**THE FIRST BOOK OF PROPHET MOSHEH**

THE CREATION OF THE TEMPORAL DWELLING PLACE OF MAN

**1**Before creation, only the kingdom of God was existing, there was nothing like the world then. Our Father decided to create man who will bear His image and nature, but not in spirit form. **2** He decided to make man to have flesh and blood so that man can reproduce his kind. **3** This decision of Our Father led to the need for a dwelling place for man. Then Our Father said, I will creat a beautiful place for man to dwell and have comfort. **4** Our Father said, let there be empty space beneath My kingdom to serve as the dwelling place for man" and the world appeared as a very large water which was stagnant. **5** Then Our Father said, it is necessary to creat a working duration and resting duration for man, otherwise man will work without having rest. **6** Our Father commanded, let there be light for twelve hours and darkness for another twelve hours" and it appeared just as Our Father commanded. **7** Our Father called the duration of light day (yom) and that of darkness night (lailah). That was the first day (yom echad) and the first night (lailah echad). **8** **And** Our Father (Avinu) said, "Let there be a separating cloud (raki’a) in the midst of the water (mayim), and let it divide the water into two separate portions, one being above it and the other portion below it.**9**And as Our Father (Avinu) commanded, the separating cloud appeared and divided the water under it from the water which was above it. **10**And Our Father (Avinu) called the cloud sky (Shomayim). And there was night (lailah) and day (yom) which is **day two** (Yom Sheni). **11**And Our Father (Avinu) said, Let the water under the sky gather together seperately into different places, and let there be dry ground (yabashah) and it was so. **12**And Our Father (Avinu) called the dry ground the land (Eretz); and the sapareted water He called the seas (mikveh) and it was good (tov). **13**And Our Father (Avinu) said, Let there be plants on the land, the ones that will produce grains (zera), and the trees that will bear fruits (pri) and have seeds of different kinds for man and it was so. **14**And the land was filled with plants which produces grains, and trees which produces seeds (zera) of different Kinds, and it was good (tov). **15**And there was night (lailah) and day (yom) which was **day three** (Yom Shlishi). And Our Father (Avinu) said, Let there be lights in the sky to shine upon the world; and let them meet the physical need of man and serve as signs (otot) for seasons (mo’adim), and for days (yamim), months (chodesh) and years (shanim)and let them serve as physical lights in the sky (raki’a) to make the world beautiful; and it was so. **16**Our Father (Avinu) made two big lights; the greater light He called the sun (shemesh) to serve in the day, and the lesser light He called the moon (chodesh) to serve in the night; He also made little lights called the stars (kokhavim) to serve as a sign for man to know when there will be rain or not. **17** Our Father (Avinu) set them all in the sky (raki’a) to shine upon the land and to serve in the day and in the night; and they were good (tov). **18**And there was night (lailah) and day (yom) which is the **Fourth Day** (Yom Revi’i). And Our Father (Avinu) said, let there be different kinds of living animals in the water, and those who will live on trees and be flying on the space between the land and the sky. **19**As Our Father (Avinu) commanded, the sea became filled with different kinds of big and small living animals and different kinds of winged animals also appeared; and they were all good (tov).Our Father (Avinu) said to them, reproduce your kinds and fill the seas and the trees of the world. **20**And there was night (lailah) and day (yom) which is the **fifth day** (Yom Chamishi). And Our Father (Avinu) said, Let there be so many kinds of living animals which will be of great benefit to man on land; four and two footed animals, creeping animals, birds that live on land and insects; and it was so andthey were good (tov). **21**WhenOhrel who was sthe leader among the messengers of God saw how big the kingdom of the world is and the creatures in it, he pleaded to Our Father saying; give me this kingdom let me rule in it while you rule in the kingdom above. But Our Father said to him; this kingdom was created for your brother who is coming to inherit it, multiply in it, dorminate it and rule over it.

THE CREATION OF MAN

**22**After creating all things in the world, Our Father (Avinu) said; Let Us form man in Our image (tzelem) and nature (demut): and let them possess the world and be in control of all the animals in the sea, on the trees and on the land, and to rule over all created things in the world (ha’aretz). **23**So Our Father (Avinu) formed man in His Own image (tzelem) and nature (tzelem). Our Father (Avinu) formed the male (zachar) and later formed the female (nekevah). **24**And Our Father (Avinu) blessed them, and said to them, be fruitful, reproduce your kind, multiply, fill the world, and rule over everything in the world. Have authority over all the animals in the world. **25**Our Father (Avinu) said, Behold (Hinei), I have given you plants including tress (etz) in all the land (kol ha’eretz) as your source of food. **26**To all animals in the world, both those that live on the trees, in water and those on the land, I give seeds, fruits and leafs as their food; and it was so. **27**And Our Father (Avinu) saw that all the things He has created are very good (tov me’od). And there was night (lailah) and day (yom) which is the **sixth day** (Yom Shishi). **28**This is how Our Father (Avinu) created the world (Ha’Aretz) and everything in it. He has been dwelling in His Kingdom (HaShomayim) which has been existing before the beginning. **29**On the **seventh day** (Yom HaShevi’i) Our Father (Avinu) finished the work of creation and He rested on that day. **30**Our Father (Avinu) blessed the seventh day (et Yom HaShevi’i), and set it apart as Holy (kadosh) because He rested on that day (shavat) from all His work.

HOW THE IMAGE OF MAN WAS FORMED

**31**And Our Father (Avinu) molded an image that resembles Him using the soil from the ground (aphar min haadamah) and He called him Adam which means God's kind. After forming the image, He breathed into his nostrils the breath of life (nishmat chayyim); and the image became a living being (nefesh chayyah). **32**Our Fatherproduced garment for Adam and clothed him and gave many other garments to him for clothing purpose and Adam was grateful. **33** Our Father (Avinu) built a dwelling place for man in front of a place He called Eden and He gave it to Adam as his dwelling place. **34**Our Father (Avinu) commanded trees of different kinds to grow in this dwelling place; every tree (kol etz) that beautifies and shelters the place and bears fruit which is good (tov) for eating; **35**And a river (nahar) flowed towards the garden (gan); and from there it divided, and flows in four directions. **36**The name (shem) of the first is Pishon; this is the one which flows through the Whole (kol) land (eretz) of Chavilah, where there is gold (zahav)and the gold (zahav) of that land is good (tov); there is bedolach andonyx gemstonethere. **37**The name (shem) of the second river (nahar) is Gihon; it flows through the whole land of (kol eretz) Cush. **38** The name (shem) of the third river (nahar) is Chiddekel (Tigris [s*ee Daniel 10:4*): it flows towards the front of Assyria. And the fourth one is Euphrates. **39**Our Father (Avinu) gave Adam the dwelling place (Gan) to cultivate (la’avod) it and feed from it and to take care of it.

FIRST COMMANDMENT GIVEN TO MAN TO TEST HIM

**40**Our Father (Avinu) commanded Adam, saying, you are free to eat all the fruits in this dwelling place except the fruit from the tree I am showing you now (tree of test). Do not eat its fruit, if you disobey Me and eat the fruit from this tree, you must surely die as a result of your disobedience. **41**Our Father (Avinu) said, It is not good for man to be alone; I will make for him a helper (ezer) suitable for him.

ADAM GAVE NAMES TO ALL ANIMALS

**42**Our Father (Avinu) brought all kinds of animals He had created from the soil of the ground to Adam and authorizes him to name them whatever he wishes; and whatsoever name Adam gave them becomes their names, (shmo). **43**Adam gave names (shemot) to all cattles (behemah), and to the birds (oph), and to every animal of the field (sadeh); but Adam did not see ‘his kind among all the animals.

CREATION OF THE FIRST WOMAN (CHAVAH)

**44**Our Father (Avinu) made Adam to fall into deep sleep (tardemah), and when Adam slept, He took one of his ribs (tzalelot), and closed up the flesh (basar) in the place He took the rib from. **45**Our Father (Avinu) used the rib (tzela) He had taken from Adam and made a woman (Isha) and brought her to Adam to see how Adam will feel. **46**When Adam saw her, he said, this is bone (etzem) from my own bone (etzem), and flesh (basar) from my own flesh (basar); she shall be called woman (Isha) because she was taken out of man (Ish). **47**This is the reason why a man (ish) will detach from his father (av) and his mother (em), and unit with his woman (isha): and both of them shall become one flesh (basar echad). **48**Our Father also clothed the woman with a different pattern of garment and He gave her many other garments and instructed her to always cover her body.

OHREL DECEIVED MAN TO SIN

**49**Now the then head among all the messengers of God called Ohrel hated man because of the kingdom of the world God refuses to give to him and gave it to man. He has been looking for the opportunity to kill man and take the control of the world from him but he has no power to harm man. One day, the woman was lonely and she heard a voice within her mind asking her saying; did God command you to avoid eating the fruit of any tree in the garden (kol etz hagan)? **50** The woman (isha) remembered that her husband told her that they are free to eat any of the fruits in the garden (p’ri etz hagan); except from the one tree (p’ri haEtz) which was shown to her. **51** She also recalled that her husband warned her to avoid touching the fruit from that tree let alone eating it unless they will die. **52**And Ohrel said to the woman (isha) in her mind; He lied to you, you shall not die after eating that fruit; **53**God knows that you will be like Him and see the future if you eat that fruit and that is why He told you not to eat it so that you will not be like Him. **54**When the woman (isha) heard that the fruit will make her to be like God and see the future, she desired to know the future and was enticed by her desire and she ate the fruit. **55** After when she have eaten the fruit, there was no changes observed in her and she believed that they will not die after eating the fruit. **56** When she gave some to her husband, Adam asked her, is this not the fruit we are commanded never to touch or eat by Our Father (Avinu)? The woman said to him, I have already eaten some and I did not die, eat, you will not die. **57** Adam desired to please his wife and he collected the fruit from her and ate.

THE GLORY OF GOD DEPARTED FROM MAN

**58**As soon as Adam disobeyed Our Father (Avinu) and desired to eat the fruit, the Spirit of God departed from both of them and they became un-spiritual beings. **59**When they heard the voice of The Messenger of Our Father (Avinu) as He called the man, they became afraid and started hiding under the trees of the garden (etz hagan). **60**TheMessenger of Our Father (Avinu) called Adam and asked him, why are you hiding? **61**Adam said, I heard your voice and became afraid because I have disobeyed my Father and this is why i am hiding.

ADAM AND CHAVAH GAVE EXCUSES INSTEAD OF APOLOGY

**62**The Messenger ofOur Father (Avinu) asked him, why did you eat the fruit He warned you to stay away from? **63**Adam replied, I did not collect the fruit from the tree but the woman with me is the one who collected the fruit from the tree and gave to me before I ate it. **64**The Messenger of Our Father (Avinu) said to the woman (isha), Why did you disobey me and led your husband to disobey me as well? The woman replied, a voice spoke to me and led me to go and collect the fruit and eat.

THE REWARD OF OHREL WHO IS DEVIL

**65**Our Father (Avinu) through another Messenger to His then messenger called Ohrel who hated and deceived the woman, "you will no longer be my servant and you have lost your inheritance in my Kingdom". **66** Because of your interest in ruling the world, this world will no longer be the way it is forever. It will be transformed into a suffering place and you will rule those who served you in eternal suffering. **67** **I** will prepare another woman and gave her a Son who will rebuild what you have destroyed and He will execute judgment against you and those who chose to do your will.

THE WAGES OF THE SIN OF ADAM AND HIS WIFE

**68**Our Father (Avinu) said to the woman, you will experience great pains in labour (itzavon) during your child (banim) bearing. And you will strongly desire and search for husband because you have changed the plans I have for you. **69**Our Father (Avinu) said to Adam, because you listened to the voice of your wife (eshet), and eat of the fruit (HaEtz), which I commanded you never to eat, cursed (arurah) is upon the land (haadamah) because of your sin; you must suffer (itzavon) before you get your food from the ground. **70**The land will now produce both thorms (kotz) and weeds (dardar) to increase your labour and affect the yield (esev) of the field (sadeh) which you shall be feeding on.**71**Your daily food will come from your labor until when your flesh shall return to the ground where I took it to form you; for your flesh comes from soil (aphar) and to soil (aphar) your flesh shall return. **72**Adam gave his wife the name (shem) Chavah because she was to be the mother (Em) of all (kol) human beings.

MAN LEFT HIS GARDEN BECAUSE OF SIN

**73**Our Father (Avinu) said, now, man is no longer completely like Us in nature, they are now mortals and they have made themselves unworthy to dwell in the dwelling place I prepared for them. **74**Then Our Father (Avinu) let them out from the dwelling place into the field where they have to suffer in order to feed. **75**So this is how Adam and his wife lost their immortal nature and through them all men who have committed sin became mortals.

ADAM AND CHAVAH HAD KAYIN AND HEVEL

**76**Adam stayed with his wife Chavah and she became pregnant and gave birth to a son and they called him Kayin and she said, I have received (Kaniti) a male child from Our Creator. **77**Later, she gave birth to the brother (ach) of Kayin and named him Hevel. Hevel was a keeper of sheep (ro’eh tzon) but Kayin was a Famer (oved adamah).

KAYIN KILLED HEVEL

**78**When it was time for harvest, devil who have vowed to turn man against God inspired Kayin to give to The Creator the less valued fruit he harvested from the ground (p’ri haadamah) as his offering (minchah). **79**Hevel resisted devil and gave the best first harvest (bechorot) of his sheep (tzon), the fat (chelev) ones to Our Father (avinu). Our Father (Avinu) was pleased with Hevel and his valuable offering (minchah). **80**But both Kayin and his offering (minchah) provoked Our Father (Avinu) and Our Father (Avinu) rejected his offering. When Kayin saw that his offering was not accepted, he became very angry, and his face appeared sad. **81**Our Father (Avinu) spoke to Kayin through His messenger saying, w"hy do you look sad? If you had done the right thing, will your offering not be accepted? But you have done the wrong thing and evil (chattat) is still in your mind. Your desire (teshukah) is to do more evil, try to overcome it. **82**devil madeKayin to hate his brother Hevel because Our Father (Avinu) accepted his sacrifice and blessed him. He planned to kill Hevel and said to him, let us go to the field (sadeh), and his brother followed him to the field. When they got to the field, Kayin killed Hevel his brother. **83**After that Our Father (Avinu) called Kayin and asked him; where is Hevel your brother? Kayin answered, I do not know where he is; am I my brother’s keeper (shomer achi)? **84**Our Father (Avinu) said to him through His messenger, "you have done evil? your brother’s blood (dahm) is upon you.You are cursed (arur) from the land (haadamah) where your brother’s blood (dahm) was poured". **85**The Messenger of Our Father (Avinu) said to Kayin, when you cultivate crops on the land, the land shall not produce food for you. From now on you shall labour in vain. **86**Kayin said to The messenger of Our Father (avinu), My punishment (avon) is too much for me.See, You have cursed the land so that it will no longer produce food for me, You have turned Your back to me, I will not survive this condition, I will die. **87**The Messenger of Our Father (Avinu) said to Kayin, nothing will kill you, you shall not die, you shall live to suffer for the evil you have done. **88**After that Kayin went and dwell in the land (Eretz) of Nod, in the front of Eden.

ADAM AND CHAVAH HAD ANOTHER SON AND DAUGHTERS

**89** Chavah later became pregnant again and gave birth to two girls and one boy. Adam called his third son Shet and said; Our Father (Avinu) have given to us another son (ben) in place of Hevel, who was killed by his brother Kayin. **90** Kayin took one of his sisters as his wife because there was no commandment forbiden them to marry as at then. **91**Then Shet grew together with her sister and took her as his wife. They gave birth to a son (ben); and called his name (shmo) Enosh; in those days people began to worship Our Father (avinu).

CHILDREN OF KAYIN

**92**And Kayin stayed together with his wife and she became pregnant and gave birth to Chanokh; and he built a city (ir) and called the name (shem) of the city (ir), after the name of his son (shem beno), Chanokh. **93**Chanokh’s wife born Irad; and Irad’s wife born Mechuyael; and Mechuyael’ s wife born Metushael; and Metushael’ s wife born Lamech. **94**Lamech married two wives (nashim); the name (shem) of one was Adah, and the second Tzilah. **95**Adah gave birth to Yaval; he was the father (av) of those who settled in tents (ohel), and have cattles (mikneh). **96**His brother’s name (shem) was Yuval; he was the Father (av) of those who are talented to play harp (kinnor) and flute (ugav). **97**And Tzilah also bore Tuval-Kayin, a maker of all tools made with bronze (nechoshet) and iron (barzel); and the sister (achot) of Tuval-Kayin was Naamah. **98**Lamech said to his wives, Adah and Tzilah, Listen to me; my wives, pay attention to my speech; Our great grand father killed his brother (achim) for doing nothing wrong to him and i know that the consequences of his evil action will be affecting us. **99** The only way out of this is to love one another and habour no grudge or evil for one another so that we shall not multiply the consequences upon ourselves. **100** For there is a reward for everything done by man in this world, both good and evil. **101** And now is the time for us to prepare how our future and the future of our children will be.

THE GENERATION OF MAN FROM ADAM TO NOACH

**102**This is the family records (Sefer Toldot) from Adam starting from the time Our Father (Avinu) formed him in His image and nature. **103**Our Father (Avinu) created them male and female (zakhar and nekevah); and blessed them. He called the name (shem) of the man "Adam," after Creating him and Adam called his wife Chavah. **104**When Adam was hundred and thirty years (shanim), he has his third son (demut) in his image (tzelem) and gave him the name Shet.Adam lived for eight hundred years (shemoneh me’ot shanim) after the birth of Shet. He equally has other sons and daughters (banim and banot).Adam lived total of nine hundred and thirty years (shanim) before he departed from the world. **105**Shet lived a hundred and five years (shanim), and become the father Enoshand Shet lived eight hundred and seven years (shanim) after the birth of Enosh. He equally had other sons (banim) and daughters (banot)Shet lived a total of nine hundred and twelve years (shanim); and he departed. **106**Enosh lived ninety years (shanim), and become the Father of Kenan.After the birth of Kenan, Enosh lived eight hundred and fifteen years (shanim) and had other sons (banim) and daughters (banot).Enosh departed after living for nine hundred and five years (shanim). **107**Kenan lived for seventy years (shanim) and become the Father of Mahalal’el.Kenan lived for eight hundred and forty years (shanim) after the birth of Mahalal’el and he equally had other sons (banim) and daughters (banot).Kenan lived for nine hundred and ten years (shanim) and left the world. **108**Mahalal’el lived for sixty-five years (shanim), and become the father of Yered.After the birth of Yered, Mahalal’el lived for eight hundred and thirty years (shanim) before having other sons (banim) and daughters (banot).Mahalal’el lived for eight hundred and ninety-five years (shanim); and departed from the world. **109**Yered lived for hundred and sixty-two years (shanim), and he fathered Chanoch.Yered lived for more eight hundred years (shanim) after he fathered Chanoch and he had other sons (banim) and daughters (banot).Yered lived for a total of nine hundred and sixty-two years (shanim); and he departed. **110**Chanoch lived for sixty-five years (shanim), before the birth of his son Metushelach.After the birth of Metushelach, Chanoch served Our Father (Avinu) for three hundred years (shanim) before having other sons (banim) and daughters (banot).Chanoch lived for a total of three hundred and sixty-five years (shanim)and was taken out of the world alive by Our Father (Avinu) because of his uprightness. **111**Metushelach lived for hundred and eighty-seven years (shanim) before the birth of his son called Lamech.Metushelach lived seven hundred and eighty-two years (shanim) after the birth of Lamech before having other sons and daughters.All the years of Metushelach were nine hundred and sixty-nine years (shanim) before he slept off. **112**Lamech lived for hundred and eighty-two years (shanim) and had a son (ben).He called his name (shmo) Noach, saying, this shall comfort us (Zeh yenachamenu) in our hard labour and works of our hands because of the curse on the ground (adamah).Lamech lived after the birth of Noach for five hundred and ninety-five years (shanim), and had other sons (banim) and daughters (banot).Lamech lived for a total of seven hundred and seventy-seven years (shanim); and he slept off. **113**Noach was five hundred years old when Shem, Cham, and Yephet were born for him.

DEVIL INTRODUCED HIS GENERATION IN THE WORLD

**114**As men increases in the world, their daughters also increase in the world. **115**Then Ohrel who is now the devil has been planning on how to eliminate those who love The Creator and dominate the whole world by his children. It happened that all spiritual messengers of God are forbidden from getting married because they were not created to reproduce themselves and there is no female among them. Devil deceived some spiritual messengers of God to lust after beautiful women and they began to take them as wives to bear children for devil. **116**Our Father (Avinu) saw what was happening and said; man shall not be allowed to live long, for they are now living according to the desires of their flesh (basar). They will be allowed to live a hundred and twenty years (shanim). **117**In those days, the spiritual messengers of God who got married with human beings as their wives gave birth to abnormal beings called Nefilim. These evil generations filled the world in those days and later appear again in the land of Canaan. They are filled with the knowledge to do all kinds of evil. **118**Our Father (Avinu) saw that the world is full of extreme wickedness and that every desire of men of those days is nothing but only evil. **119**When Our Father (Avinu)saw how devil have turned almost everybody against Him through all kinds of wickedness, He regretted creating man and He felt the pain in His heart because the man He loves so much has turned against Him.

THE DESTRUCTION OF THE WICKED MEN IN THE WORLD

**120**With sadness, Our Father (Avinu) said, I will wipe out all evil men and all animals from the face of the world because they have chosen to serve devil. But I will save some animals for continuity. **121**But Noach found favour (chen) from Our Father (Avinu) because He insists in obeying Him in all condition. **122**These are the family story (toldot) of Noach; Noach was a man (ish) of just (tzaddik) and perfect (tamim) among those of his time, and Noach always obey Our Father (avinu). **123**Noach had three sons (banim): Shem, Cham, and Yephet. **124**The whole world was terribly corrupt before Our Father (Avinu) and was filled with all kinds of evil and violence (chamas) caused by the children of spirits and man introduced into the world by devil to eliminate those who love Our Father (avinu). **125**Our Father (Avinu) looked upon the world (ha’aretz), and saw what devil has done and what he was still planning to do through evil men in the world. **126**Our Father (Avinu) said to Noach, The end (ketz) of all flesh (kol basar) has come before Me; for the world (ha’aretz) is filled with all kinds of evil and violence (chamas) because of them; indeed (hineni), I will destroy both man and animals in the world.

