting with women, they must have taken physical form. An early Jewish tradition, preserved in 1En 6–7, elaborates on this angelic revolt and even names the ringleaders. **2** Some argue that the ‘*sons of God*’ were members of Seth’s line, traced back to God through Adam in Chapter 5, while the ‘*daughters of mankind*’ were the descendants of Cain; however, as noted above, the text distinguishes the ‘*sons of God*’ from ‘mankind’ (which would include Sethites and Cainites) and suggests that the ‘daughters of mankind’ are human women in general, not just Cainites. **3** Others identify the ‘*sons of God*’ as powerful tyrants, perhaps demon-possessed, who viewed themselves as divine and, following the example of Lamech (4:19), practiced polygamy; but usage of the phrase in Job militates against this view. In place of ‘*as many as*’, here following the *NJB*, *JPS* has ‘*whomsoever’*. [↑](#footnote-ref-147)
148. The verb form יָדוֹן (‘*be disgraced*’) only occurs here. Some derive it from the verbal root דין (*to judge*) and translate ‘*strive’* or ‘*contend with*’ (*NIV*) but in this case, one expects the form to be יָדִין. The *LXX* has ‘*remain with*’ (*καταμείνῃ*), a rendering which may find support from an Arabic cognate. If one interprets the verb in this way, then it is possible to understand רוּחִי as a reference to the divine life-giving spirit or breath, rather than Yahweh’s personal Spirit. [↑](#footnote-ref-148)
149. The word נְּפִלִים (‘*Nephilim’*) is simply transliterated here because its meaning is uncertain. According to the passage, the Nephilim became mighty warriors and gained great fame in the antediluvian world; the text may imply they were the offspring of the sexual union of the ‘sons of God’ and the ‘daughters of mankind’ (see #2), but it stops short of saying this in a direct manner. They are mentioned in the OT only here and in Nb 13:33, where it is stated that they were giants (as the *LXX* here translates the term – *γίγαντες*). [↑](#footnote-ref-149)
150. The verb יַּרְא (‘*saw’*), used here of God’s evaluation of mankind’s evil deeds, contrasts with God’s evaluation of creative work in Ch. 1, when he observed that everything was good. [↑](#footnote-ref-150)
151. God’s ‘*regret*’ is a human way of expressing the fact that tolerance of sin is incompatible with his sanctity (1S 15:29 warns us that the phrase is not to be taken too literally); but in many passages, the expression means that God’s anger is appeased and his threat withdrawn (Jr 26:3). [↑](#footnote-ref-151)
152. The biblical account is superficially similar to the Babylonian Gilgamesh Epic, which also relates the story of a great flood. The biblical perspective, however, is different, for the Flood was not the expression of polytheistic caprice but of God’s judgement upon the wickedness of mankind. [↑](#footnote-ref-152)
153. The Hebrew expression ‘*find favour (in the eyes of)*’ is an idiom meaning ‘to be an object of another’s favourable disposition or action’, or ‘to be a recipient of another’s favour, kindness, mercy’. The favour/kindness is often earned, coming in response to an action or condition (cf. 32:5, 39:4, Dt 24:1, 1S 25:8, Pr 3:4, Rt 2:10); this is the case here, where v. 9 gives the basis (Noah’s righteous character) for the divine favour. [↑](#footnote-ref-153)
154. The termתָּמִים (‘*blameless’*) is used of men in 17:1 (associated with the idiom ‘walk before’, which means ‘maintain a proper relationship with’, cf. 24:40), Dt 18:13 (where it means not guilty of the idolatrous practices listed before this, cf. Jos 24:14), Ps 18:23,26 (in the sense of not having violated God’s commands), Ps 37:18 (in contrast to the wicked), Ps 101:2,6 (in contrast to proud, deceitful slanderers, cf. 15:2), Pr 2:21, 11:5 (in contrast to the wicked), Pr 28:10, and Job 12:4. The *NRSV* opens this verse with, “*These are the descendants of Noah*.” [↑](#footnote-ref-154)
155. The *LXX* renders the names ‘*Noah* (נֹ֔חַ)*’*, ‘*Shem’* (שֵׁ֖ם), ‘*Ham’* (חָ֥ם) and ‘*Japheth’* (יָֽפֶת) as *Νωε*, *Σημ*, *Χαμ* and *Ιαφεθ*’, respectively. [↑](#footnote-ref-155)
156. The literal translation of ‘*in God’s sight’* is ‘*before God*’. The word translated ‘*violence’* refers elsewhere to a broad range of crimes, including unjust treatment (Gn 16:5, Am 3:10), injurious legal testimony (Dt 19:16), deadly assault (Gn 49:5), murder (Jg 9:24), and rape (Jr 13:22). [↑](#footnote-ref-156)
157. Since moral corruption is in view here, most modern interpreters understand the referent of ‘*all flesh*’ to be mankind; however, the phrase is used consistently of mankind *and* the animals in Gn 6–9 (6:17,19, 7:15–16,21, 8:17, 9:11,15–17), suggesting that the author intends to picture all living creatures, mankind and animals, as guilty of moral failure. [↑](#footnote-ref-157)
158. The phrase ‘*end for all things of flesh*’ occurs only here; the term ‘*end’* refers here to the end of life, as v. 3 and the following context (which describes how God destroys all flesh) make clear. The necessity of ending the life of all flesh on earth is an issue that has found the attention of God: the term ‘end’ may even be a metonymy for that which has prompted it – violence (see the following clause). The *NJB* ends this verse with, “*I will efface them from the earth*.” [↑](#footnote-ref-158)
159. The *NRSV* uses ‘*cypress wood*’ for ‘*resinous wood’*; the meaning of the term (גֹפֶר) is uncertain and transliterates as ‘*gopher (wood)*’. For the 2nd sentence, here following the *NRSV*, the *NJB* has, “*Make it with reeds and line it with pitch inside and out*.” [↑](#footnote-ref-159)
160. The size corresponds ~150m x 25m x 15m (assuming the standard OT cubit of 45 cm – the length from the tip of the middle finger to the elbow). [↑](#footnote-ref-160)
161. ‘*Window’* is a possible alternative translation for ‘*roof’*. [↑](#footnote-ref-161)
162. The ‘*breath of life*’ translates רוּחַ, which primarily means the air in motion, whether the breath of the wind (Ex 10:13, Job 21:18), or the breath of the nostrils (7:15 & 22); hence the life force and the thoughts, feelings, or passions to which it gives rise. [↑](#footnote-ref-162)
163. This ‘*Covenant*’ is not an agreement between equals but God’s gracious guarantee offered to his chosen ones. The verb וַהֲקִמֹתִי is in the Hiphil perfect form, with a *vav* consecutive (picking up the future sense from the participles) from קוּם;this may refer to the confirmation or fulfilment of an earlier promise, but it is more likely that it anticipates the unconditional promise made to mankind following the flood (see 9:9,11,17). [↑](#footnote-ref-163)
164. The disjunctive clause at the beginning of the verse (conjunction with prepositional phrase, followed by two more prepositional phrases in apposition and then the imperfect verb form) signals a change in mood from announcement (vv. 17–18) to instruction. The Piel infinitive construct לְהַחֲיֹת shows the purpose of bringing the animals into the ark – saving life; the Piel of this verb means here ‘to preserve alive’. [↑](#footnote-ref-164)
165. Human wickedness has affected the whole of creation (6:13) and, for better or worse, the destiny of irrational creatures is now associated with human destiny. The thought is close to that of Paul, in Rm 8:19–22. [↑](#footnote-ref-165)
166. The verb ‘*provide’* is a direct imperative; the form stresses the immediate nature of the instruction; the pronoun underscores the directness. [↑](#footnote-ref-166)
167. The last clause (כֵּן עָשָׂה) seems redundant: it underscores the obedience of Noah to all God had said. [↑](#footnote-ref-167)
168. **Genesis 7**  [↑](#footnote-ref-168)
169. The direct object (‘*you’*) is placed first in the clause ‘*for you alone …*’ to give it prominence; the verb ‘*see’* here signifies God’s discernment. [↑](#footnote-ref-169)
170. The terms used here for ‘*male and female*’ (אִישׁ וְאִשְׁתּוֹ) animals normally refer to humans (cf. vv. 3, 9). [↑](#footnote-ref-170)
171. Here, (and in v. 9) the text uses the normal generic terms for ‘*male and female’* (זָכָר וּנְקֵבָה) (cf. v. 2). [↑](#footnote-ref-171)
172. The Hiphil participle מַמְטִיר (‘*make it rain*’) here expresses the certainty of the act in the imminent future. [↑](#footnote-ref-172)
173. The *NJB* and *NRSV* lack ‘*according to*’, here following the *MT*. [↑](#footnote-ref-173)
174. In place of ‘*engulfed’*, the *NJB* has ‘*appeared on*’: the verb הָיָה here carries the nuance ‘*to come*’ but, here, the phrase ‘*come upon*’ means ‘*to engulf*’. [↑](#footnote-ref-174)
175. The preposition מִן (‘*in order to*’) is causal here, explaining why Noah and his family entered the ark. [↑](#footnote-ref-175)
176. Vv. 8–9 are possibly an editorial addition combining two narratives. [↑](#footnote-ref-176)
177. The literal translation of ‘*two of each kind*’ (שְׁנַיִם שְׁנַיִם) is ‘*two two*’, meaning ‘in twos’. [↑](#footnote-ref-177)
178. As in v. 6 (see the footnote thereto), the *NJB* has ‘*appeared on*’ in place of ‘*engulfed’*. [↑](#footnote-ref-178)
179. In this narrative, the waters from above and below burst the barriers set by God (1:7) and chaos returned; according to the Yahwistic tradition, rain was the cause of the Flood (vv. 4 & 12). [↑](#footnote-ref-179)
180. In place of ‘*it rained*’, here following the *NJB*, the *NRSV* has ‘*the rain fell*’. [↑](#footnote-ref-180)
181. Literally translated, this verse reads, “*On that very day Noah entered, and Shem and Ham and Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him into the ark*.” [↑](#footnote-ref-181)
182. In place of ‘*all that flies*’, here following the *NJB*, the *MT* repeats ‘*every bird*’. [↑](#footnote-ref-182)
183. The literal translation of ‘*one pair*’ (שְׁנַיִם שְׁנַיִם) is ‘*two two*’ (cf. #9). [↑](#footnote-ref-183)
184. Literally translated, this verse opens, “*Those that went in, male and female from all flesh they went in* …” [↑](#footnote-ref-184)
185. After ‘*forty days*’, the *LXX* adds ‘*and forty nights*’ (*καὶ τεσσαράκοντα νύκτας*). [↑](#footnote-ref-185)
186. In place of ‘*swelled and increased greatly*’, here following the *NRSV*, the *NJB* has ‘*rose and swelled greatly*’ (the literal translation is ‘*were great and multiplied exceedingly*’); the first verb in the sequence is וַיִּגְבְּרוּ, meaning to ‘and they became great (or mighty)’. [↑](#footnote-ref-186)
187. The waters covered ‘*all the highest mountains*’, threatening a confluence of the upper and lower waters (1:6). Archaeological evidence suggests that traditions of a prehistoric flood covering the whole earth are heightened versions of local inundations, e.g. in the Tigris-Euphrates basin. [↑](#footnote-ref-187)
188. The figure of ‘*fifteen cubits*’ (just less than 7m) might give the modern reader a false impression of exactness. [↑](#footnote-ref-188)
189. In place of ‘*all things of flesh*’, the *MT* has simple ‘*flesh’*, as also the *LXX* (*σὰρξ*). [↑](#footnote-ref-189)
190. In place of ‘*breath of life*’, here following the *LXX* (*πνοὴν ζωῆς*), *NJB* and *NRSV*, the *MT* has ‘*breath of the spirit of life*’ (נִשְׁמַת־ר֨וּחַ). [↑](#footnote-ref-190)
191. The *NJB* opens this verse with ‘*Yahweh’* rather than the pronoun ‘*He’*, here following the *MT* and *NRSV*. [↑](#footnote-ref-191)
192. The *NJB* has ‘*prevailed over*’ in place of ‘*flooded*’, here following the *WEBBE*. [↑](#footnote-ref-192)
193. **Genesis 8**  [↑](#footnote-ref-193)
194. The dramatic turning point of the story: ‘*God remembered Noah*’ and the remnant of humans and animals with him. The waters of chaos, which have peaked, are driven back by a wind (compare 1:2) sent by God. [↑](#footnote-ref-194)
195. Some (e.g. *NIV*) translate the preterite verb forms in this verse as past perfects (e.g. ‘had been stopped’), for it seems likely that the sources of the water would have stopped before the waters receded. [↑](#footnote-ref-195)
196. The construction translated as ‘*gradually ebbed*’ combines a Qalpreterite from שּׁוּב with its infinitive absolute, to indicate continuous action; the infinitive absolute from הַלַךּ is included for emphasis: ‘*the waters returned … going and returning*’. [↑](#footnote-ref-196)
197. ‘*Ararat*’ (2K 19:37, Jr 51:27) is the Hebrew name for a region in Armenia/Eastern Turkey (Urartu). [↑](#footnote-ref-197)
198. In the phrase, ‘*the waters gradually fell*’, the perfect verb form הָיוּ is used as an auxiliary verb with the infinitive absolute וְחָסוֹר (‘and lessening’), while the infinitive absolute הָלוֹךְ indicates continuous action. [↑](#footnote-ref-198)
199. In the Babylonian epic, the hero sent out two birds, a dove and a swallow, each of which came back; the third, a raven, did not return. [↑](#footnote-ref-199)
200. The verb יָצא (‘*flying’*) is modified by two infinitives absolute indicating that the raven went back and forth. [↑](#footnote-ref-200)
201. The verb הֲקַלּוּ (‘*were receding*’) normally means ‘*were lightening*’. [↑](#footnote-ref-201)
202. For clarity, some translate ‘*there was water over*’ as ‘*water covered*’. [↑](#footnote-ref-202)
203. The *LXX* reads: “*καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστερὰν ἐκ τῆς κιβωτοῦ·*” [↑](#footnote-ref-203)
204. The deictic particle, הִנֵּה, draws attention to the olive leaf, inviting the reader to ‘enter’ the story, to look at the olive leaf with their own eyes. [↑](#footnote-ref-204)
205. The literal translation of the final clause is, “*it did not again return to him still*;” the *LXX* copes thus: *καὶ οὐ προσέθετο τοῦ ἐπιστρέψαι πρὸς αὐτὸν ἔτι.* (“*and she proceeded not to return to him any longer*”). [↑](#footnote-ref-205)
206. After ‘*year’*, the *LXX* (and *NJB*) adds ‘*in the life of Noah*’ (*ἐν τῇ ζωῇ τοῦ Νωε*); here, we follow the *MT*. [↑](#footnote-ref-206)
207. In v. 13 the ground (הָאֲדָמָה) is dry; now the earth (הָאָרֶץ) is dry. [↑](#footnote-ref-207)
208. For this verse, the *NJB* reads, “*Then God said to Noah*,” avoiding the stylistic repetition; here, we follow the *MT*. [↑](#footnote-ref-208)
209. The *LXX* opens with, “*Come forth from out of the ark*,” (*Ἔξελθε ἐκ τῆς κιβωτοῦ*). [↑](#footnote-ref-209)
210. Following the Hiphilimperative (the *Qere* reading – הַיְצֵ֣א; the *Ketiv* has a possibly archaic, perfect verb form), ‘*bring them out*’, the three perfect verb forms with *vav* consecutive carry an imperative nuance. [↑](#footnote-ref-210)
211. In place of ‘*went out*’, the *LXX* has ‘*came forth*’ (*ἐξῆλθεν*). [↑](#footnote-ref-211)
212. For this verse, here following the *MT* & *NRSV*, the *NJB* more closely reflects the *LXX*: (“*all the wild beasts, all the cattle, all the birds and all the reptiles that crawl on the earth went out from the ark, one kind after another*.” (*καὶ πάντα τὰ θηρία καὶ πάντα τὰ κτήνη καὶ πᾶν πετεινὸν καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν ἐξήλθοσαν ἐκ τῆς κιβωτοῦ.*) [↑](#footnote-ref-212)
213. The whole burnt offering, according to Lv 1, represented the worshiper’s complete surrender and dedication to Yahweh. [↑](#footnote-ref-213)
214. The anthropomorphism, “*Yahweh smelt the pleasing fragrance*,” was destined to become part of the technical vocabulary of ritual (see Ex 29:18 & 25, Lv 1:9 & 13, and Nb 28:2). [↑](#footnote-ref-214)
215. Aware of continuing human wickedness, God still preserves what he has made and, in spite of human sin, will lead it to the goal he has set. [↑](#footnote-ref-215)
216. **Genesis 9**  [↑](#footnote-ref-216)
217. At the end of this verse, here following the *MT*, the *LXX* adds, ‘*and dominate it*’ – *καὶ κατακυριεύσατε αὐτῆς.* [↑](#footnote-ref-217)
218. In the beginning, man was blessed and consecrated lord of creation; he is now blessed and consecrated anew, but his rule is tranquil no longer. In this new age, man will be at war with the beasts and with his fellows; the peace of Paradise will not return until ‘the final days’ (Is 11:6). [↑](#footnote-ref-218)
219. The perfect form of the verb ‘*give’* describes the action that accompanies the declaration. [↑](#footnote-ref-219)
220. Since the blood is equated with life, meat that had the blood in it was not to be eaten. [↑](#footnote-ref-220)
221. The literal translation of ‘*his fellow man*’ is ‘*the hand of a man, his brother*’; the point is that God will require the blood of someone who kills, since the person killed is a relative of the killer. The language reflects Noah’s situation (after the flood, everyone would be part of Noah’s extended family) but also supports the concept of the brotherhood of mankind. [↑](#footnote-ref-221)
222. The blood of every creature belongs to God (see Lv 1:5), but human blood does in particular because man was made in God’s likeness. Accordingly, God will avenge human blood (4:10) and delegates this office to man himself, to be exercised either through the state or through the individual ‘avenger of blood’ (Nb 35:19). The laws given to Noah are binding not only on Israel but also on all humanity (Ac 15:20, 21:25). [↑](#footnote-ref-222)
223. The disjunctive clause translated ‘*as for you*’ (conjunction + pronominal subject + verb) here indicates a contrast to what has preceded: against the backdrop of the warnings about taking life, God now instructs people to produce life, in terms reminiscent of the mandate given to Adam. [↑](#footnote-ref-223)
224. The translation given here is literal; most English versions reduce this verse to, “*God said to Noah and his sons*.” [↑](#footnote-ref-224)
225. The Covenant with Noah, the sign of which is the rainbow, involves the whole of creation. [↑](#footnote-ref-225)
226. The *NRSV* omits the final phrase, “… *everything animal of earth.*” [↑](#footnote-ref-226)
227. The verb וַהֲקִמֹתִי (‘*establish’*) is a perfect with the *vav* consecutive and should be translated with the English present tense, just as the participle at the beginning of the speech was (v. 9); another option is to translate both forms with the English future tense (‘*I will establish*’). [↑](#footnote-ref-227)
228. The term עוֹלָם (‘*all subsequent’*) more literally means ‘forever’ or ‘perpetual’; the covenant would extend to subsequent generations. [↑](#footnote-ref-228)
229. The ancients imagined the rainbow as the weapon (bow) of the Divine Warrior, from which the lightning of arrows was shot (Ps 7:12–13, Hab 3:9–11). The placement of this weapon in the heavens is a sign, or visible token, that God’s wrath has abated. [↑](#footnote-ref-229)
230. The temporal indicator וְהָיָה (‘*when’*, conjunction + the perfect verb form), often translated ‘it will be’, anticipates a future development. [↑](#footnote-ref-230)
231. The literal translation of ‘*the covenant between me and you*’ is ‘*my covenant, which is between me and you*’. [↑](#footnote-ref-231)
232. The translation assumes that the infinitive לִזְכֹּר (‘*to call to mind*’) here expresses the result of seeing the rainbow; another option is to understand it as indicating purpose, in which case it could be translated, “*I will look at it so that I may call to mind*.” [↑](#footnote-ref-232)
233. The literal translation of ‘*every living thing*’ is ‘*all flesh*’. [↑](#footnote-ref-233)
234. The names and order of the sons of Noah: Shem, Ham and Japheth, are fixed by tradition (5:32, 6:10, 7:13 and 10:1). [↑](#footnote-ref-234)
235. The literal translation of ‘*peopled’* (פְצָה) is ‘*scattered’*; the term figures prominently in story of the dispersion of mankind in Ch. 11. [↑](#footnote-ref-235)
236. For this verse, here following the *WEBBE*, the *NJB* has, “*Noah, a man of the soil, was first to plant the vine*.” [↑](#footnote-ref-236)
237. Noah became overheated because of the wine and uncovered himself in the tent. [↑](#footnote-ref-237)
238. Ham is not mentioned again and Canaan is the one to be cursed in vv. 25–27, so he was evidently the guilty party. [↑](#footnote-ref-238)
239. The word translated ‘*a cloak*’ has the Hebrew definite article on it; the article may simply indicate that the garment is definite and vivid in the mind of the narrator, but it could refer instead to Noah’s garment: did Ham bring it out when he told his brothers? [↑](#footnote-ref-239)
240. The verb עָשָׂה (‘*to do*’) carries too general a sense to imply that Ham had done more than look on his father’s nakedness and tell his brothers. [↑](#footnote-ref-240)
241. The blessings and curses of the patriarchs (see Chs. 27 & 49) are effective words addressed to the ancestor and worked out in his descendants. Canaan’s race is to be subject to Shem, ancestor of Abraham and the Israelites, who are to enjoy Yahweh’s special protection, and to Japheth, whose descendants will expand at Shem’s expense. [↑](#footnote-ref-241)
242. For the 2nd line, here following the *MT*, the *LXX* has “*and Canaan will be his slave*” (*καὶ ἔσται Χανααν παῖς αὐτοῦ*). [↑](#footnote-ref-242)
243. Note the play on the word יַ֤פְתְּ (‘extend’ or ‘enlarge’) and ‘*Japheth*’ (יֶ֔פֶת). This verse may refer to the Philistines, one of the sea-peoples who dwelt in ‘*the tents of Shem*’, i.e. conquered the coats of Canaan. [↑](#footnote-ref-243)
244. The *MT* (שְׁלֹשׁ מֵאוֹת שָׁנָה, וַחֲמִשִּׁים שָׁנָה) and *LXX* (*τριακόσια πεντήκοντα ἔτη*) here agree on the length of Noah’s life after the flood (350 years). [↑](#footnote-ref-244)
245. As in the previous verse, the *MT* (תְּשַׁע מֵאוֹת שָׁנָה, וַחֲמִשִּׁים שָׁנָה) and *LXX* (*ἐννακόσια πεντήκοντα ἔτη*) here agree on the total length of Noah’s life (950 years). [↑](#footnote-ref-245)
246. **Genesis 10**  [↑](#footnote-ref-246)
247. It appears that the Table of Nations is partly composite: some sections begin with the phrase בְנֵי (‘*the sons of …*’) while other sections use יָלַד (‘*… fathered’*); it may be that the ‘sons of’ list is the ‘original’, while the ‘fathered’ sections are editorial inserts. [↑](#footnote-ref-247)
248. The Greek form of the name Japheth (יֶפֶת), *Ιαφεθ*, is used in Greek tradition for the ancestor of the Greeks. ‘*Gomer’* was the ancestor of the Cimmerians; in place of ‘*Madai’* (here following the *MT* and *NRSV*), the *NJB* has ‘*the Medes*’ (who lived east of Assyria); ‘*Javan’* was the father of the Hellenic race, the Ionians who lived in western Asia Minor; *Tubal* was the ancestor of militaristic tribes that lived north of the Black Sea; ‘*Meshech’* was the ancestor of the people known in Assyrian records as the *Musku*; and ‘*Tiras’* was the ancestor of the Thracians, some of whom possibly became the Pelasgian pirates of the Aegean. [↑](#footnote-ref-248)
249. The descendants of ‘*Gomer’* were all northern tribes of the Upper Euphrates; ‘*Askenaz’* was the ancestor of a northern branch of Indo-Germanic tribes, possibly Scythians; The descendants of ‘*Riphath’* lived in a district north of the road from Haran to Carchemish; ‘*Togarmah’* is also mentioned in Ezk 38:6, where it refers to Til-Garimmu, the capital of Kammanu, which bordered Tabal in eastern Turkey. [↑](#footnote-ref-249)
250. The descendants of *Elishah* populated Cyprus; the descendants of *Tarshish* settled along the southern coast of what is modern Turkey, but some identify the site Tarshish (see Jonah 1:3) with Sardinia or Spain; the name *Kittim* is associated with Cyprus, as well as coastlands east of Rhodes – it is used in later texts to refer to the Romans. The *NRSV* uses ‘*Rodanim*’ in place of ‘*Dananites*’: most of the *MT* *MSS* read ‘*Dodanim*’ (דֹדָנִים) here, but 1Ch 1:7 has ‘*Rodanim*’, perhaps referring to the island of Rhodes; however, the *Qere* reading in 1Ch 1:7 suggests ‘Dodanim’. [↑](#footnote-ref-250)
251. The ‘*islands of the nations*’ refers to the islands and the seaboard of the Mediterranean. At the end of this verse, here following the *MT* and *NJB*, the *NRSV* adds, “*These are the sons of Japheth in their lands, with their own language, by their families, in their nations*.” [↑](#footnote-ref-251)
252. The descendants of ‘*Ham’* lived in the Egyptian orbit; the descendants of ‘*Cush’* settled in Nubia (Ethiopia); the descendants of ‘*Mizraim’* descendants settled in Upper and Lower Egypt; the descendants of ‘*Put’* settled in Libya; the descendants of ‘*Canaan’* lived in the region of Phoenicia (Palestine). [↑](#footnote-ref-252)
253. The descendants of *Seba* settled in Upper Egypt along the Nile; the name *Havilah* apparently means‘stretch of sand’ – ‘*Havilah’s*’ descendants settled in eastern Arabia; the descendants of ‘*Sabtah’* settled near the western shore of the Persian Gulf in ancient Hadhramaut; the descendants of ‘*Raamah’* settled in southwest Arabia; the descendants of ‘*Sabteca’* settled in Samudake, east toward the Persian Gulf; ‘*Sheba’* became the name of a kingdom in southwest Arabia; the name ‘*Dedan’* is associated with Ula in northern Arabia. [↑](#footnote-ref-253)
254. ‘*Nimrod*’ was a character of popular story (v. 9 records a proverb); there have been many attempts to identify him, but none are convincing. [↑](#footnote-ref-254)
255. An alternative translation of ‘*before Yahweh*’ (לִפְנֵי יְהוָה), taking the divine name as a means of expressing the superlative degree, is ‘*Nimrod was the greatest hunter in the world*’. The word for ‘hunt’ (צַיִד) is used on occasion for hunting men (1S 24:12, Jr 16:16, Lm 3:15). [↑](#footnote-ref-255)
256. ‘*Erech’* (ancient Uruk, modern Warka), one of the most ancient civilisations, was located southeast of Babylon. ‘*Akkad’*, or ancient Agade, was associated with Sargon and located north of Babylon; the name is here used to indicate the southern region of Lower Mesopotamia, as opposed to the land of Sumer, which lies further south; more commonly, it indicates the language and Semitic population of the southern region as distinct from the Sumerians. ‘*Shinar’* is another name for Babylonia. [↑](#footnote-ref-256)
257. ‘*Nineveh’* was an ancient Assyrian city situated on the Tigris River; the name ‘*Rehoboth-Ir’* means ‘*and broad streets of a city*’, perhaps referring to a suburb of Nineveh; ‘*Calah’* (modern Nimrud) was located 35 Km north of Nineveh. [↑](#footnote-ref-257)
258. If the parenthesised phrase refers to Calah, it may date from the 9th Century bc, when Calah became the capital of Assyria; if it refers to Nineveh, then it is later than Sennacherib, who established his capital there. [↑](#footnote-ref-258)
259. The ‘*Ludim’* (the *NJB* has ‘*Ludites’*) were African tribes west of the Nile Delta; the ‘*Anamim’* (*NJB* = ‘*Anamites’*) lived in North Africa, west of Egypt, near Cyrene; the ‘*Lehabim’* (*NJB* = ‘*Lehabites’*) are identified with the Libyans; the ‘*Naphtuhim’* (‘*Naphtuhites’*) lived in Lower Egypt (the Nile Delta region). The *NJB* has ‘*Cusluhites’* in place of ‘*Casluhim’*, here following the *MT* (& *NRSV*). [↑](#footnote-ref-259)
260. The *MT* places the people of Caphtor after the Philistines: “… *the Philistines and Caphtorim*;” however, it was from Caphtor that the Philistines came originally (Jos 13:2). [↑](#footnote-ref-260)
261. Sidon was the foremost city in Phoenicia; here ‘*Sidon’* may be the name of its founder. [↑](#footnote-ref-261)
262. The ‘*Jebusites’* were the Canaanite inhabitants of ancient Jerusalem; here ‘*Amorites’* refers to smaller groups of Canaanite inhabitants of the mountainous regions of Palestine, rather than the large waves of Amurru, or western Semites, who migrated to the region. [↑](#footnote-ref-262)
263. The ‘*Hivites’* were Canaanite tribes of a Hurrian origin; the ‘*Arkites’* lived in Arka, a city in Lebanon, north of Sidon; the ‘*Sinites’* lived in Sin, another town in Lebanon. [↑](#footnote-ref-263)
264. The ‘*Arvadites’* lived in the city Arvad, located on an island near the mainland close to the river El Kebir; the ‘*Zemarites’* lived in the town Sumur, north of Arka; the ‘*Hamathites’* lived in Hamath on the Orontes River. [↑](#footnote-ref-264)
265. The literal translation of ‘*all the way to*’ (twice in this verse) is ‘*as you go to*’. The *NJB* has ‘*Lesha’* in place of ‘*Lasha’*. [↑](#footnote-ref-265)
266. In place of ‘*among’*, here reflecting the *LXX* (*ἐν*), the *MT* and many translations have ‘*according to*’, as in the next clause. [↑](#footnote-ref-266)
267. In place of ‘*the elder brother of Japheth*’, some translations read ‘*whose older brother was Japheth*’, understanding the adjective הַגָּדוֹל as modifying Japheth; however, in Hebrew when a masculine singular definite attributive adjective follows the sequence masculine singular construct noun + proper name, the adjective invariably modifies the noun in construct, not the proper name. [↑](#footnote-ref-267)
268. The name ‘*Elam’* means ‘*highland’*; the Elamites were a non-Semitic people living east of Babylon. ‘*Asshur’* is a name for Assyria, the region in which Nimrod expanded his power (see v. 11, where the name is also mentioned); when names appear in both sections of a genealogical list, it probably means that there were both Hamites and Shemites living in that region in antiquity, especially if the name is a place name. [↑](#footnote-ref-268)
269. In place of ‘*Mash’*, here following the *MT* (מַשׁ), the *LXX* has ‘*Mosoch’* (*Μοσοχ*). [↑](#footnote-ref-269)
270. In this verse, the *LXX* adds a generation between Arpachshad and Shelah: *καὶ Αρφαξαδ ἐγέννησεν τὸν Καιναν, καὶ Καιναν ἐγέννησεν τὸν Σαλα, Σαλα δὲ ἐγέννησεν τὸν Εβερ.* (“*And Arphaxad fathered Kainan, and Kainan fathered Sala, and Sala fathered Eber.*”) [↑](#footnote-ref-270)
271. *‘Peleg*’ (פֶּלֶג) means division. [↑](#footnote-ref-271)
272. The name ‘*Almodad’* combines the Arabic article *al* with *modad* (‘*friend’*); Almodad was the ancestor of a South Arabian people. The name, ‘*Sheleph’*, may be related to Shilph, a district of Yemen; Shalph is a Yemenite tribe. The name, ‘*Hazarmaveth*’, should be equated with Hadramawt, located in Southern Arabia. The name, ‘*Jerah’*, means ‘*moon’*. [↑](#footnote-ref-272)
273. ‘*Uzal’* was the name of the old capital of Yemen. The name, ‘*Diklah’*, means ‘date-palm’. [↑](#footnote-ref-273)
274. ‘*Obal’* was a name used for several localities in Yemen. The name ‘*Abima-El’* is a genuine Sabaean form, which means ‘*my father, truly, he is God*’. The descendants of ‘*Sheba’* lived in South Arabia, where the Joktanites were more powerful than the Hamites. [↑](#footnote-ref-274)
275. ‘*Ophir’* became the name of a territory in South Arabia; many of the references to Ophir are connected with gold (e.g. 1K 9:28, 10:11, 22:48, 1Ch 29:4, 2Ch 8:18, 9:10, Job 22:24, 28:16, Ps 45:9, Is 13:12). *Havilah* is listed with Ham in v. 7. [↑](#footnote-ref-275)
276. The literal translation of ‘*all the way*’ is ‘*as you go*’. [↑](#footnote-ref-276)
277. Before ‘*nations’*, the *NJB* adds ‘*countries and*’; here, we follow the *MT* (and *JPS*). [↑](#footnote-ref-277)
278. An alternative reading of the last sentence (following the *NJB*) is: “*From these came the dispersal of the nations over the earth, after the flood.*” [↑](#footnote-ref-278)
279. **Genesis 11**  [↑](#footnote-ref-279)
280. The literal translation of ‘*one language and one speech*’ is ‘*one lip and one (set of) words*’: the term ‘*lip’* is a metonymy of cause, putting the instrument for the intended effect – they had one language; the term ‘*words’* refers to the content of their speech – their vocabulary. [↑](#footnote-ref-280)
281. The *NRSV*, following the *LXX*, opens this verse (here following the *NJB*) with: “*Now as they migrated from the east …*” ‘*Shinar’* is Babylonia (10:10, Is 11:11, Dn 1:2). [↑](#footnote-ref-281)