NOACH COMMANDED TO BUILD ARK OF SAFETY

**127**You are going to build an ark (tevah) with gopher wood; you shall build rooms inside and coat both inside and outside with tar. **128**These are the measurements you will use to build it: the length of the ark shall be three hundred cubits, the width shall be fifty cubits, and the height shall be thirty cubits. **129**You shall construct roof to cover the top of the ark and it shall be a cubit above the top of the ark, fix the door of the ark in place by the side of it to have first, second, and third decks. **130**I have decided to use flood (mabbul) of waters and destroy the evil men and animals in the world. Our Father (Avinu) spoke to Noach saying, all living things in the world except you, your family and the animals you will take with you into the ark must be wiped away. **131**But I will establish My covenant (brit) with you and start a new generation from your family. You, your sons, your wife, and the wives of your sons shall all go into the ark (tevah). **132**You shall take with you male and female of all kinds of animals I have created to live on land and trees so that they will as well start new generation of animals for your food. **133**Take both birds of all kinds and all kinds of other land animals (behemah), including the creeping (remes) ones of all kinds, male and female and you shall keep them alive. **134**Also take with you all tubers, grains, and other food stuffs and it shall be your food (okhel) and food for the animals with you. **135**Noach obeyed and did everything Our Father (Avinu) commanded him.

OUR FATHER TOLD NOACH AND HIS FAMILY TO ENTER INSIDE THE ARK

**136**Our Father (Avinu) said to Noach, you and your family (bais) should go into the ark (tevah); for you have served and obeyed me in this evil generation (dor hazeh). **137**Of every animal (behemah) which I told you that you can eat, take seven males and seven females of it and of those I told you not to eat, take two males and two females and keep them with you in the ark. **138**For birds (oph) also take seven males (zachar) and seven females (nekevah) to retain their kind in the world. **139**Our Father (Avinu) said to Noach, seven days (shivah yamim) from now, I will cause heavy rain upon the world (ha’aretz) and it will last for forty days (arba’im yom) and forty nights (arba’im lailah) and every living creature that I have made will be wiped away except those you will take into the ark. **140**Noach did everything according to how Our Father (Avinu) commanded him. **141**Noach was six hundred years old (shesh me’ot (shanah) when the flood (mabbul) waters came upon the world (ha’aretz). **142**Noach entered into the ark immediately with his sons (banim), his wife (eshet), and the wives (nashim) of his sons (banim) to escape from the flood of destruction. **143**Both eatable animals (behemah hatehorah) and of uneatable ones, the birds (haoph) and creeping animals were taken in as Our Father (Avinu) commanded. **144**Seven (shnayim) males and seven (shnayim) females of eatable ones were taken into the ark by Noach as Our Father (Avinu) had commanded him. **145**And after seven days, the rain started and heavy flood came upon the world (ha’aretz).

FLOOD CAME AND WIPED AWAY ALL LIVING CREATURES ON LAND

**146**On the seventeenth day of the second month of the year that Noach was six hundred years, the ground opened and starts giving up water, and the sky also opened and start pouring down heavy rain. **147**And the rain (geshem) was constantly upon the world (ha’aretz) for forty days (arba’im yom) and forty nights (arba’im lailah). **148**On the day that Noach completed the building of the ark, he, his three sons; Shem, Cham and Yephet, his wife and the wives of his sons entered into the ark.

NOACH AND FAMILY ENTERED INSIDE THE ARK

**149**They entered with all kinds of animals according to how Our Father (Avinu) commanded Noach. **150**After when they have all entered inside the ark as Our Father (Avinu) commanded them, Our Father (Avinu) commanded the door of the ark to be closed and it was closed. **151**Then the water (mabbul) started coming from the sky and from the ground in to the world for forty days (arba’im yom). **152** As the water level increases, the ark was lifted up and it rose above the water and be on its surface. **153**Then the water rose greatly upon the world (ha’aretz); and the ark (tevah) started floating on the surface of the water so that water did not enter into it. **154**As the day’s increases, the water level went up exceedingly upon the world and covered all the high mountains (harim) in the world where people ran to for escape. **155**The water’s dept from the ground to its surface was fifteen cubits before it covers the mountains (harim). **156**And all man and animals on the land and on top of the trees were killed by the heavy flood.This was how all living things in the world perished. **157**Both man and animals were wiped out from the world (ha’aretz): and Noach’s family alone and the animals that were with him in the ark (tevah) survived. **158**After the forty days rain, the water flooded upon the world (ha’aretz) for hundred and fifty days to make sure that all that were outside the ark were wiped away except the animals that lives in the water because the water is their place of living from the creation. **159**When Our Father (Avinu) remembered Noach, and all the living things with him inside the ark, He sent wind (ruach) to blow over the surface of the water and the water level reduced. **160**The springs (ma’ayanot) coming up from under the ground and the rain coming down from the sky were stopped. **161**Then the water level from the ground keeps on reducing continuously; and at the end of the hundred and fifty days the flood reduced. **162**And on the seventeenth day of the seventh month, the ark (tevah) settled on the mountain of Ararat.And the water level keeps reducing continually until the tenth month; on the first day of the tenth month, the surface or top of the mountain (rashei heharim) became visible. **163**After forty days (arba’im yom), Noach opened the window (chalon) of the ark (tevah)and sent out raven (orev), which keeps flying to and fro until it returns to the ark because it finds no place to rest when the water has not dried. **164**Again he sent out the raven (orev) from the ark, to see if the water has dried from the surface of the groundBut the raven still found no place of rest (manoach) and it returned to the ark, for the water still covers the surface of the ground (p’nei kol ha’aretz); then Noach reached out his hand (yad) and brought it back into the ark. **165**Noach waited for another seven (shivat) days (yamim); and after that he sent out the raven the third time.The raven returned back to him in the forth watch (erev) because it still did not find any place to rest its feet. **166**Noach waited for more seven days and sent the raven out from the ark again but the raven did not return to the ark because it has found a place to rest its feets. **167**On the first day of the first month in the year that Noach was six hundred and one years, Noach opened the door of the ark and looked and saw that the surface of the ground was dry but not completely dry. **168**It was on the twenty-seventh day of the second month that the water dried completely.

NOACH AND HIS FAMILY CAME OUT FROM THE ARK TO START NEW LIFE

**169**And Our Father (Avinu) spoke to Noach, saying,Come out from the ark, you, your wife (eshet), your sons (banim), and the wives (nashim) of your sons (banim). **170**Bring out all the animals that are with you into the world so that they may multiply abundantly in the world (ha’aretz), and be fruitful. **171**Noach went out of the ark with the members of his familyand all the animals that were with him in the ark. **172**Noach built an Altar (Mizbe’ach) and took some of the animals (behemah) which man can eat and offered burnt offerings (olot) to Our Father (Avinu) on the altar (Mizbe’ach). **173**And Our Father (Avinu) received the sacrifice of Noach and revoked the curse He placed on the land so that the land can yield food for Noach, his family and their generation. Our Father (Avinu) also said that He will not wipe away living things in the world until the end of the world. **174**Our Father (Avinu) said, since the things in the world has been restored, there remains cultivation time (zera) and harvesting time (katzir), cold weather (kor) and Hot weather (chom) or summer (kayitz) and winter (choref) and day (yom) and night (lailah) as I have earlier commanded them to be. **175** Our Father (Avinu) also said to Noach and his sons (banim); be fruitful, reproduce and filled the world (ha’aretz). **176**I place all animals in the world under your control; they will live to fear man. **177**Everything (Kol remes) that I created belongs to you and all animals and plants shall be your food said Our Father (Avinu) to Noach. **178**But do not eat any meat from animals that died without shedding blood. And I will surely punish accordingly any man or animal that sheds the blood of man. **179**If any one killed his fellow man, the person shall be killed because the image of man is holy and originates from Me. **180**Our Father (Avinu) repeated his earlier words to Noach saying; be fruitful, reproduce and multiply to fill the whole world. **181**Our Father (Avinu) spoke further to Noach and his sons (banim) saying; I make a promise to you that I will no longer send flood to destroy living things, I will no longer wipe away all men and animals in the whole world until when the world will permanently come to an end. **182**Then Our Father (Avinu) said, this is the sign (ot) of this promise which I make you and to all living creatures (nefesh chayyah). **183**I have set a bow (keshet) in the sky and it shall be the sign (ot) of the promise I made to you. **184**Whenever I allow heavy rain to fall upon the world, the bow of the rain (keshet be’anan) will appear to remind your generation of this promise. **185**And the rain will always fall and stop falling after a while because it will not cause flood that will serve for destruction of this type again. **186**This bow will always appear after heavy rain to remind your descendants of this promise I have made to you, to them and to other living things. **187**Again Our Father (Avinu) said to Noach, This promise is to last through out all generations until the termination of the world. **188**And the sons of Noach (bnei Noach) that came out of the ark (tevah) were Shem, Cham and Yephet. Cham is the father (av) of Kena’an. **189**These are the three (shloshah) sons of Noach and through them mankind filled the whole world (kol ha’aretz). **190**Noach started cultivation of farm land and he planted a vineyard (kerem). **191**One day, Noach got drunk with his vine (yayin), and became unconscious (shikker) and he lay uncovered inside his tent (ohel). **192**And Cham the Father of Kena’an suddenly entered the tent and saw the nakedness (erom) of his Father and called his two brothers (achim) from outside to come and see. **193**When Shem and Yephet heard what happened, they took garment, place it across their two shoulders and cover the sides of their faces as they turned their faces away so that they cannot see their fathers naked (Erom). **194** Both of them walked backwards until they approached their father (av) and cover him properly. **195**When Noach became normal and he was told what his younger son (ben katan) did,he became very sad and he called cham and say to him; may The Creator (Habo’re) reward you for mocking me. **196**And he said, may The Creator bless Shem and make him prosperous. **197**He said also to Yephet, may The Almighty make you prosper and it shall go well with you. **198**After the flood (mabbul), Noach lived for more three hundred and fifty years.And all the days of Noach were nine hundred and fifty years before he felt asleep.

THE DESCENDANTS FROM NOACH

**199**These are the family successor’s (toldot) of the sons of Noach (Bnei Noach) Shem, Cham, and Yephet. After the flood, they had their own sons (banim). **200**The sons of (Bnei) Yephet are Gomer, Magog, Madai, Yavan, Tuval, and Meshech, Tiras. **201**And the sons of Gomer (Bnei Gomer) are Ashkenaz, Riphat, and Togarmah. **202**And the sons of Yavan (Bnei Yavan) are Elishah, Tarshish, Kittim, and Dodanim. **203**From these descendants, the people who live at the coastlands nations (Goyim) divided and settled in their lands, every one according to the language (leshon) of his family (mishpechot) in their nations (Goyim). **204**And the sons of (Bnei) Cham are Cush, Mitzrayim, Phut, and Kena’an. **205**And the sons of (Bnei) Cush are Seva, Chavilah, Savtah, Raamah, and Savtecha. And the sons of (Bnei) Raamah are Sheva and Dedan. **206**Later Cush’s wife born him Nimrod who was a great one (gibbor) in the world (ha’aretz).He was a great (gibbor) hunter and this was why people use to say, like Nimrod the great (gibbor) hunter.And his kingdoms were Babel, Erech, Akkad, and Calneh, in the land (Eretz) of Shinar. **207**From that land he went to Asshur, and built Nineveh, Rechovot-Ir, Kelach,and Resen which is located between Nineveh and Kelach; the same is the city (hair) Hagedolah. **208**Mitzrayim became the father of Ludim, Anamim, Lehavim, Naphtuchim,Patrusim, and Casluchim who gave rise to the Pelishtim and Caphtorim. **209**Kena’an born Tzidon his firstborn (bechor), Chet,Yevusi, Emori, Girgashi,Chivvi, Arki, Sini, Arvadi, Tzemari, and Chamati; later the family (mishpechot) of Kena’ani moved to many other nations. **210**And the boundary of the Kena’ani was from Tzidon if you are going to Gerar, it extends to Azah; then if you go towards Sodom, you will see Amora, Admah, Tzevoyim, it extends even to Lesha.These are the sons of (Bnei) Cham, according to their families (mishpechot) according to their languages (leshonot) in their territories, and in their nations (Goyim). **211**Shem also had children. He was the father (avi) of all the children of (kol Bnei) Ever, and he was also the elder brother of Yephet. **212**The sons of (Bnei) Shem are Elam, Asshur, Arpachshad, Lud, and Aram. **213**The sons of (Bnei) Aram are Uz, Chul, Geter, and Mash. **214**Later Arpachshad became the father of Shelach; and Shelach became the father of Ever. **215**Ever had two sons (banim), the name (shem) of one was Peleg; for in his days was the people in world (ha’aretz) divided; and his brother’s name (shem) was Yoktan. **216**And Yoktan became the father of Almodad, Sheleph, Chatzarmavet, and Yerach. **217**He also had Hadoram, Uzal, Diklah, Oval, Avimael, Sheva,Ophir, Chavilah, and Yovav; all these were the sons of (Bnei) Yoktan. **218**And their dwelling place (moshav) was from Mesha, as you go towards Sephar the east mountain (har hakedem). **219**These are the sons of (Bnei) Shem, according to their family (mishpechot), according to their languages (leshonot), in their territories, and their nations (Goyim). **220**These are the family (mishpechot) of the sons of (Bnei) Noach, according to their generations (toldot), in their nations (Goyim). It was through them that the nations (Goyim) of the world aroused and divided/separated after the flood (mabbul). **221** In those days the whole world (kol HaAretz) has a common language (devarim achadim). **222**When people of then set out for journey from through east, they found a plain land (Eretz) in Shinar; and they decided to dwell there. **223**When they gather together they said to one another, let us make bricks and harden them very well. And they made bricks from stone (even), and they also made mortar from bitumen. **224**After that, they agreed to build a city (Ir) and a tower (Migdal), whose top (rosh) will reach up to the sky (Shomayim); and after that we shall give name (shem) to our city and unite together to avoid scattering to all parts of the world (kol HaAretz). **225**Our Father (Avinu) saw the city (Ir) and the tower (Migdal) they are building to dwell one place whereas He want man to occupy all parts of the world. **226**Our Father (Avinu) said, because the people (Am) are united (echad) and they have one language, they have planned to settle one place instead of occupying the whole world as I planned for them. **227**Our Father (Avinu) said again; let there be different languages among them so that they will no longer communicate with one another to achieve their aims and it was so. **228**When they lost the ability to communicate with one another, they disunited and abandoned the tower and scatter to different parts of the world as Our Father (Avinu) had earlier planned for man. **229**That abandoned tower is called Babel because it was where Our Father (Avinu) changes the language of man and makes them to move to different parts of the world.

FROM SHEM TO AVRAM

**230**These are the family descendants (toldot) of Shem: Shem was hundred years old when he became the father of Arpachshad who was born two years after the flood (mabbul).Five hundred years (Shanim) after the birth of Arpachshad, Shem had other sons (banim) and (banot) daughters. **231**Arpachshad lived for thirty-five years (shanim) before having Shelach;After the birth of Shelach, Arpachshad lived for four hundred and three years (shanim) before giving birth to other sons (banim) and daughters (banot). **232**Shelach lived for thirty years (shanim) before his wife gave birth to Ever; **233**Shelach lived after the birth of Ever for four hundred and three years before having other sons (banim) and daughters (banot). **234**Ever lived for thirty-four years and had Peleg;after the birth of peleg, Ever lived for four hundred and thirty years before having other sons (banim) and daughters (banot). **235**Peleg lived thirty years and have Reu.Peleg lived for two hundred and nine years (shanim) after the birth of Reu before having other sons (banim) and daughters (banot). **236**Reu lived for thirty-two years (shanah) before he had Serug.Reu lived for two hundred and seven years (shanim) after the birth of Serug before having other sons (banim) and daughters (banot). **237**Serug lived for thirty years before having Nachor.Serug lived for two hundred years (shanim) after the birth of Nachor before having other sons (banim) and daughters (banot). **238**Nachor lived for twenty-nine years (shanim) before he had Terach. **239**Nachor lived for hundred and nineteen years (shanim) after the birth of Terach before having other sons (banim) and daughters (banot). **240**Terach lived for seventy years (shanim) before the birth of Avram, Nachor, and Haran. **241**Now these are the family descendants (toldot) of Terach: Terach had Avram, Nachor, and Haran; and Haran had Lot. **242**Haran died before his father (av) Terach in the land where he was born which is in Ur Kasdim. **243**Then Avram and his brother Nachor took wives (nashim). The name (shem) of the wife of Avram (eshet Avram) was Sarai; and that of Nachor was Milcah, the daughter of haram (bat Haran) father of Milcah and Yiskah (Avi Milcah and Yiskah). **244**Then Sarai was yet to have child.Terach took his son Avram (Avram bno) and his grandson Lot (ben bno Lot) son of Haram (ben Haran) and Sarai his daughter in-law (kallah) the wife of Avram his son (eshet Avram bno) and they all went to the land of Charan from Ur Kasdim. When they arrived in Charan, they settled there. **245** Terach live for two hundred and five years (shanim) before he slept in Charan.

OUR FATHER CALLED AVRAH

**246**Avram was seeking the face of Our Father (Avinu) and he always lives with the fear of Our Father (avinu). Then Our Father (Avinu) said to Avram, leave your Father’s (shva) country, kindred and compound (bais avicha) and move to the land (ha’aretz) that I will give you. This is because your Father (avinu)’s home has been defiled by idols. **247**And I will make a great nation (a goy gadol) out of you, and I will bless you and make your name (shem) great (goy); and your seed shall be a source of blessing (brocha) to the whole world. **248**I will bless anybody who blesses you and curse anybody who curses you because I have accepted you as Mine. All the families of the whole world (kol mishpochot haadamah) who loves Me shall be blessed through your seed.

AVRAM OBEYED AND LEFT HIS FATHER’S HOUSE

**249**So Avram departed from his father’s home as Our Father (Avinu) had commanded him and Lot went with him. Avram was seventy-five years old when he departed from Charan. **250**Avram took Sarai his wife (eshet) and Lot his brother’s son and all their belongings including the people (nefesh) that they had gotten in Charan; and they all went to the land of Kena’an. **251**And Avram passed through the land unto the place of shechem (makom Shechem) across the tree of moreh (Elon Moreh). And the Kena’ani was then in the land (ha’aretz). **252**Our Father (Avinu) spoke to Avram and said, to your descendants (zera) will I give this land (ha’aretz hazot) and there he built an altar (Mizbe’ach) for Our Father (Avinu) Who spoke to him. **253**Avram moved from there to the mountain east of Beit-El (harah mikedem Beit-El) and build his tent, having Beit-El on the west, and Ai on the east. He worshipped Our Father (Avinu) and called upon the name (Shem) of Our Father (avinu).Avram continued his journey towards the Negev.

AVRAM WENT TO MITZRAYIM DUE TO FEMINE

**254**And there was famine (ra’av) in the land; and Avram went down into Mitzrayim to sojourn there; for the famine (ra’av) was severe in the land (ha’aretz). **255**When he was about to enter into Mitzrayim, he said to Sarai his wife (eshet), indeed (Hinei), I know that you are a beautiful woman (an isha yafeh); **256**When the people of Mitzrayim see you and discover that you are my wife (eshet), they will kill me in order to have you. **257**Say to them that you are my sister (achot) so that even if they take you, they will spare me and my people (nefesh) because of you. **258**When Avram arrived in Mitzrayim, they saw the wife (eshet) that she was very beautiful (yafeh me’od).The princess (sarim) of Pharaoh also saw her and requested that she should be taken to Pharaoh and she was taken into pharaoh’s house (Bais Pharaoh). **259**And they treated Avram very well for her sake. While Avram was there, he acquired sheep, oxen, male and female donkeys, male servants (avadim), female servants (shfachot) and camels. **260**Before pharaoh could sleep with Sarai, Our Father (Avinu) sent disease upon him and his house (Bais) with great plague (nega’im gedolim) because of Sarai Avram’s wife (eshet Avram). **261**Immediately, Pharaoh summoned Avram and said to him; what is this that you have done to me? Why did you lied to me and refused to tell me that she is your wife (eshet)? **262**Why did you say that she was your sister (achot)? I would have taken her to be one of my wives. Since she is your wife, take her and go please! **263**Then Pharaoh commanded his men (anashim) to send away Avram, his wife and his entire household including their possessions and they were sent away.

AVRAM SEPARATED FROM LOT

**264**Then Avram, his wife and Lot with their belongings left Mitzrayim, for Negev. **265**Avram was very rich in livestock, silver (kesef) and gold (zahav).Avram travelled from the Negev to Beit-El, unto the place (makom) where his tent (ohel) had been at the beginning, between Beit-El and Ai, to the place (makom) where he earlier heard from Our Father (Avinu), and there Avram called on the name of Our Father (avinu). **266**Lot who was with Avram also had flocks (tzon), herds and tents (ohalim). **267**The land (ha’aretz) where they arrived was not big enough to accommodate them together because their possessions (rechush) were great (rav). **268**Then there was fight (riv) between the herdsmen (ro’im) of the herd of Avram and the herdsmen (ro’im) of the herd of Lot; and the Kena’ani and the Perizzi were dwelling then in the land (ha’aretz). **269**Avram said to Lot, Let there be no fighting (merivah) between me and you and between my herdsmen (ro’im) and your herdsmen (ro’im) for we are brothers (achim). Is not the whole land (kol ha’aretz) before you? Chose the side you want to take, if you will take the left side, then I will go to the right side, if you chose the right side, then I will go to the left side for peace to reign. **270**Lot lifted up his eyes, and saw all the plain land of Yarden, that everywhere was well watered, before Our Father (Avinu) destroyed Sodom and Amora, just like the garden (Gan) of our Father, like the land (Eretz) Mitzrayim, as you go towards Tzoar. **271**Then Lot chose for himself all the plain of Yarden and moved towards the east (mikedem) and they separated. **272**Avram dwelled in the land of Kana’an (Eretz Kena’an) and Lot dwelled in the cities of the plain land of Yarden and pitched his tent (ohel) towards Sodom. **273**But the men of Sodom were very wicked (ra’im) and sinful (chatta’im) and they have no fear or respect for The Creator. **274**After the separation of Avram and Lot, Our Fathersaid to Avram, lift up your eyes and look towards the north, south, east and west from the place (makom) where you are.I will give to you the whole land (kol ha’aretz) you are seeing, and to your descendants (zera) forever (ad olam). I will make your descendants (zera) uncountable just as the dust (aphar) of the land (ha’aretz). **275**Get up and walk through the land (ha’aretz) across the length and the breadth because I have given it to you and your descendants. **276**Then Avram moved his tent (ohel) towards the giant trees of mamre (Elonei Mamre) which is in Chevron, and worshipped Our Father (avinu) there.