282. The literal translation of ‘*to one another’* is ‘*a man to his neighbour’*. The speech contains two cohortatives of exhortation followed by their respective cognate accusatives, literally: ‘*let us brick bricks*’ (נִלְבְּנָה לְבֵנִים) and ‘*and burn for burning*’ (וְנִשְׂרְפָה לִשְׂרֵפָה); this stresses the intensity of the undertaking; it also reflects the Accadian text, which uses similar constructions. [↑](#footnote-ref-282)
283. Tradition has crystallised round the ruins of one of those high, stepped towers built in ancient Mesopotamia to symbolise the holy mountain and resting place of the deity. The builders were apparently seeking a means to meet their god. [↑](#footnote-ref-283)
284. The phrase, ‘*sons of men*’ portrays the builders as mere mortals, not the lesser deities that the Babylonians claimed built the city. [↑](#footnote-ref-284)
285. The literal translation of ‘*with one language*’ is ‘*and one lip to all of them*’ (see #1). [↑](#footnote-ref-285)
286. The literal translation of ‘*they will not understand one another*’ is ‘*they will not hear, a man the lip of his neighbour*’. God speaks here to his angelic assembly; see also Jub 10:22–23, where an angel recounts this incident, saying: “*And the Lord our God said to us… And the Lord went down and we went down with him; and we saw the city and the tower that the sons of men built*.” [↑](#footnote-ref-286)
287. The infinitive construct here (לִבְנֹת – ‘*building’*) serves as the object of the verb ‘*they stopped*’. [↑](#footnote-ref-287)
288. ‘*Babel’* (בָּבֶל) is derived here from the verb ‘*balal’* (בָּלַל – to confuse); but in fact, the name means ‘*Gate of God*’. [↑](#footnote-ref-288)
289. The perspective narrows down to Abraham’s direct ancestors, showing how God chose Abraham from all the families of the earth. [↑](#footnote-ref-289)
290. Before ‘*sons’*, the *NRSV* (and others) insert the word ‘*other’* for clarity. [↑](#footnote-ref-290)
291. As in 10:24, the *LXX* adds a generation between Arpachshad and Shelah: *Καὶ ἔζησεν Αρφαξαδ ἑκατὸν τριάκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Καιναν.* – *(When) Arphaxad had lived thirty-five years, (and) he fathered Cainan.* [↑](#footnote-ref-291)
292. For this verse, the *LXX* reads: *καὶ ἔζησεν Αρφαξαδ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Καιναν ἔτη τετρακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. Καὶ ἔζησεν Καιναν ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Σαλα. καὶ ἔζησεν Καιναν μετὰ τὸ γεννῆσαι αὐτὸν τὸν Σαλα ἔτη τριακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.* – *And after he fathered Cainan, Arphaxad lived four hundred and thirty years and fathered sons and daughters, and (then) he died. When Cainan had lived one hundred and thirty years, (and) he fathered Sala. And after he fathered Sala, Cainan lived three hundred and thirty years and fathered sons and daughters, and (then) he died.* [↑](#footnote-ref-292)
293. The *LXX* rendering of ‘*Shelah’* (שֶׁלַח) is ‘*Sala’* (*Σαλα*). [↑](#footnote-ref-293)
294. Before ‘*sons’*, the *NRSV* (and others) insert the word ‘*other’* for clarity. [↑](#footnote-ref-294)
295. The *LXX* rendering of ‘*Peleg’* (פֶלֶג) is ‘*Phalek’* (*Φαλεκ*). [↑](#footnote-ref-295)
296. Before ‘*sons’*, the *NRSV* (and others) insert the word ‘*other’* for clarity. [↑](#footnote-ref-296)
297. The *LXX* rendering of ‘*Reu’* (רְעוּ) is ‘*Parau’* (*Ραγαυ*). [↑](#footnote-ref-297)
298. Before ‘*sons’*, the *NRSV* (and others) insert the word ‘*other’* for clarity. [↑](#footnote-ref-298)
299. The *LXX* rendering of ‘*Serug’* (שְׂרוּג) is ‘*Serouch’* (*Σερουχ*). [↑](#footnote-ref-299)
300. Before ‘*sons’*, the *NRSV* (and others) insert the word ‘*other’* for clarity. [↑](#footnote-ref-300)
301. The *LXX* rendering of ‘*Nahor’* (נָחוֹר) is ‘*Nachor’* (*Ναχωρ*). [↑](#footnote-ref-301)
302. Before ‘*sons’*, the *NRSV* (and others) insert the word ‘*other’* for clarity. [↑](#footnote-ref-302)
303. The *LXX* rendering of ‘*Terah’* (תֶרַח) is ‘*Thala’* (*Θαρα*). [↑](#footnote-ref-303)
304. Before ‘*sons’*, the *NRSV* (and others) insert the word ‘*other’* for clarity. [↑](#footnote-ref-304)
305. The *LXX* rendering of ‘*Haran’* (הָרָן) is ‘*Arran’* (*Αρραν*). [↑](#footnote-ref-305)
306. The story of the chosen race is about to begin and the genealogical table becomes more detailed with a view to introducing its two parents, Abram and Sarai, whose names were later changed to Abraham and Sarah (17:5 & 15). [↑](#footnote-ref-306)
307. The phrase ‘*of the Chaldaeans’* may be a later editorial clarification for the readers, designating the location of Ur. [↑](#footnote-ref-307)
308. The name ‘*Sarai’* (a variant spelling of ‘*Sarah*’) means ‘princess’ (or ‘lady’). ‘*Sharratu*’ was the name of the wife of the moon god ‘Sin’; the original name may reflect the culture out of which the patriarch was called, for the family did worship other gods in Mesopotamia. [↑](#footnote-ref-308)
309. For ‘*barren’*, the *LXX* has ‘*sterile’* (*στεῖρα*). [↑](#footnote-ref-309)
310. This verse recounts the first stage of the journey to the Promised Land. ‘*Ur*’ is in Lower Mesopotamia; ‘*Haran*’ lies to the northwest of Mesopotamia. The historical accuracy of this first migration is disputed. However, it is attested by ancient traditions, in 11:28 and 15:7, edited at a time when Ur had fallen into oblivion. It was nonetheless an important centre at the beginning of the 2nd Millennium BCE and already had religious and commercial ties with Haran. Hence, at least the possibility of this first migration must be admitted, though the mention of the Chaldaeans would be an explanatory detail added in the neo-Babylonian period. [↑](#footnote-ref-310)
311. According to the *Samaritan Pentateuch*, Terah lived for only 145 years; this would mean that Abram left Haran only after his father had died (see 11:26, 12:4 and Ac 7:4). Nevertheless, the *MT* (חָמֵשׁ שָׁנִים וּמָאתַיִם שָׁנָה) and *LXX* (*διακόσια πέντε ἔτη*) agree on a lifespan of 250 years. [↑](#footnote-ref-311)
312. **Genesis 12**  [↑](#footnote-ref-312)
313. Yahweh called Abram while he was in Ur (see 15:7, Ac 7:2) but the sequence here makes it look like it was after the family left to migrate to Canaan (11:31–32). [↑](#footnote-ref-313)
314. The three 1p verbs in this verse should be classified as cohortatives: the first two have pronominal suffixes, so the form itself does not indicate a cohortative; the third verb form is clearly cohortative. [↑](#footnote-ref-314)
315. The *LXX* (and *NRSV*) ends this verse with: “*And in you all the families of the earth shall be blessed*.” (*καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.*) Theoretically, the Niphal can be translated either as passive or reflexive/reciprocal; (the Niphalof ‘bless’ is only used in formulations of the Abrahamic covenant: 12:2, 18:18, 28:14.) Traditionally, the verb is taken as passive here, as if Abram were going to be a channel or source of blessing, but in later formulations of the Abrahamic covenant (22:18; 26:4) the Hitpaelreplaces this Niphal form, suggesting a translation ‘will bless themselves’. The Hitpael of ‘bless’ is used with a reflexive/reciprocal sense in Dt 29:18, Ps 72:17, Is 65:16 & Jr 4:2. Gn 12:2 predicts that Abram will be held up as a paradigm of divine blessing and that people will use his name in their blessing formulae. [↑](#footnote-ref-315)
316. The disjunctive clause in the last sentence (conjunction + subject + implied ‘to be’) is parenthetical, telling the Abram’s age when he left Haran. [↑](#footnote-ref-316)
317. For ‘*nephew’*, the *MT* has ‘*son of his brother*’, as does the *LXX* (*υἱὸν τοῦ ἀδελφοῦ αὐτοῦ*). [↑](#footnote-ref-317)
318. Shechem, located at the commercial crossroads of Canaan in the pass between Mount Ebal and Mount Gerizim, was a flourishing Canaanite city in the 2nd Millennium BCE (Jg 9). Nearby was the ‘*Oak (or Terebinth) of Moreh*’ (‘*oracle giver*’), a sacred tree (35:4, Dt 11:30, Jos 24:26, Jg 9:37). [↑](#footnote-ref-318)
319. The term זַרְעֲ (‘*seed’*) may mean ‘seed’ (for planting), ‘offspring’ (as *WEBBE*, usually of people) or ‘descendants’, depending on the context. [↑](#footnote-ref-319)
320. The expression ‘*invoked the name of Yahweh*’ refers to worshiping Yahweh through prayer and sacrifice (see 4:26; 13:4; 21:33; 26:25). [↑](#footnote-ref-320)
321. For this verse, here following the *NJB* & *NRSV*, *NJPS* has, “*And Abram journeyed, going on still toward the South*.” [↑](#footnote-ref-321)
322. In place of ‘*as an alien*’ (following the *NRSV*), the *NJB* has ‘*for the time*’. [↑](#footnote-ref-322)
323. The particle הִנֵּה (‘*listen’*) is deictic here; it draws attention to the following fact. [↑](#footnote-ref-323)
324. The Piel of the verb הָיָה (‘*to live’*) means ‘to keep alive’, ‘to preserve alive’ and, in some places, ‘to make alive’. [↑](#footnote-ref-324)
325. Among the aristocracy of Haran, a husband might legally adopt his wife as his sister, who then enjoyed greater protection and higher status. Such was the case with Sarai, and Abram appears to have boasted about this to the Egyptians, who misunderstood what he meant (v. 19). [↑](#footnote-ref-325)
326. In place of ‘*the woman*’ (following the *MT*), one *LXX* *MS* has ‘*his wife*’ (*γυναῖκα αὐτοῦ*); however, the pronoun is not present in most *MSS*. [↑](#footnote-ref-326)
327. The term וַתֻּקַּח (‘*was taken*’) is a rare verbal form, an old Qal passive preterite from the verb ‘to take’; it is pointed as a Hophal in the *MT*. [↑](#footnote-ref-327)
328. The construction of the parenthetical disjunctive clause ‘*he treated Abram well*’, beginning with the conjunction on the prepositional phrase, draws attention to the irony of the story: Abram wanted Sarai to lie so that it would go well with him; though he lost Sarai to Pharaoh, it did go well for him – he received a lavish bride price. [↑](#footnote-ref-328)
329. The cognate accusative adds emphasis to the verbal sentence: ‘*inflicted severe plagues*’, meaning Yahweh inflicted numerous plagues, probably diseases (see Ex 15:26). The adjective ‘*severe’* emphasises that the plagues were overwhelming. [↑](#footnote-ref-329)
330. The demonstrative pronoun translated ‘*this’* adds emphasis: “What in the world have you done to me?” [↑](#footnote-ref-330)
331. The preterite with *vav* consecutive (‘*I took*’) here expresses consequence. [↑](#footnote-ref-331)
332. For this verse, here following the *NJB*, the *NRSV* reads, “*And Pharaoh gave his men orders concerning him; and they set him on the way, with his wife and all that he had*.” [↑](#footnote-ref-332)
333. **Genesis 13**  [↑](#footnote-ref-333)
334. An alternative reading for ‘*Negeb’* (נֶּֽגְבָּה) is ‘*South’*; the *LXX* has ‘desert’ (*ἔρημον*). [↑](#footnote-ref-334)
335. The literal translation of ‘*wealthy’* is ‘*heavy’*. [↑](#footnote-ref-335)
336. The literal translation of ‘*camp’* is ‘*tent’*. [↑](#footnote-ref-336)
337. The expression ‘*invoked the name of Yahweh*’ refers to worshiping Yahweh through prayer and sacrifice (cf. 4:26, 12:8, 21:33, 26:25). [↑](#footnote-ref-337)
338. The Hebrew idiom translated ‘*Lot … also had*’ is ‘*to Lot … there was*’, the preposition here expressing possession. [↑](#footnote-ref-338)
339. Israel’s ancestors are represented as living a semi-nomadic life in the midst of the Canaanites; thus, adequate pastureland was vital to the herders. The infinitive construct לָשֶׁ֣בֶת (from the root ישׁבת) explains what it was that the land could not support. [↑](#footnote-ref-339)
340. The term רִיב (‘*dispute’*) means strife, conflict, quarrelling; in later texts, it has the meaning of a legal controversy. [↑](#footnote-ref-340)
341. Here, ‘*brothers’* describes the closeness of the relationship, but could be misunderstood if taken literally, since Abram was Lot’s uncle. [↑](#footnote-ref-341)
342. The words ‘*you go*’ have been added (twice) in this verse for clarity, and do not appear in the *MT*. [↑](#footnote-ref-342)
343. The word here translated as ‘*plain*’ literally means, ‘*circle*’, used here as a topographical name to indicate a sunken river valley. [↑](#footnote-ref-343)
344. Before ‘*moved’*, the *MT* repeats ‘*Lot’*, omitted here to improve legibility. [↑](#footnote-ref-344)
345. In place of ‘*cities of the plain*’ (following the *MT*), the *LXX* has ‘*a city of the plain round about*’ (*πόλει τῶν περιχώρων*). [↑](#footnote-ref-345)
346. This verse is an introduction to a tradition about Lot, originating in Transjordan and centred on the story of Sodom & Gomorrah (Chs 18–19). [↑](#footnote-ref-346)
347. The disjunctive clause at the beginning of the verse signals a new scene. [↑](#footnote-ref-347)
348. The literal translation of this verse is: “*For all the land that you see to you I will give it and to your descendants forever*.” [↑](#footnote-ref-348)
349. The translation ‘*can be counted*’ (potential imperfect) is suggested by the use of יוּכַ֣ל (‘*can’*) in the preceding clause. [↑](#footnote-ref-349)
350. The Hitpael, הִתְהַלֵּ֣ךְ means ‘to walk about’; it also can carry the ideas of moving about, traversing, going back and forth, or living in an area. [↑](#footnote-ref-350)
351. The translation of ‘*Oak’* is uncertain: ‘*Terebinth’* is also possible. The *NJB* & *NRSV* follow the *LXX* (*δρῦν*) & *Peshitta*; the *MT* uses the plural form. [↑](#footnote-ref-351)
352. **Genesis 14**  [↑](#footnote-ref-352)
353. The sentence begins with the temporal indicator וַיְהִ֗י (‘*it was*’) followed by ‘*in the days of*’. ‘*Shinar’* (also in v. 9) is the region of Babylonia. In place of ‘*nations’* (גּוֹיִֽם), many translations, including *NIV, NEB, NJB* & *NRSV*, simply transliterate to ‘*Goiim’*; the *LXX* translates the word (as we do) – *ἐθνῶν* (‘*of (the) nations*’). [↑](#footnote-ref-353)
354. The *Kethib*/*Qere* difference here (*vav*/*yod* confusion?) warrants an explanation, especially in view of the fact that it is not indicated in the *Mechon Mamre* text (which has just צְבֹיִ֔ים). [↑](#footnote-ref-354)
355. The story represents the Dead Sea as not yet in existence (#13:10); or else an awareness that the ‘*Valley of Siddim*’ (the name is not met with elsewhere) occupied only what is now the southern part of the Dead Sea, a depression of relatively recent formation (see #19:25). [↑](#footnote-ref-355)
356. The story serves as a foreshadowing of the plight of the kingdom of Israel later: eastern powers came and forced the western kingdoms into submission; each year, then, they would send tribute east – to keep them away. [↑](#footnote-ref-356)
357. The ‘*Rephaim*’, ‘*Zuzim*’ (or ‘*Zamzummim*’), ‘*Emim*’ and ‘*Horites*’ were ancient legendary peoples of Transjordan (see #Dt 1:28/2:12); their towns lie at intervals along the highway that goes down to the Red Sea. The object of the invasion may have been to secure the trade routes to Egypt and southern Arabia. [↑](#footnote-ref-357)
358. The line of attack ran down the east of the Jordan Valley into the desert, and then turned and came up the valley to the cities of the plain. [↑](#footnote-ref-358)
359. The *NRSV* does not translate ‘*Spring of Judgement*’ (עֵין מִשְׁפָּט), but simply transliterates as a proper name (‘*En-Mishpat*’). [↑](#footnote-ref-359)
360. In place of ‘*prepared for battle*’, the *NJB* has ‘*took up battle positions*’ and the *NRSV* has ‘*joined battle*’. On the *Kethib*/*Qere* difference here, see #2. [↑](#footnote-ref-360)
361. On the interpretation of the name גּוֹיִֽם, see #14:1. [↑](#footnote-ref-361)
362. In place of ‘*slime pits*’, here following *JPS*, the *NJB* has ‘*bitumen wells*’. The reference to the ‘*kings of Sodom and Gomorrah’* must mean the kings along with their armies; most of them were defeated in the valley, but some of them escaped to the hills. [↑](#footnote-ref-362)
363. The *NJB* has ‘*the conquerors*’ in place of ‘*they’*, here following the *MT* (and *LXX*). [↑](#footnote-ref-363)
364. The final disjunctive clause is circumstantial/causal, explaining that Lot was captured because he was living in Sodom at the time. [↑](#footnote-ref-364)
365. ‘*Mamre*’ is here the name of a person (compare 13:18). The translation of ‘*Oak’* is uncertain: ‘*Terebinth’* is also possible. The *NJB* follows the *LXX* and *Peshitta*; the *MT* uses the plural form. The *NJB* transposes the words ‘*and Aner*’ to after ‘*Abram’*. [↑](#footnote-ref-365)
366. ‘*Dan*’ was known as ‘*Laish*’ in the early period (Jg 18:29). [↑](#footnote-ref-366)
367. The literal translation of ‘*north’* is ‘*left’*; in ancient Israel, directions were given relative to the east. [↑](#footnote-ref-367)
368. In place of ‘*all the goods*’, here following the *MT*, the *LXX* has ‘*all the cavalry of Sodom*’ (*πᾶσαν τὴν ἵππον Σοδομων*). [↑](#footnote-ref-368)
369. According to Josephus, ‘*the King’s Valley’* was within ½ Km of Jerusalem; it is also mentioned in 2S 18:18. [↑](#footnote-ref-369)
370. The whole of Jewish & Christian tradition identifies ‘*Salem*’ with Jerusalem (Ps 76:2); its priest-king, ‘*Melchizedek*’, worships the Most High God, ‘*El-Elyon*’. Melchizedek makes a brief and mysterious appearance in the narrative as king of that Jerusalem where Yahweh will choose to dwell, as priest of the Most High before the Levitical priesthood was established. See also #22. [↑](#footnote-ref-370)
371. A blessing is an effective (9:25) and irrevocable (27:33 & 48:18) word which, even when pronounced by a man, produces the effect which it expresses, since God confers the blessing (1:27–28, 12:2, 28:3–4, and Ps 67:1 & 128:5). [↑](#footnote-ref-371)
372. The *NJB* includes the last 2 lines in v. 20; here, we follow the *MT*. Melchizedek blesses Abraham in the name of his god, ‘*maker of heaven and earth*’. In place of ‘*he’* in the last line, here following the *MT*, the *NJB* & *NRSV* have ‘*Abram’*. [↑](#footnote-ref-372)
373. In place of ‘*people’*, the *LXX* has ‘*cavalry’* (*ἵππον*). [↑](#footnote-ref-373)
374. Here, ‘*God Most High*’ is identified with Yahweh, the God of Israel (Nb 24:16, Ps 46:4). Ps 110:4 represents the mysterious Melchizedek as a figure of David, who is himself a figure of the Messiah (who is both king and priest); the application to Christ is worked out in Heb 7. [↑](#footnote-ref-374)
375. The oath formula is elliptical, reading simply: ‘*if I take*’; it is as if Abram says, “(May God deal with me) if I take,” or, “I will surely not take.” The positive oath would add the negative adverb and be the reverse: “(God will deal with me) if I do not take,” or, “I certainly will.” [↑](#footnote-ref-375)
376. The phrase ‘*what my men have eaten*’ implies compensation. [↑](#footnote-ref-376)
377. **Genesis 15**  [↑](#footnote-ref-377)
378. When the phrase הַרְבֵּה מְאֹד follows a noun, it invariably modifies the noun and carries the nuance ‘very great’ or ‘in great abundance’ (see Gn 41:49, Dt 3:5, Jos 22:8, 2S 8:8, 12:2, 1K 4:29, 10:10–11, 2Ch 14:13, 32:27, Jr 40:12). Here, the noun ‘*reward’* is in apposition to ‘*shield’* and refers by metonymy to God as the source of the reward. [↑](#footnote-ref-378)
379. The clause, “*… and the heir of my house is Eliezer of Damascus,*” is from the *NRSV*, and not present in the *NJB*; the meaning of the Hebrew is uncertain. The Tetragrammaton (יהוה) is usually pointed with the vowels for the word אֲדֹנָי (‘*Adonai’* = ‘*Master’*) to avoid pronouncing the divine name but that would lead in this place to a repetition; so, the Divine Name is here pointed with the vowels for אֱלֹהִ֑ים (‘*Elohim’* = ‘*God’*). [↑](#footnote-ref-379)
380. The Hebrew construction here uses הֵן (‘since’) to introduce the foundational clause and וְהִנֵּה (‘then see’) to introduce the main clause. [↑](#footnote-ref-380)
381. The word כִּי־אִם֙ (‘*rather’*) forms a very strong adversative. In place of ‘*issue’*, here following the *NRSV*, the *NJB* has ‘*flesh and blood*’. [↑](#footnote-ref-381)
382. In place of ‘*if you can*’, here following the *NJB*, the *NRSV* (more closely following the *MT*) has ‘*if you are able to count them*’. [↑](#footnote-ref-382)
383. The faith of Abraham is an act of trust in a promise which, humanly speaking, could never be realised. [↑](#footnote-ref-383)
384. God initiates the covenant-making ceremony with a declaration of who he is and what he has done for Abram. [↑](#footnote-ref-384)
385. On the *MT* form of the phrase ‘*Lord Yahweh*’, see #2. The literal translation of ‘*how’* is ‘*by what*’. [↑](#footnote-ref-385)
386. In place of ‘*each three years old*’, the *NJB* repeats ‘*three-year-old*’ before ‘*heifer’*, ‘*goat’* and ‘*ram’*. [↑](#footnote-ref-386)
387. The literal translation of ‘*cut them in half*’ is ‘*cut them in the middle*’. [↑](#footnote-ref-387)
388. In place of ‘*birds of prey*’, the *LXX* has simply ‘*birds’* (*ὄρνεα*). [↑](#footnote-ref-388)
389. The word ‘*dark*’ is a possibly gloss intended to explain the rare word for ‘*darkness*’ used in v. 17. [↑](#footnote-ref-389)
390. Vv. 13–16 explain the delay in the fulfilment of the promise, referring to the Egyptian oppression for 400 years (Ex 12:40) and the Exodus. [↑](#footnote-ref-390)
391. The participle דָּ֣ן (‘*I am judging*’) is used here for the future: ‘*I will (surely) judge*’; the judgment will be condemnation and punishment. [↑](#footnote-ref-391)
392. The phrase ‘*go to your fathers*’ is a euphemism for ‘*die’*. [↑](#footnote-ref-392)
393. The ‘*iniquity of the Amorites*’ (i.e. the Canaanites) was the sexual corruption that led to their downfall (see #9:25). [↑](#footnote-ref-393)
394. Here, the firebrand symbolises Yahweh (cf. the burning bush, Ex 3:2, the pillar of fire, Ex 13:21, the smoke of Sinai, Ex 19:18). [↑](#footnote-ref-394)
395. The ideal boundaries of the Promised Land, from the Nile to the Euphrates, were those of David’s empire (Dt 11:24, 2S 8:3, cf. 2K 4:21, 8:65). [↑](#footnote-ref-395)
396. The ‘*Kenites’* were believed to be the descendants of Cain. [↑](#footnote-ref-396)
397. On the ‘*Hittites’*, see #10:15 & Dt #7:1; on the ‘*Rephaim’*, see Dt 1:28 & 2:12. [↑](#footnote-ref-397)
398. The ‘*Girgashites’* are an otherwise unknown Canaanite tribe, though the name is possibly mentioned in Ugaritic texts. [↑](#footnote-ref-398)
399. **Genesis 16**  [↑](#footnote-ref-399)
400. The term שִׁפְחָ֥ה (‘*slave-girl*’) refers to a menial female servant. [↑](#footnote-ref-400)
401. According to Mesopotamian law, a barren wife could present a female slave to her husband and acknowledge the issue as her own. [↑](#footnote-ref-401)
402. The *NJB* lacks ‘*her husband*’, here following *JPS*. [↑](#footnote-ref-402)
403. Though socially inferior, Hagar felt superior to Sarah and threatened to take her mistress’s place (Pr 30:23) as the ancestress of Israel. [↑](#footnote-ref-403)
404. Sarai blamed Abram for Hagar’s attitude, not the pregnancy; here she expects to be vindicated by God, who will prove Abram responsible. [↑](#footnote-ref-404)
405. In the Piel stem, the verb ענּה (‘*treated … badly*’) means ‘to afflict’, ‘to oppress’ or ‘to mistreat’. [↑](#footnote-ref-405)
406. In the most ancient texts, ‘*the Angel of Yahweh’* is not a created being distinct from God but is God himself in a form visible to men. [↑](#footnote-ref-406)
407. Before ‘*my mistress*’, the *MT* includes ‘*the presence of*’, but this makes the English sound clumsy. [↑](#footnote-ref-407)
408. The word וְהִתְעַנִּ֖י (‘*submit’*) is the Hitpael of the same word used (v. 6) for Sarai’s harsh treatment of Hagar; God tells Hagar to humble herself. [↑](#footnote-ref-408)
409. The literal translation of ‘*too numerous to be counted*’ is ‘*unable to be counted because of abundance*’. [↑](#footnote-ref-409)
410. The particle הִנָּ֥ךְ focuses on the immediate situation. *‘Ishmael*’ means ‘*God has heard*’. [↑](#footnote-ref-410)
411. Ishmael’s descendants are Arabs of the desert, who are here portrayed as intractable and vagrant as the wild creatures (see Job 39:5–8). [↑](#footnote-ref-411)
412. ‘*El Roi*’ (אֵ֣ל רֳאִ֑י) means ‘*God of vision*’ or ‘*God sees*’. The text of Hagar’s words is probably corrupt (cf. Ex 33:20, Jg 6:22–23, 13:22). [↑](#footnote-ref-412)
413. ‘*Beer Lahai Roi*’ (בְּאֵ֥ר לַחַ֖י רֹאִ֑י) means ‘*the well of the Living One who sees me’.* Isaac was to stay there. [↑](#footnote-ref-413)
414. Hagar must have informed Abram of what the angel had told her: see #11 on the name ‘*Ishmael’*. [↑](#footnote-ref-414)
415. The *NJB*, *NRSV* and many other translations omit ‘*for Abram*’ (or substitute ‘*for him*’), considering the clause redundant in modern English. [↑](#footnote-ref-415)
416. **Genesis 17**  [↑](#footnote-ref-416)
417. ‘*El Shaddai*’ (אֵל שַׁדַּי) is an ancient name of God from the patriarchal period (28:3, 35:11, 43:14, 48:3 & 49:25) and rarely used outside the Pentateuch (except in Job). The usual translation (‘*God Almighty*’, primarily derived from the *Vg* rendering of *Deus omnipotens*) is inaccurate; the meaning is uncertain: ‘*God of the Mountain*’, from Accadian ‘*shadu*’ has been suggested; but perhaps ‘*God of the open wastes*’ would be preferable, from Hebrew ‘*sadeh*’, and the secondary meaning of the Accadian word. [↑](#footnote-ref-417)
418. The literal translation of ‘*greatly*’ (בִּמְאֹ֥ד מְאֹֽד), here following the *NJB*, is ‘*exceedingly exceedingly*’; the repetition is emphatic. [↑](#footnote-ref-418)
419. The expression ‘*fell on his face*’ probably means that Abram sank to his knees and put his forehead to the ground, although it is possible that he completely prostrated himself; in either case, the posture indicates humility and reverence. [↑](#footnote-ref-419)
420. In place of ‘*here is*’, following the *NJB* and *MT* (הִנֵּ֥ה), the *NRSV* (and others) have ‘*this is*’. [↑](#footnote-ref-420)
421. For the ancients, a name did not merely indicate but actually made a thing what it was, and a change of name meant a change of destiny (v. 15 & 35:10). ‘*Abram*’ and ‘*Abraham*’, it seems, are in fact two dialectal forms of the same name, meaning ‘*he is great by reason of his father*’ or ‘*he is of noble descent*’. Here, however, ‘Abraham’ is interpreted in terms of its assonance with אַב־הֲמ֥וֹן (*ab hamon*), meaning: ‘*father of a multitude*’. [↑](#footnote-ref-421)
422. The verb וְהִפְרֵתִ֤י (‘*I will make*’) starts a series of perfect verbal forms with *vav* consecutive to express God’s intentions. [↑](#footnote-ref-422)
423. Like that with Noah (9:8–17), this is an everlasting covenant (vv. 13, 19), one that lasts in perpetuity because it is grounded in the sovereign will of God, not in human behaviour. [↑](#footnote-ref-423)
424. This covenant unconditionally guarantees the promise of the land of Canaan as a perpetual holding. [↑](#footnote-ref-424)
425. The word בְּרִיתִ֣ (‘*covenant’*) can refer to: **1** the agreement itself between two parties (v. 7); **2** the promise made by one party to another (vv. 2–3,7); **3** an obligation placed by one party on another; or **4** a reminder of the agreement. In vv. 9–10, the word refers to a covenantal obligation that God gives to Abraham and his descendants. [↑](#footnote-ref-425)
426. Circumcision was originally a rite initiatory to marriage and to the life of the clan (34:14ff, Ex 4:24–26, Lv 19:23). Here, it becomes a ‘sign’, which, like the rainbow of 9:16–17, is to remind God of his Covenant and human beings of the obligations deriving from belonging to the chosen people. [↑](#footnote-ref-426)
427. An alternative translation of ‘*sign’* is ‘*reminder’*. [↑](#footnote-ref-427)
428. The literal translation of ‘*eight days old*’ is ‘*sons of eight days*’. [↑](#footnote-ref-428)
429. In the opening clause, the emphatic construction employs the Niphal imperfect tense (collective singular) and the Niphal infinitive. [↑](#footnote-ref-429)
430. The meaning of ‘*cut off’* has been discussed at great length: an entire tractate in the Mishnah is devoted to this subject (tractate *Keritot*). [↑](#footnote-ref-430)
431. ‘*Sarah*’ (שָׂרָ֖ה) and ‘*Sarai*’ (שָׂרַ֣י) are two forms (or dialects) of the same name, which means ‘*princess*’: Sarah is to become the mother of kings. [↑](#footnote-ref-431)
432. Alternative readings for ‘*nations shall come of her*’ (as *NJB*) are ‘*she shall give rise to nations*’ (*NRSV*) and ‘*she shall be the mother of nations*’ (*NETB*). [↑](#footnote-ref-432)
433. Abraham’s laughter is to be echoed by Sarah’s (18:12 & 21:6) and Ishmael’s (21:9); the name, Isaac (יִעְחָק), means, ‘*he laughs*’. [↑](#footnote-ref-433)
434. The wish (‘*O let*’) is introduced with the Hebrew particle ל֥וּ. [↑](#footnote-ref-434)
435. On the meaning of the name ‘*Isaac’*, see #17. [↑](#footnote-ref-435)
436. The verb translated ‘*I have heard you*’ forms a wordplay with the name ‘*Ishmael’*, which means ‘God hears’ (see #16:11). [↑](#footnote-ref-436)
437. In place of ‘*this time*’, the *NRSV* has ‘*at this season*’. [↑](#footnote-ref-437)
438. In this verse reads, the sequence of pronouns and proper names has been rearranged for stylistic reasons. [↑](#footnote-ref-438)
439. The literal translation of ‘*circumcised them*’ is ‘*circumcised the flesh of their foreskins*’; the Hebrew expression is somewhat pleonastic and has been simplified in the translation. [↑](#footnote-ref-439)
440. The literal translation of ‘*ninety-nine years old*’ is ‘*the son of ninety-nine years*’. [↑](#footnote-ref-440)
441. See #23 & #24. [↑](#footnote-ref-441)
442. For ‘*that same day*’, following the *NJB*, the *NRSV* has ‘*that very day*’; the *LXX* reads ‘*in the time of that day*’ (*ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης*). [↑](#footnote-ref-442)
443. For this verse, here following the *NJB*, the *NRSV* reads, “*and all the men of his house, slaves born in the house and those bought with money from a foreigner, were circumcised with him*.” [↑](#footnote-ref-443)
444. **Genesis 18**  [↑](#footnote-ref-444)
445. An alternative reading for ‘*Oak’* (the *NRSV* has ‘*Oaks’*) is ‘*Terebinth(s)*’. The noun translated as ’*door*’ is an adverbial accusative of place. [↑](#footnote-ref-445)
446. Abraham’s gesture is not a religious act of adoration but simply a mark of respect. At first, Abraham sees his guests as mere human beings (Heb 13:2) and welcomes them warmly; their superhuman character is only gradually revealed (vv. 2, 9, 13 & 14). [↑](#footnote-ref-446)
447. For ‘*My Lord*’, the *MT* has the form אֲדֹנָ֗י, which is reserved for God; this may reflect later scribal activity: the scribes, knowing it was Yahweh, may have put the proper pointing on the word instead of the more common אֲדֹנִי (‘*my master*’). [↑](#footnote-ref-447)
448. The verb translated ‘*wash’* and the pronominal suffix on the word ‘*feet’* are plural, referring to all three visitors. [↑](#footnote-ref-448)
449. The literal translation of ‘*refresh yourselves*’ is ‘*strengthen your heart*’. [↑](#footnote-ref-449)
450. ‘*Three bushels’* translates שְׁלֹ֤שׁ סְאִים֙; this was about 22 litres of flour, and the animal prepared was far more than the visitors needed. [↑](#footnote-ref-450)
451. Another reading of ‘*hurried to prepare it*’ is ‘*quickly prepared it’*; the phrase uses the Piel preterite followed by the infinitive construct. [↑](#footnote-ref-451)
452. The disjunctive final clause is a temporal circumstantial clause subordinate to the main verb. [↑](#footnote-ref-452)
453. In place of ‘*there’*, following the *MT* and *NRSV*, the *NJB* has ‘*she is*’; the particle הִנֵּ֥ה often accompanies a gesture of pointing or a focused gaze. [↑](#footnote-ref-453)
454. In place of ‘*then he said*’ (following the *MT* & *NJB*), the *NRSV* has ‘*then one said*’; some (*RSV*, *NIV*) specify the referent as Yahweh, based on vv. 1, 13. However, not until the promise of a son later in the verse is it clear who is speaking. In v. 13, the *MT* explicitly mentions Yahweh. [↑](#footnote-ref-454)
455. In place of ‘*Sarah had stopped menstruating*’, the *NRSV* (following the *MT*) has ‘*it had ceased to be with Sarah after the manner of women*’. [↑](#footnote-ref-455)
456. Sarah’s laughter is an allusion to the name Isaac (see #17:17). She does not yet know who her guest is; in v. 15, she guesses, and is frightened. Some suggest ‘*conception’* in place of ‘*pleasure’*. [↑](#footnote-ref-456)
457. The literal translation of ‘*why’* is ‘*why this*’; the emphatic pronoun (not translated in English) is enclitic, emphasising God’s amazement. [↑](#footnote-ref-457)
458. In place of ‘*hard*’, here following the *NJB*, the *NRSV* has ‘*wonderfu*l’. [↑](#footnote-ref-458)
459. In place of ‘*No, you did laugh*’, here following the *MT*, the *NJB* & *NRSV* have, ‘*Oh yes, you did laugh*’. [↑](#footnote-ref-459)
460. The Piel of שׁלה means ‘to lead out’, ‘to send out’ or ‘to expel’; here, it is used in the friendly sense of seeing the visitors on their way. [↑](#footnote-ref-460)
461. The active participle (‘*am about to do*’) here refers to an imminent action. [↑](#footnote-ref-461)
462. The *NRSV* reads: “*… and all the nations of the earth shall be blessed in him?*” Theoretically, the Niphal can be translated either as passive or reflexive/reciprocal. (The Niphalof ‘bless’ is only used in formulations of the Abrahamic covenant: 12:2, 28:14.) Traditionally, the verb is taken as passive here, as if Abraham were going to be a channel or source of blessing; but in later formulations of the Abrahamic covenant (22:18, 26:4) the Hitpaelreplaces this Niphal form, suggesting a translation ‘will bless themselves’. The Hitpael of ‘bless’ is used with a reflexive/reciprocal sense in Dt 29:18, Ps 72:17, Is 65:16, Jr 4:2. This verse (like 12:2) predicts that Abraham will be held up as a paradigm of divine blessing and that people will use his name in their blessing formulae. [↑](#footnote-ref-462)
463. The verb יְדַעְתִּ֗יו (‘*I have chosen’*) here means ‘recognise and treat in a special manner’ (cf. Am 3:2); it indicates that Abraham stood in a special covenantal relationship with Yahweh. [↑](#footnote-ref-463)
464. The literal translation of ‘*outcry against Sodom*’ is ‘*the outcry of Sodom*’, which apparently refers to the outcry for divine justice from those (unidentified persons) who observe its sinful ways. [↑](#footnote-ref-464)
465. The descent to ‘see’ Sodom is a bold anthropomorphism, stressing the careful judgment of God; the language is reminiscent of Yahweh going down to see the Tower of Babel in 11:1–9. For the last sentence, here following the *NJB*, the *NRSV* has, “*And if not, I will know*.” [↑](#footnote-ref-465)
466. The *NJB* inverts the names of ‘*Abraham*’ and ‘*Yahweh*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-466)
467. Abraham raises a perennial problem: must the good suffer along with, and because of, the wicked? The conviction of collective responsibility was so strong in ancient Israel that the question does not arise here as to whether the upright may be spared individually. God will, in fact, save Lot and his family (19:15–16); but the principle of individual responsibility is not deduced until Dt 7:10 (see also Dt 24:16, Jr 31:29–30, Ezk 14:12ff & 18). So, Abraham, supposing that all are to share in a common destiny, asks that a few upright people may win pardon for the many wicked; according to Jr 5:1 and Ezk 22:30, God would pardon Jerusalem even if only one upright person could be found there. [↑](#footnote-ref-467)
468. The literal translation of ‘*spare the place*’ (here following the *NJB* – the *NRSV* has ‘*forgive it*’) is ‘*lift up the place*’, perhaps in the sense of ‘bear with’. [↑](#footnote-ref-468)
469. Abraham’s plea is that it would be more unjust to condemn the innocent few than to spare the many guilty (cf. Rm 3:6). An alternative translation of ‘*judge’* is ‘*ruler’*. [↑](#footnote-ref-469)
470. Alternative translations of ‘*just men*’ (following the *NJB*) are ‘*righteous’* (*NRSV*) and ‘*godly people*’ (*NETB*). [↑](#footnote-ref-470)
471. The term here translated ‘*my Lord*’ (as also in vv. 30–32) is אֲדֹנָ֔י (‘*Adonai’*). [↑](#footnote-ref-471)
472. The verb שׁהת (‘*to destroy’*) was used earlier to describe the effect of the flood. [↑](#footnote-ref-472)
473. The construction translated as ‘*again he said to him*’ is a verbal hendiadys: the preterite (‘he added’) is combined with an adverb (‘yet’) and an infinitive (‘to speak’). [↑](#footnote-ref-473)
474. The literal translation of ‘*let not my Lord be angry*’ is ‘*let it not be hot with my Lord*’, an idiomatic reference to anger. [↑](#footnote-ref-474)
475. In place of ‘*I am bold to speak like this*’, here following the *NJB*, the *NRSV* has ‘*Let me take it upon myself to speak to the Lord*’. [↑](#footnote-ref-475)
476. In place of ‘*then he said*’, *NETB* has ‘*finally, he said*’. [↑](#footnote-ref-476)
477. Abraham returns the following day to see what has happened. [↑](#footnote-ref-477)
478. **Genesis 19**  [↑](#footnote-ref-478)
479. The *NJB* omits ‘*of Sodom*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-479)
480. ‘*The square*’ refers to the wide street area at the gate complex of the city. [↑](#footnote-ref-480)
481. The verb יִּפְצַר (‘*urged’*) ironically foreshadows the hostile actions of the men of the city (see v. 9, where the verb also appears). The repetition of the word serves to contrast Lot to his world. [↑](#footnote-ref-481)
482. The repetition of the phrase ‘*men of*’ stresses all kinds of men. [↑](#footnote-ref-482)
483. The unnatural vice that takes its name from this incident was an abomination to the Israelite (Lv 18:22) and was punishable by death (Lv 20:13). [↑](#footnote-ref-483)
484. For this verse, here following the *NJB*, the *NRSV* reads, “*Lot went out of the door to the men, shut the door after him* …” [↑](#footnote-ref-484)
485. The literal translation of this verse is “*May my brothers do no wicked thing*.” [↑](#footnote-ref-485)
486. At that period, the honour of a woman was of less account than the sacred duty of hospitality (see 12:13 and #12:10). [↑](#footnote-ref-486)
487. The literal translation of ‘*dares to judge*’ is ‘*and he has judged, judging*’; the emphasis is reflected in the translation. [↑](#footnote-ref-487)
488. The ‘*men’* here are the angels, Lot’s guests inside the house. [↑](#footnote-ref-488)
489. The literal translation of ‘*youngest to oldest*’ is ‘*least to greatest*’. [↑](#footnote-ref-489)
490. Before, “*Sons*,” the *MT* actually inserts ‘*son-in-law*’, but this is probably a later addition suggested by v. 14. [↑](#footnote-ref-490)
491. The participle here translated ‘*we will destroy*’ expresses imminent action. [↑](#footnote-ref-491)
492. Before ‘*sons-in-law*’, the *NJB* inserts ‘*future’*; the language has to be interpreted in the context of social customs: the men are called ‘sons-in-law’ but the daughters were virgins. However, since formal marriage contracts were binding, they could already be called sons-in-law. [↑](#footnote-ref-492)
493. The wording of this verse might imply he had other daughters living in the city, but the text does not explicitly state this. [↑](#footnote-ref-493)
494. The masculine singular pronominal suffixes refer specifically to Lot, though his wife and daughters accompanied him. [↑](#footnote-ref-494)
495. For ‘*he said*’ (as *MT*), the *LXX* (*εἶπαν*), *Vg* (*dicentes*) & *Peshitta* read ‘*they said*’; some prefer ‘*one of them said*’ but the text does not support this. [↑](#footnote-ref-495)
496. In place of ‘*my Lord*’ (אֲדֹנָֽי), here following the *MT* & *NJB*, the *NRSV* has ‘*my lords*’ (see #19 on the problem of identifying the addressee here). [↑](#footnote-ref-496)
497. The 2p pronominal suffixes are singular in this verse; v. 18b seems to indicate that Lot is addressing the angels, but the use of the singular and the appearance of the divine title in v. 18a suggests he is speaking to God. [↑](#footnote-ref-497)
498. The word עִ֨יר can refer to either city or a town, depending on the size of the place; given that this place is described by Lot later in this verse as a ‘*little one*’, the translation uses ‘*town’*. [↑](#footnote-ref-498)
499. The referent of the speaker (‘*he*’) is somewhat ambiguous: it could be taken as the angel to whom Lot has been speaking, or it could be that Lot is speaking directly to Yahweh here. Most English translations leave the referent of the pronoun unspecified and maintain the ambiguity. [↑](#footnote-ref-499)
500. The name ‘*Zoar’* (צֽוֹעַר) is here related to מִצְעָ֛ר (‘a trifling thing’), used twice by Lot (v. 20) to describe the town. [↑](#footnote-ref-500)
501. There was very little time for Lot to escape between dawn (v. 15) and sunrise (here). [↑](#footnote-ref-501)
502. The *NJB* lacks ‘*out of heaven*’; a footnote therein mentions it as a gloss. [↑](#footnote-ref-502)
503. The text enables us to locate the catastrophe (probably an earthquake accompanied by an eruption of gas) in the southern part of the Dead Sea. The subsidence of the southern half of the Dead Sea is known to be recent as geologists reckon, and the whole district is still geologically unstable. The doomed cities, besides Sodom and Gomorrah (Is 1:9 & 10, Am 4:11), were Admah and Zeboiim (Ch. 14, Dt 29:22, Ho 11:8). [↑](#footnote-ref-503)
504. The fate of Lot’s wife is a popular explanation of some oddly shaped column of rock salt, such as may be seen today on Jebel Usdum. [↑](#footnote-ref-504)
505. The word ‘*went’* is not in the *MT* (or *LXX*) and is here added for clarity [↑](#footnote-ref-505)
506. The literal translation of ‘*plain’* is ‘*circle’*, referring to the oval area of the Jordan Valley. [↑](#footnote-ref-506)
507. It is hard to imagine what was going on in Abraham’s mind, but this brief section in the narrative enables the reader to think about the human response to the judgment. Abraham had family in that area; he had rescued those people from the invasion – that was why he interceded. Yet, he surely knew how wicked they were; that was why he got the number down to ten when he negotiated with God to save the city. But now he must have wondered, “What was the point?” [↑](#footnote-ref-507)
508. Like Tamar (Ch. 38), Lot’s daughters are not represented as shameless: their ruling motive is to perpetuate the race. The story of Sodom, destroyed because of the sins of its inhabitants, may originally have been a Transjordanian parallel to the story of the Flood. [↑](#footnote-ref-508)
509. This verse assumes that Lot and his daughters are the sole survivors of the catastrophe. An alternative translation for ‘*nearby’* is ‘*on earth*’, in which case the statement would be hyperbolic; there were presumably men living in Zoar, to which Lot and his daughters had initially fled. [↑](#footnote-ref-509)
510. The literal translation of ‘*lie with him*’ is ‘*and let him enter upon us*’ – a euphemism for sexual intercourse. [↑](#footnote-ref-510)
511. For this verse, here (loosely) following the *NJB*, the *NRSV* reads, “*So they made their father drink wine that night; and the firstborn went in, and lay with her father; he did not know when she lay down or when she rose*.” [↑](#footnote-ref-511)
512. The literal translation of ‘*we shall have children by our father*’ (here and in v. 32) is ‘*we will keep alive from our father descendants*’. [↑](#footnote-ref-512)
513. The literal translation of ‘*made their father drunk*’ (here and in vv. 33 & 34) is ‘*made their father drink wine*’. [↑](#footnote-ref-513)
514. For this verse, here following the *MT*, the *LXX* reads: *And they conceived – the two daughters of Lot – from their father.* (*καὶ συνέλαβον αἱ δύο θυγατέρες Λωτ ἐκ τοῦ πατρὸς αὐτῶν.*) [↑](#footnote-ref-514)
515. The meaning of the name ‘*Moab’* (מוֹאָ֑ב) is not certain; it sounds like the phrase ‘by our father’ (מֵֽאָבִ֖ינוּ), which the daughters used twice. [↑](#footnote-ref-515)
516. The name ‘*Ben-Ammi’* (בֶּן־עַמִּ֑י) means ‘son of my people’. [↑](#footnote-ref-516)
517. **Genesis 20**  [↑](#footnote-ref-517)
518. An alternative reading for ‘*land of the Negeb*’ is ‘*South country*’ – ‘Negeb’ is the name for the southern desert region of Canaan. [↑](#footnote-ref-518)
519. Cf. 12:13, where Abram instructs Sarai to tell Pharaoh that she is his sister. [↑](#footnote-ref-519)
520. The literal translation of ‘*you will die*’ is ‘*look, you are dead*’; the Hebrew construction uses the particle הִנֵּ֥ה with a 2p pronominal suffix (הִנְּךָ֥) followed by the participle: it is a highly rhetorical expression. [↑](#footnote-ref-520)
521. This verse follows the *NRSV*; apparently, Abimelech assumes that God’s judgment will fall on his entire nation. Some, finding the reference to a nation problematic, prefer to emend the text and read (as *NJB*), “*Lord, would you kill someone even if he is upright?*” [↑](#footnote-ref-521)
522. The literal translation of ‘*a clear conscience*’ is ‘*the integrity of my heart*’ (as also in v. 6). [↑](#footnote-ref-522)
523. In place the ‘*So*’, the *NJB* opens the last sentence with ‘*That is why*’ and the *NRSV* has ‘*Therefore’*. [↑](#footnote-ref-523)
524. The word ‘*prophet*’ is used in the wider sense: one privileged before God (Ps 105:15) and a powerful intercessor (Nb 11:2, 21:7, Dt 34:10). [↑](#footnote-ref-524)
525. The verb קראfollowed by the preposition ל means ‘to summon’. [↑](#footnote-ref-525)
526. The expression ‘*great sin*’ here refers to adultery. [↑](#footnote-ref-526)
527. The literal translation of ‘*what possessed you to do this*’ (following the *NJB*) is ‘*what did you see that you did this thing*’. [↑](#footnote-ref-527)
528. The literal translation of ‘*because’* is ‘*over the matter*’. [↑](#footnote-ref-528)
529. Marriage with a half-sister was permitted in ancient times (2S 13:13) but was later forbidden (Lv 18:9, 11, 20:17). [↑](#footnote-ref-529)
530. The verb translated ‘*made me wander*’ is plural; normally, a singular verb form is used when used with the (plural) name of God. [↑](#footnote-ref-530)
531. The *NRSV* reads, “*Then Abimelech took sheep and oxen, and male and female slaves, and gave them to Abraham, and restored his wife Sarah to him*.” [↑](#footnote-ref-531)
532. The literal translation of ‘*wherever you please*’ is ‘*in the (place that is) good in your eyes*’. [↑](#footnote-ref-532)
533. The meaning of ‘*you are completely vindicated*’ is uncertain. [↑](#footnote-ref-533)
534. Abimelech and his harem had been struck with impotence and sterility. [↑](#footnote-ref-534)
535. According to the *NJB*, this verse is a gloss. [↑](#footnote-ref-535)
536. **Genesis 21**  [↑](#footnote-ref-536)
537. The verb פָּקַ֥ד (‘*visited’*) often describes divine intervention for blessing or cursing; it indicates God’s special attention to an individual or a matter, always with respect to his people’s destiny. He may visit (destroy) the Amalekites; he may visit (deliver) his people in Egypt. [↑](#footnote-ref-537)
538. In place of ‘*conceived’*, following the *NJB* & *NRSV*, *NETB* has ‘*became pregnant*’. [↑](#footnote-ref-538)
539. In this verse, the two modifying clauses, the first introduced with an article and the second with the relative pronoun, are placed in the middle of the sentence, before the name Isaac is stated. They are meant to underscore that this was indeed an actual birth to Abraham and Sarah in fulfilment of the promise. [↑](#footnote-ref-539)
540. With the birth of the promised child, Abraham obeyed Yahweh by both naming (17:19) and circumcising Isaac. [↑](#footnote-ref-540)
541. The parenthetical disjunctive clause structure of this verse underscores how miraculous this birth was: Abraham was 100 years old; the fact that the genealogies give the ages of the fathers when their first son is born shows that this was considered a major milestone in one’s life. [↑](#footnote-ref-541)
542. ‘*Isaac*’ is a form of the Hebrew for ‘*God has laughed*’. [↑](#footnote-ref-542)
543. The perfect form of the verb (‘*would’*) is used here to describe a hypothetical situation. [↑](#footnote-ref-543)
544. Children were weaned closer to the age of two or three in the ancient world, because infant mortality was high. If an infant grew to this stage, it was fairly certain he or she would live. Such an event called for a celebration, especially for parents who had waited so long for a child. [↑](#footnote-ref-544)
545. Were this narrative a continuation of Ch. 16, we should have to conclude from 16:16 and 21:5 that by now Ishmael would be more than fifteen years old; but, in fact, this verse represents him as a child scarcely older than Isaac. This story is a parallel to the narrative of Ch. 16; both are concerned with a well in the desert of Beersheba and explain the bonds of relationship between the Ishmaelites and the Israelites descended from Isaac but the circumstances of Hagar’s dismissal and the attitudes of the persons involved are different. [↑](#footnote-ref-545)
546. Sarah’s language seems severe but her maternal instincts sensed a real danger in that Ishmael was not treating Isaac with the proper respect. [↑](#footnote-ref-546)
547. The literal translation of this verse is, “*And the word was very wrong in the eyes of Abraham on account of his son Isaac*.” The verb רַעַע often refers to what is morally or ethically ‘evil’. It usage here suggests that Abraham thought Sarah’s demand was ethically (and perhaps legally) wrong. [↑](#footnote-ref-547)
548. The exact meaning of the final clause is not clear but it does indicate that God’s covenantal promises to Abraham will be realised through Isaac, not Ishmael. [↑](#footnote-ref-548)
549. Although Isaac was designated to continue Abraham’s line, Ishmael too was promised a great future (vv. 17–19). [↑](#footnote-ref-549)
550. The literal translation of ‘*he put the boy on her shoulders*’ is ‘*he put upon her shoulders and the boy*’; it is unclear how ‘and the boy’ relates syntactically to what precedes. Perhaps the words should be rearranged and the text read, ‘*and he put (them) on her shoulder and he gave to Hagar the boy*’. [↑](#footnote-ref-550)
551. The literal translation of ‘*abandoned’* is ‘*threw’*, but the child, who was now thirteen years old, would not have been carried, let alone thrown under a bush. The exaggerated language suggests Ishmael is limp from dehydration and is being abandoned to die. [↑](#footnote-ref-551)
552. A ‘*bowshot’* would be slightly less than 100 m. In place of ‘*the child wept*’ (referring to Ishmael), here following the *LXX* (*παιδίον ἔκλαυσεν*) the *MT* has ‘*she wept*’ (referring to Hagar). [↑](#footnote-ref-552)
553. Note the play on the name ‘*Ishmael*’ (‘*God hears*’). Although Ishmael was not the heir of the promise, God ‘*was with the boy*’, as the ancestor of the Bedouin tribes of the southern Arabian desert (16:12). Arabs trace their ancestry to Abraham through Ishmael. [↑](#footnote-ref-553)
554. In place of ‘*fast in your hands*’ (following the *NRSV*), the *NJB* has simply ‘*safe’*. [↑](#footnote-ref-554)
555. The *NJB* lacks the phrase ‘*of water*’. [↑](#footnote-ref-555)
556. Alternative translations for ‘*bowman’* (*NJB*) are ‘*archer’* (*NETB*) and ‘*expert with the bow*’ (*NRSV*). [↑](#footnote-ref-556)
557. The ‘*desert of Paran*’ is an area in the east central region of the Sinai Peninsula, northeast from the traditional site of Mt Sinai and with the Arabah and the Gulf of Aqaba as its eastern border. [↑](#footnote-ref-557)
558. Abimelech and Phicol recognised that Abraham enjoyed special divine provision and protection. [↑](#footnote-ref-558)
559. The word ‘*land’* refers by metonymy to the people in the land. [↑](#footnote-ref-559)
560. After ‘*swear’*, no object is specified in the *MT*, but the content of the oath requested by Abimelech is the implied object. [↑](#footnote-ref-560)
561. The verb here translated as ‘*reproached’* means ‘to argue’ or ‘to dispute’; it can focus on the beginning of the dispute (as here), the dispute itself, or the resolution of a dispute (Is 1:18). Apparently, the complaint was lodged before the actual oath was taken. [↑](#footnote-ref-561)
562. The *NJB* & *NRSV* lack ‘*moreover’*, here following *NETB*; the *MT* has ‘*and also*’. [↑](#footnote-ref-562)
563. The literal translation of ‘*made a treaty*’ is ‘*cut a covenant*’. [↑](#footnote-ref-563)
564. The *NJB* lacks the word ‘*ewe*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-564)
565. The literal translation of ‘*why have you put these*’ is ‘*what are these*’. [↑](#footnote-ref-565)
566. Since the king wanted a treaty to share in Abraham’s good fortune, Abraham used the treaty to secure ownership and protection of the well he dug. It would be useless to make a treaty to live in this territory if he had no rights to the water. [↑](#footnote-ref-566)
567. ‘*Well of the Oath*’ (as *LXX* – *φρέατι τοῦ ὅρκου*) and ‘*Well of the Seven (Sheep)*’ are two traditional explanations of the name ‘*Beersheba*’. Both the verb ‘to swear’ and the number ‘seven’ have been used throughout the account. Now they are drawn in as part of the explanation of the significance of the name. [↑](#footnote-ref-567)
568. The ‘*Philistines’* mentioned here may not be ethnically related to those who lived in Palestine in the time of the judges and of the monarchy (see also #34). [↑](#footnote-ref-568)
569. The opening pronoun refers to Abraham (the *NJB* & *NRSV* use the name; here, we follow the *MT*). The *NJB* lacks ‘*Everlasting* *God*’ which is from אֵ֥ל עוֹלָֽם (‘*El Olam*’), an ancient divine name, once associated with the sanctuary of Beersheba, which Israel adopted as a title for Yahweh (Is 40:28). The planting of the ‘*tamarisk*’ is a sign of Abraham’s intent to stay there for a long time, not a religious act. A growing tree in the Negeb would be a lasting witness to God’s provision of water. [↑](#footnote-ref-569)
570. The use of the word ‘*Philistines*’ is an anachronism, for the Philistines came into Canaan after 1200 BCE (see Jos 13:2). [↑](#footnote-ref-570)
571. **Genesis 22** [↑](#footnote-ref-571)
572. The verb here translated as ‘*put to the test*’ (following the *NJB*) can mean to ‘*test’*, ‘*try’* or ‘*prove’*. [↑](#footnote-ref-572)
573. 2Ch 3:1 identifies ‘*Moriah*’ with the hill on which the Temple was later built in Jerusalem. Subsequent tradition adopted this identification but the text speaks of ‘*the land of Moriah*’, of which the name is otherwise unattested; the site of the sacrifice is unknown, though Samaritan tradition places it on Mount Gerizim (Shechem, compare 12:6), three days’ journey (v. 4) from Beersheba. [↑](#footnote-ref-573)
574. The literal translation of ‘*started on his journey*’ (following the *NJB*) is ‘*arose and went*’. [↑](#footnote-ref-574)
575. In place of ‘*looked up and saw*’ (here following the *MT*, *NJB* and *NRSV*), *NETB* has ‘*caught sight of*’. [↑](#footnote-ref-575)
576. The literal translation of ‘*worship’* is ‘*bow close to the ground*’. [↑](#footnote-ref-576)
577. The phrase ‘*carried the fire and the knife*’ anticipates the forthcoming sacrifice. [↑](#footnote-ref-577)
578. The literal translation of ‘*yes my son*’ (following the *NJB*) is ‘*here I am, my son*’ (as *NRSV*); *NETB* has ‘*what is it, my son*’. [↑](#footnote-ref-578)
579. The word here translated as ‘*provide’* literally means ‘*see’* or ‘*look out for*’. [↑](#footnote-ref-579)
580. This verse has given rise to an important theme in Judaism known as the *Aqedah*, from the Hebrew word for ‘binding’; when sacrifices were made in the sanctuary, God remembered the binding of Isaac, for which a substitute was offered. [↑](#footnote-ref-580)
581. Other texts use ‘*slaughter’* in place of ‘*kill’*. [↑](#footnote-ref-581)
582. An alternative reading for ‘*Angel of Yahweh*’ is ‘*Yahweh’s Messenger*’. [↑](#footnote-ref-582)
583. In this context, ‘*fear’* refers by metonymy to obedience that grows from faith. [↑](#footnote-ref-583)
584. In place of ‘*behind him*’ (אַחַ֕ר), here following the *MT* and *NETB*, the *LXX* (*εἷς*), *Peshitta*, *Samaritan Pentateuch*, *NJB*, *NRSV* and a number of other *Hebrew* *MSS* (אֶחָד) read ‘*one’*. [↑](#footnote-ref-584)
585. The text here follows the *LXX* (*Ἐν τῷ ὄρει κύριος ὤφθη* – see v. 8) and *NJB/NRSV*; the *MT* reads: “*On Yahweh’s mountain, he (Yahweh) appears*.” [↑](#footnote-ref-585)
586. Since Abraham passes the test, God renews the promise to him and his descendants (see 12:1–3). [↑](#footnote-ref-586)
587. In place of ‘*by myself*’, here following the *MT*, *LXX*, *NJB* & *NRSV*, *NETB* has ‘*by my own name*’. [↑](#footnote-ref-587)
588. God here ratifies his earlier promise to give Abraham a multitude of descendants. To ‘*gain possession of their gates*’ is to occupy their towns. [↑](#footnote-ref-588)
589. Traditionally, the verb here translated as ‘*bless’* is taken as passive, as if Abraham’s descendants were going to be a source of blessing to the nations but the Hitpaelis better understood here as reflexive (‘pronounce blessings [on] themselves’, cf. 26:4). Elsewhere, the Hitpael of the verb ‘to bless’ is used with a reflexive sense in Dt 29:18, Ps 72:17, Is 65:16, Jr 4:2. Gn 12:2 predicts that Abram will be held up as a paradigm of divine blessing and that people will use his name in their blessing formulae: for examples of blessing formulae utilising an individual as an example of blessing see Gn 48:20 and Rt 4:11. Earlier formulations of this promise (Gn 12:2, 18:18) use the Niphal stem. (See also Gen 28:14.) [↑](#footnote-ref-589)
590. In place of the second instance of the name ‘*Abraham’*, here following the *MT* and *NRSV*, the *NJB* has the pronoun ‘*he’*. [↑](#footnote-ref-590)
591. Vv. 20–24 list the Aramaean tribes associated with the 12 ‘sons’ of Nahor; see the 12 sons of Ishmael (25:13) and of Jacob (29:32–30:24 & 35:22ff). [↑](#footnote-ref-591)
592. ‘*Aram’s father*’ may be a later insertion by an editor/compiler of Genesis and not part of the original announcement. [↑](#footnote-ref-592)
593. In the *LXX*, the five names of this verse are *Χασαδ* (Hazad), *Αζαυ* (Azav), *Φαλδας* (Phaldas), *Ιεδλαφ* (Jedlaph) and *Βαθουηλ* (Bathuel). [↑](#footnote-ref-593)
594. The disjunctive clause gives information that is important but parenthetical to the narrative: *Rebekah* would become the wife of Isaac (24:15). [↑](#footnote-ref-594)
595. In the *LXX*, the children of Reumah (*Ρεημα*) are *Ταβεκ* (Tabech), *Γααμ* (Taam), *Τοχος* (Tochos) and *Μωχα* (Mocha). [↑](#footnote-ref-595)
596. **Genesis 23**  [↑](#footnote-ref-596)
597. For this verse, the *NJB* has, “*The length of Sarah’s life was a hundred and twenty-seven years*;” here, we follow (loosely) the *NRSV*, more closely reflecting the *MT*. [↑](#footnote-ref-597)
598. The description here is of standard mourning rites: they would have been carried out in the presence of the corpse, probably in Sarah’s tent; so, Abraham came in to mourn, then he rose up to go and bury his dead (v. 3). Note that the כּ in וְלִבְכֹּתָֽהּ is written as a ‘small letter’ here and in most *Hebrew MSS*. [↑](#footnote-ref-598)
599. On the ‘*Hittites’* (בְּנֵי־חֵ֖ת – literally, ‘*the sons of Heth*’), see #Dt 7:1. [↑](#footnote-ref-599)
600. After ‘*bury my dead*’, the *MT* (and *NRSV*) adds ‘*out of my sight*’, omitted here for stylistic reasons (following *NJB* & *NETB*). [↑](#footnote-ref-600)
601. The *MT* and *NJB* include the word ‘*saying’* in v. 6; here, we follow the *LXX* (some *MSS* of which also include ‘*Listen, my Lord*’ – *Μή, κύριε* – in this verse), *NRSV* & *NETB*. [↑](#footnote-ref-601)
602. The reference to ‘*God’* (by the Hittites) here may be used here as a means of expressing the superlative, ‘mighty prince’. The word for ‘*prince’* probably means ‘*tribal chief*’ here. [↑](#footnote-ref-602)
603. The literal translation of ‘*local people*’ is ‘*people of the land*’. [↑](#footnote-ref-603)
604. The word נַפְשְׁכֶ֗ם (‘*willing’*) here has the nuance ‘purpose’ or perhaps ‘desire’. [↑](#footnote-ref-604)
605. The literal translation of ‘*price’* is ‘*silver’*; Abraham insists on payment of the ‘*full price*’ in order to obtain legal title to the land. [↑](#footnote-ref-605)
606. The literal translation of ‘*hearing’* is ‘*ears’*; by metonymy, the ears stand for the presence or proximity (i.e., within earshot) of the persons named. [↑](#footnote-ref-606)
607. Before ‘*the cave*’, the *MT* (and *NJB*) repeats ‘*I give you*’, which is redundant in English. [↑](#footnote-ref-607)
608. On the translation of the phrase ‘*local people*’, see #7. [↑](#footnote-ref-608)
609. In place of ‘*so that I may bury*’, here following the *NRSV*, the *NJB* has ‘*and I will bury*’; after the imperative, the cohortative with the prefixed conjunction expresses purpose or result. [↑](#footnote-ref-609)
610. At the end of this verse, the *MT* adds ‘*saying to him*’. [↑](#footnote-ref-610)
611. Assuming a shekel of 11.5 g, the value of the property was about 4.6 Kg of silver. [↑](#footnote-ref-611)
612. The literal translation of ‘*agreed with Ephron*’ is ‘*listened to Ephron*’. [↑](#footnote-ref-612)
613. In place of ‘*opposite’*, here following the *NJB*, the *NRSV* has ‘*to the east of*’ and *NETB* has ‘*next to*’. [↑](#footnote-ref-613)
614. In place of ‘*who went in his town gate*’ (following the *MT* and *NRSV*), the *NJB* has ‘*the citizens of his town*’. [↑](#footnote-ref-614)
615. The cave of Machpelah was the tomb of Abraham and Sarah (25:9–10), Isaac (35:27–29) and Rebekah (49:31), Jacob (50:13) and Leah (49:31). [↑](#footnote-ref-615)
616. The literal translation of ‘*burial site*’ is ‘*grave’*. [↑](#footnote-ref-616)
617. **Genesis 24**  [↑](#footnote-ref-617)
618. The literal translation of ‘*in* *years’* is ‘*in* *days’* (בַּיָּמִ֑ים). [↑](#footnote-ref-618)
619. The term זְקַ֣ן (‘*senior servant*’) may refer to the servant who is oldest in age or senior in authority (or both). The gesture at the end of this verse also occurs in 47:29; contact with the genital organs is intended to make the oath inviolable. Tradition identifies the unnamed servant with Eliezer (see 15:2). [↑](#footnote-ref-619)
620. Aloofness from the Canaanites was based upon fear of the corrupting influence of Canaanite culture (Ex 34:15–16, Dt 7:3–4). [↑](#footnote-ref-620)
621. The literal translation of ‘*choose’* is ‘*take’*. [↑](#footnote-ref-621)
622. In the Hebrew text of ‘*must I take*’, the construction is emphatic; theinfinitive absolute precedes the imperfect; however, it is difficult to reflect this emphasis in an English translation. [↑](#footnote-ref-622)
623. The literal translation of ‘*on no account take*’ is ‘*guard yourself not to take*’. [↑](#footnote-ref-623)
624. After ‘*God of heaven*’ the *LXX* adds ‘*and the God of earth*’ (*καὶ ὁ θεὸς τῆς γῆς* – cf. v. 3). [↑](#footnote-ref-624)
625. If the prospective bride were unwilling to accompany the servant back to Canaan, the servant would be released from his oath to Abraham. [↑](#footnote-ref-625)
626. In place of ‘*concerning this matter*’, here following the *MT* and *NRSV*, the *NJB* has ‘*that he would do it*’. [↑](#footnote-ref-626)
627. ‘*Aram Naharaim*’ (אֲרַ֥ם נַֽהֲרַ֖יִם) means ‘Aram of the Two Rivers’, in Upper Mesopotamia, site of Haran, home of Abraham’s kinsfolk (11:31). [↑](#footnote-ref-627)