AVRAM RESCUED LOT

**277** During the days (yamim) of Amraphel King (melech) of Shinar (i.e. Babylon), Aryoch King (melech) of Ellasar, Kedorlaomer King (melech) of Elam, and Tidal King (melech) of nations (Goyim); **278** They declared war (milchamah) with Bera King (melech) of Sodom, Birsha King (melech) of Amora, Shinav King (melech) of Admah, Shemever King (melech) of Tzevoyim, and the King (melech) Bela, which is otherwise known as Tzoar. **279** All of them gathered together at the Valley of Siddim which is the salty or red sea (Yam HaMelach). Twelve years (shanim) they served Kedorlaomer, and in the thirteenth year they rebelled against him. **280** On the fourteenth year king Kedorlaomer and other kings (melachim) that were with him carried out a joint attack and they overcome the Rephaim in Ashterot Karnayim, the Zuzim in Ham, the Emim in Shaveh-Kiryatayim, **281** And the Chori in their Mountain Seir, as far as Eil-Paran, which is close to the desert (midbar). **282** After that they went to En Mishpat, which is Kadesh, and overcomed all the countries of the Amaleki, and also the Emori that dwelt in Chazezon-Tamar. **283** And the King (melech) of Sodom, the King (melech) of Amora, the King (melech) of Admah, the King (melech) of Tzevoyim, and the King (melech) of Bela (also called Tzoar); united in war (milchamah) at the Valley of Siddim Against Kedorlaomer King (melech) of Elam, Tidal King (melech) of Goyim, Amraphel King (melech) of Shinar, and Aryoch King (melech) of Ellasar. It was four kings (melachim) against five. **284** The Valley of Siddim was full of tar pits and the King (melech) of Sodom and Amora fell there as they tried to escape and the remaining kings fled to the mountain. **285** After when they flee, their oppositions took all the possessions of Sodom and Amora and all their provisions (okhel) and went away. They also took Lot, Avram's brother's son who dwelt in Sodom and his possessions and departed. **286** One of those who escaped went and told Avram the Ivri (HaIvri) what has happened to Lot for he dwelt towards the giant trees (Elonei) of Mamre the Emori who was the brother of Eshcol and Aner. They were partners (Ba'alei Brit) to Avram. **287** As soon as Avram heard that his brother was taken captive, he got his three hundred and eighteen trained men who were members of his own house (bais) well armed and pursued those who took Lot captive as far as Dan. **288** Avram divided his fighters (avadim) against them; they invaded them by night (lailah) and attacked them. They ran away and Avram and his men pursued them as far as Chovah, which is at upper side of Dameshek. **289** Avram recovered all the possessions they made away with, and also rescued Lot and his possessions including the women (nashim) and all their people. **290** After the return of Avram from war where he defeated Kedorlaomer, the King (melech) of Sodom and others who were with him went to greet Avram at the Valley of Shaveh which is the Valley of the King.

THE SON OF GOD VISITED AVRAM AND AVRAM GAVE HIM ONE TENTH

**291** Malki-Tzedek, King (melech) of peace (Shalom) and righteousness appeared to Avram with bread (lechem) and wine (yayin) as the chief Priest of the Most High God (kohen of El Elyon). He blessed him saying, blessed is Avram by the Most High God (Baruch Avram by El Elyon), Creator of all good things in existence, **292** And thanks be to the Most High God, Who have delivered your enemies into your hands. He gave Avram the bread and the wine and Avram ate and drank and by so doing, being a partaker in the New Covenant in the blood and body of The Son of God. **293** After eating the bread and drinking the wine, Avram gave Him one tenth or tithe (ma'aser) of all his proceeds onbehalf of his descendants.

AVRAM REJECTED THE WEALTH OF SODOM

**294** The King (melech) of Sodom pleaded to Avram and said; out of all that you seized from us, return to me the persons (nefesh) and take other possessions please. **295** Avram said to the King (melech) of Sodom, I have been warned by my Creator not to take for myself even a thread or sandal from the things I took away from your people so that you will have no reason to say that I am rich by your properties. **296** Except what the young men have already eaten and the portion (chelek) already taken by the fighters (anashim) who went with me, Aner, Eshcol, and Mamre, take back all your belongings.

OUR FATHER PROMISED AVRAHAM UNCOUNTABLE DESCENDANTS

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| **297** After these things, the word (Devar) of Our Father (Avinu) went to Avram in a vision, saying, do not be afraid, Avram; I am your protector (mogen) and your provider. **298** Avram said to Our Father (avinu), my Creator, what will You give me? I have no child and the heir (Ben Meshek) of my house (Bais) is my servant; Eliezer of Dameshek? **299** Avram said again, I have no child (zera) of my own who will inherit my possessions. **300** Our Father (Avinu) spoke to Avram again saying, your servant shall not be your heir (yoresh), but the child you will born from your own body shall be your heir (yoresh). **301** He commanded Avram to go outside and Look up to the sky and see if he can count the stars (kokhavim), Our Father (Avinu) said to him, just as you cannot count the stars on the sky, so shall your descendants be uncountable. **302** Avram believed in what Our Father said to him; and Our Father credited his faith (emunah) and obedience to him as righteousness (tzedakah). **303** Our Father (Avinu) also said to Avram, I am The Creator (HaBo’re) Who brought you out of Ur Kasdim to give you this land (ha'aretz) to be your portion (yoresh). **304** Avram believed just as Our Father have said that he will be heir (yoresh) of the land?  OUR FATHER TOLD AVRAM THAT HIS DESCENDANTS SHALL GO TO MITZRAYIM  **305** And Our Father (Avinu) said to Avram, your descendants (zera) shall be a stranger (ger) and slave in a foreign land and they shall be afflicted for four hundred years (arba me'ot shanah). **306** But I will judge and reward that nation and afterwards I shall rescue them with great possessions (rechush gadol). Before then you shall leave this world and have eternal peace (shalom). **307** In the fourth year they shall come back to inherit this land which I have given to you. By then the iniquity (avon) of the Emori will justify their elimination.  OUR FATHER PROMISED TO GIVE AVRAM AND HIS DESCENDANTS A DWELLING LAND.  **308** On that day Our Father (Avinu) made a promise with Avram, saying, to your descendants (zera) I have given this land (ha'aretz hazot), from the Wadi of Mitzrayim to river Euphrates the land of the Keni, the Kenizzi, the Kadmoni, the Chitti, the Perizzi, the Repha'im, the Emori, the Kena'ani, the Girgashi and the Yevusi.  AVRAHAM LAY WITH HAGAR TO HAVE A CHILD   |  | | --- | | **309** Then Sarai Avram's wife (eshet) was yet to have a child for him and she had a maidservant (shifchah) from Mitzrayim, whose name (shem) was Hagar. **310** Devil inspired Sarai to say to Avram, truly, The Creator (Habo’re) have refused to give me child, go and sleep with my maidservant (shifchah) so that she will give us a child who will give rise to our descendants. **311** Because Avram desires to please his wife, he agreed to do as his wife Sarai requested. **312** Then Sarai, Avram's wife (eshet) took Hagar her maidservant (shifchah) and gave to her husband for him to lay with her. This happened after when Avram have spent ten years in the land of Kena’an (Eretz Kena'an). **313** And Avram slept with Hagar and she became pregnant. When she saw that she was pregnant, sarai was no longer seen as mistress in her eyes.  SARAI MALTREATED HAGAR AND HAGAR RAN OUT OF HOME  **314** Sarai became angry and said to Avram, What wrong have I done to you by giving you my maidservant (shifchah)? Now that she saw that she is pregnant, I did no longer appear as her mistress in her eyes. Let Our Father judge me and you. **315** Avram responded to Sarai and said, indeed (Hinei), your maidservant (shifchah) is still under your control, if she disobeys you, punish her as your maidservant. Then Sarai started maltreating Hagar and she ran out from home and dwell in the desert (midbar).  MESSENGER OF OUR FATHER VISITED HAGAR IN THE DESERT  **316** Our Father sent His messenger (Malach) to her beside spring of water (mayim) in the wilderness (midbar) close to the spring on the road to Shur. **317** The messenger said to her, Hagar, Sarai's maidservant (shifchah), where did you come from and where are you going? She replied and said, I am running away from my mistress (gevirah) Sarai. **318** The messenger (Malach) of Our Father said to her, Return to your mistress (gevirah), and respect her as your mistress. **319** The messenger (Malach) of Our Father also said to her, The Creator will make your descendants (zera) to increase and no one can count them. **320** You are with a male (Ben) child and his name (shmo) shall be Yishmael; because The Creator have heard (shema) your cry for help (oni). **[32](http://biblehub.com/genesis/16-12.htm)1** Your child shall dwell in isolation (pere adam), his hands (yad) shall be against those who will disagree with him and they shall also be against him and he shall dwell separately from all his brothers. **322** Hagar said, my Creator have remembered me, He is the God Who sees (El Roi), I have heard from Him that sees me? **323** This was why the well there was called Beer-lahai-roi; it is located between Kadesh and Bered.  THE BIRTH OF YISHMAEL  **324** Hagar bore Avram a son (ben) and Avram gave him the name Yishmael. **325** Avram was eighty-six years (fourscore and six shanim) as at the time Yishmael was born. |   OUR FATHER CHANGED THE NAME OF AVRAM TO AVRAHAM   |  |  | | --- | --- | | **326** When Avram was ninety-nine years (shanim), Our Father spoke to him saying; I am God The Creator (El Habo’re); always obey Me and be blameless (tamim). **327** And I will fulfill My promise (havtachah) to you and make your descendants as many as the sand on the ground. **328** Avram turned down his face and keep listening. **329** Our Father continued speaking to him saying, My promise (havtachah) to you is certain; you will be the Father (HaAv) of many nations (Goyim). **330** You will no longer be called Avram, your name (shem) is now Avraham because I have made you the father of many nations (Av hamon Goyim).   **331** You shall be fruitful and I will establish many nations (Goyim) from you, and kings (Melechim) shall rise from your descendants. **332** I will fulfill My promise to you and your descendants (zera) throughout their generation (dorot). If they obey me as you did, I will be their Everlasting God. **333** I will give to you and your descendants (zera) this land (Eretz) you are now dwelling in as a stranger (a ger), the whole land of Kena’an (kol Eretz Kena'an) as your possession (Achuzzah)  till the end of this world. If they obey Me, I will be their everlasting (Olam) God.  THE COVENANT OF CIRCUMCISION  **334** Our Father said to Avraham, I will make a covenant with you and your (zera) descendants throughout their generation (dorot). You and them must keep this covenant until I replace this covenant with another covenant with them. **335** This is My covenant (Brit) which you shall obey (shomer). It is between Me and you and your descendants (zera), every male child (zachar) among you must be circumcised. **336** And you shall circumcise the flesh (basar) of your foreskin (arelah) and it shall be the sign of the covenant (an ot brit) between Me and you. **337** Every male child (zachar) among you whether born in your family (dorot) or a foreigner who dwell with you, who is up to eight days old must be circumcised. **338** This covenant (Brit) shall be in the flesh (basar) of you and your descendants until the everlasting covenant (a Brit Olam) is established through your **Seed**. **339** Any uncircumcised (arel) male child (zachar) or male child whose flesh (basar) of his foreskin (arelah) is not circumcised shall be sent away from My people because he has broken My covenant (Brit hefer). **340** Our Father said to Avraham, Sarai your wife (eshet) shall no longer be call Sarai, her name is now Sarah (Princess). **341** I will bless her and give you a son (ben) through her. She is blessed and from her many nation (Goyim) and kings (melechim) shall arise. **342** Then Avraham turned down his face and laughed (Yitzchak) saying in his mind (lev) Can i have a child at hundred years (shanim)? And can Sarah who is now ninety years (shanim) still bear child? **343** Avraham said to Our Father, I have accepted Yishmael as the child you promised me! **344** Our Fathersaid him, Sarah your wife (eshet) shall bear you a son (ben) and you shall call his name (shmo) Yitzchak. I will establish My covenant (Brit) with him and with his descendants (zera) after him. **345** I have also blessed Yishmael, he will be fruitful and have so many descendants after him, twelve princes or rulers (nasi'im) shall come from his children and I will make out of him great nations as well (goyim gadol). **346** But My covenant (Brit) with you shall continue with Yitzchak, who shall be delivered by Sarah at the set time (mo'ed hazeh) next year. **347** After when Our Father had spoken all these words to Avraham, He stops speaking to him. **348** Immediately, Avraham took Yishmael his son (bno) and all other male child living with him and circumcised the flesh (basar) of their foreskin (arelah) as Our Father had commanded him. **349** Avraham was ninety-nine years old when he was circumcised in the flesh (basar) of his foreskin (arelah). **350** Then Yishmael his son (bno) was thirteen years (shanim) when he was circumcised in the flesh (basar) of his foreskin (arelah). **351** Both Avraham, Yishmael his son (bno) and other males in his house were all circumcised on that same day Our Father gave him the command. **352** Avraham obeyed Our Fatherand circumcise all the men in his house (bais).  THE SON OF GOD AND TWO MESSENGERS VISITED AVRAHAM | | | **353** The Son of the Most High and two of His messengers visited Avraham under the giant tree of Mamre where he built his tent. Avraham was sitting at the entrance of his tent (ohel) at the third watch of the day. **354** He looked and saw three men (Shloshah Anashim) coming to him, he quickly ran to them and went on his knees before them and said, my Creator, if you are pleased with me, do not pass without coming to the tent of your servant. **355** Let me get water and wash your feet so that You can have some rest before You continue your journey. **356** Let me prepare some bread for your refreshment before You continue your journey because your servant is blessed to receive you. And They said to him, go ahead and bring what you have. **357** Immediately Avraham hurried into his tent (ohel) and told his wife to quickly get ready three (shlosh) measures of fine flour, knead it and make some bread. **358** Avraham also ran to his herd, and selected well healthy and good calf and gave it to one of his servant and urged him to prepare it immediately. **359** Avraham brought the bread baked by his wife, butter (curds), milk (cholov) and the calf which his servant have prepared and set it before them and he stood beside them watching them as they eat. **360** While eating, The Son of the Most High (Ben Elyon) asked him, Where is your wife Sarah? Avraham answered, she is in the tent (ohel). **361** Then The Prince of peace said to him, by this time next year, I will visit you again and by then Sarah your wife shall have son (ben). Sarah was behind the tent door listening to what The Son of God said. Avraham and Sarah believed that they have advanced in age (zekenim) and that Sarah have exceeded the child bearing age without recalling that their ancestors had children at even older ages.  SARAI LAUGHED AND DOUBTED OUR SAVIOUR  **362** Then Sarah laughed (titzchak) in her mind saying, At this old age, can I still have pleasure with my older husband? **363** The Son of the Most High saw how Sarah felt in her mind and asked Avraham, Why did Sarah laughed, why did she say, Shall I still bear a child at my old age? **364** Is anything hard for Me to do? At the appointed time, I will visit you again and Sarah shall have a son (ben) by then. **365** Then Sarah denied that she laughed because she was afraid. But our Master said to her, truly you laughed.  AVRAHAM PLEADED FOR SODOM  **366** After all this, our Master and other men (Anashim) rose up from there and faced (peered) toward S'dom; and Avraham went with them to see them off. **367** Then our Master said, Shall I hide from Avraham what I am about to do? **368** I will tell him because he has been faithful and obedient to me and his Seed shall bring blessing to those who will hear his word and obey Him. **369** I know him very well, he will command his children and his household to keep (shomer) and follow the way (Derech) I have shown him, to live life of righteousness (tzedakah) and justice (mishpat) so that The Father will fulfill His promise to Avraham. **370** The Son of God said, because the evil life of Sodom and Amora has become great and grievous, I will destroy them and wipe them away from the face of the world. **371** The two messengers left for Sodom; but Avraham stood with the Son of God. **372** Avraham drew near to Him and asked Him; Will You also destroy the righteous (tzaddik) with the wicked (rasha)? **373** If there are fifty righteous (tzaddikim) persons in the city, will You also destroy the land and not spare (nasa) it because of those righteous people. **374** I know that you cannot do such thing, to kill the righteous with the wicked or to handle the righteous and the wicked alike, the judge of the world (HaShofet Kol Ha'Aretz) will always do what is right  (mishpat). **375** The Son of God said, If I find fifty righteous (tzaddikim) persons in Sodom, then I will spare the entire city for their sake. **376** Avraham said again, I am nothing but soil from the ground, but allow me to still ask you question. **377** Suppose you find forty-five righteous persons there, will you destroy the city? The Son of God said, If I find forty-five righteous persons, I will not destroy it. **378** Avraham asked again; what of if You find forty there. And He said, I will not destroy it for the sake of the forty. **379** Avraham said again, do not be angry with me please, let me still ask; suppose You find thirty, will You go ahead to destroy the city? And He said, I will not destroy it, if I find thirty there. **380** Avramham still asked, what of if there are twenty righteous persons there, will You destroy it, I will not destroy it for the sake of the twenty righteous persons said the Son of the Most High. **381** Avraham said again, please do not be angry for my too much questions, let me just ask once more; assuming You find ten (asarah) righteous persons, will You not spare the city because of them, the Son of the Most High said, I will not destroy the city if I find ten righteous persons in it. **382** After responding to the last question of Avraham, the Son of the Most High went way, and Avraham returned to his place (makom). **383** When the two messengers (malachim) arrived in Sodom at fourth watch (erev), Lot was sitting at the gate (sha'ar) of Sodom and as soon as he sees them, he rose and walk towards them and he bowed on his knees with his face turned downwards. **384** He said, indeed (Hinei), my masters (adonai), come into the house (bais) of your servant (avdechem), wash your feet and spend the night so that early the next day, you may continue your journey. They said, no (Lo), we want to spend the night in the open square (rekhov). **385** Lot persuaded them greatly and they entered into his house (bais), and he prepared for them a meal (mishteh), and bake some unleavened bread (matzot) and they ate. **396** But before they lay down to rest, the men of the city (Ir), even the men of (anshei) Sodom surrounded the house (bais) both old (na'ar) and young (zeken), all the people from every quarter of the city surrounded the house and said to Lot, Where are the men (anashim) who came into your house this night (halailah)? Bring them out for us so that we may have sexual affairs with them. **387** Lot went to them outside and closed the door (delet), **388** And said to them, my brothers (achai), do not act in such wicked way. **389** See, I have two daughters (banot) who are still virgins, let me bring them out for you so that you can do what you want to do with them, but spare these men (anashim) for me; for they have come under the shadow (tzel) of my roof (korah). **390** They shouted to Lot saying; Stand back. You are here as a stranger (ger) yet you are now judging us, now we will deal with you in a worse manner than with them. They tried to force themselves into the house by attempting to break the door (delet). **391** But the messengers (malachim) brought out their hands (yad) and pulled Lot into the house (bais) and closed the door (delet). **392** They struck the men who were forcing themselves into the house (bais) with blindness, both small (katan) and great (gadol); so that they could not see to find the door (delet). **393** The messengers (malachim) said to Lot, take all your relatives who dwells in this city and leave this place immediately. **394** For we are sent to destroy (mashchitim) this place (makom), because their evil is so great (gedolah) before the face of The Creator (Habo’re), He sent us to come and destroy the entire city. **395** Then Lot quickly went out and spoke to his sons in laws (chosonim), who pledged to marry his daughters (banot) and said, get up and move out of this place (makom) now (hazeh); for The Creator is destroying (mashchit) this entire city (Ir). But they saw him as one who was cracking joke (metzachek) with them.  LOT AND HIS FAMILY RESCUED  **396** When the day breaks (shachar), the messengers (malachim) urged Lot, saying, Arise, take your wife (eshet) and your two daughters (banot) who are here with you and flee or you all will be consumed by the punishment of the city (avon hair). **397** While Lot was still hurrying them, because of the mercy of Our Father upon Lot and his family, the messengers (malachim) held Lot, his wife and his daughters by their hands and took them out of the city. **398** After bringing them out of the city, they said to them, Flee and escape for your life (nefesh), do not look at your back, do not stop on the way, run to the mountain otherwise you will be consumed. **399** And Lot said to them, please, not to the mountain, my masters (Adonoi). **400** Now that your servant (eved) have found favour (chen) in your sight, and you have shown me great mercy (chesed) by saving my life (nefesh) but I cannot flee to the mountain, the disaster may get me on the way and kill me. **401** There is a nearby city (Ir) to run to, a small one; please, let me run for escape there and save my life (nefesh). **402** The messengers said to Lot, run to the city as you requested, we shall not destroy that city. **403** Be fast; run for escape there, we shall not do anything untill you arrive there. Therefore the name (shem) of that city (Ir) was called Tzoar. **404** It was the second watch of the day when Lot entered Tzoar.  SODOM AND AMORA COMPLETELY DESTROYED  **405** Then Our Father sent brimstorm (gofrit) and fire (eish) upon Sodom and Amora, And it destroys the whole cities, both the land; all the occupants of the cities and plants (tzemach) that grew upon the land (haadamah) were completely destroyed.  LOT’S WIFE DISOBEYED AND TURNED TO PILLAR OF SALT  **406** But the wife (eshet) of Lot disobeyed and looked at her back, and she became a pillar of salt (netziv melach) immediately. **407** Early hour of the next day (boker), Avraham went to the place (makom) where he stood with the Son of God. **408** He looked towards the cities of Sodom and Amora and he saw smoke (kitor) from the land (eretz) as it goes up like smoke (kitor) of a furnace. **409** When Our Father was about to destroy the city where Lot had ran to, He sent Lot out of the midst of the disaster (hafekhah) and destroys the city. **410** Lot moved from Tzoar and dwelt in a cave on the hills (har) with his two daughters (banot) because he could no longer dwell in Tzoar.  LOT’S DAUGHTERS COMMITTED ABOMINATION  **411** The firstborn (bechirah) of Lot was inspired by devil and she said to her younger sister, our father (Avinu) is old and there is no man (ish) in this land (ha'aretz) to marry us according to the custom of the whole world (derech of kol ha'aretz): **412** Come, let us get our father (Avinu) drunk with alcoholic wine (yayin) and we will lie with him so that we may have descendants (zera) through our father (avinu). **413** So they made their father (avihem) drink alcoholic wine (yayin) that night (balailah) and the firstborn (bechirah) went in and lay with her father (av) and Lot was not aware of what happened. **414** The next day, the firstborn (bechirah) said to the younger sister, i lay with our father (avinu) last night, Let us make him drunk again this night (halailah) so that you can also go in and lie with him so that both of us may have descendants (zera) through him. **415** And they drunk their father again and the younger one went in and lay with him and Lot was not aware of what she did. **416** This was how the two daughters (banot) of Lot had their child by their father (av). **417** And the firstborn (bechirah) gave birth to a son (ben) and called his name (shmo) Moav, that child is the father of all the descendants of Moav (Avi Moav) till this day. **418** The younger also delivered a son (ben) and called his name (shmo) Ben-Ammi. He is the father of the people of Ammon (Avi Bnei Ammon) till this day.  AVRAHAM DENIED HIS WIFE DUE TO FEAR OF AVIMELECH  **419** Then Avraham travelled from there towards the lower (Negev) region, and dwelled in Gerar between Kadesh and Shur. **420** Avraham lied again by saying that Sarah his wife (eshet) was his sister (achot); and Avimelech king of Gerar (Melech Gerar) requested for Sarah. **421** But the messenger of Our Father (Avinu) went to Avimelech in a dream (chalom) that night (halailah) and said to him, See, you have invited curse upon yourselves by taking the woman (isha) who is married to her husband (be'ulat ba'al). **422** But Avimelech was yet to have any affair with her and he said to our Father, Master (Adonoi) will you destroy a righteous nation (goy tzaddik) also? **423** Did he not tell me that she was his sister (achot)? And the wife also said that he was her brother (achi). In sincere heart and with clean hands I have taken her. **424** Our Fathersaid to him in a dream (chalom), I know that you did this sincerely and with clean hands, that’s why I prevented you from having affairs with her. **425** Now give back the man’s (ish) wife (eshet) to him for he is My servant and he shall pray for you and you shall live but if you refuse to return her to her husband, you and all your relatives shall surely be wiped out of this world. **426** Therefore Avimelech rose early in the first watch (boker) and called all his servants (avadim) and told them all these things and they all became very afraid. **427** Then Avimelech called Avraham and said to him, What is this that you have done to us and how have I offended you that made you brought on me and on my kingdom (mamlechah) a great sin (chata'ah gedolah)? You have done to me what you are not suppose to do to me. **428** Avimelech asked Avraham, What is your aim for doing this thing? **429** Avraham replied, because I thought that your people don’t fear (yirat) The Creator and that they will kill me in order to have my wife (eshet). **430** But yet indeed she is my sister (achot), she is the daughter (bat) of my father (avi) but not the daughter of my mother (bat immi).So she became my wife (eshet). **431** When my Creator commanded me to move from my father’s house (bais avi), I told her to do me a favour (chesed) by saying that she is my sister everywhere we go. **432** Then Avimelech took sheep (tzon), oxen, male servant (avadim) and female servant (shfachot) and gave them to Avraham and restored to him Sarah his wife (eshet). **433**  Avimelech also said to Avraham, you are welcomed in my land, be free to settle wherever you chose to dwell. **434** And to Sarah he said, I have given to your brother a thousand pieces of silver (kesef), this is to set myself free from the offence I committed against you in the presence of all who are with you, you have been vindicated. **435** So Avraham prayed (davened) to The Creator (Habo’re) and He healed Avimelech, and his wife (eshet) and his maidservants so that they were able to bear children. **436** For Our Father had earlier closed up all wombs (kol rechem) of the women in the house (bais) of Avimelech, because of Sarah Avraham's wife (eshet). |   THE BIRTH OF THE PROMISED SON (YITZCHAK)   |  | | --- | | **437** Later, the Son of God visited Sarah as He had said earlier and all His promises to Sarah was fulfilled just as He had said it. **438** Sarah conceived and delivered a son (ben) for Avraham at their old age and at the appointed time (mo'ed) of which the Son of God had promised to him. **439** Avraham called the name (shem) of his son (bno) Yitzchak. **440** Avraham circumcised Yitzchak at the age of eight days (shemonat yamim), as Our Father had earlier commanded him. **441** Then Avraham was hundred years old when his son (bno) Yitz Yitzchak was born for him. **442** Salah said, my Creator have brought me laughter (tzechok), so that all that hear will laugh (Yitzchak) with me. **443** She also said, Who would have told Avraham that Sarah will one day nurse a baby (banim) and he believe? For I have borne him a son (ben) at his old age.  HAGAR AND YISHMAEL LEFT AVRAHAM’S HOME  **444** When the child (yeled) grew and stopped breast feeding, Avraham made a great feast (mishteh gadol) the same day that Yitzchak stops breast feeding. **445** Sarah saw that the son (ben) Hagar the Mitzrayim born for her husband is mocking (metzachek) at her. **446** Therefore she said to Avraham, send this woman and her son (ben) away, because her son (ben) shall not be co-heir with my son (beni) Yitzchak. **447** Avraham was worried over the situation because Yismael is also his son. **448** Our Father said to Avraham, do not be worried about Yismael, and Hagar his mother, Sarah your wife is right in saying that Yitzchak alone shall inherit all I have promised you because he is the Promised child. **449** I will also make the son (ben) of Hagar to have nations as his descendants because he is also your seed (zera). **450** Avraham got up early in the first watch (boker) and took some bread (lechem) and a bag of water (mayim) and gave it to Hagar by putting it on her shoulder and sent her away with her son; and she departed from home, and wandered in the wilderness (midbar) of Beer- Sheva. **451** When the water (mayim) in the bag finished, she kept the boy (yeled) under one of the plants. **452** And she went away from him about a distance of one bowshot and sat down and said; I dont want to see the death (mot) of my son (hayeled). As she sat down nearby, she lifted up her voice, and wept bitterly. **453** Our Father heard the cry of the boy (na'ar) and sent His messenger (Malach) to Hagar the mother and said to her, why weeping (Mah lach), Hagar? Do not be afraid; The Creator (Habo’re) said, I heard the cry of the boy (na'ar) from where he is. **454** Get up, carry the boy (na'ar) and hold him in your hands (yad) for I will make great nation (goy gadol) out of him. **455** The Creator opened her eyes and she saw a well of water (be'er of mayim) and she went and filled the skin with water (mayim) and gave the boy (na'ar) to drink. **456** Our Father watches over the boy (na'ar) as he grew in the wilderness (midbar) and he became a bow shooter (roveh keshet). **457** He was dwelling in the wilderness (midbar) of Paran: and his mother (em) got him a wife (an isha) out of the land (Eretz) of Mitzrayim.  AVIMELECH VISITS AVRAHAM TO MAKE PEACE  **458**  In those days, Avimelech and Phichol the commander of his army (sar tz'va) spoke to Avraham saying; The Creator (Habo’re) is with you in all that you do, Promise me here before Our Creator that you will not one day turn against me, or against my child, or against my descendants: but that you will continue to be good to me and to the people of the land you are dwelling just as I have been so good to you and your family, Avraham said, I promised. **459** Avraham complained to Avimelech because of the water well (be'er hamayim) which Avimelech's servants (avadim) had taking away from him by force. **460** Avimelech said, I do not know who have done this to you, I was not told about it and I am hearing it for the first time today. Avraham took sheep (tzon) and oxen and gave them to Avimelech; and both of them made an agreement. **461** Avraham set apart seven young (ewe) lambs of the sheep (tzon) by himself. And Avimelech said to Avraham, What is the meaning of these seven young (ewe) lambs which you have set apart by yourself?  **462** And he said, For these seven (sheva) young (ewe) lambs is given to you, that they may be witnesses to me that this water well belongs to me. **463** Therefore Avraham called that place Beer-Sheva because he bought the water well with seven lambs.  **464** After the agreement (brit) they had at Beer-Sheva, Avimelech and Phichol his army commander (sar tzeva of his) got up and they returned to the land (eretz) of Pelishtim. **465** Avraham thanked our Creator, the Eternal God (El Olam) and he planted a tamarisk tree (an eshel) in Beer-Sheva to also serve as evidence of ownership to the place. **466** Avraham continued living in the land (eretz) of Pelishtim for sometime (yamim rabbim).  