628. After ‘*well’*, the *MT* adds ‘*of water*’. [↑](#footnote-ref-628)
629. The *NRSV* uses ‘*steadfast love*’ in place of ‘*kindness*’. The word, חֶ֕סֶד, signifies the loyalty arising from a relationship (e.g. friendship, see 1S 20:8), which motivates the stronger party to show favour to or give help to the weaker; applied to God’s Covenant with human beings, it means benevolent action, loyalty manifest in deeds, or gracious favour. [↑](#footnote-ref-629)
630. After ‘*spring’*, the *MT* adds ‘*of water*’ (cf. #11). [↑](#footnote-ref-630)
631. The story assumes that the young woman had been appointed by Yahweh to be Isaac’s wife; therefore, events unfold according to divine providence (see vv. 21, 26–27, 50, 56): it would be an enormous test for a young woman to water ten camels; the idea is that such a woman would not only be industrious but hospitable and generous. [↑](#footnote-ref-631)
632. The literal translation of ‘*Rebekah came out*’ is ‘*and look, Rebekah was coming out*’; using the participle introduced with וְהִנֵּ֧ה (‘and look’). [↑](#footnote-ref-632)
633. The noun translated ‘*virgin’* (בְּתוּלָ֕ה) can also mean ‘young woman’. [↑](#footnote-ref-633)
634. In place of ‘*jug’* (here and in vv. 15, 16, 18 & 20), the *NJB* has ‘*pitcher’* and the *NRSV* has ‘*jar’*. [↑](#footnote-ref-634)
635. The literal translation of ‘*quickly lowered*’ is ‘*hurried and lowered*’. [↑](#footnote-ref-635)
636. In place of ‘*done so*’, the *MT* (and *NJB/NRSV*) has ‘*done giving him a drink*’; the repetition is here omitted to improve the English style. [↑](#footnote-ref-636)
637. The literal translation of ‘*quickly emptied*’ is ‘*hurried and emptied*’. [↑](#footnote-ref-637)
638. The term צלה in the Hiphil stem (הַֽהִצְלִ֧יחַ) means ‘to make successful’; it is a key term in the story (see vv. 40, 42, 56). [↑](#footnote-ref-638)
639. After ‘*shekel’*, the *NJB* adds ‘*and put it through her nostrils*’, following the *Samaritan Pentateuch* (and cf. v. 47); here, we follow the *MT* (and *NRSV*). [↑](#footnote-ref-639)
640. In place of ‘*spend the night*’, here following the MT & NRSV, the NJB, following the *LXX* (*καταλῦσαι*), has ‘*lodge in*’ (as also in v. 25). [↑](#footnote-ref-640)
641. The literal translation of Rebekah’s answer is, “*I am the daughter of Bethuel, the son of Milcah whom she bore to Nahor*.” [↑](#footnote-ref-641)
642. In place of ‘*plenty of*’ (following the *NRSV* & *NETB*), the *NJB* has ‘*enough’*. [↑](#footnote-ref-642)
643. For this verse, the *LXX* reads, “*καὶ εὐδοκήσας ὁ ἄνθρωπος προσεκύνησεν κυρίῳ*.” (*And, finding favour, the man did obeisance to the Lord*.) [↑](#footnote-ref-643)
644. The phrase ‘*faithful love*’ (see also v. 49, 32:11, 47:29, Ex 34:6, Jos 2:14, and 2S 2:6 & 15:20) translates חַסְדּ֛וֹ וַֽאֲמִתּ֖וֹ – literally, ‘faithful love and fidelity (or loyalty)’. It denotes the faithful love, the irrevocable benevolence of God for humanity, the persevering piety of humanity towards God, or the loving loyalty of one human being for another (see #Ho 2:21). [↑](#footnote-ref-644)
645. The literal translation of ‘*what had happened*’ is ‘*according to these things*’. [↑](#footnote-ref-645)
646. Some translations place the first clause in parentheses: the disjunctive clause introduces the audience to Laban, who will eventually play an important role in the unfolding story. [↑](#footnote-ref-646)
647. The literal translation of ‘*found him still standing*’ is ‘*and look, he was still standing*’; the disjunctive clause with the participle following the particle וְהִנֵּ֛ה invites the audience to view the scene through Laban’s eyes. [↑](#footnote-ref-647)
648. Laban’s obsession with wealth is apparent; to him it represents how one is ‘*blessed of Yahweh*’. [↑](#footnote-ref-648)
649. The *NJB* & *NRSV* understand Laban to be the subject of the verb ‘*unloaded’*; here (following *NETB*) we take the subject of this verb as Abraham’s servant; others (*NIV*, *NAB*) take the subject of this and subsequent verbs in the verse as indefinite, referring to an unnamed servant. [↑](#footnote-ref-649)
650. In place of ‘*they offered*’, here following the *Qere* (וַיּוּשַׂ֤ם), the *Ketiv* opens with ‘*he offered*’ (ויישם). [↑](#footnote-ref-650)
651. For this verse (here following the *MT*), the *LXX* reads, “*Καὶ εἶπεν Παῖς Αβρααμ ἐγώ εἰμι.*” (*And he said, “A servant of Abraham am I.”*). [↑](#footnote-ref-651)
652. In place of ‘*greatly blessed my master*’, here following the *MT* and *NRSV*, the *NJB* has ‘*overwhelmed my master with blessings*’. [↑](#footnote-ref-652)
653. In place of ‘*her old age*’, here following the *MT* & *NRSV*, the *NJB*, following the *LXX* (*γηρᾶσαι αὐτόν*) and *Samaritan Pentateuch*, has ‘*his old age*’. [↑](#footnote-ref-653)
654. In place of ‘*in whose land I live*’ (following the *NRSV*), *NETB* has ‘*among whom I am living*’. [↑](#footnote-ref-654)
655. In place of ‘*you must go*’ (following the *MT*, *LXX* and *NRSV*), the *NJB* has ‘*curse you if you do not go*’ (possibly following the *Samaritan Pentateuch*). [↑](#footnote-ref-655)
656. The verb here translated ‘*follow’* is in the imperfect, indicating desire (literally, ‘if she does not wish to follow’). [↑](#footnote-ref-656)
657. The verb here translated as ‘*walk’* is the Hitpael of הלךְ, meaning ‘live one’s life’ (cf. 17:1). [↑](#footnote-ref-657)
658. The ‘*oath’* (mentioned twice in this verse) belonged to the person to whom it was sworn (Abraham). [↑](#footnote-ref-658)
659. The words ‘*show me*’ (following the *NJB*) are not in the *MT* and are here added for clarity. [↑](#footnote-ref-659)
660. After ‘*draw’*, the *NJB* adds ‘*water’*; here, we follow the *MT* (and *NRSV*). [↑](#footnote-ref-660)
661. After ‘*drink’*, the *NJB* adds ‘*by all means*’; here, we follow the *MT* (and *NRSV*). [↑](#footnote-ref-661)
662. The literal translation of ‘*considering’* (here following the *NJB*) is ‘*speaking in my heart*’ (as *NRSV*). [↑](#footnote-ref-662)
663. The *NJB* lacks the last sentence, here following the *MT*, *LXX* (*καὶ ἔπιον, καὶ τὰς καμήλους μου ἐπότισεν*) and *NRSV*. [↑](#footnote-ref-663)
664. The literal translation of Rebekah’s reply is, “*The daughter of Bethuel son of Nahor, whom Milcah bore to him*.” [↑](#footnote-ref-664)
665. Rebekah was actually the granddaughter of Nahor, Abraham’s brother. One can either translate the term בַּת as ‘*daughter’* (in which case the term אָה must be translated more generally as ‘*relative’* rather than ‘*brother’*, as in the *NRSV*) or one can translate בַּת as ‘*granddaughter’* (in which case אָה may be translated ‘*brother’*, as in the *NJB* & *NIV*). [↑](#footnote-ref-665)
666. The literal translation of ‘*know what to do*’ is ‘*turn either to the right or to the left*’; the expression apparently means that Abraham’s servant will know where he should go if there is no further business here. [↑](#footnote-ref-666)
667. Laban and Bethuel could not say one way or the other what they wanted, for they viewed the events as God’s will. [↑](#footnote-ref-667)
668. The verb here translated as ‘*let her be*’, a jussive with a prefixed conjunction following the earlier imperatives, indicates purpose or result. [↑](#footnote-ref-668)
669. In place of ‘*prostrated himself*’, here following the *NJB*, the *NRSV* (and others) have ‘*bowed himself to the ground*’. [↑](#footnote-ref-669)
670. In place of the opening pronoun, ‘*he’*, the *MT* has ‘*the servant*’. [↑](#footnote-ref-670)
671. The literal translation of the 1st sentence is, “*And they ate and drank, he and the men who (were) with him and they spent the night*.” [↑](#footnote-ref-671)
672. In place of the opening pronoun, ‘*her’*, the *NJB* (and *NETB*) have ‘*Rebekah’s*’. [↑](#footnote-ref-672)
673. The disjunctive clause (‘*Yahweh has made my journey successful*’) is circumstantial, indicating a reason for the preceding request. [↑](#footnote-ref-673)
674. The literal translation of ‘*ask her*’ is ‘*ask her mouth*’; the *NRSV* has simply ‘*ask her*’. [↑](#footnote-ref-674)
675. In place of ‘*do you want to go*’ (following the *NJB*), the *NRSV* has ‘*will you go*’; however, the imperfect verb form used here has a modal nuance, expressing desire. [↑](#footnote-ref-675)
676. In place of ‘*nurse’* (here following the *NJB* & *NRSV*), *NETB* has ‘*female attendant*’. [↑](#footnote-ref-676)
677. The literal translation of ‘*increase to*’ (following the *NJB*) is ‘*become’*; in place of ‘*tens of thousands*’ (following the *MT* & *NJB*), the *NRSV* has ‘*myriads’*. [↑](#footnote-ref-677)
678. In place of ‘*maids’* (here following the *NRSV*), the *NJB* has ‘*servants’*. [↑](#footnote-ref-678)
679. The name בְּאֵ֥ר לַחַ֖י רֹאִ֑י (‘*Beer Lahai Roi*’) means ‘*The well of the Living One who sees me*’ (cf. 16:14). [↑](#footnote-ref-679)
680. The meaning of the Hebrew term, here translated as ‘*walking’* (as *NJB* & *NRSV*; *NIV* has ‘*meditating’* and *NETB* has ‘*relaxing’*), is uncertain; the word is found only here. [↑](#footnote-ref-680)
681. The literal translation of ‘*looked up*’ his ‘*lifted up her eyes*’. [↑](#footnote-ref-681)
682. The order of the introductory clause and the direct discourse has been rearranged in the translation for stylistic reasons. [↑](#footnote-ref-682)
683. In place of ‘*the whole story*’, here following the *NJB*, the *NRSV* has ‘*all the things he had done*’ and *NETB* has ‘*everything that had happened*’. [↑](#footnote-ref-683)
684. In place of ‘*the loss of his mother*’ (following the *NJB*), the *NRSV* has ‘*his mother’s death*’; the *MT* has simply ‘*after his mother*’, but this must refer to Sarah’s death. [↑](#footnote-ref-684)
685. **Genesis 25**  [↑](#footnote-ref-685)
686. The literal translation of ‘*took another wife*’ is ‘*added and took a wife*’. For ‘*Keturah’* (קְטוּרָֽה), *LXX* reads *Χεττουρα*. [↑](#footnote-ref-686)
687. In the *LXX*, the names in this verse are *Ζεμραν* (*Zemran*), *Ιεξαν* (*Jezan*), *Μαδαν* (*Madan*), *Μαδιαμ* (*Madiam*), *Ιεσβοκ* (*Iesbok*) and *Σωυε* (*Soue*). [↑](#footnote-ref-687)
688. The names ‘*Sheba’* (שְׁבָ֖א) & ‘*Dedan’* (דְּדָ֑ן) appear in 10:7 as descendants of Ham through Cush and Raamah. Since these two names are usually taken as place names, one plausible suggestion is that some of Abraham’s descendants lived in those regions and took names linked with it. [↑](#footnote-ref-688)
689. In the *LXX*, the sons of Midian (*Μαδιαμ*) are: *Γαιφα* (*Gaipha*), *Αφερ* (*Apher*), *Ενωχ* (*Enoch*), *Αβιρα* (*Abira*) and *Ελραγα* (*Elraga*). [↑](#footnote-ref-689)
690. In place of ‘*everything he owned*’, the *NJB* has ‘*all his possessions*’. [↑](#footnote-ref-690)
691. An alternative reading for ‘*the* *east country*’ is ‘*the* *land of the east*’, following the *LXX* (*γῆν ἀνατολῶν*). [↑](#footnote-ref-691)
692. The literal translation of this verse is: “*And these are the days of the years of the lifetime of Abraham that he lived – one hundred and seventy-five years*.” [↑](#footnote-ref-692)
693. According to the ancient Israelite view, Abraham joined his deceased ancestors in Sheol, the land of the dead. [↑](#footnote-ref-693)
694. The ‘*cave of Machpelah*’ was the place Abraham had purchased as a burial place for his wife Sarah (23:17–18). [↑](#footnote-ref-694)
695. On the use of the term ‘*Hittites’*, see #23:3. [↑](#footnote-ref-695)
696. The term ‘*blessed’* in includes all the gifts that God granted to Isaac but fertility was not one, for Rebekah was barren for 20 years (see v. 21). [↑](#footnote-ref-696)
697. Ishmael’s descendants (17:20) are the North Arabian tribes. [↑](#footnote-ref-697)
698. The meaning of the phrase translated ‘*in order of their birth*’ (literally, ‘*according to their records*’) is unclear. [↑](#footnote-ref-698)
699. According to the *LXX*, the names in this verse are: *Μασμα* (*Masma*), *Ιδουμα* (*Idouma*) and *Μασση* (*Masse*). [↑](#footnote-ref-699)
700. According to the *LXX*, the names in this verse are *Χοδδαδ* (*Koddad*), *Θαιμαν* (*Thaiman*), *Ιετουρ* (*Jetour*), *Ναφες* (*Naphes*) and *Κεδμα* (*Kedma*). [↑](#footnote-ref-700)
701. Like later Israel, the Ishmaelites were organized into twelve tribes, each with a tribal prince. [↑](#footnote-ref-701)
702. In place of ‘*was gathered to his people*’ (following the *MT*), the *LXX* has ‘*was added to his family*’ (*προσετέθη πρὸς τὸ γένος αὐτοῦ*). [↑](#footnote-ref-702)
703. In place of ‘*Asshur’*, here following the *MT* (אֲשֶׁר֙), the *NJB* & *NRSV*, following the *LXX*, have ‘*Assyria’* (*Ἀσσυρίους* – ‘*the Assyrians*’). [↑](#footnote-ref-703)
704. What follows for several chapters is *not* the account of Isaac, except briefly, but the account of Jacob and Esau. [↑](#footnote-ref-704)
705. We learn here that Isaac married 35 years before Abraham died, that Rebekah was barren for 20 years, and that Abraham would have lived to see Jacob and Esau begin to grow up. [↑](#footnote-ref-705)
706. The verb עְתַּ֨ר (‘*prayed to’*) also appears in the story of God’s judgment on Egypt, in which Moses asked Yahweh to remove the plagues. The cognate word in Arabic means ‘to slaughter for sacrifice’ and the word is used in Zp 3:10 to describe worshipers who bring offerings. [↑](#footnote-ref-706)
707. After ‘*go on*’, the *NJB* adds ‘*living*’, following the *Peshitta*; here, we follow the *MT*. [↑](#footnote-ref-707)
708. The *Kethib*/*Qere* difference here would benefit from an explanation. [↑](#footnote-ref-708)
709. The fact that Rebekah was pregnant with twins is already told in vv. 22 & 23. [↑](#footnote-ref-709)
710. The word אַדְמוֹנִ֔י (‘*red’*) forms a wordplay on the Edomites, Esau’s descendants. There is another wordplay involving the name and descendants of Esau: שֵׂעָ֑ר (‘*hairy*’): the Edomites will later live in and around Mount Seir (Nb 24:18), named for its wooded nature. [↑](#footnote-ref-710)
711. The name ‘*Jacob’* is a play on the Hebrew word for ‘*heel’* (עקב). [↑](#footnote-ref-711)
712. The disjunctive clause at the end of the verse juxtaposes Jacob with Esau and draws attention to the striking differences. In contrast to Esau, a man of the field, Jacob was civilized, as the phrase ‘*living in tents*’ signifies. Whereas Esau was a skilful hunter, Jacob was calm and even-tempered (תָּ֔ם, which normally has the idea of ‘blameless’). [↑](#footnote-ref-712)
713. The word for ‘*game’* (צַ֖יִד) is the same word as ‘*hunter’* in the previous verse; here, it is a metonymy, referring to that which the hunter kills. [↑](#footnote-ref-713)
714. The verb ‘*cooked’* is זִ֑יד, which sounds like the word for ‘*hunter’* (צַ֖יִד); this is deliberate: the hunter becomes the hunted in this story. The former means ‘to cook’ or ‘to boil’ but, by the sound play with the latter, it comes to mean ‘set a trap by cooking’. The rare term לעט (‘*feed’*) is used in later Hebrew for feeding animals; if this nuance was attached to the word in the biblical period, then it may depict Esau in a negative light. [↑](#footnote-ref-714)
715. The word ‘*red’* (אָדֹ֤ם) describes the stew that Esau gasped for and conveys the nature of Esau and his descendants. [↑](#footnote-ref-715)
716. By law, the firstborn son took precedence over his brothers, and on his father’s death received a double share of the inheritance and became the head of the family. [↑](#footnote-ref-716)
717. The literal translation of ‘*what use will my birthright be to me*’ is ‘*and what is this to me, a birthright*’. [↑](#footnote-ref-717)
718. The literal translation of ‘*first’* is ‘*today’* (as also in v. 31). [↑](#footnote-ref-718)
719. The style here is typical of Hebrew narrative; after the tension is resolved with the dialogue, the working out of it is recorded in a rapid sequence of verbs (‘gave’, ‘eating’, ‘drinking’, ‘got up’, ‘went’); see also 3:1–7 for another example. [↑](#footnote-ref-719)
720. **Genesis 26** [↑](#footnote-ref-720)
721. Isaac scarcely appears in the text except in his father’s story (Chs 21, 22 & 24) and in that of his sons (25:19–28, 27, 28:1–9 & 35:27–29). Only this chapter treats him directly, but the episodes parallel the life of Abraham and are linked by the figure of Abimelech and the ‘Philistines’. [↑](#footnote-ref-721)
722. The words ‘*do not go down into Egypt*’ echo 12:10 – which reports that ‘*Abram went down to Egypt*’ – but state the opposite. [↑](#footnote-ref-722)
723. The verb גּ֚וּר (‘*stay’*) means ‘to live temporarily without ownership of land’. [↑](#footnote-ref-723)
724. On the use of the phrase ‘*bless themselves*’, see #22:18. [↑](#footnote-ref-724)
725. The language of this verse is clearly interpretive; for, Abraham did not have all the ‘*commandments, statutes and laws*’. [↑](#footnote-ref-725)
726. For this verse, here following the *NRSV* & *NETB*, the *NJB* has, “*So Isaac stayed at Gerar*;” the *LXX* uses the verb ‘*dwelt’* (*κατῴκησεν*). [↑](#footnote-ref-726)
727. Unlike Sarah, Rebekah was not actually her husband’s half-sister. [↑](#footnote-ref-727)
728. Another play on words, as in 21:9: Isaac (יִצְחָק֙) fondles (מְצַחֵ֔ק) Rebekah (see 17:17, 18:12ff & 21:6). [↑](#footnote-ref-728)
729. For clarity, *NETB* translates ‘*on her account*’ (here following the *MT*, *NJB* and *NRSV*) as ‘*to get her*’. [↑](#footnote-ref-729)
730. The pronoun ‘*this’* adds emphasis; some (e.g. *NETB*) translate Abimelech’s opening remark as, “*What in the world have you done to us?*” [↑](#footnote-ref-730)
731. The literal translation of ‘*touches’* is ‘*strikes’*; here, the verb has the nuance of ‘harms in any way’. [↑](#footnote-ref-731)
732. Isaac is portrayed as a semi-nomad who settled down long enough to raise crops but moved about to find food and water for his flocks. [↑](#footnote-ref-732)
733. The literal translation of ‘*rich’* is ‘*great’*; here, it refers primarily to Isaac’s material wealth, although reputation/influence are included. [↑](#footnote-ref-733)
734. The verb translated ‘*envied*’ refers here to intense jealousy or envy that leads to hostile action (see v. 15). [↑](#footnote-ref-734)
735. The literal translation of ‘*sealed and filled with dirt*’ is ‘*stopped them up and filled them with dirt*’. [↑](#footnote-ref-735)
736. The reason for the expulsion of Isaac from Philistine territory foreshadows that used later by the Egyptians to justify their oppression of Israel. [↑](#footnote-ref-736)
737. The ‘*Gerar Valley*’ was actually a wadi – a dry river bed where the water would flow in the (rare/short) rainy season. [↑](#footnote-ref-737)
738. In place of ‘*dug in the days of his father Abraham*’, here following the *MT* and *NRSV*, the *NJB*, following the *LXX* (*ἃ ὤρυξαν οἱ παῖδες Αβρααμ τοῦ πατρὸς*), has ‘*dug by the servants of Abraham his father*’. [↑](#footnote-ref-738)
739. The literal translation of ‘*spring*’ is ‘*living*’ (the *WEBBE* has ‘*flowing*’); this refers to a well supplied by subterranean streams (cf. Sg 4:15). [↑](#footnote-ref-739)
740. ‘*Esek*’ (עֵ֔שֶׂק) means ‘quarrel’ or ‘contention’. [↑](#footnote-ref-740)
741. ‘*Sitnah*’ (שִׂטְנָֽה) means ’accusation’ or ‘enmity’. [↑](#footnote-ref-741)
742. ‘*Rehoboth*’ (רְחֹב֔וֹת) means ‘room’ or ‘space’. [↑](#footnote-ref-742)
743. For this verse, the *LXX* reads, “*And he ascended from there towards the Well of the Oath*.” (*Ἀνέβη δὲ ἐκεῖθεν ἐπὶ τὸ φρέαρ τοῦ ὅρκου.*) [↑](#footnote-ref-743)
744. Patriarchal religion was essentially that of the “God of the father(s),” (28:13, 31:5, 32:10) until the revelation of the name, Yahweh (Ex 3:13–15). It was a nomadic religion; God revealed himself to the ancestor of a group, which he would henceforth protect and guide. [↑](#footnote-ref-744)
745. The expression ‘*invoked the name of Yahweh*’ refers to worshiping God through prayer and sacrifice (see 4:26; 12:8; 13:4; 21:33). [↑](#footnote-ref-745)
746. The term מֵֽרֵעֵ֔הוּ (‘*his advisor*’), here following the *NJB* & *NRSV* may not designate an official position but simply a close personal friend. [↑](#footnote-ref-746)
747. The disjunctive clause, ‘*since you hate me*’, is circumstantial, expressing the reason for his question. [↑](#footnote-ref-747)
748. The pronoun ‘*us’* here is exclusive: it refers to just the Philistine contingent (the following ‘*you’* refers to Isaac). [↑](#footnote-ref-748)
749. The Philistines are making an observation, not pronouncing a blessing, so the translation reads ‘*you have*’ rather than ‘*may you have*’ (cf. *NAB*). [↑](#footnote-ref-749)
750. In place of ‘*ate and drank*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*celebrated*’. [↑](#footnote-ref-750)
751. The literal translation of ‘*exchanged oaths*’ is ‘*they swore an oath, a man to his brother*’. [↑](#footnote-ref-751)
752. The *LXX* opens this verse with the familiar ‘*it came to pass*’ (*ἐγένετο*). [↑](#footnote-ref-752)
753. Here, we read ‘*Sheba*’ (שׁבע – *oath*) in accordance with the *LXX* (*Ὅρκος*) & *NJB* (and in context), instead of following the *MT*, which has ‘*Shibea’* (שׁבעה – *seven*); the *NRSV* (and others) have ‘*Shibah’*. See 21:22–30. [↑](#footnote-ref-753)
754. The verse begins with the temporal indicator (‘*when’*, literally, ‘*and it happened*’), making the first clause subordinate to the next. [↑](#footnote-ref-754)
755. For this verse, here following the *NJB*, the *NRSV* reads, “*And they made life bitter for Isaac and Rebekah*.” [↑](#footnote-ref-755)
756. **Genesis 27**  [↑](#footnote-ref-756)
757. The literal translation of ‘*elder’* is ‘*greater’* (in terms of age). [↑](#footnote-ref-757)
758. The particle הִנֵּה (‘*see’*) here introduces a logically foundational statement, upon which the coming instruction will be based. [↑](#footnote-ref-758)
759. For the word translated as ‘*game’*, here following the *Qere* (צָֽיִד), the *Ketiv* has צידה; the word is from the same root as צוּדָה (‘*hunt’*). [↑](#footnote-ref-759)
760. The use of נַפְשִׁ֖י (‘*my soul*’, here translated as ‘*I*’) as the subject emphasises that the blessing will be made with all Isaac’s desire and vitality. Deathbed blessings were important in the life and literature of ancient peoples (48:8–20, 49:1–28, Dt 33, Jos 23). It was believed that the blessing, like the curse (v. 12), released a power that effectively determined the character and destiny of the recipient (Nb 22–24). [↑](#footnote-ref-760)
761. At the end of this verse, the *NJB*, following the *LXX* (*πατρὶ αὐτοῦ*), add ‘*for his father*’; here, we follow the *MT* (& *NRSV*). [↑](#footnote-ref-761)
762. In place of ‘*look, I heard*’, the *NJB* has ‘*I have just heard*’; the use of הִנֵּ֤ה (‘*look’*) invites the reader to view the scene through Rebekah’s eyes. [↑](#footnote-ref-762)
763. In her report to Jacob, Rebekah plays down Isaac’s strong desire to bless Esau by leaving out נַפְשִׁ֖י (‘*my soul*’, cf. v. 4). [↑](#footnote-ref-763)
764. In place of ‘*listen to me and do as I tell you*’ (here following the *NJB*), the *NRSV*, translating the idiom, has ‘*obey my word as I command you*’. [↑](#footnote-ref-764)
765. Following the imperative, the cohortative (‘*prepare’*) with the prefixed conjunction indicates purpose or result. [↑](#footnote-ref-765)
766. The verbs, ‘*take’* & ‘*eat’* are perfects with a *vav* (וְ) prefix, carrying forward the nuance of the verbs of instruction in the previous verse. [↑](#footnote-ref-766)
767. The literal translation of ‘*I have smooth skin*’ is ‘*I am a smooth-skinned man*’. [↑](#footnote-ref-767)
768. The literal translation of the opening of this verse is, “*Perhaps my father will feel me and I will be in his eyes like a mocker*.” [↑](#footnote-ref-768)
769. In place of ‘*listen to my*’ (following the *MT* and *NJB*), the *NRSV* (translating the idiom) has ‘*obey my word*’. (cf. #8). [↑](#footnote-ref-769)
770. In place of the pronoun ‘*she’* (following the *NJB*), the *MT* (and *NRSV*) repeats ‘*his mother*’. [↑](#footnote-ref-770)
771. In place of ‘*she had*’ (following the *NJB*), the *MT* (and *NRSV*) has ‘*was with her*’. [↑](#footnote-ref-771)
772. The literal translation of ‘*arms’* is ‘*hands’*; how the skins were attached is not specified in the text: *NLT* reads ‘*she made him a pair of gloves*’. [↑](#footnote-ref-772)
773. The literal translation of ‘*gave*’ is ‘*gave … into the hands of*’. [↑](#footnote-ref-773)
774. Isaac’s question shows that the deception is going to require more subterfuge than Rebekah anticipated: Jacob will have to pull off the deceit. [↑](#footnote-ref-774)
775. Jacob’s words, though not reported by Rebekah to Jacob (see #7) accurately reflect what Isaac actually said to Esau (see #4). [↑](#footnote-ref-775)
776. To bring God into the lie seems blasphemous to us but the oriental mentality ascribed every event to God, ignoring ‘secondary causes’. [↑](#footnote-ref-776)
777. The literal translation of ‘*to know if you are my son Esau or not*’ is, “*Are you this one, Esau, my son, or not?*” [↑](#footnote-ref-777)
778. Although Isaac’s eyesight was weak (v. 1), his hearing was still sufficiently acute to recognise Jacob’s voice. [↑](#footnote-ref-778)
779. Rebekah’s ruse with the goatskins succeeded in convincing Isaac that Jacob was Esau. [↑](#footnote-ref-779)
780. Here, for the third time, Jacob lies to his father. [↑](#footnote-ref-780)
781. The literal translation of ‘*bless you*’ is ‘*that my soul may bless you*’; the presence of the term נַפְשִׁ֖י (‘*my soul*’) as the subject emphasises Isaac’s heartfelt desire to do this (cf. #4). The conjunction indicates that the ritual meal must be first eaten before the formal blessing may be given. [↑](#footnote-ref-781)
782. It is not clear from this verse whether or not Isaac is now convinced that Jacob is Esau; the request to ‘*come closer*’ may be to allow him to further test the case with his sense of smell (v. 27). [↑](#footnote-ref-782)
783. The blessing of vv. 27–29, promising to Jacob, the shepherd, rural prosperity, like that of Esau (vv. 39–40), affects not the patriarchs themselves but the peoples sprung from them. [↑](#footnote-ref-783)
784. The literal translation of ‘*richness’* is ‘*fatness’*. [↑](#footnote-ref-784)
785. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-785)
786. The literal translation of ‘*returned from hunting*’ is ‘*came from his hunt*’. [↑](#footnote-ref-786)
787. The literal translation of ‘*then bless me*’ is ‘*so that your soul can bless me*’ (see #4). [↑](#footnote-ref-787)
788. The literal translation of ‘*I am your firstborn son*’ is ‘*I (am) your son, your firstborn*’. [↑](#footnote-ref-788)
789. Blessings and curses, once pronounced, were regarded as efficacious and irrevocable. [↑](#footnote-ref-789)
790. The literal translation of ‘*cried out loudly and bitterly*’ is ‘*yelled (with) a great and bitter yell to excess*’. [↑](#footnote-ref-790)
791. Alterative readings for ‘*took’* are ‘*took away*’ and ‘*received’*. [↑](#footnote-ref-791)
792. Note the play on the words בְּכֹֽרָתִ֣י (‘*birthright*’) and בִּרְכָתִ֑י (‘*blessing*’). When originally given, the name Jacob was a play on the word ‘heel’ (see #25:26); Esau gives the name a negative connotation here, meaning ‘to trip up’, ‘to supplant’. [↑](#footnote-ref-792)
793. The literal translation of ‘*master*’ (גְּבִ֞יר) is ‘*lord*’. The feminine form of this rare noun means ‘mistress’ or ‘queen-mother’. [↑](#footnote-ref-793)
794. Before ‘*Esau burst into tears*’, the *NJB*, following the *LXX* (*κατανυχθεντοσ δε Ισααχ*), adds ‘*Isaac was vexed*’; here, we follow the *MT*. [↑](#footnote-ref-794)
795. The literal translation of ‘*indeed’* (הִנֵּ֞ה) is ‘*look’*. [↑](#footnote-ref-795)
796. The translation, ‘*you win your freedom*’, is uncertain. [↑](#footnote-ref-796)
797. An alternative translation for ‘*hated’* is ‘*bore a grudge against*’; the verb (שְׂטֹ֤ם) describes persistent hatred. [↑](#footnote-ref-797)
798. The literal translation of ‘*summoned’* is ‘*sent and called for*’. [↑](#footnote-ref-798)
799. In place of ‘*listen to my voice*’, following the *MT* & *NJB*, the *NRSV*, translating the idiom, has ‘*obey my voice*’. [↑](#footnote-ref-799)
800. The literal translation of ‘*a while*’ is ‘*a few days*’. [↑](#footnote-ref-800)
801. If Esau were to shed Jacob’s blood, he would have been liable to blood-revenge (Nb 35:19). [↑](#footnote-ref-801)
802. Note that the ק in קַ֣צְתִּי is written as a ‘small letter’ here and in most *Hebrew MSS*. [↑](#footnote-ref-802)
803. **Genesis 28**  [↑](#footnote-ref-803)
804. The literal translation of ‘*Canaanite woman*’ is ‘*daughter of Canaan*’. [↑](#footnote-ref-804)
805. The literal translation of ‘*go now*’ is ‘*arise, go*’; the first of the two imperatives is adverbial and stresses the immediacy of the departure. [↑](#footnote-ref-805)
806. The perfect verbal form with *vav* consecutive here indicates consequence: the collocation וְהָיִ֖יתָ + ל means ‘*become’*. [↑](#footnote-ref-806)
807. In the phrase ‘*of Abraham*’, the name ‘Abraham’ (אַבְרָהָ֔ם) is an objective genitive; this refers to the blessing that God gave to Abraham. [↑](#footnote-ref-807)
808. An alternative reading of ‘*away’* (as *NJB* & *NRSV*) is ‘*on his way*’ (as *NETB*). [↑](#footnote-ref-808)
809. The infinitive construct with the preposition and the suffix in ‘*in blessing him*’ form a temporal clause. [↑](#footnote-ref-809)
810. In place of ‘*obeying’*, following the *NRSV*, the *NJB* has ‘*in obedience to*’. [↑](#footnote-ref-810)
811. The literal translation of ‘*did not please*’ is ‘*were evil in the eyes of*’. [↑](#footnote-ref-811)
812. For ‘*Mahalth’* (מָחֲלַ֣ת) and ‘*Nebaioth’* (נְבָי֛וֹת), the *LXX* reads, respectively, *Μαελεθ* and *Ναβαιωθ*. [↑](#footnote-ref-812)
813. The narrative of vv. 10–22 is in part an Elohistic tradition: the dream of the ladder (see #12) leading to heaven, a Mesopotamian idea symbolised by stepped towers or ziggurats, and Jacob’s vow and the foundation of the shrine at Bethel (vv. 18 & 20–22). With this is combined a Yahwistic tradition: an apparition of Yahweh who renews the promises made to Abraham and Isaac, and whom Jacob acknowledges as his God (vv. 13–16, 19, and the end of v. 21). Both enhanced the prestige of the shrine at Bethel (1K 12:29–30). [↑](#footnote-ref-813)
814. Bethel was at this time unsettled. According to ancient belief, oracles could be received by sleeping in a holy place (1S 3). [↑](#footnote-ref-814)
815. The word סֻלָּם֙ (‘*ladder’*) occurs only here in the OT but there appears to be an Accadian cognate *simmiltu* (with metathesis of the 2nd and 3rd consonants and a feminine ending) which has a specialised meaning of ‘stairway’ or ‘ramp’. [↑](#footnote-ref-815)
816. The Hebrew word for ‘*father’* can be used in a broader sense than the English word, in this case referring to Abraham (Jacob’s grandfather). [↑](#footnote-ref-816)
817. The word here translated ‘*ground’* is the same as that in the previous verse, where it is translated ‘*land’*. Literally translated, this verse ends, “*they* *will pronounce blessings by you, all the families of the earth, and by your offspring*.” [↑](#footnote-ref-817)
818. The literal translation of ‘*Know that I am with you*’ is ‘*Look, I (am) with you*’. [↑](#footnote-ref-818)
819. In place of ‘*surely’*, here following the *NRSV*, the *NJB* has ‘*truly’*. [↑](#footnote-ref-819)
820. In place of ‘*awesome’*, here following the *NRSV*, the *NJB* has ‘*awe-inspiring*’. [↑](#footnote-ref-820)