OUR FATHER TESTED THE FAITH OF AVRAHAM | | **467** After when all these things has happened, Our Father tested the faith of Avraham has on Him. He called Avraham, and he answered, here I am. **468** He said to him, take your only son (ben yachid) Yitzchak, whom you love so much and go to the land (Haeretz) of Moriah and offer him there as a burnt offering to me. I will show you the mountain where you are to offer him. **469** Avraham rose up early in the first watch, and saddled his donkey, and took two of his servants and Yitzchak his son, and get the wood for the burnt offering ready and went to the place Our Father commanded him. **470** On the third day (Yom HaShlishi) of their journey, Avraham lifted up his eyes and saw the place far away. **471** Avraham said to his servants, stay here with the donkey let me and my son go over there for worship (nishtachaveh), after our worship we will come back to you so that we go together. **472** Avraham took the wood for the burnt offering (atzei haolah) and gave it to Yitzchak his son to carry. He took the fire (eish) and the knife in his hand and both of them went to the place for the sacrifice. **473**  As they were going, Yitzchak spoke to Avraham his father saying, My father (Avi) and Avraham answered, here I am my son (Hineini, beni), then he said, here is (Hinei) the wood and the fire (eish) but we have no lamb (seh) for the burnt offering?  Avraham said to him, My son, our Creator will provide for Himself a lamb (she) for the burnt offering. Then they continued their journey. **474** When they arrived at the place which Our Father had chosen, Avraham set the wood in place, after that, he started binding (akedah) his son Yitzchak even as he was crying. After that, he laid him upon the wood. **475** Avraham took the knife and lifted up his hand to kill Yitzchak his son. Then the messenger (Malach) of Our Father (Avinu) called Avraham and Avraham answered here I am (Hineini). **476** And he said, do not lay your hand on your son Yitzchak, do not do any harm to him: for I know that you fear and loves Me and that you will not spare your son, the only son (ben yachid) you have from Me. Lift up your eyes and you will see a ram, use it for the sacrifice.  OUR FATHER PROVIDED A LAMB FOR AVRAHAM  **477** And Avraham lifted up his eyes and saw a ram caught in a plant by its horns and Avraham went and took the ram and offered it for a burnt offering in place of Yitzchak, his son. **478** Avraham called the name of that place God provides (El yireh): as it is said to this day, on the mount of The Creator it was provided. **479** Then the messenger (Malach) of the Most High called Avraham the second time,  And said, The Creator have said; because you have obeyed Me and did not deny to offer your only son (ben yachid) to me,  THE BLESSING OF THE WORLD THROUGH THE SEED OF AVRAHAM.  **480** I will bless you and I will multiply your descendants (zera) as the stars of the skies and as the sand on the sea shore and your descendants (zera) shall possess the dwelling place of their enemies. **481** And through your Seed those who will believe in Me and desire to please Me in the whole world (kol goyei ha'aretz) shall be blessed; because you have obeyed My command. **482** So Avraham returned to where his servants were waiting for him and they rose up and went together to Beer Sheva. Avraham dwell at Beer Sheva. **483** After these events, Avraham was informed that Milcah, his brother’s wife has also born children to his brother Nachor; **484** His firstborn (bechor) was Utz, his brothers were Buz and Kemuel the father of Aram. Others are; Kesed, Hazo, Pildash, Yidlaph, and Betuel. **485** Later Betuel became the father of Rivkah: these are the eight children born by Milcah for Nachor, Avraham's brother. **486** And his next wife whose name was Reumah also gave birth to Tevach, Gacham, Tachash and Maachah.  AVRAHAM PURCHASED BURIAL GROUND WHEN SARAH DEPARTED. | | **487** Sarah lived for a total of one hundred and twenty-seven years (shanim) old before she felt asleep. Sarah felt asleep in KiryatArba, the same is Chevron in the land (eretz) of Kena'an and Avraham cried and wept for Sarah. **488** Avraham stood up in the presence of Sarah’s remain and spoke to the sons (bnei) of Chet, saying, I am a stranger (ger) and a visitor to you: give me little portion of your land so that I may bury the remains of my wife there. **489** The sons (bnei) of Chet replied to Avraham saying; Hear us our master Avraham, you are a great servant of The Most High among us; make your choice of burial ground (kevareinu) and bury your wife’s body, none of us shall deny you a place for the burial (kever), bury the remains wherever you choses. **490** Avraham stood up and greeted the people of the land (am ha'aretz) and the sons (bnei) of Chet. **491** Avraham spoke to them saying, If it is your will (nefesh) that I should bury my wife’s remain in your town, listen to me and intercede for me to Ephron son (ben) of Tzochar, **492** Let him sell to me the cave of Machpelah, which he has towards the end of his field (sadeh), I will pay the full price (kesef maleh) to him so that the place shall become my possession (achuzzah) for burial (kever) among you. **493** And Ephron was dwelling there among the sons (bnei) of Chet and Ephron the Chitti replied to Avraham in the presence of the sons (bnei) of Chet and all that were there saying; my master (adoni), listen to me; I give to you both the field (sadeh) and the cave in it, I give all to you in the presence of the sons (bnei) of my people (ammi), i give it to you so that you may bury your departed wife’s body. **494** Avraham greeted the people of the land (am ha'aretz), **HYPERLINK "http://biblehub.com/genesis/23-13.h**and he spoke to Ephron in the presence of the people of the land (am ha'aretz) saying; If you have decided to give it to me, collect the full price ( kesef) for the field (sadeh) from me and I will bury my wife’s remain there. **495** Ephron answered Avraham, saying to him, pay me four hundred shekels of silver (kesef) my master, for it is the worth of the field. What is between me and you? Feel free to bury the remain of your wife. **496** Avraham paid the exact amount to Ephron, he weighed to Ephron the amount of silver (kesef) which he had mentioned in the hearing of the sons (bnei) of Chet (four hundred shekels of silver/kesef), according to the then current merchant value. **497** Then the field (sadeh) and the cave in it including all the plants and trees within the field of Ephron which was in Machpelah near Mamre, were all sold to Avraham on that day as his property in the presence of the sons (bnei) of Chet and all that were present. **498** And after this, Avraham buried the flesh of Sarah his wife (eshet) in the cave of the field (sadeh) of Machpelah near Mamre; the same is Chevron in the land of Kena’an (eretz Kena'an). **499** So the field (sadeh) and the cave which is in it became the property of Avraham for burial purpose.  AVRAHAM GETS WIFE FOR YITZCHAK | |  | | **500** When Avraham became very old (zaken), then Our Father (Avinu) have blessed (berach) him in all his life endavour. **501** Avraham thought of getting wife (eshet) for his son Yitzchak and he said to his chief servant (eved zekan) of his house (bais) whom he made ruler (hamoshel) over his entire household; **HYPERLINK "http://biblehub.com/genesis/24-3.ht**I want you to promise me in the name of God Most High, The Creator of all good things that you will never allow my son (beni) Yitzchak to get married to a woman (banot) from this land I am dwelling. **502** I want you to go to my land (eretz) and to my family (moledet) and take a wife (eshet) for my son (beni) Yitzchak. **503** The servant (eved) said to him, What if the woman (isha) from your family will not be willing to follow me to this land (HaAretz Hazot), must I take your son (binecha) back to the land (ha'aretz) from where you came so that he can marry there? **504** Avraham said to him, on no account will you take back my son there! **505** My Creator and my God Who separated me from my father’s house (bais avi) and from the land (eretz) of my family (moledet), Who promised to give this land to me and my descendants shall send His messenger (Malach) to go with you and chose a wife (eshet) for my son (beni) from there. **506** But if the woman (isha) is not willing to follow you and come to this land, then you are free from this promise (shevu'ah). But do not take back my son (beni) to that land. **507** Then the servant (eved) promised in the name of Our Father to do as Avraham had said. **508** The servant (eved) took ten camels (asarah gemalim) from his master’s camels (gemalei adonav), and departed, for all the goods of his master (adonav) were in his hands (yad). He got up and left for Aram Naharayim, to the city (Ir) of Nachor. **509** When they arrived at fourth watch of the day, he took the camels (gemalim) near to the water well (a be'er hamayim) where the city women (Ir isha) are fetching water and made them to put down. **510** And he Prayed, The Creator (Habor’re), the God of my master Avraham (Elohei adoni Avraham), do me favour today and show mercy (chesed) to my master Avraham (adoni Avraham). I am standing here beside the well of water (ayin hamayim) and the daughters of the men of this city (banot anshei haIr) are coming out to draw water (mayim). Let the girl (na'arah) to whom I will say, bring down your jug let me drink from it, and she shall say, Drink, and I will also let your camels (gemalim) drink be the one you have selected for your servant (eved) Yitzchak. By doing this you have showed favour (chesed) to my master (adoni). **511** And while the servant was still speaking, Rivkah, who was the daughter of Beituel, son (Ben) of Milcah, wife (eshet) of Nachor, the brother (achi) of Avraham, came out with her jug placed on her shoulder to fetch water. **512** The girl (na'arah) was very beautiful in appearance (tovat mareh me'od), a virgin (betulah) who knows no man, and she went down to the spring (haayenah), filled her jug and came up. **513** And the servant (eved) went quickly to speak to her, and said, Let me now drink a little water (mayim) from your jug please. **514** And she said, Drink master (adoni) and she quickly bring down her jug on her hand (yad), and gave him to drink. **515** When the servant of Avraham had finished drinking, the girl said to him, I will draw for your camels (gemalim) to drink also until they have finished drinking. **516** So she quickly emptied her jug into the animal drinking place called trough and ran back to the water well (be'er) to draw. She drew for all his camels (gemalim) until they are done with drinking. **517** Then the servant was quietly looking at her and was asking himself if The Creator has answered his prayer.**HYPERLINK "http://biblehub.com/genesis/24-22.htm"** **518** Avraham’s servant asked her saying,” Whose daughter (bat) are you”? Tell me please! is there room (makom) in your father’s (av) house (bais) for us to spend the night? **519** The girl said to him, I am the daughter (Bat) of Beituel, son (Ben) of Milcah, whose father (av) is Nachor. **520** She also said to him, We have enough straw (teven) and enough feed (mispo) for your camels and we also have room (makom) where you can spend the night. **521** The servant of Avraham bowed down his head and worshiped The Creator. **522** And he said, faithful is God of my master Avraham (Elohei adoni Avraham), Who did not withold His mercy (chesed) and His truth (emes) from my master, Who led me on the way (derech) to the house of my master’s relative (bais achei adoni) according to the wish of my master Avraham. **523** The girl (na'arah) ran and told members of her mother’s house (em bais) everything. **524** Rivkah had a brother (ach), his name (shmo) is Lavan; Lavan came out to see Avraham’s servant, at the water well (ayin). **525** Lavan have heard from his sister (achot) Rivkah, all that the servant of Avraham have said to her, he went to the water well (ayin) to see the man. **526** When Lavan saw the (ish) man, he said, Come in blessed (Baruch) one, why did you stand outside? I have prepared the room for you and the dwelling place (makom) for the camels (gemalim). **527** The servant of Avraham went into the house (bais) and take the loads down from his camels. Lavan gave to him straw (teven) and feed (mispo) for the camels, and water (mayim) to wash thier feet (raglayim). **528** Then they quickly set food (okhel) before him but he said, I will not eat now, until I have explained my mission. Lavan and others said to him, explain please. **529** The servant said, I am the servant (eved) of Avraham. **530** The Creator has blessed my master Avraham abundantly (adoni me'od) and He has made him to prosper. He has given him flocks (tzon) and herds (bakar), silver (kesef) and gold (zahav) and male servants (avadim) and female servants (shefachot), camels (gemalim) and donkeys (chamorim). **531** Sarah the wife (eshet) of my master (adoni) gave birth to a son (ben) for my master (adoni) at her old age and this son inherited all that my master has. **532** My master (doni) made me to promise him in the name of the Most High, that I will not get a woman (isha) for his son (beni) from the daughters of Kena’an (Banot HaKena'ani), which is the land we dwells in. **533** But he said; go to the house of my father (bais avi), to my family (mishpokhot), and get a woman (isha) for my son (beni). **534** And I said to Avraham my master (adoni), What if the woman (isha) refuses to follow me. **535**  He said to me, my Creator, Whom i am serving will send His messenger (Malach) to accompany you and make everything successful for us and you shall get a woman (isha) for my son (beni) from my own family (mishpokhot) and from my father’shouse (bais avi). **536** He also said to me; you will only be free from this promise if you get to my family (mishpokhot) and they refused to let any woman (isha) follow you and come back. **537** When i arrive in your town, i went to the well (ayin) and prayed, God of my master Avraham (Elohei adoni Avraham), give me success in this mission which I came for. **538** As I stand beside the water well (ayin hamayim), and women (ishim) are coming to fetch water (mayim), I will request for drinking water from them, let it be that the virgin girl (haAlmah or na'arahbetulah) you have chosen for your servant’s son will speak as follows; Take and drink, and I will also draw for your camels (gemalim), let this same words come from the woman (isha) who Has been selected by The Creator for the son of my master (ben adoni). **539** And before I finished praying in my mind, behold, Rivkah came out with her jar on her shoulder to fetch water, and she went down to the water well (ha'ayenah) and drew. When she came up, I said to her, let me drink, from your jug please. **540** She quickly let down her jar from her shoulder and said, take and drink, and I will also draw for your camels (gemalim) to drink. So I drank, and she drew water for the camels (gemalim) also. **541** Then I asked her saying, Whose daughter (bat) are you? And she said, daughter of Beituel son of Nachor (Bat Beituel Ben Nachor), the son (ben) whom Milcah born for him. **542** Then I bowed down my head and worshiped our Creator and I thanked the God of my master Avraham (Elohei adoni Avraham) Who led me on the path of truth (derech emes) to the family of Avraham and show me the wife for the son of my master Avraham. **543** Now if you will be kind (chesed) and truthfull (emes) to my master (adoni), tell me, but if not, still tell me so that I will know what to do next. **544** Then Lavan and Beituel answered and said, because the plan is from The Creator (HaBo’re), we cannot speak bad (rah) or good (tov) to you. **545** Here is Rivkah before you, let her go with you and be the woman (isha) for the son of your master (ben adonecha), just as the Most High God has spoken. **546** When the servant (eved) of Avraham heard what they said, he laid down flat on the floor with his face down and he thanked and praised the God of Avraham (Elohei Avraham). **547** He took clothing materials (begadim) and gave to Rivkah; he also gave expensive gifts (migdanot) to her brother (ach) and to her mother (em). **548** Then the servant of Avraham and the men (anashim) who were with him ate and drank, after eating, they spent the night in the room given to them and they got up early at first watch (boker) and said to them, we can now go back to my master (adoni). **549** But Rivkah’s brother (ach) and mother (em) said to the servant of Avraham who was in a hurry to return to his master, Let the girl (na'arah) spend ten days more with us before she can join you as tradition demands. **550** He said to them, do not delay me, The Creator has made my mission (derech) successful, give her to me so that we will go to my master (adoni) Avraham. **551** They said, let us call the girl (na'arah) and hear from her mouth. **552** They called Rivkah and asked her saying; will you go with this man (ish) to be the wife of his master’s son? She answered, yes, I will go. **553** Then they handed over Rivkah and her nurse to the servant (eved) of Avraham and his men (anashim). **554** They prayed for Rivkah and said to her, our sister (achoteinu), may you be fruitfull and successful in your marriage and may your descendants (zera) be great and inherit what The Creator had promised His servant Avraham. **555** Then Rivkah and her maid’s (na'arot) prepared and climbed the camels (gemalim) and followed the servant of Avraham and departed for Kena’an. **556** Avraham had earlier sent for Yitzchak and he came back from Be'er Lachi Roi, where he was dwelling and Avraham informed him about his marriage.  YITZCHAK SAW RIVKAH AND REJOICED  **557** Yitzchak was in the field (sadeh) at fourth watch meditating about this when he suddenly lifted up his eyes and saw the camels (gemalim) of his father and the servant coming with Rivkah, he got up and walked towards them. **558** When Rivkah looked and saw Yitzchak walking towards them in the field (sadeh), she asked the servant whom he was, the servant told her that he was the son of his master Avraham (bnei adoni Avraham).  **559** She went down from the camel (gamal), took a veil and covered herself which shows that she was a virgin. **560** The sevant (eved) explained to Yitzchak everything that happened. **561** Yitzchak was full of joy because he loved Rivkah when he saw her; he brought her into the tent (ohel) of Sarah his mother (immo) and gladly took her as his wife. Yitzchak informed Rivkah about the departure of his mother (mot immo) and Rivkah comforted her husband Yitzchak.  AVRAHAM GOT NEW WIFE CALLED KETURAH | | **562** Then Avraham married another woman (isha) whose name (shem) was Keturah. **563** And she born for Avraham the following children; Zimran, Yokshan, Medan, Midyan, Yishbak and Shuach. **564** Yokshan became the father of Sheva and Dedan. And the sons (bnei) of Dedan were Asshurim, Letushim and Leummim. **565** The sons (bnei) of Midyan were; Ephah, Epher, Chanoch, Avida, and Eldaah. All these were the sons (bnei) of Keturah. **566** But Avraham willed his inheritance from The Creator to the Promised child, Yitzchak. **567** And to the sons (bnei) of other wives he married, he settled them with some of his wealth and separated them from Yitzchak, and they dwell towards the front side of the land (eretz) of kedem.  AVRAHAM FALLS ASLEEP.  **568** Avraham lived for a total of one hundred and seventy five years (shanim), before he departed from the world. **569** He lived an obedient and fulfilled life before he slept. His sons (banim) Yitzchak, Yishmael and others came together and buried him in the cave of Machpelah, in the field (sadeh) of Ephron son (ben) of Tzochar the Chitti, which is near Mamre. **570** The field (sadeh) which Avraham purchased from the sons (bnei) of Chet when he buried his wife, there he too was buried. **571** After the depature (mot) of Avraham, Our Father (Avinu) blessed Yitzchak his son (bno) because he obeyed him and Yitzchak lived near Be'er Lachai Roi with his family.  THE DESCENDANTS OF AVRAHAM THROUGH YISHMAEL  **572** These are the descendants (toldot) of Yishmael son (ben) of Avraham, whom Hagar the Mitzrayim, the maidservant (shifchat) of Sarah born for him. **573** The names (shemot) of the sons (bnei) of Yishmael, according to their families (toldot) are; the firstborn (bechor) of Yishmael was Nevayot, next was Kedar, Adbe'el, Mivsam,  Mishma, Dumah, Massa,  Chadad, Tema, Yetur, Naphish, and Kedmah. **574** These are the names (shemot) of the sons (bnei) of Yishmael according to their order of birth and order of settlement in their dwelling places. They are twelve rulers (nasiim) according to their tribes. **575** Yishmael lived for one hundred and thirty-seven years (shanim) before he departed from the world and his children buried him. **576** They dwelt from Chavilah to Shur, near Mitzrayim on the way to Assyria in front side of the dwelling place of their brothers.  THE SONS OF YITZCHAK (YA’AKOV AND ESUV)  **577** These are the descendants (toldot) of Yitzchak son (ben) of Avraham. Yitzchak was forty years (arba'im shanim) when he took Rivkah as his wife, the daughter (bat) of Betuel the Aramean of Padan Aram, the sister (achot) of Lavan the Aramean. **578** Yitzchak prayed (davened) to The Creator about his wife (eshet) who was yet to have a child and waited patiently for the appointed time. **579** When it was our Father’s time to give them children, Rivkah became pregnant. She was having discomfort but they prayed to Our Father and she became normal. **580** Rivkah had dream of carrying twins in her womb and **HYPERLINK "http://biblehub.com/genesis/25-24.htm** When it was time for her to deliver her baby, she delivered twings. **581** The first one came out and they called his name (shmo) Esuv and his brother also came out and he was called Ya'akov and Yitzchak was sixty years old (threescore shanim) when they were born.  ESUV REJECTED THE COMMAND OF OUR FATHER, YA’AKOV ACCEPTED  **[58](http://biblehub.com/genesis/25-29.htm)2** One day Yitzchak called his two sons together and told them his life story and about his father Avraham. **583** Yitzchak told them how his Father obeyed The Creator and how The Creator blessed him and promised to bless his descendants if they will obey Him. **584** He also told them how he inherited the land and wealth The Creator gave to his Father Avraham through obedience to all the commandments The Creator gave to him. **585** Yitzchak explained to his two sons how he got married to their mother Rivkah through the help of The Creator and through his father Avraham. **[5](http://biblehub.com/genesis/25-33.htm)86** He told his two sons that Our Father forbids them from getting married to a woman outside their family or tribe and warned both of them never to disobey that command if they want to inherit what Our Creator promised their great father Avraham and his servant. **587** On hearing this command, Esuv became angry and said that no one can force him to marry from their family and that he is free to marry anywhere he found a woman of his choice. Ya’akov thanked their father Yitzchak and promised to obey the command of The Creator. | | YITZCHAK VISITED AVIMELECH DURING FEMINE | | **588** Then there was another femine (ra'av) in the land (ha'aretz), Yitzchak went to Avimelech king (Melech) of Pelishtim at Gerar. **589** Our Father spoke to him and said, do not go to Mitzrayim, dwell in the land (ha'aretz) you are. **590** Dwell in this land and I will be with you and bless you, for to you, and your descendants (zera) I have given all these lands to fulfill the promise which I made to Avraham your Father (avichah). **591** And I will make your descendants (zera) to multiply as the stars (kokhavim) of the sky (Shomayim) and I have given to your descendants (zera) all these lands and in your **Seed** shall those who will obey Me from all nations of the world (kol Goyei Ha'Aretz) be blessed. **592** This is because Avraham obeyed My instructions and was faithful (shomer) to My request (mishmeret), My commandments (mitzvoth), My statutes (chukkot) and My laws (torot). **593** After hearing from Our Father, Yitzchak obeyed and dwelled in Gerar;  YITZCHAK SAID THAT HIS WIFE WAS HIS SISTER  **594** When the men (anshei) of that place (hamakom) asked him about his wife, he said that she was her sister (achot) because he was afraid to say that she was his wife, he thought that they will kill him to take his beautiful wife Rivkah. **595** And When they had lived there for sometime, Avimelech king (Melech) of Pelishtim looked out through his window (chalon) and saw Yitzchak playing with Rivkah his wife. **596** Avimelech called Yitzchak and said to him, surely she is your wife (eshet) and why did you say that she is your sister (achot)? Yitzchak answered him, Because i thought I will be killed in order to take her away from me. **597** Avimelech said, What is this you have done to us? What if one of my people slept with her and brings curse and guilt (asham) upon us? **598** Avimelech summoned all his people and say to them, whoever touches this man or his woman (isha) must surely be put to death. **599** Then Yitzchak cultivated in that land and reaped great harvest in the same year, because Our Father was with him. **600** Yitzchak became very prosperous and successfully grew in wealth until he became very rich (gadol me'od). He has large number of flocks (tzon), large number of herds, and many servants (avadim). because of his riches, the Pelishtim envied him. **601** All the wells which his father’s servants (avdei aviv) dug in the days of Avraham his father (aviv) has been taken from them and filled with dirty water by the Pelishtim. **602** Avimelech said to Yitzchak, Go away from us, you are now much richer than us. Yitzchak departed from there and built his tent in the valley of Gerar and dwell there. **603** Yitzchak dug another water wells (be'erot hamayim) in the same way they dug in the days of Avraham his father (aviv) for the Pelishtim had drove them from the wells after the depature (mot) of Avraham and he gave them names (shemot) according to the names (shemot) his father (av) had called them. **604** The servants (avdei) of Yitzchak also dug well in the valley and favourably found running water (mayim chayyim) there. **605** After sometime, the herdsmen of Gerar quarrelled with Yitzchak's herdsmen, saying, The water (mayim) is ours. Because of this, Yitzchak called the name of the well Esek which means contention because they disputed with him about the well. **606** And they dug another well (be'er) and still quarreled (feuded) over that also and he called the name sitnah which means Enmity. **607** Then he moved away from there and dug another well and there was no dispute about that one, and he called the name of it Rechovot meaning free Place of comfort and he said, now The Creator have made room (rachav) for us and we shall be fruitful in the land (ha'aretz).  GOD INTRODUCED HIMSELF TO YITZCHAK  **608** After that, Yitzchak departed from there and went to a place called Beer-Sheva. At that night (balailah hahu), Our Father introduced Himself to him saying; I am the God of Avraham your Father (Elohei Avraham avichah), fear not, for I am with you and I have blessed you.I will multiply your descendants (zera) for the sake of the promise I made to My Servant Abraham (Avdi Avraham). **609** Then Yitzchak bowed down there and worshipped our Father. He also pitched his tent (ohel) there and his servants (avdei) dug another water well there.  AVIMELECH VISITED YITZCHAK FOR PEACE TALK  **610** One day, Avimelech, Achuzzat his adviser and Phichol the commander of his army (sar tz'va) went to Yitzchak from Gerar. **611** When they arrived, Yitzchak said to them, Why did you come to me after showing me that you hated me and sent me away from your land? **612** They replied, We are sure that The Creator is with you; and we said, Let there be an agreement between you and us. **613** That you will not one day turn against us and harm (ra'ah) us just as there has never be a day we harmed you. And that you will always be good to us just as we have been good (tov) to you and sent you away in peace (shalom). You are now blessed (Beruch) by The Creator. **614** Yitzchak ordered for a feast (mishteh) for them, and they ate and drank to their satisfaction and spent the night in his house (bais). **615** Early in the first watch (boker), they got up and made the agreement and Yitzchak said farewell to them and they departed from him in peace (shalom). **616** That same day, the servant of (avdei) Yitzchak came and told him about the well (be'er) they have dug and said to him, We have found water (mayim). **617** Yitzchak called it Shevah meaning Seven or Oath because of the agreement he reached with king Avimelech there. This is why the name of that city (Ir) is (Beer-Sheva) to this day.  THE WIVES OF ESUV DEALT WITH YITZCHAK AND RIVKAH  **618** Esav was forty years (arba'im shanim) when he got married to his wives; Yehudit the daughter (bat) of Beeri the Chitti and Basemat the daughter (bat) of Elon the Chitti. **619** They were sources of grief (morat ruach) and sorrow to Yitzchak and Rivkah because they were against their marriage. **620** Then Rivkah said to Yitzchak, I am tired of this life because of the daughters (Banot) of Chet married by our son Esuv. If Ya'akov remained here, he may find a woman (isha) from the same daughters (Banot) of Chet like these ones which are daughters (banot) of the land (ha'aretz), and things will get worst for us? **621** Since he promised to obey Our Father and marry a woman from our tribe, let us send him to my family so that he can find a wife there as Our Creator commanded.  YITZCHAK BLESSED YA’AKOV AND SENT HIM TO HIS MOTHER’S BROTHER LAVAN.  **622** After this discussion, Yitzchak called for Ya'akov and gave him blessing for obedience to the command of The Creator. After blessing him, he said to him again, we are forbidden by the God of Our Father Avraham from marrying a woman (isha) from the daughters (Banot) of Kena'an. **623** Prepare and travel to Paddanah- Aram, to the house (bais) of Betuel the father of your mother (avi immecha) and get for yourself a woman (isha) to marry, check from the daughters (banot) of Lavan your mother’s brother (achi immecha). **624** The Creator (El Habo’re) will bless you and make you successful in your marriage as He did for me, He will make you fruitful, He will multiply you and make nations (goyim) out of you. May the blessing (birkat) of Avraham be your portion and your descendants (zera) portion. May you and your descendants (zera) inherit the land (haeretz) where we are now as strangers (gerim), the land The Creator gave to Avraham my father. **625** After blessing Ya’akov, Yitzchak send him to Padanah-Aram, to live with Lavan his wife’s brother.  ESUV MARRIED ANOTHER WIFE FROM THE HOUSE OF YISHMAEL  **626** When Esuv saw that Yitzchak has blessed Ya'akov because of Ya’akov’s obedience and send him to Padanah-Aram to marry a woman (isha) from their mother’s family. **627** He saw that Ya'akov obeyed his father (av) and his mother (em) and went to Padanah-Aram as they commanded him because The Creator forbids them from marrying the daughters (Banot) of Kena'an. **628** Then Esav went to the house of Yishmael and marry Machalat, daughter (bat) of Yishmael, son (ben) of Avraham, the sister (achot) of Nevayot to be his third wife believing that he will now please his parents for taking new wife from the family of Avraham but they were not pleased with him because he has no regard for God.  OUR FATHER SPOKE TO YA’AKOV IN THE DREAM AND PROMISED TO BE WITH HIM.  **629** Then Ya'akov travelled from Beer-Sheva to Charan. When he got to a certain place, he stopped there because it was night. He had a dream (chalom) of a ladder (sullam) set up on the ground and the top of it reached to the sky (Shomayim), and the messengers (malachim) of The Creator were ascending and descending on it. **630** And, The Most High stood above it and said, I am The God of Avraham (Elohei Avraham) your Father (av) and The God of Yitzchak (Elohei Yitzchak. The land (ha'aretz) where you are now has been given to you and to your descendants (zera). **631** And your descendants (zera) shall be uncountable as the soil on the land (ha'aretz) and they shall spread abroad to the upper, the lower, the left and right side of this land. And in your **Seed** shall the whole families in the world (kol hamishpochot haadamah) who obeyed me will be blessed. **632** Behold (hinei), I am with you, and I will be your keeper (shomer) wherever you go. I will bring you back into this land (haadamah hazot), I will never leave you until I have fulfilled all My promises to you. **633** When Ya'akov woke up from sleep, he said, Surely The Creator is with me! And I was not aware. **634** Then he became afraid and said; How amazing (nora) is this place! This is like the dwelling place of The Creator (Habo’re) and it is as pleasant as the gate (Sha'ar) of God’s kingdom. **635** Ya'akov rose up early in the first watch (boker) and worshipped The Creator, the God of his Fathers Avraham and Yitzchak.  YA’AKOV VOWED TO SERVE OUR FATHER FOREVER  **636** And Ya'akov made a vow (neder) saying; I know that The Creator is protecting me even in this journey (derech) that I am making. He will provide all my needs and later bring me back to my father’s house (bais avi) in peace (shalom). I will serve no other god except Him forever. And I will make Him known to my children (yeladim).  YA’AKOV ARRIVED PADDANAH-ARAH  **637** Then Ya'akov continued his journey and entered into the land (eretz) of the people (HaAm) of Paddanah. He looked and saw water well (be'er) in the field (sadeh) and there were flocks of sheep, three in number (shloshah edrei tzon) lying beside it because they get their drinking water from that well. The well was covered with great stone (even). **638** Whenever all the flocks (edarim) gathered there and the shepherd will roll the stone (even) from the mouth of the well (be'er) and draw water out for the sheep (tzon). When all the flocks have finished drinking water, the stone (even) will be returned to the opening of the well (be'er). **639** Ya'akov asked the shepherds saying; My brothers, where do you come from? And they answered, we came from Charan. **640** He asked them again, do you Know Lavan; son (ben) of Nachor? And they answered, yes, We know him. **641** He asked them again, is he in peace (shalom)? They answered, yes, he is in peace (Shalom) and behold (hinei) this is Rachel his daughter (bat) coming with the sheep (tzon). **642** Ya’akov said to them, Look, the sun is still severe and it is not time for all the flock to gather together; give the sheep (tzon) water and take them back to where they are being fed. **643** And they said; we cannot give them water now until all the flocks (edarim) gathered together before the stone (even) can be rolled out from the opening of the well (be'er), then we give the sheep (tzon) water. **644** While Ya’akov was still speaking with them, Rachel came with the sheep (tzon) of her father (av) for she was the shepherdess (ro'ah) of her father’s flocks. **645** When Ya'akov saw Rachel, daughter (bat) of Lavan his mother’s brother (achi immo) and the sheep (tzon) of Lavan, he went near and rolled the stone (even) out from the opening of the well (be'er) and drew water for the flocks of Lavan his mother’s brother (achi immo). **646** After giving water to the flocks, Ya'akov embraced Rachel and dropped tears of joy. **647** Then he told Rachel that he was the relative of her father (av), and that he was the son (ben) of Rivkah, her father’s sister and she ran home quickly and told her father (av) Lavan.  LAVAN WELCOMED YA’AKOV IN HIS HOUSE  **648** When Lavan heard the news of Ya'akov, son (ben) of his sister (achoto), he ran to see him. When Lavan reached where Ya’akov was, he embraced him with joy and brought him to his house (bais). And he told Lavan about the family and his journey. **649** Lavan said to him, Surely you are of same bone (etzem) and flesh (basar) with me. And Ya’akov lived with him and was taking care of his flocks.  YA’AKOV GOT MARRIED TO LEAH, RACHEL, ZILPAH AND BILHAH.  **650** After one month (chodesh), Lavan said to Ya'akov; Because you are my relative, will you keep on serving me for nothing? Tell me, what shall your wages (maskoret) be? **651** Then Lavan had two daughters (banot), the name (shem) of the elder was Leah and the name (shem) of the younger was Rachel. **652** Leah’s appearance was not attractive, but Rachel was beautifull (yafeh) and attractive in appearance. **653** Ya'akov loved Rachel and said to Lavan; I will serve you for seven years (sheva shanim) as my bride price for Rachel your younger daughter (haketannah). **654** Lavan replied, It is better for me to give her to you than to give her to another man (ish), go ahead and serve me for her as you said. **655** Ya'akov served Lavan for seven years (sheva shanim) to marry Rachel and to him it was like few years (yamim) because of the love (ahavah) he had for her. **656** After the seven years, Ya'akov said to Lavan, give me my wife let me lay with her because i have completed my years of service for her bride price.  **657** Lavan gathered together all the men in that place (anshei hamakom) and made a feast (mishteh) for them. **658** When it was fourth watch (erev), Lavan gave Leah his elder daughter to Ya’akov instead of the younger one and Ya’akov went in and lay with her without knowing that she was not Rachel. **659** And Lavan gave his maid (shifchato) called Zilpah to his daughter Leah to be her maid (shifchah). **660** When it was first watch of the next day (boker), Ya’akov discovered that it was Leah that he has slept with! He got shocked and said to Lavan, What is this you have done to me? Did i not serve you for Rachel? So why then did you deceive me and gave me the wrong person? **661** Lavan said, in our land, the elder (bechirah) must get married before the younger, and this is why I gave you the elder one first. **662** Since she have lost her virgin nature to you, stay with her for the week (shvu'a) and I will give you Rachel as well but you will work for me another seven years for her bride price. **663** Ya'akov stayed with Leah for a weak (shvu'a) and after that Lavan gave him Rachel his younger daughter (bat) to be his wife also. **664** Lavan also gave to his daughter (bat); Rachel, Bilhah his maid (shifchah) to be her maid (shifchah). **665** Ya’akov also slept with Rachel and he loved her more than Leah. He gladly served Lavan for another seven years (sheva shanim acherot) for the dowry of Rachel.  THE CHILDREN OF YA’AKOV  **666** When Our Father saw that Leah was hated, He first gave her child before Rachel so that her husband will not reject her. **667** Leah became pregnant and gave birth to a son (ben) and she called his name (shmo) Reuven and she said; Surely! The Creator has given me comfort in misery, now my husband will care for me. **668** She conceived again and delivered another son (ben) and said, Because The Creator saw that I was rejected, He have given me another source of joy and she called his name (shmo) Shimon. **669** She conceived the third time and gave birth to the third son (ben) and said, Now my husband will become attached (yillaveh) to me, because I have born him three sons (shloshah banim), therefore he shall be called Levi. **670** She conceived again and bore the fourth son (ben) and she said, I praise (odeh) my Creator, therefore she called his name (shmo) Yehudah. **671** When Rachel saw that she did not bear children (yeladim) for her husband Ya'akov, she began to envy (kina) her sister (achot) Leah, and she said to Ya'akov, Give me children (banim) or else i will kill myself. **672** The anger (af) of Ya'akov rose against Rachel; and he asked her, Am i The Creator Who give children? **673** Then she said to Ya’akov, here is my maidservant (amah) Bilhah, take her as one of your wife and she will bear a child on my behalf (birkayim) so that i may also build up descendants through her. **674** So Rachel gave Bilhah her maidservant (shifchah) to her husband as wife and Ya'akov accepted her and lay with her. **675** Bilhah became pregnant and bore Ya'akov a son (ben). Rachel said, The Creator (Habo’re) have remembered me and have also heard my cry and gave me a son (ben). His name (shmo) shall be Dan. **676** Later, Bilhah conceived again and bore Ya'akov the second son (hasheni ben). Rachel said; i have struggled greatly wiith my sister (achot) and I have succeeded and she called his name (shmo) Naphtali. **677** Leah believed that she could no longer bear a child, she took Zilpah her maidservant (shifchah) and gave her to Ya'akov to be one of his wife. **678** Ya’akov also accepted Zilpah and lay with her and she gave birth to a son (ben) for Ya'akov. Leah said, this is good fortune (BaGad). And she called his name (shmo) Gad. **679** Zilpah became pregnant again and delivered her second son (ben sheni) for Ya'akov. **680** Then Leah said, I am happy (B'Ashri), for the woman (ishi) will call me blessed (asher), so she called his name (shmo) Asher. **681** Reuven; the first son of Ya’akov went to the farm in the days of wheat harvest (yemei ketzir chittim), and found mandrakes fruits (duda'im) in the field (sadeh) and brought them to Leah his mother (immo). Then Rachel said to Leah, give me some of the fruits brought to you by your son (ben). **682** Leah said to her, I will not give you, you are with our husband, bear your own son (ben) let him go and get mandrakes fruit (duda’im) for you? But Leah later gave some of the fruits to her sister (achot) Rachel after insulting her, but her sister rejected it because of the insult she received from her. **683** When Ya'akov came back from the field (sadeh) at fourth watch (ba'erev), Leah went in and slept with him. **684** She conceived and gave birth to a son who was her fifth son (ben chamishi) for Ya'akov. **685** Leah said, The Creator (Habo’re) have given me my full portion, because i have given my maidservant (shifchah) to my husband (ish); and she called his name (shmo) Yissakhar. **686** Leah conceived again, and gave birth to another son who was her sixth son (ben shishi) for Ya'akov. **687** And Leah said, The Creator (Habo’re) have given me good gift (zeved tov), now my husband (ishi) will have great honor (zabal) for me because I have born him six sons (shisha banim) and she called his name (shmo) Zevulun. **688** Later, Leah became pregnant again and gave birth to a daughter (bat), and called her name (shem) Dinah. **689** When it was time for Rachel to have child, Our Father made her to be fruitful and she lay with her husband, conceived and gave birth to a son (ben) and said; My Creator have cleared my shame (cherpah). **690** She called his name (shmo) Yosef and said, he shall add (yosef). She prayed and said “May Our Father add to me another son (ben acher)”.  YA’AKOV WANTED TO RETURN TO HIS FATHER BUT LAVAN REFUSED  **691** After the birth of Yosef, Ya'akov said to Lavan, permit me to go to my father’s home (makom av) and settle there. Let me go with my wife (nashim) and my children (yeladim) because they are the fruit of my labour for you. You know I have served you well. **692** Lavan said to Ya’akov, do not go if you love me, it is for your sake that i have been favoured by The Creator. **693** Lavan also said to Ya’akov, tell me what you want me to pay you as your wages and I will pay it. **694** Ya’akov said to him, you know how long i have served you and how long your livestock (mikneh) has been (fared) with me. For they were few (me'at) when i came to your house, but now they have increased greatly in number and this is the favour from The Creator for my sake. Now when shall i start my own business to take care of my family? **695** Lavan said, What shall I pay you for you to stay? Ya'akov said, you shall not pay me any thing, if you want me to continue working for you, do what I am about to request from you. **696** I have seen that your flocks (tzon) contains spotted and unspotted sheep (she), brown and white (lavan) lambs (kesavim) as well as spotted and unspotted goats (izzim).  YA’AKOV GAVE LAVAN THE CONDITION FOR HIM TO STAY BACK  **697** My faithfulness (tzedakah) to The Creator (Habor’er) and to you will bring my reward in time to come as my wages (sachar) for my labour for you. From now on, if the sheep (she), goat (izzim) and the lamb (kesavim) reproduce spotted sheep, brown lamb and spotted goat, they shall be my wages from you, but if they reproduce unspotted sheep, white lamb and unspotted goat, they shall be your own. In time to come, if you find any sheep or goat without spots on the body or any white lamb among my own flocks, call me a thief. **698** And Lavan said, Agreed, let it be according to your word (davar).  LAVAN PLANNED TO MAKE YA’AKOV LABOUR IN VAIN BUT OUR FATHER MADE YA’AKOV TO PROSPER  **699** After the agreement, Lavan removed all the male and female goats with spots on their body and all brown lambs from the custody of Ya’akov and placed them in the custody of his sons so that there will be no means for Ya’akov to receive his wages. Then Ya’akov continued taking care of only the goats and sheep with no spots on their body and the white lambs. **700** When it was time for the flocks to reproduce their kinds, they reproduce more of the kind chosen by Ya’akov. When Lavan noticed what was happening; that despite removing the flocks with spots on their body and brown lambs, his flocks still reproduce more of those with spots on their body and brown lambs which was the kind chosen by Ya’akov as his wages, he was not happy.  LAVAN JEALOUSED YA’AKOV AND CHANGED HIS WAGES  **701** Lavan called Ya'akov and said to him; I am going to change your wages, from now, if the sheep (she) and the goat (izzim) gave birth to spotted kind, it will be my own but if unspotted kind it will be your wages. **702** Also if the lambs (kesavim) gave birth to brown kind, it will be my own but if white kind, it will be your wages. Ya’akov agreed with the words of Lavan. **703** After the change in the wages of Ya’akov, Our Father made the flocks of Lavan to change and start reproducing more of unspotted sheep (she) and goat and white lamb to favour his servant Ya’akov.  LAVAN CHANGES YA’AKOV’S WAGES AGAIN  **704** Again Lavan observed what was happening; that his flocks are reproducing more of the kind he gave to Ya’akov as his wages, he was not happy. **705** Lavan called Ya'akov again and said to him; I am going to change your wages again to how you requested at the initial time. From now, if the sheep (she) and the goat (izzim) gave birth to spotted kind, it will be your own as you requested the first time but if unspotted kind it will be my own. Also If the lamb gave birth to brown kind, it will be your own but if white it will be mine and Ya’akov agreed again. **706** Ya’akov continued to prosper with more of his kind being reproduced by the flocks irrespective of the kind given to him by Lavan. Lavan changes the wages of Ya’akov for ten times yet Ya’akov continue to gain favour from Our Father by having more of his kind reproduced after each change. **707** Ya’akov became rich in flocks (tzon), he has female servants (shefachot) and male servants (avadim), many camels (gemalim) and donkeys (chamorim).  YA’AKOV NOTICED DANGER AND PLANNED TO FLEE FROM LAVAN.  **707** One day, Ya’akov heard the sons of Lavan (Bnei Lavan) saying that he has become richer than their father (av) and that he made all his riches from their father’s flocks. **708** Ya'akov also discovered that the attitude of Lavan towards him indicates jealousy. **709** Our Father said to Ya'akov in the dream; “take your family members and your flocks and return to your father’s land (Shuv el Eretz Avoteicha) and join your family (moledet)”. I will always be with you. **710** Ya'akov sent for Rachel and Leah to the field (sadeh) where he kept his flocks (tzon). **711** When they arrived, Ya’akov said to them; I observed that your father’s attitude (penei avichen), towards me is not as it was when he loves me, but the God of my father (Elohei Avi) has been on my side. **712** And both of you knows that I have served your father (avichen) very well with my strength (koach). **713** You also know how your father (avichen) have envied me and changed my wages (sachar) up to ten times (aseret monim) but The Creator continue to favour me after each change. **714** If he said that the ones with spots on their body shall be my wages (sachar), then the flocks (tzon) will give birth to more of those ones. If he changed and said that the ones without spots shall be my wages (sachar), the flocks (tzon) will reproduce more of the ones without spots. **715** This is how The Creator made me rich from the livestocks (mikneh) of your father (avichen). **716** It was also revealed to me in a dream (chalom) that the flocks in my custody are mating with males with spots on their body and they are reproducing more of the spotted ones. **717** The messenger of Our Father (Malach Avinu) spoke to me in the same dream (chalom) saying; Look and see how The Creator (Habo’re) have made you prosper by giving you flocks with spots on their body, for He saw all that Lavan have done to you. **718** The Creator spoke to me through the messenger (malach) saying; I am the God (HaEl) that spoke to you in the dream at the place you called Beit-El, where you made a vow (neder) to Me. Get up now and move out from this land (HaAretz Hazot) and return to your family land (eretz moledet). **719** Rachel and Leah answered and said to him, do we still have any portion (chelek) or inheritance (nachalah) in our father’s house (bais avinu)? Are we not seen as strangers (nokhriyyot) to him? For he have given our hands in marriage to you and have enjoyed your services for our sake. **720** All the riches (oisher) The Creator have given to you from your service to our father (Avinu) belongs to us and our children (baneinu). Go ahead and do as you have been instructed by The Creator.  YA’AKOV FLEE FROM LAVAN  **721** Then Ya'akov rose up, and placed his sons (banim) and his wives (nashim) upon the camels (gemalim). He also took with him all his livestock (mikneh) and all the goods he had gotten in Padannah Aram and travelled back to Yitzchak his father (aviv) in the land of Kena’an (Eretz Kena'an). **722** Then Lavan went out to shear his flocks (tzon), his daughter Rachel went and stole the idol god (terafim) that belong to her father (av). **723** Lavan the Arami (HaArami) was not aware of Ya'akov’s depature because Ya’akov did not inform him that he was going back to his father’s land. **724** So Ya’akov travelled with all that he has and crossed Euphrates river (Nahar) heading towards the mountain of Gil’ad (Har Gil'ad).  LAVAN RAN AFTER YA’AKOV.  **725** On the third day (Yom HaShlishi) Lavan got information that Ya'akov have gone back to his father’s land. He and his brothers (achim) quickly ran after Ya’akov for seven days (derech shivat yamim) and they overtook him at the mountain of gil’ad (Har Gil`ad). **726** When it was night (lailah) Lavan the Arami (HaArami) was in a dream (chalom) when he was chasing Yaa’kov and a man rescued Yaa’kov and warned him not to attack Yaa’kov or he will be destroyed. **727** Then Ya'akov had pitched his tent (ohel) on the mountain (har), and Lavan with his brother’s (achim) also pitched their own tent (ohel) on the same mountain. **728** Early hour of the first watch, Lavan went to Ya'akov and said; Why did you do this? You left my house with my daughters (banot) as captives (shevuyot) taken by the sword (cherev) without informing me. **729** Why did you leave secretly with my gods (elohai). If you had told me that you are going, i would have sent you off with joy (simchah) and songs (shirim), with the music from tambourine (tof) and harp (kinnor)?  **730** You did not even give me the chance to greet and bid farewell to my grand children (banim) and my daughters (banot)? You have taken the wrong decision. **731** I would have used my power to do you evil (rah), but someone warned me in the dream last night (emesh), saying, do not harm or speak evil (rah) to Ya'akov. **732** I cannot stop you from going because your mind has been to your father’s house (bais avicha) but why did you take my gods (elohai)?  LAVAN SEARCHED FOR HIS STOLEN GOD  **733** Ya'akov said to Lavan; I did not inform you because I know that you will not let me go with my wives who are your daughters (banim). **734** Search us; if you find your gods (eloheicha) with any of us, do to the person whatever you wish. In the presence of your brothers (acheinu) search and bring out any thing that belongs to you which is with me and take it back. Ya'akov did not know that his wife Rachel had taken the gods and hide them. **735** Lavan went into the tent (ohel) of Ya'akov, the tent (ohel) of Leah and the tent of his two maidservants searching for his gods but he did not find them in any of these tents. Then he entered into the tent (ohel) of Rachel. **736** Rachel who was in possession of the missing idols had taken the idols (terafim) and put them in the saddle of the camel (gamal) and sat upon them. And Lavan searched the entire tent (ohel) but did not find them. **737** Rachel said to her father (av); do not be sad because i cannot get up in your presence, for the monthly tradition of women (derech nashim) is with me. Lavan left the tent (ohel). **738** Ya'akov was provoked to anger and rebuked Lavan saying; What is my offence (peysha)? What is my sin (chattat) that made you ran after me violently? Now you have searched through all my properties, which of your house hold (kelei bais) have you found? Set it here before my childrem (banim) and your brothers (achim) so that they may judge between you and i. **739** These twenty years (esrim shanim) I have served you, your ewes (recheleicha) and your female goats have never had miscarriage, and I have never for one day eaten any of your flocks (tzon). **740** The ones which were killed by wild beasts (terefah) i pay you for them and bear the loss because you insist that I must pay for it, even the stolen ones I also pay for them. **741** I was with your flocks in the day (yom) when there was terrible heat (chorev) and in the night (lailah) when there was severe cold (kerach). I hardly sleep (sheynah) because of your flocks. **742** I have spent twenty years (esrim shanim) in your house (bais); I served you for forteen years (arba-esreh shanim) for your two daughters (banot) and six years (shesh shanim) for wages but you changed my wages (sachar) ten times (aseret monim) due to envy. **743** If not that The God of my fathers (Elohei Avi), God of Avraham (Elohei Avraham) and the God of Yitzchak (Elohei Yitzchak) has been with me, surely you would have sent me away empty handed. The Creator (Habor’er) have seen my sufferings (oni) and the selfless services I rendered to you and rebuked you last night (emesh). **744** Lavan said to Ya'akov, These daughters (banot) are my daughters (banot) and these children (banim) are my children (banim) and these flocks (tzon) came from my flocks (tzon) as your wages, and all that you have came from me but today, I have no reason to take these my daughters (banot) or the children (banim) they have born for you because they are yours. After speaking to Ya’akov, Lavan entered his tent and dwell there. **745** Then Ya'akov offered sacrifice (zavach) to The Creator (Habo’re) on the mountain (har) and called his sons (banim) to eat bread (lechem) and they gathered and ate bread (lechem) and spent the night (Halailah) on the mountain (har). **746** Early in the first watch (boker) Lavan got up and embraced his children (banim) and his daughters (banot), wish them well and returned back to his house (bais).  THE SON OF GOD VISITED YA’AKOV AND CHANGED HIS NAME TO YISRAEL  **747** As Ya’akov went on his way (derech) home, he came across the messengers (malachim) of Our Father. **748** When he noticed who they are, he said, This is the camp (Mahaneh) of our Creator and he called the name (shem) of that place makom Machanayim. **749** And he rose up that night and took his four wives (nashim) and his eleven children (yeladim) and passed across the stream (ma'avar) called Yabbok. **750** He sent them and all his belongings across the stream and sat alone. When Ya’akov was alone, the **Prince of Peace** went and sat with him. **751** And when He wants to depart from him, Ya’akov pleaded with him saying; wait till dawn (shachar). But He said, Let me go now for day is already approaching (shachar). Ya’akov said, I will not let you go without blessing (berakah) me. **752** He said to Ya’akov; your name (shemecha) was Ya’akov, But from now you shall be called Yisrael because you have battled with Lavan and gained victory by the help of The Creator. ([yisrah=victory + El=God = Yisrael]. **753** Then Yisrael asked The Creator, what is your name (shemecha)? He asked Yisrael; What are you doing with my name (shim)? He blessed (berakhah) Yisrael saying; you will inherit all My promise to your fathers; Yitzchak and Avraham because you have obeyed Me and did not marry from where I forbid you from marrying. **754** Yisrael called the name (shem) of the place (makom) Peniel [Face of God) because he saw God’s Son face to face (panim el panim) and remained alive.  He bowed down and worshipped The Creator Who have blessed him abundantly. And he went back to join his family across the stream called Yabbok.  YISRAEL ARRIVED HOME AND WAS GLADLY WELCOMED BY HIS PARENTS  **755** Yisrael and his household went straight to his father’s home in Mamre, near Kiryat Arba which is also called Chevron in the land (eretz) of Kena'an. When his father (av) and his mother (em) saw him, they were very happy and excited. **756** They thanked the God of Avraham (Elohei Avraham) Who has been with Yisrael on his journey to Lavan’s house (bais) and brought him back in peace to his father’s house (bais av). **757** They also praised The Creator for all the wealth and children (Yeladim) He gave to Yisrael who left their home with nothing. **758** Yisrael told his parent his life experience while on his way to Lavan’s house (bais). **759** He told them how Our Father (Avinu) led his wife Rachel out to the well for him to see her so that she can through her get to Lavan. And how Lavan gladly welcomes him in his house (bais). How he served Lavan for seven years (sheva shanim) as dowry for Rachel and how Lavan deceived him and gave him Leah. **760** He told them how he served Lavan for another seven years (sheva shanim) as the dowry for Rachel and how he acquire their maidservants (shifchot) Bilhah and Zilpah who are now his wives (nashim). **761** Yisrael introduced his children (yeladim) and their mothers to his parent and also introduced his father (av); Yitzchak and his mother (em) Rivkar to his children (yeladim) and his wives (nashim). **762** After introduction, he told his parent how he served Lavan for the rest of six years (shesh shanim) and how Lavan planned to sent him away empty handed. He told them how he requested for his wages to be sheep (she) and goats with spots on their body and brown lamb.  