821. The stone marks the place of God’s presence and is anointed with oil as a formal act of worship. Practices of this kind were common in the Canaanite cult and in the Semitic world in general but were subsequently condemned by the Law and the Prophets (Ex 23:24). Even in this passage, a more spiritual conception goes with the idea of a divine dwelling on earth: Bethel is the ‘gate of heaven’, God’s true home (1K 8:27). [↑](#footnote-ref-821)
822. ‘*Bethel*’ means ‘*House of God*’. [↑](#footnote-ref-822)
823. The term here translated as ‘*bread’* can be used for food in general. [↑](#footnote-ref-823)
824. The literal translation of ‘*return home safely to my father*’ is ‘*return in peace to the house of my father*’. [↑](#footnote-ref-824)
825. The northern sanctuary at Bethel, which flourished from the time of Jeroboam I (1K 12:26–29) to its destruction by Josiah (2K 23:15). [↑](#footnote-ref-825)
826. **Genesis 29**  [↑](#footnote-ref-826)
827. The ‘*Easterners*’ (literally ‘*sons of the east*’), a general expression (11:2), is applied here to the Aramaeans. [↑](#footnote-ref-827)
828. As elsewhere in the Book of Genesis, the particle הִנֵּ֧ה (‘*look’*) is used to draw the reader into the story. [↑](#footnote-ref-828)
829. In place of ‘*put back the stone*’, the *LXX* has ‘*restored the stone*’ (*ἀπεκαθίστων τὸν λίθον*). [↑](#footnote-ref-829)
830. The *NJB* lacks the opening ‘*my’*, here following the *NRSV*. [↑](#footnote-ref-830)
831. Laban was actually Nahor’s *grandson*, not his ‘*son’*. [↑](#footnote-ref-831)
832. The literal translation of ‘*is it well with him*’ is ‘*is there peace to him*’. [↑](#footnote-ref-832)
833. The verbal forms in the latter part of this verse are imperatives, but Jacob would hardly be giving direct orders to someone else’s shepherds: the nuance here is probably one of advice. [↑](#footnote-ref-833)
834. Local custom prevented the use of the well until all entitled parties were there to get their fair share; thus, the stone was bigger than one person could lift (vv. 2–3). [↑](#footnote-ref-834)
835. In place of ‘*for* *she was a shepherdess*’, here following the *MT* & *NJB*, the *NRSV*, following the *LXX* (*αὐτὴ γὰρ ἔβοσκεν τὰ πρόβατα*), has ‘*for she kept them (the sheep)*’. [↑](#footnote-ref-835)
836. The text says nothing initially about the beauty of Rachel; but the reader is struck by the repetition of ‘*his uncle Laban*’: Jacob’s primary motive at this stage is to ingratiate himself with Laban [↑](#footnote-ref-836)
837. The literal translation of ‘*wept aloud*’ is ‘*lifted up his voice and wept*’; the idiom calls deliberate attention to the fact that Jacob wept out loud. [↑](#footnote-ref-837)
838. The literal translation of ‘*kinsman’* is ‘*brother’*. [↑](#footnote-ref-838)
839. The last sentence of this verse is understood to mean that Jacob told Laban everything that had happened between himself and Esau. [↑](#footnote-ref-839)
840. Laban’s response sounds warm enough but the presence of ‘*indeed’* may suggest that Laban had to be convinced of Jacob’s identity before permitting him to stay. [↑](#footnote-ref-840)
841. The verb translated ‘*are you to work*’ is the perfect with the *vav* consecutive; the nuance in the question is deliberative. [↑](#footnote-ref-841)
842. The literal translation of ‘*now Laban had two daughters*’ is ‘*and to Laban (there were) two daughters*’; the disjunctive clause (introduced here by a conjunction and a prepositional phrase) provides supplemental material that is important to the story. [↑](#footnote-ref-842)
843. It is not clear what is meant by ‘*tender’* (or ‘*delicate’*) eyes (here following *NETB*); the expression may mean she had appealing (‘*lovely’*) eyes (cf. *NJB*, *NRSV*, *NLT*), though some suggest that they were plain, not having the brightness normally expected: either way, she did not measure up to her gorgeous sister. The literal translation of ‘*shapely and beautiful*’ is ‘*beautiful of form and beautiful of appearance*’. [↑](#footnote-ref-843)
844. Jacob asks for Rachel as a reward for service (cf. Jos 15:16–17, 1S 17:25, 18:17) instead of paying the usual marriage price (Ex 22:16–17, Dt 22:29). [↑](#footnote-ref-844)
845. The literal translation of ‘*stranger*’ is ‘*another man*’. [↑](#footnote-ref-845)
846. This verse does not necessarily imply that Jacob’s time passed quickly; more likely, it means that the price seemed insignificant when compared to what he was getting in the bargain. [↑](#footnote-ref-846)
847. The verb ‘*go in*’ in this context refers to sexual intercourse (i.e., the consummation of the marriage). [↑](#footnote-ref-847)
848. In place of ‘*people’*, here following the *NJB* & *NRSV*, the *MT* has ‘*men’*. [↑](#footnote-ref-848)
849. In place of ‘*went into*’, here literally translating the euphemism, other English translations use terms like ‘slept with’ (*NJB*), ‘lay with’ or ‘knew’. Laban’s deception of Jacob by giving him the older daughter instead of the younger was God’s way of disciplining the deceiver (Jacob) who tricked his older brother (Esau). [↑](#footnote-ref-849)
850. This verse gives information parenthetical to the narrative. [↑](#footnote-ref-850)
851. The success of Laban’s stratagem is explained by the custom, which still exists, of keeping the bride veiled until the wedding night (see 24:65). [↑](#footnote-ref-851)
852. The literal translation of ‘*it is not the custom in our country*’ is ‘*it is not done so in our place*’. [↑](#footnote-ref-852)
853. The celebrations lasted for seven days (Jg 14:12, Tb 8:20, 10:7). Marriage with two sisters was allowed before the legislation of Lv 18:18. [↑](#footnote-ref-853)
854. The literal translation of ‘*week’* is ‘*seven (days)*’. [↑](#footnote-ref-854)
855. This verse gives information parenthetical to the narrative. [↑](#footnote-ref-855)
856. In place of the opening pronoun (‘*he’* – here following the *MT*), the *NJB* & *NRSV* have ‘*Jacob’*. [↑](#footnote-ref-856)
857. The section, 29:31–30:24, connects the tribes of Israel with the patriarchal line through Jacob’s twelve children. This is the earliest form of the ‘twelve-tribal system’, which later went through various stages of development. Here, the figure of twelve is reached by the inclusion of Dinah, who was later to be replaced by Benjamin, born in Canaan (35:16ff). Levi, which later became a priestly tribe, was replaced by dividing Joseph into Ephraim and Manasseh. The Hebrew word, here translated as ‘*unloved*’, literally means ‘*hated*’; here the word means the less favoured wife in a polygamous household. [↑](#footnote-ref-857)
858. In this and the following chapter, the rivalry between Leah and Rachel is used to explain the proper names of the sons of Jacob: some of these popular etymologies are obscure. ‘*Reuben*’ (רְאוּבֵ֑ן) means ‘*look, a son*’. [↑](#footnote-ref-858)
859. ‘*Simeon*’ (שִׁמְעֽוֹן) derives from שָׁמַ֤ע (‘*he has heard*’). [↑](#footnote-ref-859)
860. ‘*Levi*’ (לֵוִֽי) probably derives from יִלָּוֶ֤ה (‘*he will cling*’). [↑](#footnote-ref-860)
861. *‘Judah*’ (יְהוּדָ֑ה) derives from אוֹדֶ֣ה (‘*I shall praise*’). [↑](#footnote-ref-861)
862. **Genesis 30**  [↑](#footnote-ref-862)
863. In place of ‘*sons’*, here following the *MT*, the *NJB* & *NRSV* repeat ‘*child(ren)’*. [↑](#footnote-ref-863)
864. The literal translation of ‘*refused you motherhood*’ (following the *NJB*) is ‘*withheld from you the fruit of the womb*’. [↑](#footnote-ref-864)
865. The expression, ‘*bear upon my knees*’, is an idiomatic way of saying that Bilhah will be simply a surrogate mother; Rachel will adopt the child as her own. [↑](#footnote-ref-865)
866. In place of ‘*went into*’, here literally translating the euphemism, other English translations use terms like ‘slept with’ (*NJB*), ‘lay with’ or ‘knew’. [↑](#footnote-ref-866)
867. In place of ‘*bore Jacob a son*’, here following the *NRSV*, the *NJB* has ‘*bore a son by Jacob*’. [↑](#footnote-ref-867)
868. ‘*Dan*’ (דָּֽן) derives from דָּנַ֣נִּי (‘*he has vindicated*’). [↑](#footnote-ref-868)
869. Literally translated, this verse reads, “*and she conceived again and Bilhah, the servant of Rachel, bore a second son for Jacob*.” [↑](#footnote-ref-869)
870. ‘*Naphtali*’ (נַפְתָּלִֽי) derives from נִפְתַּ֛לְתִּי (‘*I have fought*’). [↑](#footnote-ref-870)
871. The literal translation of ‘*gave her … to Jacob*’ is ‘*she took her … and gave her to Jacob*’ (as in the *NJB* & *NRSV*); however, the verbs ‘*took’* and ‘*gave’* are treated as a hendiadys in the translation, here following *NETB*. [↑](#footnote-ref-871)
872. In place of ‘*bore Jacob a son*’, here following the *NRSV*, the *NJB* has ‘*gave birth to a son by Jacob*’ (cf. #5). [↑](#footnote-ref-872)
873. ‘*Gad*’ (גָּֽד) derives from גָ֑ד (‘*good fortune*’); the *Qere* has בָּ֣א גָ֑ד (literally, ‘*good fortune has arrived*’) in place of the *Ketiv* reading of בגד (literally, ‘*with good fortune*’, if we take the initial ב as a preposition indicating accompaniment). [↑](#footnote-ref-873)
874. In place of ‘*bore Jacob a second son*’, here following the *NRSV*, the *NJB* has ‘*gave birth to a second son by Jacob*’ (cf. #10). [↑](#footnote-ref-874)
875. ‘*Asher*’ (אָשֵֽׁר) derives either from אָשְׁרִ֕י (‘*happiness*’) or אִשְּׁר֖וּנִי (‘*they will call me happy*’). [↑](#footnote-ref-875)
876. The word for ‘*mandrakes*’ (דֽוּדָאִים֙) is formed from the same root as ‘love’; the ancients accounted it an aphrodisiac. [↑](#footnote-ref-876)
877. In place of ‘*she said*’, here following the *MT* (& *NRSV*), the *NJB* has ‘*Leah replied*’. [↑](#footnote-ref-877)
878. The literal translation of ‘*lie with*’ (שׁכּב) is ‘*come in to*’ – the usual Hebrew euphemism for sexual relations. [↑](#footnote-ref-878)
879. This was the fifth son that *Leah* had given Jacob. [↑](#footnote-ref-879)
880. ‘*Issachar*’ (יִשָּׂשכָֽר) derives from שְׂכָרִ֔י (‘*he has paid wages*’). [↑](#footnote-ref-880)
881. This was the sixth son that *Leah* had given Jacob. [↑](#footnote-ref-881)
882. ‘*Zebulun*’ (זְבֻלֽוּן) derives from יִזְבְּלֵ֣נִי (‘*he will honour me*’). [↑](#footnote-ref-882)
883. Note the almost parenthetical nature of this verse; there is no etymology of the name ‘*Dinah’* (דִּינָֽה). [↑](#footnote-ref-883)
884. I place of ‘*listened to’*, the *NJB* had ‘*heard’* and the *NRSV* has ‘*heeded’*. [↑](#footnote-ref-884)
885. The literal translation of ‘*shame’* is ‘*reproach’* – a cutting taunt or painful ridicule, but here it probably refers by metonymy to Rachel’s barren condition, which was considered shameful in this culture and was the reason why she was the object of taunting and ridicule. [↑](#footnote-ref-885)
886. ‘*Joseph*’ (יוֹסֵ֖ף) means ‘*may he add*’ but there also a wordplay on אָסַ֥ף (‘*he has taken away*’, cf. v. 23). [↑](#footnote-ref-886)
887. For Jacob to ask to leave would mean that seven more years had passed; thus, all Jacob’s children were born within the range of seven years of each other, with Joseph coming right at the end of the seven years. [↑](#footnote-ref-887)
888. In one sense, Laban had already ‘given’ Jacob his two daughters as wives (29:21, 28); here, Jacob was asking for permission to take his own family along with him on the journey back to Canaan. [↑](#footnote-ref-888)
889. In the *NJB*, Laban opens with, “*If I have done what pleases you,”* followed by an ellipsis; a footnote suggests that ‘*hear me*’ or ‘*stay here*’ is to be understood. [↑](#footnote-ref-889)
890. The literal translation of this verse is, “set *your wage for me so I may give (it)*.” [↑](#footnote-ref-890)
891. Literally translated, this verse ends with, “*and how your cattle were with me*.” [↑](#footnote-ref-891)
892. The literal translation of ‘*increased enormously*’ is ‘*broken out with respect to abundance*’. [↑](#footnote-ref-892)
893. ‘*Continue to tend*’ (following *NETB*) translates the Hebrew idiom ‘*I will return, I will tend*’. [↑](#footnote-ref-893)
894. The text of vv. 32–43 is difficult to interpret. The story is clearly ancient: in Eastern flocks, the sheep are usually white and the goats are black. For his wages, Jacob asks the abnormal animals (black sheep and white-spotted goats); Laban agrees, shrewdly as he thinks. Ancient cattle and sheep breeders believed that the female, at the time of conception, was influenced by visual impressions that affect the colour of the offspring. Thus, Jacob’s plot is briefly this: **1:** He sees to it that, when the goats mate (vv. 37–39), they are in sight of white-striped rods; this affects the formation of the embryo. **2:** At the same time, he makes sure that the sheep are looking at the black goats in the flock (v. 40). **3:** He selects the robust strains, leaving the weaker animals and their offspring to Laban. In this way, Jacob takes his ‘honourable’ revenge. [↑](#footnote-ref-894)
895. Jacob would have to be considered completely honest here, for he would have no control over the kind of animals born; and there could be no disagreement over which animals were his wages. [↑](#footnote-ref-895)
896. The literal translation of Laban’s reply, “*Good, let it be according to your word*.” [↑](#footnote-ref-896)
897. After ‘*gave them to*’, the *MT* adds ‘*the hands of*’. [↑](#footnote-ref-897)
898. Laban is delighted with the terms, and promptly proceeds to violate the spirit of the bargain by removing to a safe distance all the grown animals that would be likely to produce the specified spots; he apparently thought that by separating out the spotted, striped, and dark coloured animals he could minimise the production of spotted, striped, or dark offspring that would then belong to Jacob. [↑](#footnote-ref-898)
899. In place of ‘*branches’* (throughout this section), the *NRSV*, following the *LXX* (*ῥάβδους*), has ‘*rods’*. [↑](#footnote-ref-899)
900. It was generally believed that placing such ‘visual aids’ before the animals as they were mating influenced the appearance of their offspring. [↑](#footnote-ref-900)
901. The verb here translated as ‘*bred’* can also mean ‘to be in heat’, ‘to conceive’ or ‘to become pregnant’. [↑](#footnote-ref-901)
902. The literal translation of ‘*turned the animals*’ is ‘*set the animals’ faces*’. [↑](#footnote-ref-902)
903. Literally translated, this verse opens, “*And at every breeding-heat of the flock*.” [↑](#footnote-ref-903)
904. The literal translation of ‘*Laban got the feeble*’ is ‘*the feeble were for Laban*’. [↑](#footnote-ref-904)
905. The literal translation of ‘*he owned*’ is ‘*there were to him*’. [↑](#footnote-ref-905)
906. **Genesis 31**  [↑](#footnote-ref-906)
907. The word translated as ‘*wealth’* (הַכָּבֹ֖ד) has the basic idea of ‘weight’; if one is heavy with possessions, then that one is wealthy. Abraham, Jacob, and Joseph all became wealthy when they left the Promised Land; Jacob’s wealth foreshadows what will happen to Israel when they leave the land of Egypt (Ex 12:35–38). [↑](#footnote-ref-907)
908. Jacob knew from the expression on Laban’s face that his attitude toward him had changed – Jacob had become *persona non grata*. [↑](#footnote-ref-908)
909. In place of ‘*fathers’*, the *NRSV* has ‘*ancestors’*, although the only ancestors Jacob had there were his grandfather Abraham and his father Isaac. [↑](#footnote-ref-909)
910. Jacob discusses the situation with his wives because, in ancient society, they legally belonged to their *father’s* house (v. 14) and were part of the property (Rt 4:5, 10). [↑](#footnote-ref-910)
911. The literal translation of the first part of this verse is, “*I see the face of your father that he is not toward me as formerly*.” [↑](#footnote-ref-911)
912. In place of ‘*with all my strength*’, following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*as hard as I could*’. [↑](#footnote-ref-912)
913. The rare verb here translated as ‘*tricked’* means to make a fool of someone; it involves deceiving someone so that their public reputation suffers (see Ex 8:25). [↑](#footnote-ref-913)
914. In the protasis (‘if’ sections) of this verse, the imperfect verbal form has a customary nuance – whatever *he would say* worked to Jacob’s benefit. [↑](#footnote-ref-914)
915. An alternative reading for ‘*taken’* is ‘*snatched away*’. [↑](#footnote-ref-915)
916. This verse begins with the temporal indicator (literally, ‘*and it happened in the time*’). [↑](#footnote-ref-916)
917. In place of ‘*said’*, here following the *MT* and *NRSV*, the *NJB* has ‘*called’*. Here and in v. 10, the *LXX* has ‘*sleep’* (*ὕπνῳ*) in place of ‘*dream’*. [↑](#footnote-ref-917)
918. In place of ‘*mounting’* (i.e. mating with), the *NJB* has simply ‘*on’*. [↑](#footnote-ref-918)
919. In place of ‘*the God of Bethel*’, the *NJB*, following the *LXX* (*θεὸς ὁ ὀφθείς σοι ἐν τόπῳ θεοῦ*) has ‘*God, the one appearing to you at the place of God*’. [↑](#footnote-ref-919)
920. In place of ‘*a share in the inheritance*’ (following the *NJB*), the *NRSV* has ‘*a portion or inheritance*’; the two nouns ‘*share’* and ‘*inheritance’* form a hendiadys. [↑](#footnote-ref-920)
921. In Upper Mesopotamia, it was considered miserly if a father-in-law did not return to his daughter a part of the sum paid over by the husband at the time of the marriage, but Laban exploited Jacob’s services for himself alone. [↑](#footnote-ref-921)
922. An alternative reading for ‘*taken’* is ‘*snatched away*’ (cf. #9). [↑](#footnote-ref-922)
923. In place of ‘*arose’* (following the *MT* and *NRSV*), the *NJB* has ‘*made ready*’. [↑](#footnote-ref-923)
924. Some consider the latter part of this verse to be an addition. [↑](#footnote-ref-924)
925. ‘*Household idols*’ is from the Hebrew, ‘*teraphim*’ (תְּרָפִ֖ים) – small domestic idols; in Hurrian law, possession of these could constitute a legal title to an estate, especially in exceptional circumstances. [↑](#footnote-ref-925)
926. The literal translation of ‘*outwitted’* (following the *NJB*) is ‘*stole the heart of*’, an expression which apparently means ‘*deceived’* (as in the *NRSV*). The repetition of the verb ‘to steal’ shows that Jacob and Rachel are kindred spirits; any thought that Laban would have resigned himself to their departure was now out of the question. [↑](#footnote-ref-926)
927. The *River* mentioned would be the Euphrates; the *NRSV* names it (although the *MT* and *LXX* do not). [↑](#footnote-ref-927)
928. Like the preceding section, the narrative of vv. 22–42 is attributed to Old Epic sources. [↑](#footnote-ref-928)
929. The literal translation of ‘*for seven days*’ is ‘*after a journey of seven days*’. [↑](#footnote-ref-929)
930. The phrase ‘*neither bless nor curse*’ (following *NETB*) would translate literally as, ‘*speak* *neither good nor evil to’*; the precise meaning of the expression, which occurs only here and in v. 29, is uncertain. Since Laban proceeded to speak to Jacob at length, it cannot mean to maintain silence (as suggested by the *NJB* – ‘*on no account say anything whatever to*’ and *NRSV* – ‘*say not a word … either good or bad*’); nor does it seem to be a prohibition against criticism (see vv. 26–30). Most likely it refers to a formal pronouncement, whether it be a blessing or a curse; Laban was to avoid saying anything to Jacob that would be intended to enhance him or to harm him. [↑](#footnote-ref-930)
931. The juxtaposition of disjunctive clauses (note the pattern conjunction + subject + verb in both) indicates synchronism of action. [↑](#footnote-ref-931)
932. The literal translation of ‘*prisoners of war*’ (following the *NJB*) is ‘*captives of the sword*’ (as *NRSV*). [↑](#footnote-ref-932)
933. An alternative reading of ‘*lyre’* is ‘*harp’*; before ‘*tambourines’*, the *NJB* adds ‘*and with music of the*’. [↑](#footnote-ref-933)
934. In place of ‘*you have behaved like a fool*’, following the *NJB*, the *NRSV* has ‘*what you have done is foolish*’. [↑](#footnote-ref-934)
935. The pronoun, ‘*your*’, is singular in the *LXX* (*σου*) and *Samaritan* *Pentateuch*, but plural in the *MT*. [↑](#footnote-ref-935)
936. The last sentence (Laban’s question) is dropped into the speech rather suddenly. [↑](#footnote-ref-936)
937. Jacob’s answer is a not a response to the question about Laban’s household gods that immediately precedes it, but to the earlier question about his motivation for leaving so quickly and secretly (see v. 27). [↑](#footnote-ref-937)
938. The literal translation of ‘*point out … and take it*’ is ‘*recognise for yourself what is with me and take for yourself*’. [↑](#footnote-ref-938)
939. The literal translation of ‘*found nothing*’ is ‘*did not find*’ – no direct object is provided in the *MT*, but the ‘*household gods*’ are implied. [↑](#footnote-ref-939)
940. The ‘*camel’s litter*’ was probably some sort of basket-saddle, a cushioned saddle with a basket bound on. [↑](#footnote-ref-940)
941. The narrator ridicules the idols upon which Rachel sat in her time of ‘uncleanness’ (Lv 15:19–23). [↑](#footnote-ref-941)
942. The verb translated ‘*hotly pursued*’ is used elsewhere of soldiers chasing defeated enemies (1S 17:53). [↑](#footnote-ref-942)
943. In place of ‘*yours’*, the *MT* has ‘*your brothers’*. [↑](#footnote-ref-943)
944. The literal translation of ‘*with you*’ is ‘*under you*’. [↑](#footnote-ref-944)
945. A shepherd was exonerated if he could produce the remains of the animal alleged to have been killed by wild beasts (Ex 22:12, see Am 3:12). [↑](#footnote-ref-945)
946. The literal translation of ‘*cold*’ is ‘*frost, ice*’. [↑](#footnote-ref-946)
947. In place of ‘*served you*’, *NETB* has the more accusatory ‘*worked for you like a slave*’. [↑](#footnote-ref-947)
948. *‘Fear of Isaac*’ (פַ֤חַד יִצְחָק֙) is a name for God that appears only here and in v. 53; in place of ‘*Fear’*, here following the *NRSV* and *JPS*, the *NJB* has ‘*Kinsman*’; an alternative is ‘*The Awesome One of Isaac*’. [↑](#footnote-ref-948)
949. Two narratives are combined in vv. 43–54: **1:** A pact regulating the frontier between Laban and Jacob, with an explanation of the name Gilead (= Galeed, see #47). **2:** An agreement concerning Laban’s daughters, wives of Jacob (v. 50), with an explanation of the name Mizpah (see #49). [↑](#footnote-ref-949)
950. The *NJB* uses an ellipsis in place of the semicolon; it is possible that some words of the text have been lost. [↑](#footnote-ref-950)
951. Before ‘*pillar’*, *NETB* inserts the word ‘*memorial’*; the *LXX* uses ‘*monument’* (*στήλην*). [↑](#footnote-ref-951)
952. The meal was that of the covenant (v. 54) at which, it was believed, God was present. [↑](#footnote-ref-952)
953. ‘*Jegar-Sahadutha’* (יְגַ֖ר שָֽׂהֲדוּתָ֑א) means, in Aramaic, ‘*The heap of witness*’; ‘*Galeed’* (גַּלְעֵֽד) means the same in Hebrew. [↑](#footnote-ref-953)
954. In place of ‘*between us*’ (literally ‘*between you and me*’), *NETB* has ‘*our agreement*’. [↑](#footnote-ref-954)
955. ‘*Mizpah*’ (מִצְפָּה֙) means *’Watch-post*’; this ‘Mizpah benediction’ is a prayer that God would oversee the treaty (since neither Jacob nor Laban could trust each other) and guarantee that both parties live up to the contract. [↑](#footnote-ref-955)
956. The literal translation of ‘*remember’* is ‘*see’*. [↑](#footnote-ref-956)
957. Literally translated, this verse reads, “*And Laban said to Jacob, ‘Behold this heap and behold the pillar which I have set between men and you.’*” [↑](#footnote-ref-957)
958. The literal translation of ‘*cairn*’ is ‘*heap*’. [↑](#footnote-ref-958)
959. The verb translated ‘*judge’* is plural, suggesting that Laban has more than one ‘*god’* in mind. The *Samaritan Pentateuch* and the *LXX* (*κρινεῖ*), in an effort to make the statement monotheistic, have a singular verb. But Laban was polytheistic, as shown by his household idols (cf. 31:19). [↑](#footnote-ref-959)
960. Presumably, the meal was a type of peace offering, where the person bringing the offering ate the animal being sacrificed. [↑](#footnote-ref-960)
961. **Genesis 32**  [↑](#footnote-ref-961)
962. This verse is 31:55 in the *NRSV* and subsequent verse numbers are therein accordingly decremented; here, we follow the *MT* (and *NJB*). [↑](#footnote-ref-962)
963. The phrase, ‘*angels of God*’, occurs only here and in 28:12 in the OT: Jacob saw a vision of angels just before he left Canaan; now, he encounters angels as he prepares to return there. [↑](#footnote-ref-963)
964. ‘*Mahaneh*’ (מַֽחֲנֵ֥ה – camp) explains the name ‘*Mahanaim*’ (מַֽחֲנָֽיִם), which was to become important in later Israelite history (2S 2:8–9, 17:24–29, 1K 4:14). Here, in the dual form, it means ‘*two camps*’, to which allusion is made in vv. 8 & 11. [↑](#footnote-ref-964)
965. Jacob, having reached Esau’s territory, takes the usual precautions of a caravan approaching hostile country. [↑](#footnote-ref-965)
966. The story recounts Jacob’s grovelling in fear before Esau as he calls his brother his ‘*lord’*, as if to minimise what had been done 20 years ago. [↑](#footnote-ref-966)
967. In place of ‘*I send*’ (following the *NJB*), the *NRSV* has ‘*I have sent*’; the form is a preterite with the *vav* consecutive and can be rendered as an English present tense – as the Hebrew perfect/preterite allows – much like an epistolary aorist in Greek. The form assumes the temporal perspective of the one who reads the message. [↑](#footnote-ref-967)
968. In place of ‘*saying’* (following the *MT* and *NRSV*), the *NJB* has ‘*and told him*’. [↑](#footnote-ref-968)
969. The *NJB* (which here follows the *LXX*) omits: “*and camels*.” [↑](#footnote-ref-969)
970. The verb אמֶר֮ (‘*said’*) here represents Jacob’s thought or reasoning, and some translate as ‘*thought’*. [↑](#footnote-ref-970)
971. The idea behind the phrase ‘*treat you well*’ includes more than prosperity, though that is its essential meaning. Here, the form is subordinated to the preceding imperative and indicates purpose or result: Jacob is reminding God of his promise in the hope that God will honour his word. [↑](#footnote-ref-971)
972. However, the river is actually the Jabbok (see v. 23). [↑](#footnote-ref-972)
973. The literal translation of ‘*from my brother Esau’s hand*’ is ‘*from the hand of my brother, from the hand of Esau*’. [↑](#footnote-ref-973)
974. The literal translation of ‘*beyond counting*’ is ‘*which cannot be counted because of abundance*’; the imperfect verbal form indicates potential here. [↑](#footnote-ref-974)
975. The noun translated ‘*gift’* here can refer to a tribute paid by a subject to his lord, as is likely the case here. [↑](#footnote-ref-975)
976. Jacob’s gift is generous indeed – and shows just how prosperous he had become. [↑](#footnote-ref-976)
977. Before ‘*donkeys’*, the *NRSV* insert the qualifier, ‘*male’*, which is implied (but not actually present) in the *MT*. [↑](#footnote-ref-977)
978. The literal translation of ‘*in the charge*’ is ‘*into the hands*’. [↑](#footnote-ref-978)
979. The literal translation of ‘*to whom do you belong*’ is ‘*to whom are you*’. [↑](#footnote-ref-979)
980. The literal translation of ‘*and he is following*’ is ‘*and look, also he (is) behind us*’. [↑](#footnote-ref-980)
981. Literally translated, this verse ends, “… *saying: ‘According to this word you will speak when you find him.’*” [↑](#footnote-ref-981)
982. In Leviticus, the verb here translated ‘*appease’* has the idea of removing anger due to sin or guilt, a nuance that fits this passage very well. [↑](#footnote-ref-982)
983. The literal translation of ‘*went ahead of him*’ is ‘*passed over upon his face*’. [↑](#footnote-ref-983)
984. From the wrestling with God, Jacob emerges victor; he recognises the supernatural nature of his adversary and extorts a blessing from him. The test, however, avoids using the name of Yahweh and the unknown antagonist will not give his name. [↑](#footnote-ref-984)
985. Literally translated, this verse ends with ‘*and he sent across what he had*’. [↑](#footnote-ref-985)
986. The verb translated ‘*wrestled’* (וַיֵּֽאָבֵ֥ק) sounds like the names ‘Jacob’ (יַֽעֲקֹ֖ב) and ‘Jabbok’ (יַבֹּֽק); in this way, the narrator links the setting, the main action, and the main participant together in the mind of the reader or hearer. [↑](#footnote-ref-986)
987. Owing to his Herculean strength (29:10, compare 28:18), Jacob was winning the contest until his opponent sprained Jacob’s hip. [↑](#footnote-ref-987)
988. Here, the ‘divine being’ had to vanish before sunrise – a mark of the antiquity of the tradition. [↑](#footnote-ref-988)
989. In antiquity, it was believed that selfhood was expressed in the name given a person (compare v. 30). [↑](#footnote-ref-989)
990. The probable meaning of *Israel* is, “*May God show his strength*,” but it is here explained with, “*The one who strives with God*.” [↑](#footnote-ref-990)
991. The divine being refuses lest Jacob, by possessing the name, gain power over him (compare Ex 3:13–14, Jg 13:17). [↑](#footnote-ref-991)
992. ‘*Peniel*’ (פְּנִיאֵ֑ל) means ‘*the face of God*’. To see God is death to a human being; to do so and survive is a sign of special favour (see #Ex 33:20). [↑](#footnote-ref-992)
993. The place name is ‘*Penuel’* (פְּנוּאֵ֑ל) here, apparently a variant spelling of ‘*Peniel’*. [↑](#footnote-ref-993)
994. There is no mention of this ancient food law elsewhere in the Bible. [↑](#footnote-ref-994)
995. **Genesis 33**  [↑](#footnote-ref-995)
996. Translated literally, this verse opens, “*And Jacob lifted up his eyes, and look, Esau was arriving* …” [↑](#footnote-ref-996)
997. This kind of ranking according to favouritism no doubt fed the jealousy over Joseph that later becomes an important element in the narrative; it must have been painful to the family to see that they were expendable. [↑](#footnote-ref-997)
998. Literally translated, the verse ends, “*until his drawing near unto his brother*.” The construction uses the preposition with the infinitive construct to express a temporal clause. [↑](#footnote-ref-998)
999. In place of ‘*held him close*’, here following the *NJB*, the *NRSV* has ‘*fell on his neck*’. [↑](#footnote-ref-999)
1000. The verb here translated ‘*bestowed’* means ‘to be gracious’, ‘to show favour’; here, it carries the nuance ‘to give graciously’. [↑](#footnote-ref-1000)
1001. The literal translation of this verse is, “*and the female servants drew near, they and their children and they bowed down*.” [↑](#footnote-ref-1001)
1002. In place of ‘*bowed low*’ (twice in this verse), *NETB* has ‘*bowed down*’. [↑](#footnote-ref-1002)
1003. In place of the opening ‘*he’*, here following the *MT*, the *NJB*, *NRSV* & *NETB* have ‘*Esau’*. The ‘*camp*’ does not refer to the groups of 32:14–22 but the first camp of 32:8; Jacob had despaired of it (32:9) and is now only too glad to offer it as a gift [↑](#footnote-ref-1003)
1004. For this verse, here following the *NJB*, the *NRSV* reads, “*But Esau said, ‘I have enough, my brother; keep what you have for yourself’*.” [↑](#footnote-ref-1004)
1005. This verse contains another allusion to the name ‘*Peniel*’ (see #32:31). [↑](#footnote-ref-1005)
1006. Alternative readings for ‘*gift’*, here following the *NJB* & *NRSV*, are ‘*present’* (*NETB*) and ‘*blessing’*. [↑](#footnote-ref-1006)
1007. The literal translation of ‘*let us go our way*’ is ‘*let us travel and let us go*’. Jacob mistrusts Esau and, letting him go on ahead, takes another direction. [↑](#footnote-ref-1007)
1008. Literally translated, this verse ends, “… *and the sheep and the cattle nursing (are) upon me*.” [↑](#footnote-ref-1008)
1009. The literal translation of the central clause(s) of this verse is, “*at the foot of the property which is before me and at the foot of the children*.” [↑](#footnote-ref-1009)
1010. The *NJB* has ‘*Jacob asked*’ in place of ‘*he asked*’, here following the *MT*. [↑](#footnote-ref-1010)
1011. The literal translation of ‘*resumed his journey*’ is ‘*returned on his way*’. [↑](#footnote-ref-1011)
1012. ‘*Succoth*’ means ‘shelter’ or ‘booths’. [↑](#footnote-ref-1012)
1013. In place of ‘*before’*, here following the *MT* (& *NRSV*), the *NJB* has ‘*opposite’*. [↑](#footnote-ref-1013)
1014. The ‘*sons of Hamor*’ were the ruling clan of the city (Jg 9:28), of Hivite (perhaps Horite or Hurrian) extraction. The ‘*pieces of silver*’ are Hebrew *qesitah* (קְשִׂיטָֽה). The ‘*plot of land*’ later became the traditional burial place of Joseph (Jos 24:32). [↑](#footnote-ref-1014)
1015. The worship of ‘*El-Elohe-Israel*’ (‘*God, the God of Israel*’) apparently preceded the later establishment of an Israelite tribal confederacy, presumably at Shechem (Jos 24), when ‘*El*’ (the Semitic word for ‘God’) was succeeded by ‘*Yahweh*’, the God of Israel. [↑](#footnote-ref-1015)
1016. **Genesis 34**  [↑](#footnote-ref-1016)
1017. ‘*Dinah’* is mentioned elsewhere only in 30:21 and 46:15. The literal translation of ‘*visit’* is ‘*see’*; this verb followed by the preposition בִּ here has the idea of ‘look over’: the young girl wanted to meet these women and see what they were like. [↑](#footnote-ref-1017)
1018. The ‘*Hivites*’ were one of the ancient races of Canaan (see 10:17). [↑](#footnote-ref-1018)
1019. The literal translation of ‘*comforted her*’ is ‘*spoke to the heart of the young woman*’ (cf. Jg 19:3, 2S 19:7); another option is to translate (as *NETB*) ‘*spoke romantically to her*’ (cf. Ho 2:14). [↑](#footnote-ref-1019)
1020. The literal translation of Shechem’s demand is, “*Take for me this young woman for a wife*.” [↑](#footnote-ref-1020)
1021. Jacob’s expected response would be anger or rage; but he remained silent; he appears too indifferent or confused to act decisively. When the leader does not act decisively, the younger zealots will, and often with disastrous results. [↑](#footnote-ref-1021)
1022. At the end of this verse, *NETB* adds ‘*about Dinah*’. [↑](#footnote-ref-1022)
1023. ‘*Committed an outrage in Israel*’ (the *NJB* has ‘*insulted Israel*’) is an old expression for a crime affecting the entire tribal community of Israel (Dt 22:21, Jos 7:15, Jg 19:23–24, 20:6, 10). [↑](#footnote-ref-1023)
1024. Even though Hamor is speaking to Dinah’s brothers, he refers to her as their daughter (see v. 17). [↑](#footnote-ref-1024)
1025. Becoming allied by marriage foreshadows the temptations Israel would face when they entered the Promised Land (see Dt 7:3, Jos 23:12). [↑](#footnote-ref-1025)
1026. In place of ‘*move through*’, here following the *NJB*, the *NRSV* & *NIV* have ‘*trade in*’; the verb seems to carry the basic meaning ‘travel about freely’, although the substantial participial form refers to a trader [↑](#footnote-ref-1026)
1027. The literal translation of ‘*give’* is ‘*pay’*. [↑](#footnote-ref-1027)
1028. The cohortative form of the verb ‘*give’* expresses Shechem’s resolve to have Dinah as his wife. [↑](#footnote-ref-1028)
1029. The *NJB* opens this verse with, “*Then came the answer Jacob’s sons gave to Shechem*.” [↑](#footnote-ref-1029)
1030. The word here translated ‘*disgrace’* usually means ‘ridicule’, ‘taunt’ or ‘reproach’; it can also refer to the reason the condition of shame or disgrace causes ridicule or a reproach. [↑](#footnote-ref-1030)
1031. The verb ‘*circumcising’* is here in the infinitive, explaining how they would become like them. [↑](#footnote-ref-1031)
1032. The perfect verbal form with the *vav* ‘*then we will give*’ consecutive introduces the apodosis of the conditional sentence. [↑](#footnote-ref-1032)
1033. Jacob’s sons call Dinah their daughter, even though she was their sister (see v. 8) – the *WEBBE* has ‘*sister*’ here. [↑](#footnote-ref-1033)
1034. The literal translation of this verse is, “*and their words were good in the eyes of Hamor and in the eyes of Shechem son of Hamor*.” [↑](#footnote-ref-1034)
1035. The fact that Shechem was the most important person of his family and the prince of the region (v. 2) shows the ascendancy of this Canaanite city in the pre-Israelite period. [↑](#footnote-ref-1035)
1036. In an ancient Middle-Eastern city, the ‘*gate’* complex was the location for conducting important public business. [↑](#footnote-ref-1036)
1037. At the end of the first sentence, here following the *NJB*, *NETB* adds, ‘*for the land is wide enough for them*’. [↑](#footnote-ref-1037)
1038. The ‘*single nation*’ would be a kindred group in which the Shechemites would have the leadership. [↑](#footnote-ref-1038)
1039. At the beginning of this verse, *NETB* adds ‘*if we do so*’, for clarity. [↑](#footnote-ref-1039)
1040. The *NJB*, following the *LXX*, omits the final ‘*all the citizens*’. [↑](#footnote-ref-1040)
1041. Simeon and Levi took the initiative because they were full brothers of Dinah. [↑](#footnote-ref-1041)
1042. In place of ‘*left’*, here following *NETB*, the *NJB* has ‘*came away*’. [↑](#footnote-ref-1042)
1043. The opening phrase ‘*Jacob’s sons*’ is frequently taken to mean the other sons of Jacob besides Simeon and Levi, but the text does not clearly affirm this. [↑](#footnote-ref-1043)
1044. At the end of this verse, the *MT* repeats ‘*they took*’. [↑](#footnote-ref-1044)
1045. The literal translation of ‘*carried off*’ is ‘*they took captive and they plundered*’. [↑](#footnote-ref-1045)
1046. The traditional translation of ‘*ruined me*’ is ‘*troubled me*’ (*KJV*, *ASV*), but the verb refers to personal or national disaster and suggests complete ruin (see Jos 7:25, Jg 11:35, Pr 11:17). The remainder of the verse describes the ‘trouble’ Simeon and Levi had caused. [↑](#footnote-ref-1046)
1047. The pronoun ‘*they’* here refers to Simeon and Levi. [↑](#footnote-ref-1047)
1048. **Genesis 35** [↑](#footnote-ref-1048)
1049. God is calling on Jacob to fulfil his vow he made when he was ‘*fleeing from his brother Esau*’ (28:20–22). [↑](#footnote-ref-1049)
1050. Jacob’s instruction means more than discarding the domestic idols Rachel had carried off (31:19 & 34): as in Jos 24 (also at Shechem), it is an act of faith in the one God of Israel. The last clause constitutes purification preparatory to the Bethel pilgrimage (see Ex 19:10). [↑](#footnote-ref-1050)
1051. Jacob alludes here to God’s promise to be with him (see 28:20). On Jacob’s ‘*day of distress*’, cf. Ps 20:1. [↑](#footnote-ref-1051)
1052. On the basis of a comparison with Gn 34 and Nb 31, some argue that the ‘*foreign gods’* and the ‘*earrings’* could have been part of the plunder that came from the destruction of Shechem. [↑](#footnote-ref-1052)
1053. ‘*Divine terror*’, an expression derived from ancient holy war (Ex 23:27, Jos 10:10), was a mysterious panic that paralysed the enemy, [↑](#footnote-ref-1053)
1054. Literally translated, this verse reads, “*And Jacob came to Luz which is in the land of Canaan – it is Bethel – he and all the people who were with him*.” [↑](#footnote-ref-1054)
1055. ‘*El-bethel*’ means ‘*God of Bethel*’ (see #28:12). In the *MT*, the verb, ‘*had appeared*’, is in the plural form, possibly referring to the celestial beings of 28:12. [↑](#footnote-ref-1055)
1056. The *NRSV* does not translate ‘*the Oak of Tears*’ (אַלּוֹן בָּכוּת), simply transliterating as ‘*Allon-Bacuth*’. [↑](#footnote-ref-1056)
1057. In place of ‘*he’*, the *NJB* has ‘*they’* and *NETB* has ‘*God’*. [↑](#footnote-ref-1057)
1058. On the divine name ‘*El Shaddai*’, see #17:1. [↑](#footnote-ref-1058)
1059. This promise is rooted in the Abrahamic promise (see Gn 17): God confirms what Isaac told Jacob (28:3–4); here, though, for the first time Jacob is promised ‘*kings’* as descendants. [↑](#footnote-ref-1059)
1060. The verb translated ‘*gave’* refers to the Abrahamic promise of the land; however, the actual possession of that land lay in the future. The decree of Yahweh made it certain; but it has the sense ‘promised to give’. [↑](#footnote-ref-1060)
1061. At the end of this verse, the *MT* adds ‘*in the place where he had spoken with him*’, a dittography of the following verse. [↑](#footnote-ref-1061)
1062. This passage stands parallel to 28:18–19, where Jacob set up a sacred stone, poured oil on it, and called the place Bethel. Some see these as two traditions referring to the same event but it is more likely that Jacob reconsecrated the place in fulfilment of the vow he had made here earlier. [↑](#footnote-ref-1062)
1063. In view of the previous naming of Bethel in 28:19, here Jacob was confirming or affirming the name through an official ritual marking the fulfilment of the vow. This place now did become Bethel (בֵּֽית־אֵֽל), the ‘house of God’. [↑](#footnote-ref-1063)
1064. Normally the verb here rendered ‘*began labour*’ would be translated ‘*gave birth*’, but because that obviously had not happened yet, it is better to translate the verb as ingressive, ‘*began to give birth*’ (as *NIV*) or ‘*went into labour*’ (as *NETB*). [↑](#footnote-ref-1064)
1065. This episode recalls and fulfils the prayer of Rachel at the birth of Joseph (30:24): ‘may he add’ another son. [↑](#footnote-ref-1065)
1066. Dying in childbirth, Rachel gave an ominous name to the child – ‘*Ben-Oni*’ (בֶּן־אוֹנִ֑י) means ‘*son of my sorrow*’, though Jacob changes the name to a propitious one, ‘*Benjamin*’ (‘*son of the right hand*’ = ‘*son of happy omen*’). [↑](#footnote-ref-1066)
1067. Here, and in 48:7 (Rt 4:11, Mi 5:2), ‘*Ephrath*’ is identified with Bethlehem; another tradition located Rachel’s grave in Benjaminite territory north of Jerusalem (1S 10:2, Jr 31:15). [↑](#footnote-ref-1067)
1068. A more literal translation of ‘*cairn’* is ‘*standing stone*’; the *NJB* has ‘*monument’*. [↑](#footnote-ref-1068)
1069. The location of ‘*Migdal-Eder*’ (*WEB* translates the name as ‘*the Tower of Eder*’) is not given; it appears to be somewhere between Bethlehem and Hebron. Various traditions have identified it as at the shepherds’ fields near Bethlehem (the name means ‘tower of the flock’, see Mi 4:8) or located it near Solomon’s pools. [↑](#footnote-ref-1069)
1070. Reuben’s act of sleeping with Bilhah probably had other purposes than merely satisfying his sexual desire: By having sex with Bilhah, Reuben (Leah’s oldest son) would have prevented Bilhah from succeeding Rachel as the favourite wife, and by sleeping with his father’s concubine he would also be trying to take over leadership of the clan – something Absalom foolishly attempted later on in Israel’s history (2S 16:21–22). [↑](#footnote-ref-1070)
1071. For ‘*Reuben’* (רְאוּבֵ֑ן), ‘*Simeon’* (שִׁמְעוֹן֙), ‘*Levi’* (לֵוִ֣י), ‘*Judah’* (יהוּדָ֔ה), ‘*Issachar’* (יִשָּׂשכָ֖ר) and ‘*Zebulun’* (זְבֻלוּֽן), the *LXX* has, respectively, *Ρουβην*, *Συμεων*, *Λευι*, *Ιουδας*, *Ισσαχαρ*, & *Ζαβουλων*. [↑](#footnote-ref-1071)
1072. For ‘*Joseph’* (יוֹסֵ֖ף) and ‘*Benjamin’* (בִנְיָמִֽן), the *LXX* has *Ιωσηφ* & *Βενιαμιν*. [↑](#footnote-ref-1072)
1073. For ‘*Dan’* (דָּ֖ן) and ‘*Naphtali’* (נַפְתָּלִֽי), the *LXX* has *Δαν* & *Νεφθαλι*. [↑](#footnote-ref-1073)
1074. For ‘*Gad’* (גָּ֣ד) and ‘*Asher’* (אָשֵׁ֑ר), the *LXX* has *Γαδ* & *Ασηρ*. [↑](#footnote-ref-1074)
1075. Vv. 27–29 close this story of Isaac, which defers his death until now (see 27:1–2), identifies Mamre with Hebron, and does not mention the dispute with Esau (see 36:6ff and 27:46–28:2). [↑](#footnote-ref-1075)
1076. The literal translation of this verse is, “*And the days of Isaac were one hundred and eighty years*.” [↑](#footnote-ref-1076)
1077. In the ancient Israelite view, Isaac joined his deceased ancestors in Sheol, the land of the dead. [↑](#footnote-ref-1077)
1078. **Genesis 36** [↑](#footnote-ref-1078)
1079. In place of ‘*who is Edom*’, here following the *NJB*, *NETB* has (in parentheses) ‘*also known as Edom*’. [↑](#footnote-ref-1079)
1080. The *NJB* emends, ‘*daughter of Zibeon’*, here following the *MT*, to ‘*son of Zibeon*’; ‘*Anah’* was actually Zibeon’s granddaughter (cf. vv. 24–25). [↑](#footnote-ref-1080)
1081. The *NJB* lacks ‘*in addition to*’, here following *NETB*. [↑](#footnote-ref-1081)
1082. For ‘*Basemath’* (בָ֣שְׂמַ֔ת), the *LXX* has *Βασεμμαθ*, as also in v. 3. [↑](#footnote-ref-1082)
1083. For ‘*Oholibamah’* (אָהֳלִֽיבָמָה֙), the *LXX* has *Ελιβεμα*, as also in v. 2. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-1083)
1084. In place of ‘*a land*’, here following *JPS*, the *NJB* has ‘*the land of Seir*’. [↑](#footnote-ref-1084)
1085. The literal translation of ‘*land in which they lived*’ is ‘*land of their settlements*’. [↑](#footnote-ref-1085)
1086. Traditionally, ‘*hill country of Seir*’ (בְּהַ֣ר שֵׂעִ֔יר) is translated ‘*Mount Seir*’ but, in this case, the expression refers to the highlands of Seir. [↑](#footnote-ref-1086)
1087. The term ‘*father’* in biblical genealogies such as this needs to be carefully defined; it can refer to a literal father, a grandfather, a political overlord, or a founder. [↑](#footnote-ref-1087)
1088. For ‘*Eliphaz’* (אֱלִיפַ֗ז) and ‘*Reuel’* (רְעוּאֵ֕ל), the *LXX* reads *Ελιφας* & *Ραγουηλ*. [↑](#footnote-ref-1088)
1089. For ‘*Teman’* (תֵּימָ֣ן), ‘*Omar’* (אוֹמָ֔ר), ‘*Zepho’* (צְפ֥וֹ), ‘*Gatam’* (גַעְתָּ֖ם) and ‘*Kenaz’* (קְנַֽז), the *LXX* has, respectively, *Θαιμαν*, *Ωμαρ*, *Σωφαρ*, *Γοθομ* & *Κενεζ*. [↑](#footnote-ref-1089)
1090. In place of ‘*sons’*, here following the *MT*, *NJB* & *NRSV*, the *NIV* has ‘*grandsons’* and *NEB* has ‘*descendants’*, as also in v. 13. [↑](#footnote-ref-1090)
1091. In place of ‘*Nahath’* (נַ֥חַת), ‘*Zerah’* (ָזֶ֖רַח), ‘*Shammah’* (שַׁמָּ֣ה) and ‘*Mizzah’* (מִזָּ֑ה), the *LXX* has, respectively, *Ναχοθ*, *Ζαρε*, *Σομε* & *Μοζε*. [↑](#footnote-ref-1091)
1092. The *Kethib*/*Qere* difference here warrants an explanation. The *NJB* emends ‘*daughter of Zibeon’* to ‘*son of Zibeon*’ (cf. #2). [↑](#footnote-ref-1092)
1093. The *NJB*, following the *Samaritan* *Pentateuch*, omits ‘*and Korah*’. The *NRSV* has ‘*clans’* in place of ‘*chieftains’*, here following the *NJB*. [↑](#footnote-ref-1093)
1094. In place of ‘*sons’*, here following the *MT*, *NJB* & *NRSV*, the *NIV* has ‘*grandsons’* and *NEB* has ‘*descendants’*, as also in v. 17. [↑](#footnote-ref-1094)
1095. *NETB* has ‘*descended from Reuel*’ in place of ‘*of Reuel*’, here following the *NJB*. [↑](#footnote-ref-1095)
1096. In place of ‘*Jeush’* (ע֛וּשׁ), ‘*Jalam’* (עְלָ֖ם) and ‘*Korah’* (קֹ֑רַח), the *LXX* has *Ιεους*, *Ιεγλομ* & *Κορε*. [↑](#footnote-ref-1096)
1097. In place of ‘*that is Edom*’, *NETB* has ‘*also known as Edom*’. [↑](#footnote-ref-1097)
1098. The Horites (Dt 12:2) – the ancient inhabitants of Seir –were Hurrians, a non-Semitic people who migrated into Mesopotamia about 2000 bc and later formed an important element of the Canaanite population; Seir is here personified as their ancestor. For ‘*Lotan’* (לוֹטָ֥ן), ‘*Shobal’* (שׁוֹבָ֖ל), ‘*Zibeon’* (צִבְע֥וֹן) and ‘*Anah’* (עֲנָֽה), the *LXX* has, respectively, *Λωταν*, *Σωβαλ*, *Σεβεγων* & *Ανα*. [↑](#footnote-ref-1098)
1099. For ‘*Dishon’* (דִשׁ֥וֹן), ‘*Ezer’* (אֵ֖צֶר) and ‘*Dishan’* (דִישָׁ֑ן), the *LXX* has, respectively, *Δησων*, *Ασαρ* & *Ρισων* (the last, no doubt, due to orthographic confusion between ד and ר. [↑](#footnote-ref-1099)
1100. For ‘*Hori and Hemam’* (חֹרִ֣י וְהֵימָ֑ם) the *LXX* has *Χορρι καὶ Αιμαν*. [↑](#footnote-ref-1100)
1101. For ‘*Shepho’* (שְׁפ֖וֹ), the *LXX* has *Σωφ*; this name is given as ‘*Shephi’* (שְׁפִי) in 1Ch 1:40. For ‘*Onam’* (אוֹנָֽם), the *LXX* has *Ωμαν*. [↑](#footnote-ref-1101)
1102. The meaning of Hebrew term here translated as ‘*hot springs*’ is uncertain; the *Peshitta* reads ‘*water’* and the *Vg* reads ‘*hot water*’ (*aquas calidas*). [↑](#footnote-ref-1102)
1103. The literal translation of ‘*children’* is ‘*sons’*, but a daughter (*Oholibamah*) is included in the list. [↑](#footnote-ref-1103)
1104. In place of ‘*Dishon’*, the *MT* has ‘*Dishan’* (דִישָׁ֑ן), but this is either a scribal error or variant spelling, as ‘*Dishan’* is mentioned in v. 28 (cf. v. 21). [↑](#footnote-ref-1104)
1105. For ‘*Bilhan’* (בִּלְהָ֥ן), ‘*Zaavan’* (זַֽעֲוָ֖ן) and ‘*Akan’* (עֲקָֽן), the *LXX* has *Βαλααν*, *Ζουκαμ* & *Ουκαν* respectively, and inserts *Ιωυκαμ* in the list. [↑](#footnote-ref-1105)
1106. For ‘*Uz and Aran*’ (ע֥וּץ וַֽאֲרָֽן), the *LXX* reads, *Ως καὶ Αραμ*. [↑](#footnote-ref-1106)
1107. For ‘*Zibeon’* (צִבְע֖וֹן), the *LXX* reads *Σεβεγων*. [↑](#footnote-ref-1107)
1108. ‘*Clans*’ (*ἡγεμονίαις*) follows the *LXX*; the *MT* repeats ‘*chieftains*’. [↑](#footnote-ref-1108)
1109. The *NJB* ends this verse with ‘*before any Israelite king*’ i.e., before an Israelite king ruled over the Edomites; here, we follow the *NRSV*. [↑](#footnote-ref-1109)
1110. For ‘*Dinhabah’* (דִּנְהָֽבָה), the *LXX* reads *Δενναβα*. [↑](#footnote-ref-1110)
1111. In place of ‘*from Bozrah*’ (מִבָּצְרָֽה), the *LXX* has *ἐκ Βοσορρας*. [↑](#footnote-ref-1111)
1112. For ‘*Husham’* (חֻשָׁ֖ם), the *LXX* reads *Ασομ*. [↑](#footnote-ref-1112)
1113. In place of ‘*Avith’* (עֲוִֽית), the *LXX* has *Γεθθαιμ*. [↑](#footnote-ref-1113)
1114. For ‘*Masrekah’* (מַשְׂרֵקָֽה), the *LXX* reads *Μασεκκας*. [↑](#footnote-ref-1114)
1115. The name ‘*Rehoboth-ha-Nahar*’ (רְחֹב֥וֹת הַנָּהָֽר) means ‘Rehoboth by the River’; typically, the Hebrew expression, ‘*the River*’, refers to the Euphrates (as explicitly stated in the *NRSV*) but it is not certain whether that is the case here. [↑](#footnote-ref-1115)
1116. For ‘*Baal-Hanan*’ (בַּ֥עַל חָנָ֖ן) and ‘*Achbor’* (עַכְבּֽוֹר), the *LXX* reads *Βαλαεννων* & *Αχοβωρ* respectively. [↑](#footnote-ref-1116)
1117. The *NJB*, following the *Samaritan Pentateuch* & *Peshitta*, uses ‘*Hadad*’ (הֲדַד) in place of ‘*Hadar*’ (הֲדַ֔ר) – see 1Ch 1:50 – and has simply ‘*from’* in place of the 2nd ‘*daughter of*’. The name of the city here referred to as ‘*Pau’* (פָּ֑עוּ) is given as ‘*Pai’* (פָּעִי) in 1Ch 1:50. [↑](#footnote-ref-1117)
1118. For ‘*Timna’* (תִּמְנָ֛ע), ‘*Alvah’* (עַֽלְוָ֖ה) and ‘*Jetheth’* (יְתֵֽת), the *LXX* reads, respectively, *Θαμνα*, *Γωλα* & *Ιεθερ*. [↑](#footnote-ref-1118)
1119. For ‘*chiefs of Elah*’ (אַלּ֥וּף אֵלָ֖ה) and ‘*chiefs of Pinon*’ (אַלּ֥וּף פִּינֹֽן), the *LXX* reads *ἡγεμὼν Ηλας* (literally, ‘*prince Elah*’) & *ἡγεμὼν Φινων* respectively. [↑](#footnote-ref-1119)
1120. For ‘*the chief of Mibzar*’ (אַלּ֥וּף מִבְצָֽר), the *LXX* reads *ἡγεμὼν Μαζαρ* (literally, ‘*the prince Mazar*’). [↑](#footnote-ref-1120)
1121. The literal translation of ‘*as settled in the territory they own*’ is ‘*according to the dwelling-places they possessed*’. [↑](#footnote-ref-1121)
1122. **Genesis 37** [↑](#footnote-ref-1122)
1123. In lace of ‘*where his father had stayed*’, here following *NETB*, the *NJB* has simply ‘*of his father*’; *WEBBE* has ‘*of his father’s travels*’. [↑](#footnote-ref-1123)
1124. Another translation for ‘*youngster’* may be ‘*helper’*. The significance of this statement is unclear; it may suggest Joseph was like a servant. [↑](#footnote-ref-1124)
1125. A ‘*special tunic*’ (following *NETB*) was probably a luxurious robe (2S 13:18–19), different from the ordinary sleeveless tunic that reached to the knees; it would have been impossible to undertake any manual labour wearing it. The garment may also symbolise a royal claim. A more traditional rendering of the garment’s description is ‘*a coat of many colours*’. The meaning of the Hebrew is uncertain. [↑](#footnote-ref-1125)
1126. In place of the pronoun ‘*them’*, the *MT* repeats ‘*all his brothers*’. [↑](#footnote-ref-1126)
1127. Dreams play a large part in Joseph’s story (Chs. 40–41); they are not divine apparitions as in 20:3, 28:12ff, 31:11, 24 and 1K 3:5 (see Nb 12:6, Si. 34:1), but premonitions. [↑](#footnote-ref-1127)
1128. The literal translation of ‘*this dream that I had*’ is ‘*hear this dream that I dreamed*’. [↑](#footnote-ref-1128)
1129. All three clauses in this dream report begin with וְ֠הִנֵּה, which lends vividness to the report; this is represented in the translation by the expression ‘*we were*’. The verb here translated as ‘*bow’* is used to describe worship and obeisance to masters. [↑](#footnote-ref-1129)
1130. The literal translation of the brothers’ retort is, “*Ruling, will you rule over us, or reigning, will you reign over us*?” [↑](#footnote-ref-1130)
1131. The ‘*eleven stars*’ may refer to the eleven constellations that ancients pictured in animal form. [↑](#footnote-ref-1131)
1132. According to 35:19, Rachel was already dead. The narrative here seems to be following another tradition, which put Rachel’s death and Benjamin’s birth later (v. 3 & 43:29). Jacob’s question expresses his dismay at what he perceives to be Joseph’s audacity. [↑](#footnote-ref-1132)
1133. Joseph’s brothers were already ‘*jealous of him*’, but this made it even worse; such jealousy easily leads to action, as the next episode in the story shows. Yet, dreams were considered a form of revelation, and their jealousy was not only of the favouritism of their father but of the dreams. [↑](#footnote-ref-1133)
1134. The *NJB* has ‘*feed*’ in place of ‘*tend*’. On ‘Jacob/Israel’, see #32:29. [↑](#footnote-ref-1134)
1135. With these words, ‘*I am here*’, Joseph is depicted here as an obedient son who is ready to do what his father commands. [↑](#footnote-ref-1135)
1136. The literal translation of ‘*see if it is well with*’ is ‘*check on the peace of*’. [↑](#footnote-ref-1136)
1137. Literally translated, this verse opens, “*and a man found him and look, he was wandering in the field*.” By the use of וְהִנֵּ֥ה (‘*and look*’), the narrator invites the reader to see the action through this unnamed man’s eyes. [↑](#footnote-ref-1137)
1138. The imperative in this sentence (‘*please tell me*’) has more of the nuance of a request than a command. [↑](#footnote-ref-1138)
1139. The literal translation of ‘*they have moved on from here*’ is ‘*they have travelled from this place*’. [↑](#footnote-ref-1139)
1140. In place of the first instance of the pronoun ‘*they’* (here following the *MT* & *NJB*), *NETB* explicitly states ‘*his brothers*’. [↑](#footnote-ref-1140)
1141. The brothers’ words have a sarcastic note and indicate that they resent his dreams. [↑](#footnote-ref-1141)
1142. The word here translated as ‘*wild’* can sometimes carry the nuance ‘evil’, but when used of an animal it refers to a dangerous wild animal. [↑](#footnote-ref-1142)
1143. The instigators of this plot may have been the sons of Bilhah and Zilpah (see v. 2). [↑](#footnote-ref-1143)
1144. The verbs translated ‘*shed’*, ‘*throw’*, and ‘*lay’* sound alike in Hebrew; the repetition of similar sounds draws attention to Reuben’s words. [↑](#footnote-ref-1144)
1145. In place of ‘*his coat*’, the *MT* has ‘*Joseph’s coat*’. See #3. [↑](#footnote-ref-1145)
1146. The disjunctive clause (‘*an empty pit with no water in it*’) gives supplemental information that helps the reader picture what happened. [↑](#footnote-ref-1146)
1147. After ‘*gum’*, the *NJB* adds ‘*tragacanth*’ (?), not present in the *NRSV*. [↑](#footnote-ref-1147)
1148. A murderer would cover the victim’s blood so that it would not cry to heaven (Job 16:18, Ezk 24:7). [↑](#footnote-ref-1148)
1149. The literal translation of ‘*agreed’* is ‘*listened’*. [↑](#footnote-ref-1149)
1150. On the close relationship between ‘*Ishmaelites’* (v. 25) and ‘*Midianites’*, see Jg 8:24. [↑](#footnote-ref-1150)
1151. The literal translation of ‘*there was no sign of Joseph*’ is ‘*and look, Joseph was not in the cistern*’. [↑](#footnote-ref-1151)
1152. A more literal translation of ‘*what am I going to do*’ (here following the *NJB*) is ‘*where can I go*’ (as *NETB*). [↑](#footnote-ref-1152)
1153. It was with two young goats that Jacob deceived his father (27:9); now, his sons continue the deception that dominates this family. [↑](#footnote-ref-1153)
1154. The text as it stands is problematic: it sounds as if they sent the coat on ahead and then came and brought it to their father. Some emend the second verb to a *Qal* form and read ‘and they came’; in this case, they sent the tunic on ahead. [↑](#footnote-ref-1154)
1155. Jacob draws his conclusion without his sons having to lie with their words (see v. 20); dipping the tunic in the goat’s blood was enough. [↑](#footnote-ref-1155)
1156. In place of ‘*many days*’, here following the *MT* (& *NETB*), the *NJB* has ‘*for a long time*’. [↑](#footnote-ref-1156)
1157. ‘*Sheol*’ was the underworld to which it was believed a person’s shade went at death (2S 12:23, Ps 115:17). Since this after-life was a shadowy existence, Jacob’s going to his son there was not a comforting expectation. [↑](#footnote-ref-1157)
1158. The *MT* spells the name of the merchants as מְדָנִ֔ים (‘*Medanites’*) rather than מִדְיָנִ֜ים (‘*Midianites’*) as in v. 28; it is likely that the *MT* is corrupt at this point, with the letter *yod* being accidentally omitted. The *LXX* (*Μαδιηναῖοι*), *Vg* (*Madianitæ*), *Samaritan Pentateuch*, and *Peshitta* read ‘*Midianites’* here. Some prefer to read ‘Medanites’ both here and in v. 28, but Jg 8:24, which identifies the Midianites and Ishmaelites, favours the reading ‘Midianites’. ‘*Potiphar*’ is a form of ‘*Potiphera*’, the name of the Egyptian priest of 41:45 (see footnote thereto) and 46:20; it has been thought they may be the same person, one tradition designating him as captain of the guard, and another as a priest. [↑](#footnote-ref-1158)
1159. **Genesis 38** [↑](#footnote-ref-1159)
1160. The literal translation of ‘*left’* is ‘*went down from*’. [↑](#footnote-ref-1160)
1161. The marriage with Shua’s daughter reflects territorial expansion of the tribe of Judah and the consequent intermarriages with Canaanites. [↑](#footnote-ref-1161)
1162. In place of ‘*he named*’, here following the *MT*, some *MSS* (and the *NJB*) have ‘*she named*’, to match the pattern of the next two verses. For ‘*Er’* (עֵֽר), the *LXX* reads *Ηρ*. [↑](#footnote-ref-1162)
1163. For ‘*Onan’* (אוֹנָֽן), the *LXX* reads *Αυναν*. [↑](#footnote-ref-1163)
1164. For ‘*Shelah’* (שֵׁלָ֑ה), the *LXX* reads *Σηλωμ*. [↑](#footnote-ref-1164)
1165. For ‘*Tamar’* (תָּמָֽר), the *LXX* reads *Θαμαρ*. [↑](#footnote-ref-1165)
1166. The early and childless death of Er is attributed to a divine act, almost demonic in character. [↑](#footnote-ref-1166)
1167. According to ‘levirate’ law (Dt 25:5–10, Rt 4:1–12), a childless widow’s brother-in-law took her as his wife. [↑](#footnote-ref-1167)
1168. The text makes it clear that the purpose of the custom was to produce an heir for the deceased brother. Onan had no intention of doing that but he would have sex with the girl as much as he wished. [↑](#footnote-ref-1168)
1169. Yahweh condemns Onan for failing to put his duty to the family before his own self-interest. [↑](#footnote-ref-1169)
1170. Judah apparently feared that the death of his two sons resulted from Tamar’s sinister power. A widow was supposed to return to her father’s house (Rt 1:8–9, Lv 22:13). [↑](#footnote-ref-1170)
1171. ‘*When Judah was comforted*’ would have been when he had observed all the mourning rites (see Jr 16:7). [↑](#footnote-ref-1171)
1172. The active participle (‘*is going up*’) indicates the action was in progress or about to begin. [↑](#footnote-ref-1172)
1173. Disguised as a harlot, Tamar awaits Judah by the roadside. She is prompted not by wantonness but by the desire to bear a child of her dead husband’s blood. Later (v. 26), Judah will approve her conduct and future generations will praise her (Rt 4:12). [↑](#footnote-ref-1173)
1174. Judah takes Tamar for a cult prostitute, a devotee of the mother-goddess Ishtar. Prostitution was connected with the worship of the gods of fertility (Dt 23:18, 1K 14:24, 2K 23:7, Ho 4:13, Am 2:7). [↑](#footnote-ref-1174)
1175. The expression ‘*go to you*’ is a euphemism for sexual intercourse; the imperfect verbal form probably indicates his desire here. [↑](#footnote-ref-1175)
1176. The *MT* lacks the pronoun (‘*it*’) at the end of Tamar’s question. [↑](#footnote-ref-1176)
1177. The seal strung on a cord and the staff, being intrinsically personal, serve to identify the owner. [↑](#footnote-ref-1177)
1178. The literal translation of ‘*she left immediately*’ is ‘*and she arose and left*’, the first verb in the pair emphasising that she wasted no time. [↑](#footnote-ref-1178)
1179. The literal translation of ‘*recover the pledge from the woma*n’ is ‘*receive the pledge from the woman’s hand*’. [↑](#footnote-ref-1179)
1180. A strict translation of ‘*prostitute’* would be ‘*sacred prostitute*’, priestess of a pagan cult; it will be remembered that the background is Canaanite. In place of ‘*he asked the men of her place*’, here following the *MT*, the *NJB* has ‘*he inquired of the men of the place*’. [↑](#footnote-ref-1180)
1181. The *MT* quotes the reply of the ‘*men of place*’ – “*there has been no (cult) prostitute here*.” [↑](#footnote-ref-1181)
1182. The word translated ‘*contemptible*’ (לָב֑וּז) describes the contempt that a respectable person would have for one who is worthless or disreputable. [↑](#footnote-ref-1182)
1183. Tamar is, by levirate law (Dt 25:5), the betrothed of Shelah. Later, ordeal by fire was reserved for the daughters of priests (Lv 21:9). [↑](#footnote-ref-1183)
1184. The juxtaposition of the first two clauses, both of which place the subject before the predicate, indicates synchronous action. [↑](#footnote-ref-1184)
1185. Judah singles Tamar out for approval for, judged by the levirate obligation, she was more in the right than he was. Within the limitations of patriarchal society, she acted boldly to achieve justice. [↑](#footnote-ref-1185)
1186. The birth of the twins (compare 25:21–26) portrays the rivalry of Perez and Zerah, two clans of Judah (Nb 26:19–22) who were partially Canaanite. Perez, the firstborn, was an ancestor of David (Rt 4:18–22) and consequently of the Messiah (Mt 1:3, Lk 3:33). [↑](#footnote-ref-1186)
1187. The words ‘*of them*’ (here following the *NJB*) are not present in the *MT* [↑](#footnote-ref-1187)
1188. The name ‘*Perez’* (פָּֽרֶץ) means ‘he who breaks through’, referring to Perez reaching out his hand at birth before his brother was born. The naming signified the completion of Tamar’s struggle and also depicted the destiny of the tribe of Perez who later became dominant (46:12 & Nb 26:20). [↑](#footnote-ref-1188)
1189. Perhaps the child was named ‘*Zerah’* (זָֽרַח) because of the ‘*scarlet thread*’ (v. 28); though the Hebrew word used therein is not related to the name Zerah, there is a related root in Babylonian and western Aramaic that means ‘scarlet’. In Hebrew, the name appears to be derived from a root meaning ‘to shine’. The name could have originally meant something like ‘shining one’ or ‘God has shone’. Zerah became the head of a tribe (Num 26:20) from whom Achan descended (Josh 7:1). [↑](#footnote-ref-1189)
1190. **Genesis 39** [↑](#footnote-ref-1190)
1191. The expression ‘*captain of the guard*’ might indicate that Potiphar was the chief executioner. [↑](#footnote-ref-1191)
1192. The phrase, ‘*he prospered*’, does not mean that Joseph became wealthy but that he was successful in what he was doing or making progress in his situation (see 24:21). [↑](#footnote-ref-1192)
1193. At the end of this verse, the *MT* adds ‘*in his hand*’ but this phrase is both awkward and redundant in modern English. [↑](#footnote-ref-1193)
1194. The phrase ‘*made him his attendant*’ refers to higher domestic service, usually along the lines of a personal attendant. Here, Joseph is made the household steward, a position well-attested in Egyptian literature. [↑](#footnote-ref-1194)