And how Lavan separated from him the kinds he has chosen for the offsprings to be his wages and handed them over to his children with hope that there will no longer be any offspring of such kind. **763** Yisrael went further to explain to his parent how Our Father (Avinu) has been with him and favoured him by making the livestock to reproduce more of the kind that serve as his wages. **764** And how Lavan and his children started jealousing him because of the favour Our Father (Avinu) was doing for him. He told them how Lavan changed his wages ten times to see if he can take away his favour but Our Father favoured him the more. **765** Yisrael continued to tell his father (av) and mother (em) all that he went through in the house (bais) of Lavan. **766** He finally explains to his parent how the messenger (malach) of Our Father (Avinu) spoke to him in the dream urging him to depart from Paddannah-Aram and go back to his father’s house (Bais avinu), and how Lavan hunted him as he left with his family. He did not forget to tell them about the warning Our Father gave to Lavan about him and how he had an agreement with Lavan before proceeding home. **767** When Yitzchak and Rivkar heard this story, they were sad over the attitude of Lavan against their son (ben) Yisrael. They thanked the God of their father Avraham (Elohei Avraham) for being on the side of their son in all condition.They welcomed the family of Yisrael with great joy.  YITZCHAK AND RIVKAR HELD FEAST FOR YISRAEL AND HIS FAMILY  **768** The next day, Yitzchak held a great feast (mishteh gadol) for Yisrael and his entire family. He slaughtered sheep (she), lamb and goat. Rivkar and the wives of Yisrael prepared a rich meal and baked bread (lechem) and they all ate, drank and rejoiced in the presence of The Creator. Yitzchak offered burnt offerings of choice animal to Our Father (Avinu).  YISRAEL SEARCHED FOR HIS BROTHER ESUV  **769** While in the feast Yisrael asked his father (av) about his brother Esuv and his father told him that Esuv, his wives (nashim) and children (Yeladim) left them after hearing that he will not inherit anything from their great father Avraham because of his disobedience. **770** They went and dwell in the land of Seir in a country now called Esuv. Then Yisrael sent messengers to go and locate his brother Esuv and invite him at home for them to see and greet. The servants of Yisrael departed from Kena’an for Seir in serach of Yisrael’s brother; Esuv. **771** When they found Esuv, they told him that his brother Yisrael is back home and that he sent them to come and call him so that they will see and greet because it has been long they did not see. **772** Esuv told his wives (nashim) and his children (yeladim) to prepare let them go and see his brother Yisrael who just returned from their mother’s place with his family. **773** The wives (nashim) of Esuv refused to go with their husband because they hated Yitzchak and Rivkar who opposed their marriage. **774** They also discourages their children from going with their father by telling them that Yisrael alone have inherited all their father’s wealth and land and that nothing was given to their own father Esuv. **775** When Esuv saw that his wives (nashim) and children (yeladim) have declined from joining him to go and see his brother; Yisrael, he took his servants and followed the servants of Yisrael to their father’s (av) house (bais). **776** When they approached home, Yisrael sighted his brother from a distance and ran to meet him. He embraced his brother Esuv with great joy and both of them entered the house. **777** Yisrael introduced his entire family members to his brother Esuv, he also introduced his brother Esuv to them. **778** When Yisrael asked Esuv about his family members, Esuv told him that they are all fine only that they were very busy when he was coming out. **779** Yisrael wanted to follow Esuv to his house to greet his wives and the rest of his family members but Esuv told him that he is not the one to visit them and that he will come with them in his next visit. **780** Yisrael insist on going with Esuv to visit his family but Esuv did not let him go with him because his family members hates him. **781** After when they have eaten and drank together, Yisrael gave to his brother Esuv sheeps (she) , goats (izzim), camels (gamal), donkeys (chamor), lambs (ewe) and silver (kesitah) and his brother accepted them and thanked him for being kind to him and Esuv returned to his family at Seir.  YISRAEL BOUGHT LAND AT SHECHEM  **782** Yisrael thought of buying land (eretz) from the city (Ir) of Shechem, which is in the same land of Kena’an (eretz Kena'an) where his father (av) and mother (em) were dwelling so that he will build enough dwelling place for his large family. **783** He found a piece of land (chelkat hasadeh) owned by the sons of chamor, the father of the Prince of shechem (Bnei Chamor avi shechem), he bought it from them at the price of one hundred shekels of silver (kesitah). **784** He offered sacrifice to God (El) and worshipped his God with His family. Yisrael warned his sons (banim) never to intermarry with the daughters of that land. He also warned his daughter (bat) to stay away from the men of that land because the God of their fathers; Avraham and Yitzchak forbid them from marrying outside their tribe.  DINAH SEIZED BY THE PRINCE OF SHECHEM  **785** As they settled at Shechem, Dinah the only daughter (Bat) of Yisrael born for him by Leah went out to look around the city (ir). **786** As she moves around, the son (Ben) of Chamor the Chivvi, prince (Nasi) of the land (HaAretz) saw her and ordered that she should be brought into the palace for him. He lay with her and defiled her virgin nature. **787** The mind (nefesh) of the Prince was strongly attached (deveykus) to Dinah daughter (Bat) of Yisrael because he loves the young girl (na'arah) and he spoke to her in a lovely and kind manner. **788** Then prince of Shechem spoke to Chamor his father (aviv), saying, Get me this young girl (yaldah) as my wife (eshet). **789** When Yisrael heard that the prince of the land had taken his daughter (bat) Dinah and defiled (tameh) her, he was very sad but he controls his anger waiting for his sons (banim) who took his livestock (mikneh) to the field (sadeh) to come back. **790** While Dinah was still kept in the palace, Chamor, the father (av) of the Shechem prince went to Yisrael to speak with him about his desire to marry Dinah for his son (ben). **791** When the sons of (Bnei) Yisrael came back from the field (sadeh) and heard what has happened to their sister; they were provoked and they were in great wrath because the prince of that land and their sister had brought disgrace (nevalah) to them and their father Yisrael by lying together, something which is prohibited to them. **792** Chamor spoke to them saying, The mind (nefesh) of my son (beni) is attached to your daughter (bat), now give her to him as his wife (eshet). Inter-marry with us, and allow us to marry your daughters (banot) and you are free to marry our own daughters (benoteinu). **793** We welcomed you to dwell with us, and the land (HaAretz) will also be your land; dwell and trade with us feely, and get your possessions among us. **794** The prince of Shechem said to Yisrael and Dinah’s brothers (achim), Let me find favour from you, whatever I have to do as her dowry tell me I will do it. **795** No matter what you ask for as dowry (mohar), I will offer it in order to have her as my wife (eshet). **796** Then the sons (Bnei) of Yisrael were very angry because the prince of Shechem defiled and seized their daughter. They responded to the prince and Chamor his father (aviv) saying; **797** We are all circumcised and we have no marriage with uncircumcised. Therefore we cannot give our sister (achoteinu) out as a wife to uncircumcised (arelah) people because it will be a reproach (cherpah) against us. **798** But let us consider you in this matter: If you will become circumcised like us, and circumcise every male (zachar) among you, then we will give our sister (benoteinu) to you and have the right to take your sister (banot) as wives and we will dwell among you and be one people (Am Echad) with you. **799** But if you will not do as we have said and become circumcised; then we will take our daughter (biteinu) and go away from your land. They said this to put the guards who were watching over Dinah and other men in the city in pain after circumcision in order to rescue their daughter. **800** Chamor and his son (Ben) were happy that at least there is a solution for them to get their request. **801** The young man (na'ar) did not delay to accept the request because he strongly loved the daughter (Bat) of Yisrael and he was more respected than the whole members of their father’s house (kol Bais Aviv). **802** Then Chamor and his son (bno) came to the gate (Sha'ar) of their city and summoned all the men (anashim) of their city (ir) and said to them; these men (anashim) who entered our land are peace lovers (shlemim), therefore let them settle in the land (HaAretz) and trade with us, for the land (HaAretz) is big enough to accomodate us with them. Let us take their daughters (banot) as our wives and let us allow them to marry our daughters (benoteinu). **803** But they gave just one condition as the only condition for them to dwell with us and become one people (am Echad) with us. They requested all males (zachar) in our city (ir) to be circumcised just as they are all circumcised. **804** Are we not going to posses all their livestock (mikneh), all their properties and all their animals (behemah)? We only need to do what they want and get them settled among us so that we can plunder them. **805** So Chamor and his son (bno) circumcised themselves and equally get all the males (zachar) in their house circumcised.  SHIMON AND LEVI RESCUED DINAH  **806** On the third day (Yom HaShlishi) when they were still in pain, two of the sons of Yisrael (Bnei Yisrael); Shimon and Levi, brothers (achei) of Dinah, took their sword (cherev) and entered the palace of the king (melachim) with sadness and killed the male (kol zachar) guard in the palace because they were in serious pain due to the circumcision they did. **807** They also killed both chamor and the prince of Shechem his son (bno) with the sword (cherev) and left the house with their sister (achot) Dinah. **808** The sons (Bnei) of Yisrael did this because they believed that it is the only way to rescue their sister from captive. **809** They know that it is impossible for them to inter-marry with strangers who are worshipping other gods even if they circumcise themselves. **810** This is because the Creator (Habo’re), the God of Avraham and Yitzchak (Elohei Avraham and Yitzchak) commanded them never to inter-marry with worshippers of other gods. **811** After this event, Yisrael said to Shimon and Levi, You have brought trouble on me to make me a bad person among the inhabitants of this land (HaAretz), among the Kena'ani and the Perizzi. We are just few in number (mispar), if they gather themselves together against us and attack us, we shall be destroyed, all of us. **812** They said, why did he deal with our sister (achoteinu) like a harlot (zonah) and seized her afterwards?  YISRAEL AND HIS FAMILY LEFT SHECHEM FOR BEIT-EL  **813** In the night (lailah) Our Father spoke to Yisrael in the dream saying; cleanse your family members by taking away from them the gods in their bags, on their hands (yad), on their necks and on their ears and leave this place with them immediately. Go to the place you called Beit-El and settle there. **814** Then Yisrael said to his family members, bring all the foreign gods which are with any of you, and be cleansed (tahor) and have nothing to do with them again; let us move up to Beit-El and worship my God (Eli) Who answered me in my days of trouble (yom tzoros), and Who has been with me in all my ways (derech). **815** They gathered all the gods (elohim)) with them both the jewelries they have in their hands (yad) and on their necks and all their earrings (nezamim) which were in their ears (oznayim) and gave them to Yisrael and Yisrael buried them under the terebinth (telah) tree which was at Shechem. **816** And they departed for the land of Beit-El. As soon as they left, disaster (chottat) from The Creator (Habo’re) came upon that city and the surrounding cities so that they cannot pursue Yisrael and his family. **817** So Yisrael and all his family members arrived in Luz, which is in the land (Eretz) of Kena'an, the place Yisrael called Beit-El. **818** They settled there and worship The Creator (Habo’re). **819** One day, Devorah the nurse (meineket) of Rivkah departed from the world and Yisrael buried her remains under the oak (alon) tree in Beit-El and from then the name (shmo) of that land (eretz) becomes Alon Bachut.  OUR FATHER REMINDED YISRAEL OF HIS NEW NAME  **820** Our Fathers poke to Yisrael again saying; your name (shimcha) was Ya’akov, but I have changed your name (shimcha) to Yisrael, you are to be called Yisrael. **821** Our Fatherspoke further to him saying; I am God The Creator (El-Habo’re), be fruitful and multiply in number; nations (goyim) shall come out from you, and kings (Melechim) shall come out from your descendants (zera). **822** The land (HaAretz) which I gave to your fathers; Avraham and Yitzchak, now belongs to you and to your descendants (zera) because you obeyed Me and did not marry outside your tribe. **823** After speaking all these words to him, our Father’s voice was no longer heard by him. Then Yisrael bowed down there and worship The Creator (Habo’re). All this took place at Luz which Yisrael had earlier called beit-El.  RACHEL DELIVERED BENYAMIN AND FALLS ASLEEP  **824** When they were there, Rachel started feeling labour pains and there was short distance from there to Ephrata. When she was in severe pain, the midwife (meyaledet) said to her, be couraged; you are about to give birth to another son (ben). **825** As she gave birth, she started departing, with the little strength she has, she called the son’s name Ben- Oni (meaning Son of Affliction), but his father (aviv) called him Benyamin. **826** Rachel felt asleep and she was buried on the way (derech) to Ephratah, which is Beit Lechem.Yisrael set up a pillar (matzevah) on her grave (kever) and it is refered to as the pillar of the grave of Rachel (matzevet kevurat Rachel). **827** Yisrael continued moving and pitched his tent (ohel) beyond the tower (Migdal) of Eder. The total number of Yisrael’s children (yeladin Yisrael) are twelve (Sheneym Asar) sons and one daughter (bat). **828** The sons of (Bnei) Leah are: Reuven who was the firstborn of (bechor) Yisrael, Shimon, Levi, Yehudah, Yissakhar and Zevulun. The sons of (bnei) Rachel are: Yosef and Benyamin. The sons of (bnei) Bilhah; the maidservant (shifchat) of Rachel are; Dan, and Naphtali. The sons of (bnei) Zilpah; the maidservant (shifchat) of Leah are; Gad, and Asher. These are the twelve sons (bnei) of Yisrael. **829** Yisrael always visit his father (Aviv) Yitzchak at Mamre, in Kiriat HaArba, which is also called Chevron, where Avraham and Yitzchak lived.  YITZCHAK FALLS ASLEEP  **830** Yitzchak lived for one hundred and eighty years (me'at shanah u'shemonim shanim). And Yitzchak falls asleep and his two sons (banim) Esuv and Yisrael came together and buried him at the burial land purchased by Avraham.  THE DESCENDANTS OF ESUV.  **831** Now these are the family members (toldot) of Esuv. Esuv took his wives (eshetim) from the daughters (Banot) of Kena'an: Adah daughter (Bat) of Elon the Chitti, Oholivamah daughter (Bat) of Anah who was born by Tziveon the Chivvi, Basemat daughter (Bat) of Yishma'el, the sister (achot) of Nevayot. Adah gave birth to Eliphaz while Basemat gave birth to Reuel. Oholivamah gave birth to Yeush, Ya'alam and Korach; these are the sons (Bnei) of Esuv, which were born to him in the land of Kena’an (haeretz Kena'an). **832** Esav took his wives (nashim), his sons (banim), his daughters (banot), and members (kol nafshot) of his house (bais) and his livestock (mikneh) and all the possessions he acquired in Kena'an and went out of his father’s house (bais) because he learnt that he has no portion in the inheritance of his fathers; Avraham and Yitzchak because of his disobedience to the commandment of Our Father (Avinu) which forbids them from marrying outside their tribe. **833** So Esuv and his entire household went and settled in moutain (har) Seir. **834** These are the family members (toldot) of Esav the father of all the descendants of Esuv who dwell in mount (har) Seir. These are the names (shemot) of the sons of Esuv (Bnei Esuv), Eliphaz son (Ben) of Adah wife (eshet) of Esuv, Reuel son (Ben) of Basemat who is another wife (eshet) of Esuv.  The sons (Bnei) of Eliphaz were Teman, Omar, Tzepho, Gatam, and Kenaz. Timna was the wife (eshet) of Eliphaz; son (Ben) of Esuv. She gave birth to Amalek. They are the grandsons of Adah the wife (eshet) of Esuv. These are the sons of (Bnei) Reuel: Nachat, Zerach, Shammah, and Mizzah. They are the grandsons of Basemat wife (eshet) of Esuv. These are the sons of (Bnei) Oholivamah daughter (Bat) of Anah, Anah was also the daughter (Bat) of Tziveon, wife (eshet) of Esuv. She bore for Esuv Yeush, Yaalam, and Korach. **835** These were the leaders (alufei) among the sons of (Bnei) Esav: the sons (Bnei) of Eliphaz the firstborn (bechor) of Esav; Teman, Omar, Tzepho, Kenaz, Korach, Gatam, and Amalek; they are the leaders (alufei) of the descendants of Eliphaz son of Adah in the land (Eretz) of Esuv. **836** These are the leaders among the sons (Bnei) of Reuel Esav’s son (ben) in the land of Esuv:  Nachat, Zerach, Shammah and Mizzah; Reuel is the son (Bnei) of Basemat the wife (eshet) Esuv. **837** These are the leaders among the sons of (Bnei) Oholivamah daughter (bat) of Anah, wife (eshet) of Esav: Yeush, Yaalam and Korach. They are the sons (Bnei) of Esuv and their leaders (alufim). **838** These are the sons (Bnei) of Seir the Chori, who were living in the land (HaAretz): Lotan, Shoval, Tziveon, Anah, Dishon, Etzer and Dishan. They are the leaders (alufei) of the Chori (HaChori), the son of (Bnei) Seir in the land of Esuv. **839** And the sons of (Bnei) Lotan were Chori and Hemam. The sister (achot) of Lotan was Timna. These are the sons of (Bnei) Shoval; Alvan, Manachat, Eval, Shepho, and Onam. The sons of (Bnei) Tziveon are; Ayyah, and Anah. Anah discovered the water-spring (mules) in the wilderness (midbar) when he was pasturing the donkeys (chamorim) of Tziveon his father (aviv). **840** The children (Yeladin) of Anah were Dishon and Oholivamah daughter (Bat) of Anah.  The sons (Bnei) of Dishon are: Chemdan, Eshban, Yitran and Keran. The sons (Bnei) of Etzer are; Bilhan, Zaavan, and Akan. The sons (Bnei) of Dishan are Uz and Aran. **841** These are the leaders (alufei) in the tribe of Chori: Lotan, Shoval, Tziveon, Anah, Dishon, Etzer, and Dishan. They are the leaders (alufei) of the descendants (zera) of Chori in the land (eretz) of Seir. **842** These are the kings (melechim) that reigned in the land (eretz) of Esuv. Bela son (Ben) of Be'or reigned in Esuv and the name (shem) of his city was Dinhavah. When Bela departed from the world, Yovav son (Ben) of Zerach of Botzrah replaced him. When Yovav departed, Chusham of the land (eretz) of Temani replaced him. When Chusham falls asleep, Hadad son (Ben) of Bedad, who defeated Midyan in the field (sadeh) of Moav, replaced him and the name (shem) of his city was Avit. When Hadad was no more, Samlah of Masrekah replaced him. Samlah later departed, and Sha'ul of Rechovot-nahar took over the mantle.  When Sha'ul left, Baal Chanan the son (Ben) of Achbor replaced him. When Baal Chanan son (Ben) of Achbor is gone, Hadar took over his place, and the name (shem) of his city was Pau; and the name (shem) of his wife (eshet) was Mehetavel daughter (Bat) of Matred who was the daughter (Bat) of Mei Zahav. **843** These are the names (shemot) of the leaders (alufei) of the tribe of Esuv, according to their families (mishpechot) and their places (mekomot), by their names (shemot); Timnah, Alvah,  Yetet, Oholivamah, Elah, Pinon,  Kenaz, Teman, Mivtzar, Magdiel and Iram. They are the leaders (alufei) of the tribe of Esuv, according to their dwelling places (moshavot) in the land (eretz) they occupy (achuzzah). Esav was the father (av) of them all.  YOSEF WAS LOVED BY HIS FATHER AND HATED BY HIS BROTHERS  **844** Then Yisrael was dwelling in the land (eretz) given to his father who was a stranger (megurei Aviv) in the land (Eretz) of Kena’an. **845** This is the story of how Yisrael went to dwell in Mitzrayim. Yosef, a young man of seventeen years old, was taking care of his father’s flocks (tzon) with his brothers (achim); the Son of (bnei) Bilhah and the son of (bnei) Zilpah, the wives of his father (ne'shei Aviv). The character of his brothers (achim) was very bad (na'ar) and Yosef who hated their evil lives always tell their father (Avihem) all the evil things (dibbatam ra'ah) they do in the absent of their father, Yisrael. **846** Now Yisrael loved Yosef more than all his (Yeladin) children because he hates evil and always say the truth. Yisrael made for Yosef a garment (kesones passim) reaching to his palms and his soles.  **847** When his brothers (achim) saw that their father (Avihem) loves him more than them, they hated him and never wish him peace (shalom).  YOSEF HAD A DREAM AND TOLD HIS BROTHERS  **848** Then Yosef had a dream (chalom) and told it to his brothers (achim) and they hated him more than before after hearing his dream (chalom). **849** The dream (chalom) Yosef told his brothers (achim) were as follows; you and i were binding sheaves of wheat (alummim) in the field (sadeh) and suddenly, my sheaf arose and stood upright and your sheaves (alummot) gathered around mine and bowed down to it. **850** His brothers (achim) said to him, do you mean you shall reign or rule over us? This was why they hated him more than before.  YOSEF HAD ANOTHER DREAM  **851** Later, Yosef had another dream (chalom) and still told it to his brothers (achim) as follows; I have a dream (chalom) where the sun (shemesh) and the moon (yarei'ach) and the eleven stars (kokhavim) bowed down before me. **852** And he told it to his father (Aviv) and his brothers (achim). His father (Aviv) rebuked him and said to him; What is this dream (chalom) that you had? Shall I, my wife (eshet) and your brothers (Achecha) come to bow before you? **853** His brothers (achim) had jealousy (kina) for him, but his father (Aviv) was quiet (shomer) over the dream.  YOSEF SOLD BY HIS BROTHERS  **854** One day, Yosef brothers (achim) went out to feed the flocks of their father (ro'eh tzon Avihem) at the land of Shechem. Yisrael waited for them when they suppose to be back but they did not return. He said to Yosef, your brothers (achim) who went to feed the flocks (ro'im) at Shechem are yet to be back? I will send you to search for them to know if all is well with them. Yosef said; i will go. **855** Yisrael said to him, Go now and find out if there is peace (shalom) with your brothers (achecha) and the the flocks (hatzon) and come and let me know. So he sent him out from the valley (Emek) of Chevron to Shechem. **856** A certain man (ish) found Yosef moving around in the field (sadeh) and asked him; What are you looking for? **857** Yosef replied, I am looking for my brothers (achim); tell me, do you know where they are feeding their flocks (ro'im)? **858** The man (ish) said, They have left here but i heard them say, Let us go to Dotan. Then Yosef went to Dotan in search of his brothers (achim), and he found them in Dotan. **859** When they saw him from a far (merachok), they conspired and made up their mind to eliminate him. **860** When they saw him approaching, they said to one another, see the dreamer (hachalomot) coming. **861** This is our opportunity to eliminate him and throw him into one of the pits (borot) and tell our father (avinu) that some wicked wild beast (chayyah ra’ah) has devoured him. Let us see how his dream (chalom) will come through. **862** Reuven said to others; Let us not take his life (nefesh) away. **863** Let us not engage in shedding of blood (shefach dahm) but let us throw him into this pit (bor) in the wilderness (midbar) and lay no hand (yad) upon him. Reuven said this with the plan to rescue Yosef out of their hands (yadayim) and take him back home. **864** When Yosef went close to his brothers (achim), they tore his garment (kesones) and threw him into the pit (bor), and the pit (bor) was empty as there was no water (mayim) in it. After that Reuven left them and hide in the wilderness (midbar) so that he will go and rescue Yosef when his brothers (achim) left the place. **865** Others sat down to eat bread (lechem). They suddenly lifted up their eyes and saw a company (caravan) of Yishm'elim coming from Gil`ad with their camels (gemalim) bearing spices and balm and myrrh, heading down to Mitzrayim. **866** Then Yehudah said to his brothers (achim), what is our profit (betza) if we eliminate our brother (achinu) and have his blood (dahm) upon us? **867** Come, let us sell him to the Yishm'elim, and let not our hands (yadeinu) be responsible for his depature, for he is our brother (achinu) and our flesh (besareinu). And they agreed. **868** Then the men of Midyan traders (anashim Midyanim socharim) were passing by, Yosef brothers (achim) drew Yosef out of the pit (bor) and sold him to the Yishm'elim for twenty shekels of silver (esrim kesef) and they took Yosef to Mitzrayim.  REUVEN RETURNED TO RESCUE YOSEF BUT DID NOT FIND HIM  **869** When Reuven returned to the pit to rescue Yosef as he earlier planned (bor) and Yosef was not in it, he tore (keriah) his clothes and cried. **870** He returned to his brothers (achim) and said to them, Yosef is not in the pit and where shall i find him? **871** But his brothers said to him “so this was your plan, to rescue Yosef and bring him back home. Your plan has failed because we have sold him to some people who took him away.  YISRAEL GRIEVED FOR YOSEF  **872** They took the garment (kesones) of Yosef and slaughtered a kid of the goat (shachat the se'ir izzim) and dipped the garment (kesones) in the blood (dahm). **873** They took the garment (kesones) to their father (Avihem) and said to him; we found this garment in the wilderness (midbar), check if it is the garment (kesones)) of your son (binecha) or not. **874** Yisrael recognized it and said, It is the garment (kesones) of my son (beni), a wicked wild beast (chayyah ra'ah) have devoured him; Yosef is without doubt torn in pieces. **875** Yisrael tore (keriah) his clothes in tears, and put sackcloth on his loins, and mourned for his son (beno) for many days (yamim rabbim). **876** All his sons (banim) and his daughter (bat)) rose up to comfort him in pretense; but he sent them away. **877** The Midyanim who bought Yosef from his brothers sold him to Potiphar a servant of Pharaoh in Mitzrayim. He was a captain of the slaughterers or executioners (sar hatabbachim) i.e., captain of the guards).  YOSEF WAS TAKEN TO MITZRAYIM.  **878** Yosef was taken to Mitzrayim by Potiphar, an officer (saris) of Pharaoh, the captain of the guards (Sar Hatabachim), a Mitzri, who saw Yosef and bought him from the hands of the Yishme'elim, who bought him from his brothers. **879** Our Father (Avinu) was with Yosef because of his uprightness and His fear in his life. Our Father (Avinu) makes him to prosper even when he was in the house (bais) of his master (adonav) the Mitzri (haMitzri). **880** Potiphar noticed that The Creator (Habo’re) was with him because he prospered (matzliach) in everything he does. **881** Yosef found favour (chen) in his eyes because of how he was serving him and he made Yosef the overseer (mefake'ach) of his house (bais). He also placed all that he had under the control of Yosef. **882** As soon as he made Yosef the overseer of all his belongings and business, Our Father (Avinu) made everything he has even his livestock and farm land to prosper and multiply because of Yosef. **883** Potiphar left everything in the hands (yad) of Yosef and he did not even know how much or less he had, he only cares about the bread (lechem) which he eat. Yosef was a handsome young man (yafeh mareh).  YEHUDA DISOBEYED AND MARRIED A KENA’ANI WOMAN  **884** Yisrael have earlier warned his sons (bnei) telling them that they should not take wives for themselves from outside their mother’s home because the God of their fathers; Avraham and Yitzchak forbids them from doing that. One day, Yehudah left his father’s house (bais aviv) and went to one man (ish) of Adulami whose name was Chirah and dwell with him. **885** Yehudah saw there a daughter (bat) of a Kena'ani man (ish) with the name (shmo) Shua, he married her and lay with her. **886** She conceived and gave birth to a son (ben) and he called his name (shmo) Er. **887** And she conceived again, and gave birth to another son (ben); and she called his name (shmo) Onan. **888** She conceived the third time and gave birth to the third son (ben); and called his name (shmo) Shelah; He was at Keziv when she had him. **889** Later, Yehudah took a wife (eshet) from the family of his father for Er his firstborn (bechor) and her name (shem) was Tamar. **890** Er, the firstborn (bechor) of Yehudah rebelled against The Creator (Habor’er) and was taken out of the world. **891** Yehudah said to Onan, take the wife (eshet) of your brother (achicha) and lay with her so that you can raise up descendants (zera) on behalf of your late brother (achicha). **892** Onan also rebelled against The Creator just like his brother and he also was taken out of the world. **893** Then Yehudah said to Tamar his daughter-in-law (kallah), Remain a widow (almanah) at your father’s house (bais avi) till Shelah my young son (beni) became mature for marriage. For he is afraid due to the demise of his brothers (achim). So Tamar went and dwelt in her father’s house (bais avi).  