1195. The word translated ‘*blessed’* carries the idea of enrichment, prosperity, success; it is the way believers describe success at the hand of God. The text illustrates the promise made to Abraham that whoever blesses his descendants will be blessed (12:1–3). [↑](#footnote-ref-1195)
1196. The passage gives us a good picture of Joseph as a young man who was responsible and faithful, both to his master and to his God. This happened within a very short time of his being sold into Egypt. It undermines the view that Joseph was a liar, a tattletale, an arrogant adolescent. [↑](#footnote-ref-1196)
1197. The literal translation of ‘*took notice of him*’ is ‘*lifted up her eyes to him*’. [↑](#footnote-ref-1197)
1198. The phrase ‘*into my hands*’ is a metonymy for being under the control or care of Joseph. [↑](#footnote-ref-1198)
1199. The nuance of potential imperfect fits the context of the phrase translated ‘*how could I do*’. [↑](#footnote-ref-1199)
1200. This verse begins with the temporal indicator, followed by the infinitive construct with כְּ; the first clause could therefore be taken as temporal. [↑](#footnote-ref-1200)
1201. The literal translation of ‘*now one day*’ is ‘*it was about this day*’. [↑](#footnote-ref-1201)
1202. The literal translation of ‘*ran out of the house*’ is ‘*fled and went outside*’. [↑](#footnote-ref-1202)
1203. An alternative translation of ‘*tunic’* is ‘*outer garment*’. [↑](#footnote-ref-1203)
1204. Potiphar’s wife raises the ethnic issue when talking to her servants about what their boss had done. [↑](#footnote-ref-1204)
1205. In place of ‘*scream and shout*’, here following the *NJB*, the *NRSV* (more literally following the *MT*) has ‘*raise my voice and cry out*’. [↑](#footnote-ref-1205)
1206. Potiphar’s wife uses Joseph’s tunic as ‘evidence’ to support her false accusation. [↑](#footnote-ref-1206)
1207. Now, when speaking to her husband, Potiphar’s wife refers to Joseph as a Hebrew slave, a very demeaning description. [↑](#footnote-ref-1207)
1208. As in v.15, the *NRSV* has ‘*raised my voice*’ in place of ‘*screamed’*, here following the *NJB*. [↑](#footnote-ref-1208)
1209. The literal translation of ‘*he was furious*’ is ‘*his anger burned*’. [↑](#footnote-ref-1209)
1210. The literal translation of ‘*prison’* is ‘*house of roundness*’, suggesting that the prison might have been a fortress or citadel. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-1210)
1211. Strangely, Joseph, a slave, was not executed for adultery, for Yahweh was with him, not only in success (v. 2) but also in adversity. [↑](#footnote-ref-1211)
1212. The literal translation of ‘*everything done there*’ is ‘*all that they were doing there, his doing*’; this verse probably means that Joseph was in charge of everything that went on in the prison. [↑](#footnote-ref-1212)
1213. The literal translation of ‘*did not need to interfere with*’ is ‘*was not looking at anything*’. [↑](#footnote-ref-1213)
1214. **Genesis 40** [↑](#footnote-ref-1214)
1215. The Hebrew term ‘*cupbearer’* corresponds to the Egyptian *wb*, an official who often became a confidant of the king and wielded political power; Nehemiah held this post in Persia. The ‘*baker’* may be the Egyptian *retehti*, the head of the bakers, who had privileges in the royal court. [↑](#footnote-ref-1215)
1216. The word סָֽרִיס (‘*officials’*), used here of these two men and of Potiphar (see 39:1), normally means ‘eunuch’ but evidence from Accadian texts shows that, in early times, the title was used of a court official in general; only later did it become more specialised in its use. [↑](#footnote-ref-1216)
1217. On the word here translated ‘*gaol’*, see #39:20. [↑](#footnote-ref-1217)
1218. The verb here translated ‘*attended to their needs*’ is the same as that translated ‘*made him (his) attendant*’ in 39:4. [↑](#footnote-ref-1218)
1219. In ancient belief, dreams were a channel of divine communication (1S 28:6); a wise interpreter could read the the future (37:5–10, Dn 2:26–28). [↑](#footnote-ref-1219)
1220. The verb זֹֽעֲפִֽים (‘*gloomy’*) only occurs here and Dn 1:10; it means ‘to be sick’ or ‘to be emaciated’, probably in this case because of depression. [↑](#footnote-ref-1220)
1221. In place of ‘*sad’*, the *NJB* has ‘*black’*. [↑](#footnote-ref-1221)
1222. Professional interpreters of dreams were unnecessary (41:16): interpretations ‘belong to God’ who knows and controls the events of the future. [↑](#footnote-ref-1222)
1223. The literal translation of ‘*saying*’ is ‘*and he said to him*’. [↑](#footnote-ref-1223)
1224. In place of ‘*ripened into grapes*’, here following the *NRSV*, the *NJB* has ‘*became ripe grapes*’. [↑](#footnote-ref-1224)
1225. The cupbearer’s dream is dominated by sets of three: three branches, three stages of growth, and three actions of the cupbearer. [↑](#footnote-ref-1225)
1226. In place of ‘*are*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*represent*’. [↑](#footnote-ref-1226)
1227. The Hebrew idiom ‘*lift up your head*’ usually refers to restoring dignity, office, or power; it is comparable to the modern saying ‘someone can hold his head up high’. [↑](#footnote-ref-1227)
1228. The verb זכר in the Hiphil stem means ‘to cause to remember’, ‘to make mention to boast’; the implication is that Joseph would be pleased for them to tell his story and give him the credit due him so that Pharaoh would release him: since Pharaoh had never met Joseph, the simple translation of ‘cause him to remember me’ would mean little. [↑](#footnote-ref-1228)
1229. The verb גּנּב means ‘*to steal*’, but in the Piel*/*Pual stem ‘*to steal away*’; the translation ‘*kidnapped*’ is closer to the sense, meaning he was stolen and carried off. The preceding infinitive absolute underscores the point Joseph is making. [↑](#footnote-ref-1229)
1230. The meaning of the Hebrew noun חֹרִ֖י (‘*cake*’) is uncertain; some have suggested the meaning ‘*wicker*’ instead; comparison with texts from Ebla suggests the meaning ‘pastries made with white flour’. [↑](#footnote-ref-1230)
1231. The *NJB* adds ‘*favourite*’ before ‘*cakes*’. [↑](#footnote-ref-1231)
1232. In place of ‘*are*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*represent*’ (cf. v. 12). [↑](#footnote-ref-1232)
1233. ‘*Lift up your head*’ is an expression that usually has a favourable sense (see v. 13, 2K 25:27, Jr. 52:31). Here, however, there is a grim play on words: the head of the cupbearer is to be ‘lifted up’; he will be pardoned (v. 13). The head of the baker will also be ‘lifted up’: he is to be hanged. See also the following verse. [↑](#footnote-ref-1233)
1234. The translation puts the phrase ‘*lifted the heads*’ in quotation marks (following *NETB*) because it is used metaphorically here and has a double meaning: with respect to the cupbearer, it means ‘reinstate’ (v. 13), but with respect to the baker it means ‘execute’ (v. 19). [↑](#footnote-ref-1234)
1235. In place of ‘*cup-bearing*’, here following the *NRSV*, the *NJB* has ‘*office of cupbearer*’. [↑](#footnote-ref-1235)
1236. The dreams were fulfilled exactly as Joseph had predicted, down to the very detail; here was confirmation that Joseph could interpret dreams and that his own dreams were still valid. It would have been a tremendous encouragement to his faith, but it would also have been a great disappointment to spend two more years in prison. [↑](#footnote-ref-1236)
1237. The *wayyiqtol* verbal form (‘*forgot’*) here has a reiterative or emphasising function [↑](#footnote-ref-1237)
1238. **Genesis 41** [↑](#footnote-ref-1238)
1239. The literal translation of ‘*two full years*’ is ‘*two years, days*’. [↑](#footnote-ref-1239)
1240. Egypt’s fertility, symbolised by the sacred cows, was dependent upon the Nile. [↑](#footnote-ref-1240)
1241. The literal translation of ‘*ugly and lean*’ is ‘*bad of appearance and thin of flesh*’. [↑](#footnote-ref-1241)
1242. An alternative translation for ‘*sleek*’ (here following the *NJB*) is ‘*fine-looking*’. [↑](#footnote-ref-1242)
1243. The literal translation of ‘*growing*’ is ‘*coming up*’. [↑](#footnote-ref-1243)
1244. The ‘*east wind*’ refers to the sirocco, a burning wind from the desert that withers vegetation (Ho 13:15). [↑](#footnote-ref-1244)
1245. Pharaoh’s two dreams, as explained in the following verses, pertained to the economy of Egypt. [↑](#footnote-ref-1245)
1246. The term חרטמ (‘*magicians*’) is an Egyptian loanword that describes a class of priests who were skilled in such interpretations. ‘*Dreams*’ follows the *Samaritan Pentateuch*; the *MT* has the singular (‘*dream’*), which may be a collective term. [↑](#footnote-ref-1246)
1247. The cupbearer’s ‘*offences*’ were those that landed him in prison. [↑](#footnote-ref-1247)
1248. ‘*In custody*’ follows the *NRSV*; the *NJB* has ‘*under arrest*’. [↑](#footnote-ref-1248)
1249. Translated literally, this verse reads, “*and we dreamed a dream in one night, I and he, each according to the interpretation of his dream we dreamed*.” [↑](#footnote-ref-1249)
1250. An alternative reading of ‘*servants under’* is ‘*slaves belonging to*’. [↑](#footnote-ref-1250)
1251. In place of the final pronominal ‘*he*’, here following the *MT* (& *NJB*), the *NRSV* (& *NETB*) clarifies with ‘*the baker*’. [↑](#footnote-ref-1251)
1252. The literal translation of ‘*summoned’* is ‘*sent and called*’, indicating a summons to the royal court. [↑](#footnote-ref-1252)
1253. Literally translated, this verse ends, “*you hear a dream to interpret it*,” which may carry the meaning, “you only have to hear a dream to be able to interpret it.” [↑](#footnote-ref-1253)
1254. In place of ‘*give Pharaoh a favourable answer*’ (שְׁל֥וֹם פַּרְעֹֽה), here following the *NJB* & *NRSV*, *NETB* has ‘*speak concerning the welfare of Pharaoh*’. Joseph denies having any occult art and ascribes his skill solely to God (see #40:6). [↑](#footnote-ref-1254)
1255. The use of the particle הִנֵּ֣ה (‘*look*’) invites the hearer to observe the scene through Pharaoh’s eyes. [↑](#footnote-ref-1255)
1256. Literally translated, this verse reads, “*and look, from the Nile seven cows were coming up, fat of flesh and attractive, and they grazed in the rushes*.” [↑](#footnote-ref-1256)
1257. In place of ‘*ugly ones*’ (here following the *MT* & *NRSV*), the *NJB* has ‘*poor cows*’. [↑](#footnote-ref-1257)
1258. Before ‘*fat*’, the *MT* inserts the word ‘*first*’. [↑](#footnote-ref-1258)
1259. The literal translation of ‘*when they had eaten them up*’ is ‘*when they went inside them*’. [↑](#footnote-ref-1259)
1260. The *NRSV* starts this verse with: “*I fell asleep a second time, and then in my dream …*” [↑](#footnote-ref-1260)
1261. The literal translation of ‘*but*’ is ‘*and look*’ (וְהִנֵּה֙) – see #17. [↑](#footnote-ref-1261)
1262. Literally translated, this verse ends, “*and there was no telling*.” [↑](#footnote-ref-1262)
1263. The active participle at the end of this verse indicates what is imminent [↑](#footnote-ref-1263)
1264. The literal translation of ‘*it is the same dream*’ is ‘*one dream it is*’. [↑](#footnote-ref-1264)
1265. Another translation of ‘*empty*’ could be ‘*shrivelled*’. [↑](#footnote-ref-1265)
1266. Literally translated, this verse opens, “*It is the word that I spoke to Pharaoh*.” [↑](#footnote-ref-1266)
1267. For this verse (here following the *NJB*) the *NRSV* reads, “*There will come seven years of great plenty throughout all the land of Egypt*.” [↑](#footnote-ref-1267)
1268. In place of ‘*devastate*’ (here following *NETB*), *NJB* has ‘*exhaust*’ and *NRSV* has ‘*consume*’; the verb כִלָּ֥ה in the Piel stem means ‘to finish’, ‘to destroy’ or ‘to bring an end to’. The severity of the famine will ruin the land of Egypt. [↑](#footnote-ref-1268)
1269. A more literal translation of ‘*severe*’ is ‘*heavy*’. [↑](#footnote-ref-1269)
1270. Two dreams with the same meaning (v. 25) show that the event is *fixed* or predestined by God. Note that this sense of God’s overruling sovereignty does not evoke a fatalistic resignation but a practical plan of action. [↑](#footnote-ref-1270)
1271. The jussive form in the opening remark (literally, ‘*let Pharaoh choose*’) expresses Joseph’s advice to Pharaoh. [↑](#footnote-ref-1271)
1272. The literal translation of ‘*supervisors*’ is ‘*appointees*’; the noun is a cognate accusative of the preceding verb, but since ‘appoint appointees’ would be redundant in English, the term ‘*supervisors’* (following the *NJB* – the *NRSV* has ‘*overseers*’) is used in the translation instead. [↑](#footnote-ref-1272)
1273. The 2nd occurrence of the word ‘*food*’ in this verse is an adverbial accusative. [↑](#footnote-ref-1273)
1274. Literally translated, this verse ends, “*and the land will not be cut off in the famine*.” [↑](#footnote-ref-1274)
1275. For this verse, here following the *NRSV*, the *NJB* reads, “*Pharaoh and all his ministers approved of what he had said*.” [↑](#footnote-ref-1275)
1276. The rhetorical question expects the answer “No, of course not!” [↑](#footnote-ref-1276)
1277. In place of ‘*discrete*’, here following the *NJB*, the *NRSV* has ‘*discerning*’. [↑](#footnote-ref-1277)
1278. Joseph was made prime minister, second only to Pharaoh in authority. [↑](#footnote-ref-1278)
1279. The translation ‘*I hereby set*’ assumes that the perfect verbal form (נָתַ֣תִּי) is descriptive of a present action; another option is to understand it as rhetorical, in which case Pharaoh describes a still future action as if it had already occurred in order to emphasise its certainty: in this case one could translate ‘*I have set*’ or ‘*I will set*’. [↑](#footnote-ref-1279)
1280. The signet ring empowered Joseph to act as Pharaoh’s representative (compare Est 3:10, 8:2). The Hebrew word שֵׁ֔שׁ is an Egyptian loanword that describes the fine linen robes that Egyptian royalty wore; the clothing signified Joseph’s rank. [↑](#footnote-ref-1280)
1281. The runners before his chariot-of-state cry ‘*Abrek*’ (אַבְרֵ֑ךְ), which suggests the Egyptian, ‘*ib-r-q*’, “*thy heart to thee*,” “*beware*,” or, “*make way*.” [↑](#footnote-ref-1281)
1282. The idiom ‘*move hand or foot*’ means ‘take any action’ here. [↑](#footnote-ref-1282)
1283. Egyptian names: ‘*Zaphenath-Paneah*’ means ‘*God says: he is living*’; ‘*Asenath*’ means ‘*belonging to the goddess Neit*’; ‘*Potiphera*’, the same name as the ‘*Potiphar*’ of 37:36, means ‘*Gift of Ra*’. [↑](#footnote-ref-1283)
1284. Joseph’s slavery and imprisonment lasted thirteen years (see 37:2–3). [↑](#footnote-ref-1284)
1285. The literal translation of ‘*yielded generously*’ is ‘*brought forth by handfuls*’. [↑](#footnote-ref-1285)
1286. Literally translated, the first sentence reads, “*He collected of the seven years which were in the land of Egypt and placed food in the cities*.” [↑](#footnote-ref-1286)
1287. To emphasise the vast amount of grain he stored up, the *MT* modifies the verb ‘gathered’ with an infinitive absolute and an adverb. [↑](#footnote-ref-1287)
1288. In place of ‘*year*’, here following the *MT* (& *NJB*), the *NRSV* has ‘*years*’. [↑](#footnote-ref-1288)
1289. The name ‘*Manasseh*’ is explained by ‘*nashshani*’ (‘*he has made me forget*’). [↑](#footnote-ref-1289)
1290. The name ‘*Ephraim*’ is explained by ‘*hiphrani*’ (‘*he has made me fruitful*’). [↑](#footnote-ref-1290)
1291. In place of ‘*ended*’, here following the *NJB*, the *NRSV* has ‘*came to an end*’. [↑](#footnote-ref-1291)
1292. In the *NJB*, this verse is a separate sentence lacking the conjunction; here, we follow the *MT* (& *NRSV*). [↑](#footnote-ref-1292)
1293. The literal translation of ‘*all the Egyptians*’ is ‘*all Egypt*’; the name of the country is used by metonymy for the inhabitants. [↑](#footnote-ref-1293)
1294. In place of ‘*Joseph opened all the granaries*’, here following the *LXX* (*ἀνέῳξεν δὲ Ιωσηφ πάντας τοὺς σιτοβολῶνας*) and *Peshitta*, the *MT* reads ‘*he opened all that was in (or among) them*’. [↑](#footnote-ref-1294)
1295. The literal translation of ‘*all countries*’ is ‘*all the earth*’, which refers here (by metonymy) to the people of the earth; note that the following verb is plural in form, indicating that the inhabitants of the earth are in view. [↑](#footnote-ref-1295)
1296. **Genesis 42**  [↑](#footnote-ref-1296)
1297. The point of Jacob’s question is that his sons should be going to get grain rather than sitting around doing nothing; Jacob, as the patriarch, still makes the decisions for the whole clan. [↑](#footnote-ref-1297)
1298. Following the imperatives, the verbal form with prefixed *vav* (‘*may live*’) expresses purpose of result; the imperfect tense of ‘*die*’ continues the nuance of the verb before it. [↑](#footnote-ref-1298)
1299. The *NJB* has ‘*corn*’ in place of ‘*grain*’, here following the *NRSV*. [↑](#footnote-ref-1299)
1300. The noun אָסֽוֹן is a rare word meaning ‘*harm*’ or ‘*accident*’; apart from its use in these passages it occurs in Ex 21:22–23 of an accident to a pregnant woman. The term is a rather general one, but Jacob was no doubt thinking of his loss of Joseph. [↑](#footnote-ref-1300)
1301. The literal translation of ‘*like others*’ is ‘*in the midst of the coming ones*’. [↑](#footnote-ref-1301)
1302. In bowing down before him, Joseph’s brothers unwittingly fulfil the prediction of his dream (v. 9, see 37:5–11). [↑](#footnote-ref-1302)
1303. Joseph intends to test his brothers to see if they have changed and have the integrity to be patriarchs of the tribes of Israel. [↑](#footnote-ref-1303)
1304. Life in Egypt had clearly changed Joseph’s appearance – to say nothing of his Egyptian attire. [↑](#footnote-ref-1304)
1305. The charge of espionage was natural, for Egypt’s frontier, facing Canaan, was vulnerable to attack (Ex 1:10). [↑](#footnote-ref-1305)
1306. The literal translation of ‘*exclaimed*’ (here following *NETB*) is ‘*said to him*’. [↑](#footnote-ref-1306)
1307. For the last sentence, here following the *NJB*, the *NRSV* has, “*Your servants have never been spies*.” [↑](#footnote-ref-1307)
1308. Literally translated, this verse reads, “*and he said, ‘No, for the nakedness of the land you have come to see.’*” The order of the introductory clause and the direct discourse has been rearranged in the translation for clarity. [↑](#footnote-ref-1308)
1309. In place of ‘*is no more*’ – here following the *MT*, *NJB* & *NRSV* – *NETB* has ‘*is no longer alive*’. [↑](#footnote-ref-1309)
1310. For the third time in the discourse, Joseph accuses his brothers of being spies (cf. vv. 9 & 12). [↑](#footnote-ref-1310)
1311. The phrase ‘*as Pharaoh lives*’ was an oath in the name of Pharaoh, who was regarded as divine in Egypt. [↑](#footnote-ref-1311)
1312. The literal translation of ‘*send one of you to fetch*’ is ‘*send from you one and let him take*’. [↑](#footnote-ref-1312)
1313. The word used here for ‘*kept in custody*’ is not normally used in a context like this (for placing someone in prison), but it forms a wordplay on the name Joseph and keeps the comparison working. [↑](#footnote-ref-1313)
1314. Joseph brings God into the picture to awaken his brothers’ consciences. [↑](#footnote-ref-1314)
1315. The literal translation of ‘*to relieve the famine of your houses*’ is ‘*for the hunger of your households*’. [↑](#footnote-ref-1315)
1316. The Niphal form of the verb here translated as ‘*be verified*’ has the sense of ‘to be faithful’, ‘to be sure’ or ‘to be reliable’. [↑](#footnote-ref-1316)
1317. Once again, the brothers have to announce to their father that misfortune has befallen one of his sons (compare Ch. 37). [↑](#footnote-ref-1317)
1318. God requires compensation from those who shed innocent blood (see 9:6). In other words, God exacts punishment for the crime of murder. [↑](#footnote-ref-1318)
1319. The brothers were not aware that Joseph could understand them as they spoke the preceding words in their native language. [↑](#footnote-ref-1319)
1320. An interest in human emotions is one of the characteristics of the closing chapters of Genesis. [↑](#footnote-ref-1320)
1321. The literal translation of the last sentence, here following the *NJB* & *NRSV*, is “*and he did for them so*.” Joseph would appear to be the subject of the singular verb; if the text is retained, the statement seems to be a summary of the preceding, more detailed statement. However, some read the verb as plural, “*and they did for them so*.” In this case, the statement indicates that Joseph’s subordinates carried out his orders. [↑](#footnote-ref-1321)
1322. The literal translation of ‘*left*’ is ‘*went from there*’. [↑](#footnote-ref-1322)
1323. The literal translation of ‘*one of them*’ is ‘*and the one*’; the article indicates that the individual is vivid in the mind of the narrator, yet it is not important to identify him by name. In place of ‘*at the lodging place*’, here following the *MT*, the *NJB* has ‘*when they camped for the night*’. [↑](#footnote-ref-1323)
1324. The exact meaning of the phrase translated ‘*their hearts sank*’ (as *NJB*, *NIV*) is unclear, since the expression is used only here; the *NRSV* & *NETB* have ‘*they were dismayed*’. [↑](#footnote-ref-1324)
1325. At the end of this verse, the *MT* adds ‘*saying*’, although the participle is redundant in contemporary English. [↑](#footnote-ref-1325)
1326. An alternative rendition of ‘*taking us for men*’ is ‘*charged us with*’. [↑](#footnote-ref-1326)
1327. The *MT* repeats ‘*we are*’ before ‘*spies*’. [↑](#footnote-ref-1327)
1328. In place of ‘*today*’, here following the *MT*, the *NJB* has ‘*at present*’. [↑](#footnote-ref-1328)
1329. The word ‘*corn*’ is not in the *MT* but has been supplied in the translation for stylistic reasons. [↑](#footnote-ref-1329)
1330. Joseph’s brothers soften the news considerably, making it sound like Simeon was a guest of Joseph instead of being bound in prison. [↑](#footnote-ref-1330)
1331. Now each of the brothers discovers their money, whereas in v. 27 only one of them did so. [↑](#footnote-ref-1331)
1332. The nuance of the imperfect verbal form (‘*you want to take*’) is desiderative here. [↑](#footnote-ref-1332)
1333. The nuance of the imperfect verbal form (‘*you may put*’) is permissive here. [↑](#footnote-ref-1333)
1334. Jacob speaks of Benjamin as the only surviving son of his beloved Rachel. [↑](#footnote-ref-1334)
1335. **Genesis 43** [↑](#footnote-ref-1335)
1336. The disjunctive clause gives supplemental information that is important to the storyline. [↑](#footnote-ref-1336)
1337. Simeon, left as a hostage in Egypt (vv. 14, 23), is apparently forgotten, for the brothers return only when more grain is needed. [↑](#footnote-ref-1337)
1338. Joseph’s ‘oath’ was tantamount to a threat or warning. [↑](#footnote-ref-1338)
1339. Literally translated, this verse opens, ‘*If there is you sending*’. [↑](#footnote-ref-1339)
1340. The last part of this verse, which repeats v. 3, may be a gloss, or it may just reflect the emphatic style of the narrator. [↑](#footnote-ref-1340)
1341. The phrase ‘*bring this misery*’ may have a moral connotation – ‘Why did you do this evil to me?’ [↑](#footnote-ref-1341)
1342. The report given here concerning Joseph’s interrogation does not exactly match the previous account where they supplied the information to clear themselves (see 42:13). [↑](#footnote-ref-1342)
1343. After the preceding cohortatives, the prefixed verbal form here translated ‘*may live*’ (either imperfect or cohortative) with the prefixed conjunction here indicates purpose or result. [↑](#footnote-ref-1343)
1344. Judah’s offer here to be surety for the return of Benjamin is paralleled by Reuben’s offer in Ch. 42. (See #42:37). [↑](#footnote-ref-1344)
1345. In place of ‘*returned twice*’, here following the *MT*, the *NJB* has ‘*been back again*’. [↑](#footnote-ref-1345)
1346. In place of ‘*myrrh’*, here following *NETB*, the *NJB* has ‘*tragacanth resin*’ and the *NRSV* has simply ‘*resin*’. [↑](#footnote-ref-1346)
1347. The literal translation of ‘*return*’ is ‘*take back in your hand*’; the imperfect verbal form probably has an injunctive or obligatory force here, since Jacob is instructing his sons. [↑](#footnote-ref-1347)
1348. ‘*The man*’ refers to the Egyptian official, whom the reader or hearer of the narrative knows is Joseph; in this context, both the sons and Jacob refer to him simply as ‘*the man*’ (see vv. 3–7). [↑](#footnote-ref-1348)
1349. Several Jewish commentators suggest that the expression ‘*your other brother*’ refers to Joseph, which would mean that Jacob prophesied unwittingly; however, it is much more likely that Simeon is the referent of the phrase (see 42:24). [↑](#footnote-ref-1349)
1350. The first verb in the phrase ‘*they arose and went down*’ has an adverbial function, emphasising that they departed right away. [↑](#footnote-ref-1350)
1351. An alternative reading for ‘*chamberlain*’ (here following the *NJB*) is ‘*steward of his house*’ (as *NRSV*). [↑](#footnote-ref-1351)
1352. This verse is a summary statement; the next verses delineate intermediate steps (see v. 24) in the process. [↑](#footnote-ref-1352)
1353. The infinitives in the last sentence indicate the purpose (as viewed by the brothers) for their being brought to Joseph’s house. [↑](#footnote-ref-1353)
1354. See #16 on the use of the word ‘*chamberlain*’. [↑](#footnote-ref-1354)
1355. The literal translation of the phrase ‘*once before*’ is ‘*in the beginning*’. [↑](#footnote-ref-1355)
1356. The literal translation of ‘*to its full amount*’ is ‘*in its weight*’. [↑](#footnote-ref-1356)
1357. The *NJB* & *NRSV* have ‘*our money*’ in place of ‘*the money*’, here following *NETB*. [↑](#footnote-ref-1357)
1358. The chamberlain has been instructed by Joseph (42:25) and knows what the latter intends to do. This verse is the first clear reference in the story to the theme of divine providence: that God works through the human actions to do his will. [↑](#footnote-ref-1358)
1359. The *NRSV* opens with: “*The steward brought the men into Joseph’s house.*” [↑](#footnote-ref-1359)
1360. The literal translation of ‘*dine*’ is ‘*eat bread*’; the imperfect verbal form is used here as a historic future (future from the perspective of the past). [↑](#footnote-ref-1360)
1361. After, ‘*with them’*, the *MT* repeats, ‘*at the house’*. Note the unusual/unexpected dagesh on the א in וַיָּבִ֥יאּוּ. [↑](#footnote-ref-1361)
1362. The literal translation of ‘*greeted them kindly*’ is ‘*asked them concerning peace*’. [↑](#footnote-ref-1362)
1363. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-1363)
1364. Joseph was evidently much older than Benjamin (see 30:22ff and 35:16). It is even possible that there was a tradition according to which Benjamin was born after Joseph was kidnapped (see #37:10). [↑](#footnote-ref-1364)
1365. Literally translated, ‘*he was overcome by affection for his brother*’ reads, ‘*the affection boiled up concerning his brother*’; the same expression is used in 1K 3:26 for the mother’s feelings for her endangered child. [↑](#footnote-ref-1365)
1366. The literal translation of ‘*composing himself, he said*’ is ‘*he controlled himself and said*’. [↑](#footnote-ref-1366)
1367. The word תוֹעֵבָ֥ה (‘*horror*’) describes something that is loathsome or off-limits; for other practices the Egyptians considered disgusting, see 46:34 & Ex 8:22. That the Egyptians found eating with foreigners disgusting is well-attested in extra-biblical literature by writers like Herodotus, Diodorus, and Strabo. [↑](#footnote-ref-1367)
1368. The brothers’ ‘*amazement*’ was because there was no way, as far as they knew, that Joseph could have known the order of their birth. [↑](#footnote-ref-1368)
1369. The brothers were apparently relaxed and set at ease, despite Joseph’s obvious favouritism toward Benjamin. [↑](#footnote-ref-1369)
1370. **Genesis 44** [↑](#footnote-ref-1370)
1371. An alternative reading for ‘*chamberlain*’ (here following the *NJB*) is ‘*steward of his house*’ (as *NRSV*). [↑](#footnote-ref-1371)
1372. Literally translated, the last sentence reads, “*And he did according to the word of Joseph which he spoke*.” [↑](#footnote-ref-1372)
1373. The clauses of this sentence have the subject before the verb, indicating synchronic action. [↑](#footnote-ref-1373)
1374. At the end of this verse, the *NRSV*, following the *LXX* (*ἵνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν*), adds ‘*Why have you stolen my silver cup?*‘ (This addition explains the opening of v. 5.) Here, we follow the *MT* (and *NJB*). [↑](#footnote-ref-1374)
1375. The way in which water fell into a cup, or the sound it made, or the patterns of oil-drops poured into it, were interpreted as omens. This method of divination was common in the ancient East. [↑](#footnote-ref-1375)
1376. The referent of the opening pronoun, ‘*he*’, is the chamberlain. [↑](#footnote-ref-1376)
1377. The literal translation of the brothers’ question is, “*Why does my lord speak according to these words?*” [↑](#footnote-ref-1377)
1378. An alternative opening of the second sentence is “*Why then would we steal …?*” [↑](#footnote-ref-1378)
1379. The literal translation of ‘*whichever of your servants is found to have it*’ (here following the *NJB*) is ‘*the one with whom it is found from your servants*’. [↑](#footnote-ref-1379)
1380. The chamberlain agrees with them the culprit should be punished, but not as harshly as they suggest; furthermore, the innocent parties will not be punished: the word נְקִיִּֽם means ‘acquitted’, that is, free of guilt and the responsibility for it. [↑](#footnote-ref-1380)
1381. The brother’s speed in opening their sacks shows their presumption of innocence. [↑](#footnote-ref-1381)
1382. The referent of the opening pronoun, ‘*he*’ is the chamberlain. [↑](#footnote-ref-1382)
1383. Some translations (e.g. *NETB*) transpose the initial ‘*they*’ with the phrase ‘*each man*’; here, we follow the *NJB* & *NRSV*. [↑](#footnote-ref-1383)
1384. The disjunctive clause, ‘*he was there*’, here provides supplemental information. [↑](#footnote-ref-1384)
1385. Having been initiated into Egyptian wisdom, Joseph can claim to practice divination, by which means the theft was discovered. The infinitive absolute appears before the finite verb for emphasis, stressing his ability to do this. [↑](#footnote-ref-1385)
1386. The Hitpael form of the verb (נִּצְטַדָּ֑ק) here means ‘to prove ourselves just’, ‘to declare ourselves righteous’, or ‘to prove our innocence’. [↑](#footnote-ref-1386)
1387. Joseph tests his brothers to see whether, as in his case once, they will let Benjamin go into slavery and return to their father to justify the loss of another of his sons. [↑](#footnote-ref-1387)
1388. Joseph has as much power as Pharaoh, either to condemn or to pardon. Judah will make his appeal, wording his speech in such a way as to appeal to Joseph’s compassion for the father, whom he mentions no less than fourteen times in the speech. [↑](#footnote-ref-1388)
1389. After ‘*servants*’, the *MT* adds ‘*saying*’, which also appears in the *NRSV*; here, we follow the *NJB*. [↑](#footnote-ref-1389)
1390. The tragedy of Joseph’s supposed death heightens the pathos; for, of Jacob’s two sons by Rachel, only Benjamin is left, and Jacob’s life is ‘*bound up*’ in the boy’s life (v. 30). [↑](#footnote-ref-1390)
1391. The literal translation of ‘*that I may see him*’ is ‘*that I may set my eyes upon him*’. [↑](#footnote-ref-1391)
1392. The last two verbs are perfect tenses with *vav* (ו) consecutive; the former is subordinated to the latter as a conditional clause. [↑](#footnote-ref-1392)
1393. In place of ‘*my face*’, here following the *MT* (& *NRSV*), the *NJB* has ‘*me*’. [↑](#footnote-ref-1393)
1394. The literal translation of ‘*what my lord had said*’ is ‘*the words of my lord*’. [↑](#footnote-ref-1394)
1395. In place of ‘*go back*’, here following the *MT* (& *NJB*), the *NRSV*, following the *LXX* (*Βαδίσατε πάλιν*) has ‘*go again*’. [↑](#footnote-ref-1395)
1396. The direct object of ‘*go down*’ (twice) is not in the *MT* but it is implied. [↑](#footnote-ref-1396)
1397. The ‘*wife*’ here is Jacob’s beloved, Rachel, the mother of Joseph and Benjamin. [↑](#footnote-ref-1397)
1398. The literal translation of ‘*left me*’ is ‘*went forth from me*’. [↑](#footnote-ref-1398)
1399. Literally translated, this verse ends, “… *you will bring down my white hairs to Sheol*.” [↑](#footnote-ref-1399)
1400. The literal translation of ‘*with him*’ is ‘*in his life*’. [↑](#footnote-ref-1400)
1401. In place of ‘*the boy is no more*’, here following the *WEB*, the *NJB* has ‘*the boy is not with us*’. [↑](#footnote-ref-1401)
1402. To add emphasis, *NETB* opens this verse with ‘*indeed*’ in place of ‘*for*’. [↑](#footnote-ref-1402)
1403. In place of ‘*please*’, here following the *NRSV*, the *NJB* has ‘*I implore you*’. [↑](#footnote-ref-1403)
1404. The literal translation of ‘*misery*’ is ‘*calamity*’ and that of ‘*overwhelm*’ is ‘*find*’. [↑](#footnote-ref-1404)
1405. **Genesis 45** [↑](#footnote-ref-1405)
1406. The literal translation of ‘*was with him*’ is ‘*stood by him*’. [↑](#footnote-ref-1406)
1407. This verse follows the *LXX* (*καὶ ἀφῆκεν φωνὴν μετὰ κλαυθμοῦ· ἤκουσαν δὲ πάντες οἱ Αἰγύπτιοι, καὶ ἀκουστὸν ἐγένετο εἰς τὸν οἶκον Φαραω*); the *MT* is corrupt – *JPS* reads, “*And he wept aloud; and the Egyptians heard, and the house of Pharaoh heard*.” [↑](#footnote-ref-1407)
1408. The brothers fear Joseph’s vengeance (see 50:15ff). [↑](#footnote-ref-1408)
1409. In place of the opening ‘*then*’ (here following the *NJB* & *NRSV*), the *MT* has ‘*and*’, and *NETB* omits the conjunction altogether. [↑](#footnote-ref-1409)
1410. Taken together with 50:20, vv. 5–8 set forth the significance of the Joseph narrative (see #37:1). [↑](#footnote-ref-1410)
1411. The literal translation of ‘*famine in the country*’ is ‘*famine in the midst of the land*’. [↑](#footnote-ref-1411)
1412. The literal translation of ‘*preserve your race*’ (here following *NETB*) is ‘*to make you a remnant*’. [↑](#footnote-ref-1412)
1413. ‘*Father to Pharaoh*’ was a title of the vizier (Is 22:21, cf. 1M 11:32). [↑](#footnote-ref-1413)
1414. After ‘*hurry*’, the *MT* adds ‘*and go up*’, but this phrase is redundant in modern English. [↑](#footnote-ref-1414)
1415. ‘*Goshen*’ (גֹּ֗שֶׁן) is the present Wadi Tumilat, a narrow strip of grazing land in the eastern Nile Delta. Since the settlers would be near Joseph, the assumption is that Pharaoh’s capital was in the Delta region, which was indeed the case during the Hyksos period (see #37:1 & #41:40). [↑](#footnote-ref-1415)
1416. In place of ‘*I will sustain*’, here following the *MT* (כִלְכַּלְתִּ֤י) and *NJB*, the *NRSV* has ‘*I will provide for*’ and *NETB* has ‘*I will provide you with food*’. [↑](#footnote-ref-1416)
1417. Literally translated, this verse reads, “*And, look, your eyes see and the eyes of my brother Benjamin, that my mouth is the one speaking to you.*” [↑](#footnote-ref-1417)
1418. The perfect verbal form with the *vav* consecutive (וְהִגַּדְתֶּ֣ם) here expresses instruction (‘*tell*’). [↑](#footnote-ref-1418)
1419. In place of the second occurrence of ‘*neck*’, the *NJB* has ‘*shoulder*’. [↑](#footnote-ref-1419)
1420. Alternative readings for ‘*on them*’ (*NJB*) are ‘*upon them*’ (*NRSV*) and ‘*over them*’ (*NETB*). [↑](#footnote-ref-1420)
1421. The literal translation of ‘*it pleased*’ is ‘*it was good in the eyes of*’. [↑](#footnote-ref-1421)
1422. In place of ‘*go off to*’ (literally, ‘*go, enter*’), here following the *NJB*, the *NRSV* has ‘*go back to*’. [↑](#footnote-ref-1422)
1423. According to Egyptian sources, it was not unusual for Pharaoh to permit Asians to settle in his country in time of famine. [↑](#footnote-ref-1423)
1424. ‘*Give them this order*’ follows the *LXX* (*σὺ δὲ ἔντειλαι ταῦτα*); the *MT* has ‘*you are ordered*’. [↑](#footnote-ref-1424)
1425. The literal translation of ‘*never mind about*’ is ‘*let not your eye regard*’. [↑](#footnote-ref-1425)
1426. The literal translation of ‘*as Pharaoh had ordered*’ is ‘*according to the mouth of Pharaoh*’. [↑](#footnote-ref-1426)
1427. In place of ‘*festal garment(s)*’, here following the *NJB*, *NJPS* has ‘*change(s) of raiment*’; it is hard to capture the exact meaning in modern English. [↑](#footnote-ref-1427)
1428. After ‘*father*’, the *MT* adds ‘*according to this*’. [↑](#footnote-ref-1428)
1429. In the *NRSV*, the last sentence reads: “*Do not quarrel along the way;*” the verb תִּרְגְּז֖וּ means ‘*be agitated*’, but no cause is specified. [↑](#footnote-ref-1429)
1430. Literally translated, this verse ends, “*…* *and they entered the land of Canaan to Jacob their father*.” [↑](#footnote-ref-1430)
1431. In place of ‘*ruler*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*administrator*’. [↑](#footnote-ref-1431)
1432. Literally translated, this verse opens, “*And they spoke to him all the words of Joseph, which he had spoken to them*.” [↑](#footnote-ref-1432)
1433. Note the reversion to the name ‘*Israel*’ (יִשְׂרָאֵ֔ל) in place of ‘*Jacob*’ (יַעֲקֹ֖ב – cf. vv. 25 & 27). [↑](#footnote-ref-1433)
1434. **Genesis 46**  [↑](#footnote-ref-1434)
1435. In place of ‘*all he had*’, here following the *WEB*, the *NJB* has ‘*his possessions*’. [↑](#footnote-ref-1435)
1436. In place of ‘*a vision*’, here following the *NJB*, the *NRSV* has ‘*visions*’; the *MT* has the plural, but this is probably a plural of intensity. [↑](#footnote-ref-1436)
1437. As on a previous occasion (28:13–15), before Jacob left the land of the promise to go to a foreign land, God renewed the promise to make him a ‘*great nation*’ in Egypt (Ex 1:7). [↑](#footnote-ref-1437)
1438. According to Hebraic corporate thinking, the words ‘*bring you back again*’ were fulfilled; for, the father lived on in the person of his sons. [↑](#footnote-ref-1438)
1439. Alternative readings for ‘*fetch*’ (*NJB*) are ‘*carry*’ (*NRSV*) and ‘*transport*’ (*NETB*). [↑](#footnote-ref-1439)
1440. The literal translation of ‘*family*’ is ‘*offspring*’. [↑](#footnote-ref-1440)
1441. After both ‘*sons*’ and ‘*grandsons*’, the *MT* repeats ‘*with him*’ (see v. 6). [↑](#footnote-ref-1441)
1442. Most of the names of the ancestral clan leaders are found in the list in Nb 26. [↑](#footnote-ref-1442)
1443. For ‘*Hanoch*’ (חֲנ֥וֹךְ), ‘*Pallu*’ (פַלּ֖וּא), ‘*Hezron*’ (חֶצְרֹ֥ן) and ‘*Carmi*’ (כַרְמִֽי), the *LXX* reads, respectively, *Ενωχ*, *Φαλλους*, *Ασρων* and *Χαρμι*. [↑](#footnote-ref-1443)
1444. For ‘*Jemuel*’, ‘*Jamin*’, ‘*Ohad*’, ‘*Jachin*’, ‘*Zohar*’ and ‘*Shaul*’, the *LXX* reads, respectively, *Ιεμουηλ*, *Ιαμιν*, *Αωδ*, *Ιαχιν*, *Σααρ* and *Σαουλ*. [↑](#footnote-ref-1444)
1445. For ‘*Gershon*’ (גֵּֽרְשׁ֕וֹן), ‘*Kohath*’ (קְהָ֖ת) and ‘*Merari*’ (מְרָרִֽי), the *LXX* has *Γηρσων*, *Κααθ* and *Μεραρι*, respectively. [↑](#footnote-ref-1445)
1446. For ‘*Er*’ (עֵ֧ר), ‘*Onan*’ (אוֹנָ֛ן), ‘*Shelah*’ (שֵׁלָ֖ה), ‘*Perez*’ (פֶ֣רֶץ) and ‘*Zerah*’ (זָ֑רַח), the *LXX* has, respectively, *Ηρ*, *Αυναν*, *Σηλωμ*, *Φαρες* and *Ζαρα*. [↑](#footnote-ref-1446)
1447. For ‘*Tola*’ (תּוֹלָ֥ע), ‘*Puvah*’ (פֻוָ֖ה), ‘*Jashub*’ (here following the *Samaritan Pentateuch* – the *MT* has ‘*Job*’, י֥וֹב) and ‘*Shimron*’ (שִׁמְרֹֽן), the *LXX* has *Θωλα*, *Φουα*, *Ιασουβ* and *Ζαμβραμ*, respectively. [↑](#footnote-ref-1447)
1448. For ‘*Sered*’ (סֶ֥רֶד), ‘*Elon*’ (אֵל֖וֹן) and ‘*Jahleel*’ (יַחְלְאֵֽל), the *LXX* reads, respectively, *Σερεδ*, *Αλλων* and *Αλοηλ*. [↑](#footnote-ref-1448)
1449. Literally translated, this verse ends, “*all the lives of his sons and his daughters, thirty-three*.” [↑](#footnote-ref-1449)
1450. For ‘*Ziphion*’ (צִפְי֥וֹן), ‘*Haggi*’ (חַגִּ֖י), ‘*Shuni*’ (שׁוּנִ֣י), ‘*Ezbon*’ (אֶצְבֹּ֑ן), ‘*Eri*’ (עֵרִ֥י), ‘*Arodi*’ (אֲרוֹדִ֖י) and ‘*Areli*’ (אַרְאֵלִֽי), the *LXX* has *Σαφων*, *Αγγις*, *Σαυνις*, *Θασοβαν*, *Αηδις*, *Αροηδις* and *Αροηλις*, respectively. [↑](#footnote-ref-1450)
1451. For ‘*Jimnah*’ (יִמְנָ֧ה), ‘*Jishvah*’ (יִשְׁוָ֛ה), ‘*Jishvi*’ (יִשְׁוִ֥י), ‘*Beriah*’ (בְרִיעָ֖ה), ‘*Heber*’ (חֶ֖בֶר) and ‘*Malchiel*’ (מַלְכִּיאֵֽל), the *LXX* has, respectively, *Ιεμνα*, *Ιεσουα*, *Ιεουλ*, *Βαρια*, *Χοβορ* and *Μελχιηλ*. [↑](#footnote-ref-1451)
1452. For ‘*Zilpah*’ (זִלְפָּ֔ה), the *LXX* reads *Ζελφας*. [↑](#footnote-ref-1452)
1453. For ‘*Joseph*’ (יוֹסֵ֖ף) and ‘*Benjamin*’ (בִנְיָמִֽן), the *LXX* reads, respectively, *Ιωσηφ* and *Βενιαμιν*. [↑](#footnote-ref-1453)
1454. The *LXX* reads *Ἡλίουπόλεως* in place of ‘*On*’ (cf. #42:45) and, at the end of the verse, adds the following five descendants of Manasseh and Ephraim: “*Born to Manasseh of the concubine Sura was Machir, and Machir fathered Gilead; and the sons of Ephraim, the brother of Manasseh, were Sutalaam and Tam, and the son of Sutalaam was Edem*.” (*ἐγένοντο δὲ υἱοὶ Μανασση, οὓς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα, τὸν Μαχιρ· Μαχιρ δὲ ἐγέννησεν τὸν Γαλααδ. υἱοὶ δὲ Εφραιμ ἀδελφοῦ Μανασση· Σουταλααμ καὶ Τααμ. υἱοὶ δὲ Σουταλααμ· Εδεμ.*) [↑](#footnote-ref-1454)
1455. For ‘*Bela*’ (בֶּ֤לַע), ‘*Becher*’ (בֶ֨כֶר֙), ‘*Ashbel*’ (אַשְׁבֵּ֔ל), ‘*Gera*’ (גֵּרָ֥א), ‘*Naaman*’ (נַֽעֲמָ֖ן), ‘*Ehi*’ (אֵחִ֣י), ‘*Rosh*’ (רֹ֑אשׁ), ‘*Muppim*’ (מֻפִּ֥ים), ‘*Huppim*’ (חֻפִּ֖ים) and ‘*Ard*’ (אָֽרְדְּ), the *LXX* has, respectively, *Βαλα*, *Χοβωρ*, *Ασβηλ*, *Γηρα*, *Νοεμαν*, *Αγχις*, *Ρως*, *Μαμφιν*, *Οφιμιν* and *Αραδ*. [↑](#footnote-ref-1455)
1456. For ‘*Rachel*’ (רָחֵ֔ל), the *LXX* reads *Ραχηλ*. [↑](#footnote-ref-1456)
1457. For ‘*Hushim*’ (חֻשִֽׁים), the *LXX* reads *Ασομ*; the *NRSV* follows the Greek form (‘*Hashum*’). [↑](#footnote-ref-1457)
1458. For ‘*Jahzeel*’ (יַחְצְאֵ֥ל), ‘*Guni*’ (גוּנִ֖י), ‘*Jezer*’ (יֵ֥צֶר) and ‘*Shillem*’ (שִׁלֵּֽם), the *LXX* reads, respectively, *Ασιηλ*, *Γωυνι*, *Ισσααρ* and *Συλλημ*. [↑](#footnote-ref-1458)
1459. After ‘*seven*’, the *NJB* & *NRSV* add ‘*persons*’, though this word is not in the *MT*. [↑](#footnote-ref-1459)
1460. Literally translated, this verse reads, “*All the people who went with Jacob to Egypt, the ones who came out of his body, apart from the wives of the sons of Jacob, all the people were sixty-six*.” [↑](#footnote-ref-1460)
1461. The total of ‘seventy-five’ given by Stephen in Ac 7:14 is from the *LXX*, which adds an extra five descendants of Ephraim and Manasseh (cf. #20). [↑](#footnote-ref-1461)
1462. ‘*Present himself*’ is from the *Samaritan* *Pentateuch* (literally, ‘*appear before*’); the *MT* is uncertain. [↑](#footnote-ref-1462)
1463. In place of the second occurrence of ‘*neck*’, here following the *MT* (& *NRSV*), the *NJB* has ‘*shoulder*’. [↑](#footnote-ref-1463)
1464. Literally translated, this verse ends, “*…* *after my seeing your face that you are still alive*.” [↑](#footnote-ref-1464)
1465. Desiring to have his relatives near him in the Delta, Joseph advises his brothers to testify that they were shepherds; since this occupation was abominable to Egyptians in the interior (v. 34), Pharaoh would see the wisdom of setting them apart in the land of Goshen. [↑](#footnote-ref-1465)
1466. The literal translation of ‘*shepherds*’ is ‘*feeders of sheep*’. [↑](#footnote-ref-1466)
1467. For this verse, here following the *NJB* & *NRSV*, *NETB* has, “*Pharaoh will summon you and say, ‘What is your occupation?’*” [↑](#footnote-ref-1467)
1468. The last sentence sounds odd after previous advice and is probably an interpolation. Though sometimes explained as a reference to the Egyptian’s hatred for the Hyksos, the ‘Shepherd Kings’, this explanation of the word, ‘*Hyksos*’ is not found earlier than the Hellenistic period. [↑](#footnote-ref-1468)
1469. **Genesis 47**  [↑](#footnote-ref-1469)
1470. Literally translated, this verse ends, “*Look they (are) in the land of Goshen*.” Joseph draws attention to the fact of their presence in Goshen. [↑](#footnote-ref-1470)
1471. The literal translation of this verse, here following the *NJB*, is, “*and from the whole of his brothers he took five men and presented them before Pharaoh*.” [↑](#footnote-ref-1471)
1472. The literal translation of ‘*like our fathers*’ is ‘*both we and our fathers*’. [↑](#footnote-ref-1472)
1473. In place of ‘*stay for now*’ (literally, ‘*sojourn*’), here following the *NJB*, the *NRSV* has ‘*reside as aliens*’. [↑](#footnote-ref-1473)
1474. Vv. 5–12 describe the settlement in Egypt. [↑](#footnote-ref-1474)
1475. The *NJB* substantially rearranges vv. 5–6 (here following the *NRSV*), as follows:

      *5a Then Pharaoh said to Joseph, 6b “They may stay in the land of Goshen, and if you know of any capable men among them, put them in charge of my own livestock.” 5b Jacob and his sons went to Egypt where Joseph was. Pharaoh, king of Egypt, heard of this and said to Joseph, “Your father and brothers have come to you. 6a The country of Egypt is open to you: settle your father and brothers in the best region.”*

      The words ‘*Jacob and his sons … and said to Joseph*’ are from the *LXX* (*Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἤκουσεν Φαραω βασιλεὺς Αἰγύπτου. καὶ εἶπεν Φαραω πρὸς Ιωσηφ λέγων*) and are not present in the *MT*. [↑](#footnote-ref-1475)
1476. The precise meaning of the Hebrew verb translated ‘*blessed*’ is difficult in this passage, because the content of Jacob’s blessing is not given; the expression could simply mean that he greeted Pharaoh, but that seems insufficient in this setting. Jacob probably praised Pharaoh, for the verb is used this way for praising God; it is also possible that he recited a formal prayer, asking God to reward Pharaoh for his kindness. [↑](#footnote-ref-1476)
1477. Literally translated, Pharaoh’s question is, “*How many are the days of the years of your life?*” [↑](#footnote-ref-1477)
1478. The word רָעִ֗ים (‘*unhappy*’) can sometimes mean ‘*evil*’, but that would give the wrong connotation here, where it refers to pain or sorrow. [↑](#footnote-ref-1478)
1479. The literal translation of ‘*Pharaoh’s presence*’ is ‘*from before Pharaoh*’. [↑](#footnote-ref-1479)
1480. The name ‘*Rameses*’ (רַעְמְסֵ֑ס) is an anachronism: it was at a later period that the region (Tanis or Qantir) acquired its name from Rameses II. [↑](#footnote-ref-1480)
1481. The literal translation of ‘*dependants*’, here following the *NJB* & *NRSV*, is ‘*little ones*’. [↑](#footnote-ref-1481)
1482. The Israelites, accustomed to the idea of private property, were surprised by the Egyptian system: almost all land was crown property. [↑](#footnote-ref-1482)
1483. The literal translation of ‘*palace*’ (here following the *NJB*) is ‘*house*’ (as *NRSV*). [↑](#footnote-ref-1483)
1484. The phrase, ‘*all Egypt*’ (כָל־מִצְרַ֨יִם), is a metonymy and refers to all the people of Egypt. [↑](#footnote-ref-1484)
1485. The word ‘*bread*’ does not occur here in the *MT* and is added for clarity. [↑](#footnote-ref-1485)
1486. The definite article before ‘*donkeys*’ is here not translated. [↑](#footnote-ref-1486)
1487. In place of ‘*my lord*’ here following the *MT*, *NETB*, following the *LXX* (*κυρίου ἡμῶν*) has ‘*our lord*’. [↑](#footnote-ref-1487)
1488. In place of ‘*slaves*’, here following the *NRSV*, the *NJB* has ‘*serfs*’; the idea of slavery is not attractive to the modern mind but, in the ancient world, it was the primary way of dealing with the poor and destitute: if the people became slaves of Pharaoh, it was Pharaoh’s responsibility to feed them and care for them, and it was the best way for them to survive the famine. [↑](#footnote-ref-1488)
1489. After ‘*sore*’, the *MT* adds ‘*upon them*’. [↑](#footnote-ref-1489)
1490. ‘*Made slaves*’ follows the *LXX* (*κατεδουλώσατο*) and *Samaritan Pentateuch*; the *MT* opens: “*And as for the people, he removed them city by city*.” [↑](#footnote-ref-1490)
1491. In place of ‘*So*’, *NETB* has ‘*that is why*’. [↑](#footnote-ref-1491)
1492. The perfect verbal form with the *vav* consecutive (וּזְרַעְתֶּ֖ם – ‘*sow*’) is equivalent to a command here. [↑](#footnote-ref-1492)
1493. The literal translation of ‘*dependants*’ is ‘*little ones*’. [↑](#footnote-ref-1493)
1494. The narrator does not intend to sanction absolutism but only to praise Joseph for his wisdom in delivering the people. [↑](#footnote-ref-1494)
1495. The word ‘*statute*’ (following the *NJB*, *NRSV* & *NETB*) translates חֹק֩. [↑](#footnote-ref-1495)
1496. This last paragraph (vv. 27–28) is considered by some to be a Priestly note. [↑](#footnote-ref-1496)
1497. The literal translation of ‘*length of his life … years*’ is ‘*days of the years of his life*’. [↑](#footnote-ref-1497)
1498. The literal translation of ‘*time*’ is ‘*days*’. On the expression ‘*put your hand under my thigh*’, see #24:2. [↑](#footnote-ref-1498)
1499. Joseph binds himself by oath to bury Jacob in his ancestors’ tomb, i.e. Machpelah (Ch. 23, 49:29–30, 50:12–13). [↑](#footnote-ref-1499)
1500. When Israel ‘*bowed himself at the head of the bed*’ (cf. Heb 11:21), he made a gesture of reverence (1K 1:47); the *NJB* has ‘*Sank back on the pillow*’. By confusing מִטָּֽה (bed) with מַטֶּה (staff), the *LXX* makes ‘*Israel bow over his staff*’ (*προσεκύνησεν Ισραηλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*). [↑](#footnote-ref-1500)
1501. **Genesis 48**  [↑](#footnote-ref-1501)
1502. The literal translation of ‘*was reported*’ is ‘*and one said*’; with no expressed subject in the text, the verb can be translated with the passive voice. [↑](#footnote-ref-1502)
1503. In place of ‘*look, your son Joseph*’, here following the *MT* (& *NJB* – the *NRSV* omits ‘*look*’), *NETB* has ‘*your son Joseph has just*’. [↑](#footnote-ref-1503)
1504. Alternative readings for ‘*El Shaddai*’, here following the *MT* (אֵ֥ל שַׁדַּ֛י) and *NJB*, are ‘*God Almighty*’ (*NRSV*) and ‘*Sovereign God*’ (*NETB*). [↑](#footnote-ref-1504)
1505. The word אֲחֻזַּ֥ת, translated *‘possession*’, describes a permanent holding in the land; it is the noun form of the verb אָֽחֲז֣ that was used for the land given to them in Goshen (47:27). [↑](#footnote-ref-1505)
1506. By adopting his grandsons, Jacob gives them status equal to his eldest sons, Reuben and Simeon. [↑](#footnote-ref-1506)
1507. The last part of this verse means that any subsequent children of Joseph will be incorporated into the tribes of Ephraim and Manasseh. [↑](#footnote-ref-1507)
1508. Before ‘*Rachel’*, the *NJB* adds ‘*your mother*’, following the *Samaritan* *Pentateuch*; here, we follow the *MT*. [↑](#footnote-ref-1508)
1509. Before ‘*sons*’, the *NJB* adds ‘*two*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-1509)
1510. After ‘*bring them to me*’, the *NRSV* adds ‘*please*’. [↑](#footnote-ref-1510)
1511. The opening disjunctive clause provides supplemental information that is important to the story: the weakness of Israel’s sight is one of several connections between this chapter and Ch. 27. Here, there are two sons, and it appears that the younger is being blessed over the older by a blind old man; while it was by Jacob’s deception in Ch. 27, here it is with Jacob’s full knowledge. [↑](#footnote-ref-1511)
1512. The literal translation of ‘*see you*’ is ‘*see your face*’. [↑](#footnote-ref-1512)
1513. The children were placed in Jacob’s lap (literally, ‘between the knees’), as part of an adoption rite (see 30:3 and, on adoption, 16:2 & 26). [↑](#footnote-ref-1513)
1514. In place of ‘*towards*’ (twice in this verse), here following the *NJB* & *NRSV*, *NETB* has ‘*across from*’. [↑](#footnote-ref-1514)
1515. In place of ‘*firstborn*’ (here following the *MT* & *NRSV*), the *NJB* has ‘*elder*’. [↑](#footnote-ref-1515)
1516. The literal translation of ‘*been my shepherd*’ is ‘*shepherded me*’ the verb has been translated as an English noun (as *NJB*, *NRSV* & *NETB*) for stylistic reasons. [↑](#footnote-ref-1516)
1517. The *Samaritan Pentateuch* reads ‘*king*’ in place of ‘*angel*’ but the *MT* reading may be maintained; Jacob closely associates God with an angelic protective presence. [↑](#footnote-ref-1517)
1518. The literal translation of ‘*upset him*’ is ‘*was bad in his eyes*’. [↑](#footnote-ref-1518)
1519. The gestures of blessing were considered as efficacious in themselves, the right hand conferring more than the left. [↑](#footnote-ref-1519)
1520. Ephraim did become the most influential of the northern group of tribes and was to be the nucleus of the future (Northern) Kingdom of Israel. [↑](#footnote-ref-1520)
1521. Both of the pronouns, ‘*you*,’ here are singular in the *MT* but plural in the *LXX* (*ὑμῖν* & *σε*). [↑](#footnote-ref-1521)
1522. The 2nd person pronouns in this verse are plural in the *MT* (but cf. #20). [↑](#footnote-ref-1522)
1523. There is a play on the word שְׁכֶ֥ם, which means ‘shoulder’, but is also the name of the town and district of Shechem, which was to become the property of the sons of Joseph, and where Joseph himself was to be buried (Jos 24:32). [↑](#footnote-ref-1523)
1524. **Genesis 49**  [↑](#footnote-ref-1524)
1525. The expression ‘*in time to come*’ (בְּאַֽחֲרִ֥ית הַיָּמִֽים, literally, ‘*in the end of days*’) is found most frequently in prophetic passages; it may refer to the end of the age or to the distant future. The contexts of some of the sayings stretch from the immediate to the coming of the Messiah. [↑](#footnote-ref-1525)
1526. In place of ‘*gather round and listen*’, here following the *NJB*, the *NRSV* has ‘*assemble and hear*’. [↑](#footnote-ref-1526)
1527. In place of ‘*pride*’, here following the *NJB*, the *NRSV* has ‘*rank*’ and *NETB* has ‘*dignity*’. [↑](#footnote-ref-1527)
1528. Reuben, the firstborn, forfeits the position of honour as a punishment for his incest. [↑](#footnote-ref-1528)
1529. Simeon and Levi are cursed for their treacherous attack on Shechem. Simeon very soon ceased to exist, being for the most part absorbed by Judah; Levi vanished as a secular tribe but Dt 33:8–11 makes much of its religious function, of which nothing is said here. [↑](#footnote-ref-1529)
1530. In place of ‘*my heart*’, the *MT* reads ‘*my glory*’, but it is preferable to re-point the form and read ‘*my liver*’. [↑](#footnote-ref-1530)
1531. Most commentators see here an anticipation of Levi being in every area but not their own. [↑](#footnote-ref-1531)
1532. There is a wordplay here; the name ‘*Judah*’ (יְהוּדָ֗ה) sounds in like the verb translated ‘*praise*’ (יוֹד֣וּךָ); the wordplay serves to draw attention to the statement as having special significance. [↑](#footnote-ref-1532)
1533. To the prediction of Judah’s primacy and power (vv. 8–9) is added a messianic prophecy (vv. 10–12). In Dt 33:7, Judah lives apart from the others: by then, the kingdom had split. [↑](#footnote-ref-1533)
1534. Alternative readings for the third line are: “*until tribute comes to him*,” “*until Shiloh comes*;” or “*until he comes to Shiloh*.” [↑](#footnote-ref-1534)
1535. In the 3rd line, the perfect verb ( ‘*will wash*’) is used rhetorically, describing coming events as though they have already taken place. [↑](#footnote-ref-1535)
1536. Some translate ‘*dark*’ and ‘*white*’ as comparatives, ‘*darker than wine … whiter than milk*’. [↑](#footnote-ref-1536)
1537. Zebulun will have a favourable position, no longer shut up in the interior (Jos 19:10–16) but with access to the Mediterranean (on the coast near Phoenicia/Sidon). Expansion into Asher’s territory is assumed. [↑](#footnote-ref-1537)
1538. Issachar, ensconced in the fertile Plain of Esdraelon, grew soft and accepted the yoke of the Canaanites. [↑](#footnote-ref-1538)
1539. The verb forms in this verse are preterite; they are used in a rhetorical manner, describing the future as if it had already transpired. [↑](#footnote-ref-1539)
1540. ‘*Dan will govern*’ (דָּ֖ן יָדִ֣ין) is a play on words, as in 30:6. [↑](#footnote-ref-1540)
1541. The comparison of Dan to a venomous snake hints that Dan, though small, would be potent, gaining victory through its skill and shrewdness. [↑](#footnote-ref-1541)
1542. This verse, an invocation in the manner of the Psalms, marks approximately the middle of the poem. [↑](#footnote-ref-1542)
1543. For ‘*heels*’, the *MT* has the singular form (עָקֵֽב – ‘*heel*’); the *MT* has suffered from bad division at this point: the initial מ on the first word in the next verse should probably be taken as a plural ending on the word. [↑](#footnote-ref-1543)
1544. The *MT* opens this verse with ‘*from Asher*’ but see the comment on the initial מ in #19. Asher’s land, situated on the coastal strip between Mount Carmel and Phoenicia, was so rich that it yielded ‘*food fit for a king*’ (Dt 33:24). [↑](#footnote-ref-1544)
1545. An alternative reading of the 2nd line is: “*giving beautiful words*.” [↑](#footnote-ref-1545)
1546. The meaning of the last line of this verse is uncertain; the literal translation of ‘*tendrils*’ is ‘*daughters*’. [↑](#footnote-ref-1546)
1547. The verb forms in vv. 23-24 are used in a rhetorical manner, describing future events as if they had already taken place. [↑](#footnote-ref-1547)
1548. The ‘*Stone of Israel*’, equivalent to the ‘*Rock*’, is a frequent title of Yahweh in the Psalms. For this verse, the *MT* is corrupt; the translation here given (following the *NJB*) is based on the *LXX*: *καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν, καὶ ἐξελύθη τὰ νεῦρα βραχιόνων χειρῶν αὐτῶν διὰ χεῖρα δυνάστου Ιακωβ, ἐκεῖθεν ὁ κατισχύσας Ισραηλ·* [↑](#footnote-ref-1548)
1549. The ‘*deep lying below*’ refers to the subterranean flood, whose waters irrigate the earth (Dt 8:7). [↑](#footnote-ref-1549)
1550. ‘*Dedicated*’ is from the Hebrew, ‘*Nazir*’ (see #Nb 6:1). ‘*Mountains*’ is a conjectural translation (הַרֲרֵי); the *MT* has ‘*the ones who conceived me*’ (הוֹרַ֔י). The text used herein for this verse follows the *NRSV*; in the *NJB*, the 1st 2 lines continue v. 25, with: *“… blessings of the grain and flowers, blessings of the eternal mountains;”* this substantial difference arises from the conjectural interpretation of the consonantal *Hebrew* *MSS*. [↑](#footnote-ref-1550)
1551. This picture of a bellicose Benjamin is vindicated by the tribe’s subsequent history (see Jg 3:15ff, 5:14, 19–20, and the career of Saul in 1S). [↑](#footnote-ref-1551)
1552. The literal translation of the last sentence is, “*and he blessed them, each of whom according to his blessing, he blessed them*.” [↑](#footnote-ref-1552)
1553. The *NJB* opens this verse, here following the *NRSV*, with “*Then he gave them these instructions*.” [↑](#footnote-ref-1553)
1554. On Abraham’s purchase of this burial-plot, see 23:4–11. [↑](#footnote-ref-1554)
1555. In place of the passive forms (‘*was buried*’), here following the *MT*, *NJB* & *NRSV*, *NETB* uses active verbs (‘*they buried*’). [↑](#footnote-ref-1555)
1556. There is no known connection between these ‘*sons of Heth*’, apparently a Canaanite group (see 10:15), and the Hittites of Asia Minor. [↑](#footnote-ref-1556)
1557. In place of ‘*finished instructing his sons*’, here (loosely) following the *NJB*, the *NRSV* has ‘*ended his charge to his sons*’. [↑](#footnote-ref-1557)
1558. **Genesis 50** [↑](#footnote-ref-1558)
1559. The expression ‘*fell on his father*’ describes Joseph’s unrestrained sorrow over Jacob’s death. [↑](#footnote-ref-1559)
1560. Embalming, an ancient Egyptian custom, was necessary if Jacob’s body was to be carried back to Canaan. [↑](#footnote-ref-1560)
1561. Egyptians are said to have mourned for a monarch seventy-two days; thus, out of respect for Joseph, Jacob was given a royal funeral. [↑](#footnote-ref-1561)
1562. The literal translation of ‘*mourning*’ is ‘*weeping*’ and that of ‘*say to Pharaoh*’ is ‘*speak in the ears of Pharaoh*’. [↑](#footnote-ref-1562)
1563. Jacob had dug a tomb for himself east of the Jordan (v. 10) and was buried there rather than at Machpelah (vv. 12–13). This explains why the funeral cortege detoured to Transjordan (vv. 10–11), though a main road from Egypt led along the coast to Beersheba. [↑](#footnote-ref-1563)
1564. Literally translated, this verse ends, “*… just as he made you swear an oath*.” [↑](#footnote-ref-1564)
1565. In place of ‘*elders*’, here following the *MT* & *NRSV*, the *NJB* has ‘*dignitaries*’ and *NETB* has ‘*senior courtiers*’. [↑](#footnote-ref-1565)
1566. In place of ‘*children*’, here following the *NRSV*, the *NJB* has ‘*those unfit to travel*’; the Hebrew word here and in certain other places (43:8, 47:12, 50:8 & 21) has a wider meaning: dependants, the very young and the very old. [↑](#footnote-ref-1566)
1567. The literal translation of ‘*retinue*’ is ‘*camp*’. [↑](#footnote-ref-1567)
1568. The *NRSV* and *NETB* translate ‘*Goren-ha-Atad*’ (גֹּ֣רֶן הָֽאָטָ֗ד) to ‘*the Threshing-floor of Atad*’; its location is not certain. [↑](#footnote-ref-1568)
1569. *Abel-Mizraim* (אָבֵ֣ל מִצְרַ֔יִם – ‘Meadow of Egypt’ or ‘Mourning of Egypt’) is not known; there are traces here of a tradition other than that relating to the family grave at Machpelah, namely that Jacob was buried in Transjordan. [↑](#footnote-ref-1569)
1570. For this verse, here following the *NJB*, the *NRSV* reads, “*Thus his sons did for him as he had instructed them*.” [↑](#footnote-ref-1570)
1571. Cf. 23:4–11, and the footnotes thereto. [↑](#footnote-ref-1571)
1572. The *NJB*, following the *LXX*, omits ‘*after he had buried his father*’. [↑](#footnote-ref-1572)
1573. In place of ‘*holds a grudge*’, here following the *NRSV*, the *NJB* has ‘*treats us as enemies*’. [↑](#footnote-ref-1573)
1574. The literal meaning of ‘*word*’ is ‘*a command*’ but the brothers wouldn’t be commanding Joseph; probably, they sent their father’s orders to Joseph. [↑](#footnote-ref-1574)
1575. Before ‘*sin*’, the *NJB* adds ‘*crime and their*’. In place of ‘*when they spoke*’, here following the *NRSV*, the *NJB* reads ‘*at the message they sent*’. [↑](#footnote-ref-1575)
1576. In place of ‘*we are here*’, here following the *NRSV*, the *NJB* has ‘present ourselves before you’. [↑](#footnote-ref-1576)
1577. Vv. 19–20 recapitulate the heart and climax of the Joseph story: Joseph asserts that only God can forgive and heal human guilt, and he testifies to God’s overruling providence that has already turned evil purposes to a good end. [↑](#footnote-ref-1577)
1578. Literally translated, this verse ends, “*God devised it for good in order to do, like this day, to preserve alive a great nation*.” [↑](#footnote-ref-1578)
1579. In place of ‘*with words that touched their hearts*’, here following the *MT* & *NJB*, the *NRSV* has ‘*speaking kindly to them*’. [↑](#footnote-ref-1579)
1580. The literal translation of ‘*his father’s family*’ is ‘*the house of his father*’. [↑](#footnote-ref-1580)
1581. The children of Machir, Joseph’s grandson, being ‘*born on Joseph’s lap*’, were adopted as his descendants. Machir was the ancestor of a warlike clan of Manasseh that laid claim to Gilead (Nb 32:39–40, Dt 3:15, Jg 5:14). [↑](#footnote-ref-1581)
1582. This verse anticipates the Exodus, based on the promise to Israel’s ancestors. [↑](#footnote-ref-1582)
1583. The verb פָּקֹ֧ד (‘*comes to*’) means ‘visit’, i.e., to intervene for blessing or cursing; here, Joseph announces that God would come to fulfil the promises by delivering them from Egypt. The statement is emphasised by the use of the infinitive absolute with the verb. [↑](#footnote-ref-1583)
1584. The literal translation of ‘*at the age of a hundred and ten years*’ is ‘*son of a hundred and ten years*’. [↑](#footnote-ref-1584)