YEHUDA TOOK TAMAR AS HIS WIFE AND HAD PERETZ AND ZERACH  **894** After some time, Yehudah’s wife (eshet), the daughter (bat) of Shua, falls asleep; and Tamar his daughter-in-law (kallah) went and consoled him. While Tamar was still in the house (bais) of Yehudah, Yehudah took her to her people and performed the traditional rite of her marriage and she became his wife (eshet). **895** He lay with her and she became pregnant and delivered twin boys (te'omim). Yehudah named the first to come out Peretz (meaning breaking through) because he was the first to come out. **896** Yehudah named his brother (achim) Zerach. **897** When Peretz grew up, he fears Our Father and walked in obedience to His commandments, while his brother choose to live as he wishes.  YOSEF TEMPTED THROUGH POTIPHAR’S WIFE  **898** As Yosef dwells in Potiphar’s house (bais), devil influenced Potiphar’s wife (eshet) and used her to demand sexual relationship from Yosef in order to make Yosef an enemy to God (El). **899** She Promised to give to Yosef whatever he will demand. She even promised to eliminate her husband so that Yosef will be fully incharge of her and all their wealth, but Yosef rejected her offer and refused to lay with her. Yosef said to her; “Look, your husband have made me the overseer of all his wealth and he did not even care to know any thing about his business because of the trust he has in me”. **900** There is no one as great (gadol) as i am in this house (bais) and there is nothing your husband did not keep under my control except you, because you are his wife (eshet). How did you expect me to do this great evil (hara'ah hagedolah hazot) and commit sin (chattat) against The Creator (Habo’re)? **901** She pleaded to Yosef everyday (yom yom) to lay with her but Yosef rejected her evil and destructive request (lo shama). **902** One day, Yosef went into the house (bais) to work (melachah) for his master (Adoni), and all the men in the house (anshei habayit) has gone out. **903** Then Potiphar’s wife (eshet) held Yosef in his clothe (beged) and told him to have sexual affairs with her, but Yosef forcefully pulled himself out of her hands and fled leaving his clothe (beged) with her becauses he grabbed it tightly. **904** When the evil woman (ra’ah isha) saw that Yosef had left his clothe (beged) in her hand (yad) while fleeing. **905** She called all the men in the house (anshei habayit) and said to them, Look, my husband has brought in an Ivri man (ish Ivri) to disrespect and mocks us. He came into my room to rape me and when i started shouting in a loud voice (kol gadol), he left his clothe (beged) with me and fled to outside. **906** So she kept Yosef’s clothe (beged) with her while waiting for her husbands to come back so that she will have evidence to accuse Yosef.  YOSEF SENT TO PRISON  **907** When her husband came back, she spoke to him saying, the Ivri servant (eved HaIvri), you brought to us came into my room to rape me. **908** I shouted with loud voice, he left his clothe (beged) with me and ran outside. **909** When Potiphar heard this, he was very sad and he did not care to hear from Yosef. **910** He took Yosef and put him in the prison house (bais hasohar), a place where the King’s prisoners (asirei HaMelech) are kept. **911** But The Creator (Habo’re) was with Yosef even in the prison. He showed him mercy (chesed) and gave him favour (chen) in the eyes of the keeper of the prison (sar bais hasohar). **912** And the prison keeper (sar bais hasohar) made Yosef the overseer of all the affairs of prisoners (asirim) that were in the prison house (bais hasohar) and Yosef is the one that determines what they do. **913** The prison keeper (sar bais hasohar) is not disturbing himself with the affairs of the prisoners because he trusted Yosef and placed everything in his hand (yad). Our Father (Avinu) was contstantly with Yosef and He made Yosef to be successful in all he does.  YOSEF INTERPRETES DREAM FOR PRISONERS.  **914** Sometime the cupbearer (mashkeh) of the king (Melech) of Mitzrayim and his baker (ofeh) offended their master (adoneihem); the king (Melech) of Mitzrayim, King Pharaoh was very furious against these two officers (sarisim); the officer who bears his cup (sar hamashkim) and the officer in charge of baking (sar ha'ofim). **915** And he put them in detention (b'mishmar) in the house of the captain of his guards (bais sar hatabachim), which was the same prison house (bais hasohar), where Yosef was kept in detention. **916** The captain of the guards (sar hatabachim) placed them in the care of Yosef, and he cared for them as they continue in detention (b'mishmar). **917** The two servants had a dream (chalom) in the prison where they are. **918** Yosef looked at them in the day and noticed that they were worried (zo’afim) he asked them saying; Why are you looking so sad (ra'im) today (hayom)? **919** They said to him, We had a dream (chalom) without knowing the meaning and there is no interpreter (poter) here. Yosef said to them; interpretation (pitronim) of dreams can only come from The Creator (Habo’re), tell me your dreams. **920** The chief cup bearer (sar hamashkim) told his dream (chalom) to Yosef as follows; in my dream (chalom), a vine tree (gefen) was before me and it has three branches (shloshah sarigim); and it was as soon as it budded, its flowers appeared in clusters and give rise to ripe grapes (anavim) and the cup (kos) of Pharaoh was in my hand (yad). I took the grapes (anavim), pressed them into the cup (kos) of Pharaoh and gave the cup (kos) to Pharaoh. **921** Yosef said to him, this is the interpretation (pitron); The three branches (shloshet hasarigim) are three days (shloshet yamim). **922** In three days (shloshet yamim) time, Pharaoh will take you out of here, and restore you to your duty post (ken) and you shall fill the cup ( kos) of Pharaoh with vine grapes and gave it to him just as you was doing it before (mishpat harishon) when you was his cupbearer (mashkeh). **923** But do not forget me when it is well with you, and show mercy (chesed) to me and tell my story to Pharaoh to get me out. **924** For I was stolen away from my father (Avi) Yisrael and I did nothing before they put me into this prison (bor). **925** When the chief baker (sar ha'ofim) saw that Yosef interpreted (pitron) the dream well, he said to Yosef, i also had a dream (chalom) where I had three baskets of cakes (shloshah salei chori) on my head (rosh), there are varieties of food for pharaoh in the top most basket (sal haelyon) and birds (ophim) came and eat the food in that basket as it was on my head (rosh). **926** And Yosef said to him, this is the interpretation (pitron); the three baskets (shloshet hasalim) are three days (shloshet yamim). **927** In three days time (shloshet yamim) Pharaoh will bring you out of here and hang you on a tree (etz) and birds (ophim) shall eat your flesh (basar) from the tree. **928** On the third day (Yom HaShlishi), which was the **birth day** (yom huledet) of Pharaoh, Pharaoh made a feast (mishteh) to all his servants (avadim). While on the birth day cerebration, pharaoh killed and hanged the head of his chief baker (rosh sar ha’ofim) on the tree in the presence of all his servants (avadim). **929** On the same day, pharoah restored the cup bearer (sar hamashkim) to his duty post (mashkeh) and he took the cup (kos), filled it with wine and gave to Pharaoh. **930** Everything happened just as Yosef had earlier interpreted (pitron) their dreams to them. **931** But the cup bearer (sar hamashkim) did not remember Yosef as Yosef pleaded to him when they were together in prison  PHARAOH HAD A DREAM AND SENT FOR YOSEF  **932** After two years, Pharaoh had a dreamed (chalom) of where he stood beside the river (haye'or) nile. **933** And saw seven fat and good looking cows as they came out of the river (haye’or) and started feeding on the river bank. **934** As he was looking, he saw another seven Ugly looking (ra’ot mareh) and thin (dakot basar) cows as they came out from the same river and stood besides the other cows within the bank of the nile river. **935** Suddenly, the cows that were ugly in apppearance (ra'ot hamareh) and thin in the flesh (dakot habasar) devoured the seven cows that were fine in appearance and fat. Then Pharaoh woke up. **936** The next day, pharaoh had another dream (chalom) where seven (shivah) heads of grain plump (beri’ot) and good (tovot) came out from one stalk, another seven thin heads of grain dried by wind sprung out (tzomechot) among them. The seven thin heads of grain devoured the seven plump and full (mele'ot) heads of grain, then Pharaoh woke up and saw that it was a dream (chalom). **937** When it was day (boker), pharaoh’s mind (ruach) was troubled; and he sent for all the magicians of (chartummei) Mitzrayim and all his wise men (chachamim) and told them his dream (chalom). But none of them can give the meaning (poter) to Pharaoh. **938** Then the chief cupbearer (sar hamashkim) spoke to Pharaoh saying; I know someone who can give you the meaning (poter) of this dream (chalom). **939** When you was angry with me and put me and your chief baker (sar ha’ofim) in detention (b'mishmar) in the house (bais) of the captain of the guards (sar hatabbachim), **HYPERLINK http://biblehub.com/genesis/41-11.htmw**we had different dreams (chalom) in the same night (lailah). And there was with us in the prison a young Ivri man (na'ar Ivri), servant (eved) to the captain of the guards (sar hatabbachim). We told him our dreams and he interpreted it to each of us according to ones dream (chalom). **940** Everything happened just as he interpreted to us, I was restored to my duty post (ken) and the baker was hanged as he rightly interpreted to us. **941** Then Pharaoh sent for Yosef and they brought him in a hurry out of the prison (bor) and have him shaved and changed his clothes and he was presented to Pharaoh. **942** Pharaoh said to Yosef, I have a dream (chalom) which no one can interpret. I was told that you can understand and interpret dream (chalom). **943** Yosef replied Pharaoh saying, It is not by my ability but The Creator (Habo’re) shall give you the interpretation of this dream (chalom).  YOSEF TOLD PHAROAH HIS DREAM  **944** Yosef said to Pharoah, In your dream (chalom), you stood beside the bank of the nile river and saw seven fat and good looking cows as they came out of the river (haye’or) and started feeding on the river bank. **945** As you was looking, you saw another seven ugly looking (ra’ot mareh) and thin (dakot basar) cows as they came out from the same river and stood besides the other cows within the bank of the nile river. **946** Suddenly, the cows that were ugly in apppearance (ra'ot hamareh) and thin in the flesh (dakot habasar) devoured the seven cows that were fine in appearance and fat. **947** And when they had finished eating them, it could not be noticed that they had eaten them because they were still thin and ugly (rah) in appearance as they were in the beginning. So you woke up. **948** The next day, you had another dream (chalom) where seven (shivah) heads of grain plump (beri’ot) and good (tovot) came out from one stalk. **949** Another seven thin heads of grain dried by wind sprung out (tzomechot) among them. **950** The seven thin heads of grain devoured the seven plump and full (mele'ot) heads of grain, then you woke up and saw that it was a dream (chalom). This is your dream! Pharoah was surprised to hear his dream from Yosef without telling Yosef his dream by himself. He build confidence in Yosef.  YOSEF INTERPRETES THE DREAM OF PHARAOH  **950** Yosef said to Pharaoh, your two dreams (chalom) has the same meaning (echad): The Creator (Habo’re) have revealed to you what He is about to do. **951** The seven good cows and the seven good heads of grain represent seven years (sheva shanim) of abundant food. **952** The seven lean and ugly cows that came up after them and the seven empty heads of grain dried by wind are seven years of femine (sheva shnei ra'av).  **953** The Creator (Habo’re) has revealed to you what is about to happen. **954** Listen! There will be seven years (sheva shanim) of abundant food supply (sava gadol) through out the whole land (kol Eretz) of Mitzrayim. **955** After that, there will be another seven years of femine (sheva shnei ra'av). The years of abundance (hasava shanim) shall be forgotten in the land (Eretz) of Mitzrayim and the femine (ra'av) shall devour the land. **956** So the plenty (sava) shall not be remembered in the land because the femine (ra'av) following those years will be very severe (kaved me'od). **957** This dream (chalom) was given to you twice as a warning for you to prepare because the event has been established by The Creator (Habo’re), and it will shortly come to pass; said Yosef to pharaoh. Pharaoh asked Yosef; what is the way out of this? **958** Yosef said to pharaoh; select men (ish) who are intelligent (navon) and wise (chochom) and put them in charge of storage in the land (haeretz) of Mitzrayim. **959** Also appoint harvest officers (pekidim) and place them in charge over the farm lands let them be collecting one fifth part of the harvests of the land (haeretz) in Mitzrayim during the seven years of food abundance (sheva shnei hasava). **960** And let them store the collected grains under the care of the storage officers who are in charge of storing (shomer) food (okhel) in the cities. **961** So that enough food (okhel) shall be reserved for the land against the seven years of femine (sheva shnei hara'av) which shall come in the land (haeretz) of Mitzrayim to avoid death as a result of the femine (ra'av).  YOSEF BECAME A RULER IN MITZRAYIM  **962** Pharaoh and his servants (avadim) were happy and satisfied with the interpretation and recommendation of Yosef. **963** Pharaoh said to his servants (avadim); Can we find a man (ish) like this in our land, a man (ish) who is led by the Spirit of The Great God (Ruach ElGadol)? **964** Pharaoh said to Yosef, since your God (El) have showed you the meaning of my dream, there is no one as intelligent (navon) and wise (chochom) as you are. **965** You shall be the overseer of my house (bais) and everyone must act according to your instructions. I will only be superior to you because of the throne i occupy as the king. **966** Pharaoh also said to Yosef, See, i have placed the whole land (kol Eretz) of Mitzrayim under your care. **967** Pharaoh took off his signet ring (taba'at) from his finger and fixed it on the finger of Yosef, and dressed him in garments of fine linen with gold (zahaz) chain around his neck. **968** Pharaoh also gave to Yosef; the second chariot (merkavah) which he had and the people humbled themselves before him with their knees on the ground and Yosef became director over the whole land (kol Eretz) of Mitzrayim. **969** Pharaoh said to Yosef, I am Pharaoh, without your consent, no man shall carry out any instruction in the whole land (kol Eretz) of Mitzrayim. **970** But Yosef took off the ring and gold chain out of his body and never fix them on his body again because the God of Yisrael forbids His worshippers from fixing chains and rings on their body.  YOSEF HAS FAMILY IN MITZRAYIM  **971** Pharaoh gave new name (shem) to Yosef; Zaphnat Pa'neach to honour his god but Yosef forbids people from calling him that name except Pharoah who insist on calling him the name. **972** Pharoah also gave him as wife (eshet) Asenat, daughter (Bat) of Poti Phera priest (kohen) of On. And Yosef became in charge of all the land (haeretz) of Mitzrayim. **973** Yosef was thirty years old when Pharaoh; the king (melech) of Mitzrayim gave him authority over the whole land (kol Eretz) of Mitzrayim. **974** During the seven years of abundant harvest (sheva shnei hasava), the land produced large quantity of food (okhel). **975** And they gathered portions of the whole food (kol okhel) within the seven years (sheva shanim) in all the cities and store them in those cities. **976** Yosef and his workers gathered very large quantity of grains as the sand (chol) of the sea (yam), the quantity they cannot number (mispar). **977** Yosef had two sons (banim) through his new wife (eshet) whom he married from his mother’s place after the depature of the wife Pharoah gave to him. **978** Yosef called the name (shem) of the firstborn (bechor) Menasheh and said; my God (El) have made me to forget (nashani) all my sufferings (oni) in my father’s house (bais Avi). **979** He called the second son (ben) Ephrayim saying; My God (El) have made me fruitful (hifrani) in the land (haeretz) of my great suffering (oni). **980** When the seven years of abundancy (sheva shnei hasava) ended in the land (haeretz) of Mitzrayim, the seven years of femine (sheva shnei hara'av) came just as Yosef had said and the femine (ra'av) was severe in all countries except in the whole land (kol Eretz) of Mitzrayim where there was enough food (okhel). **981** When the femine entered all the land (kol eretz) of Mitzrayim, the people cried to Pharaoh for food (okhel) and Pharaoh said to them; Go to Yosef; whatever he said to you, do it. **982** The famine (ra'av) was over all the face of the world (kol pnei ha'aretz); and Yosef opened the storage house (bais) and sold food (okhel) to the people of Mitzrayim. The femine (ra'av) became more severe (chazak) in the whole world. **983** And people from all parts of the world (kol HaAretz) came to Mitzrayim to buy food (okhel) from Yosef because people are dying in different countries in the world due to hunger.  YOSEF’S BROTHERS WENT TO BUY FOOD FROM YOSEF  **984** When the femine became very severe in Kena’an, Yisrael and his family ran out of food, he heard that there were grains (shever) being sold at Mitzrayim. Yisrael said to his sons (banim), Why do we fold our hands and be suffering from hunger?  I heard that there are grains (shever) being sold at Mitzrayim, go there and buy some for us to eat and live instead of dying in hunger. **985** The ten brothers of Yosef (Achei Yosef asarah) went down to Mitzrayim to buy grain. **986** But Benyamin, brother of Yosef (achi Yosef) did not follow them because their father was afraid of losing him the way he lost Yosef. **987** The sons of (Bnei) Yisrael went to purchase food (okhel) together with many others because the femine (ra'av) was in the land (haeretz) of Kena'an. **988** Yosef was the Governor of the land (Shalit Al HaAretz) and he was the person in charge of selling food (okhel) to all people. When the brothers of (Achei) Yosef came, they prostrated themselves before him with their faces to the ground in fulfillment of the dream of Yosef.  YOSEF RECOGNIZES HIS BROTHERS  **989** When Yosef saw his brothers (achim), he recognized them but they did not recognize him. He did not let them know that he knows them. He asked them, where did you come from? And they said, we came from the land of Kena’an (haeretz Kena'an) to buy food (okhel). **990** Yosef brothers (achim) humbled themselves before him because they did not recognize him anymore. **991** Yosef remembered the dream (chalomot) he had about them and said to them, You are spies (meragelim) sent by the enemies to see the nakedness of the land (ervat ha'aretz). **992** They said to him, no (Lo), master (adoni), your servants (avadim) came to buy food (okhel).  We are all sons of one man (bnei ish echad), we are honest, your servants (avadim) are not spies (meragelim). **993** Yosef said to them, no (Lo), you came to see the nackedness of the land (ervat ha'aretz). **994** They said; we are twelve brothers (Shneym Asar Achim), we have one father (av echad) who is in the land (haeretz) of Kena'an, we lost one and the youngest (katon) is with our father (Avinu). **995** Yosef said to them, just as I said earlier, You are truly spies (meragelim). **996** Now, I am going to test you to see if what you said is true. For security reasons, I will not let you go until I see that your youngest brother (achichem hakaton). **997** Send one of you to go home and bring him while the rest of you will be detained until they come back, then I will know if there is any truth (emes) in you otherwise Pharaoh will surely handle you as spies (meragelim). **998** Then he detained them all while feeding them for three days (shloshet yamim). **999** On the third day (Yom HaShlishi) Yosef said to them again, if you want to be free, do as I said to you. I will not harm you because I have the fear of The Creator (Habor’er).  **1000** If you are saying the truth, let one of your brothers (achim) remain in detention (mishmar) while others take grain home for the femine (ra'avon) in your house (bateichem), but while coming back, make sure you come with your youngest brother (achichem hakaton) to enable me verify your claims about yourselves before setting you free.  YOSEF’S BROTHERS BLAME THEMSELVES FOR SELLING YOSEF  **1001** They spoke to one another saying; Surely we are with guilt on ourselves (ashemim) because of our brother Yosef (achinu), who cried and pleaded with us to free him but we hardened our minds, this must surely be the consequences. **1002** Then Reuven said to them, I told you not to do evil against the child (yeled) but you did not agreed? Therefore, the consequences of his blood (dahm) have visited us. **1003** They are not aware that Yosef understood what they were saying because when he was speaking to them, he used interpreter (melitz). **1004** Yosef went away from them and wept, after weeping, he returned to them and told them that they will go and leave Shimon behind. **1005** Then Yosef commanded his servants (avadim) to fill their bags (kelim) with grain, to restore their money (kesef) into the bag of each of them, and to give them provisions for their journey (derech) and they did just as Yosef has commanded. **1006** Yosef brothers (achim) loaded their donkeys (chamorim) with the grain, and departed for Kena’an. **1007** As they were going, one of them opened his sack to get feed for his donkey (chamor) in their resting place (malon), he saw his money (kesef) in the mouth of his bag. **1008** He said to his brothers (achim), I saw my money (kesef) in my bag, they were shocked and scared saying to one another; God (El) is punishing us.  YOSEF’S BROTHERS TOLD THEIR FATHER WHAT THEY WENT THROUGH  **1009** When they arrived at Kena’an, they told their father (Avihem) Yisrael all that happened to them. They said; **1010** The master of that land (adonei HaAretz) was not kind to us and he called us spies of the land (meragelim HaAretz). **1011** We told him that we are not spies (meragelim) and that we came to buy food. That we are twelve brothers from our father (Shneym Asar Achim Bnei Avinu) and that one is no more and that the youngest (katon) is with our father (Avinu) in the land (Eretz) of Kena'an. **1012** Then he said to us, I will know if you are saying the truth, leave one of your brothers (achim) here with me and let others go with the grains because of the femine (ra'avon). **1013** Then come back with your youngest brother (achichem hakaton) for me to know that you are not spies (meragelim) as you claimed. Then i will let you go with your brother (achichem) and you will be free to come and buy food (okhel) in the land.  YOSEF’S BROTHERS SAW THEIR MONEY RESTORED IN THEIR BAGS  **1014** When all of them emptied their bags at home, they found the money (kesef) they paid for their foods in their bags. Both they and their father (Avihem) saw the money (kesef) and became afraid. **1015** Yisrael, their father (Avihem) said to them, you are taking my children away from me; Yosef is no more, Shimon I did not see and now you want to take Benyamin away. How can i survive this? **1016** Reuven said to his father (Aviv); kill my two sons (banim) if i fail to bring him back to you. Hand him over to me and i will surely return him to you. **1017** Yisrael said, my son (Beni) will not go with you because his brother (achiv) is dead, and he alone is left for me; if he is harmed (ason)on the way as you go, then that will be the end of my life.  YISRAEL ALLOWED BENYAMIN TO GO TO MITZRAYIM WITH HIS BROTHERS.  **1018** As the femine (ra'av) persist severely (kaved) in the land, Yisrael and his family finished the grain (shever) they brought from Mitzrayim, then Yisrael said to them, return (Shuvu) to Mitzrayim and buy food (okhel) for us to eat. **1019** But Yehudah said to him, the man (ish) who is in charge there gave us serious warning, saying, don’t come back here without your youngest brother (achichem). **1020** If you will let our brother (achinu) go with us, we will go and buy food (okhel), but if you will not let him go with us, we will not go because we were warned never to come back without him. **1021** Yisrael said, Why did you invite this problem to me, by telling the man (ish) that you have another brother (ach)? **1022** They said, The man (ish) asked us detailed information about ourselves and about our family (moledet) saying, Is your father (Avichem) still alive? Have you another brother (ach)? And we answered him according to his questions without knowing that he would tell us to go and bring our brother (achichem)? **1023** Yehudah said to Yisrael his father (Aviv), send the boy (na'ar) with me, and we will go so that we all, including the little ones may eat and live and stop suffering from hunger. **1024** I will be the surety for him, i will account for him to you. If i did not come back with him and present him to you, let me bear the consequences forever (kol hayamim). **1025** For if not the delay, we would have come back by now for this second time (zeh pa'amayim). **1026** Then Yisrael said to them, if you must go back with him, take the best of the fruits of the land (mizimerat HaAretz) in your bags and take them to the man (ish) as a gift (minchah), take also a little balm, little honey (devash), spices (nekhot), myrrh (loht), pistachio nuts (batenim) and almonds (shekedim). **1027** Take with you both the money (kesef) you found in your bags and the money (kesef) you will use to buy food (okhel) because the one you found in your bag may be a mistake (mishgeh). **1028** Take also your brother (achichem) and return (shuvu) to the man (ish). **1029** May God The Creator (El Habo’re) give you favour in the eyes of the man (ish), so that he may let you come back with your other brother (achichem acher) and Benyamin. If they are taking away from me, i am also taking away. **1030** So the men (anashim) took the gifts (minchah) and their money in two folds (mishneh kesef) and went back with Benyamin to see Yosef.  YOSEF’S BROTHERS ARRIVED IN MITZRAYIM WITH BENYAMIN  **1031** When Yosef saw his brother (achin) Benyamin with them, he said to the servants (avadim) in his house, take these men (anashim) home, slaughter the fat animal (tevach) and prepare it for they will feast with me at third watch (tzahorayim). **1032** Then the servants (avadim) did as Yosef instructed them and took his brothers (achim) to the house of Yosef. **1033** When they got to the house of Yosef, they were afraid because they thought that they were taken inside the house (bais) for questioning and punishment due to the money (kesef) they saw in their bags when they returned the first time. **1034** They went near to the servant (eved) in the house (Bais) of Yosef and they spoke with him at the door of the house (petach habayit) saying; Oh master (adoni), when we came down at the first time to buy food (okhel), we returned home and opened our bags, with great surprise each of us saw his own money (kesef) restored fully back in his own bag. We have come now to return it back to the master. And we also came with additional money (kesef acher) to buy food (okhel). We do not know how the first money returned to our bags. **1035** The servant (eved) said, peace be with you (Shalom lachem), do not be afraid, your God (Eloheichem) and the God of your fathers (Elohei Avichem) have given you wealth (matmon) in your bags. I was told to returm your money (kesef). He brought Shimon out and he joined them. **1036** He gave them water (mayim) and they washed their feets (raglayim) and he gave their donkeys (chamorim) feed (mispo).  YOSEF RECEIVED GIFTS FROM HIS BROTHERS  **1037** They get the gifts (minchah) ready while waiting for the coming of Yosef (bo Yosef) at third watch (tzahorayim). They were happy and relaxed when they heard that they will eat bread (lechem) there. **1038** When Yosef arrived at his home, they presented to him the gifts (minchah) which was in their bags and prostrated themselves on the ground before him in fulfillment of the dream (chalom) of Yosef. **1039** And he asked them about their welfare (l'shalom) and welfare of their father (avichem). He also asked them if the old man (zaken) was still alive. **1040** They answered; There is peace (shalom) with our father (avinu). He is still alive. **1041** When Yosef saw his brother (achiv) Benyamin, son of his mother (ben immo), He said; is this your younger brother (achichem hakaton) of whom you told me about? They said yes. Yosef said to him; may God (El) be gracious to you my son (beni).  YOSEF WEPT IN TEARS ABOUT WHAT HIS BROTHERS DID TO HIM  **1042** Yosef spoke in haste because he felt sorrow for his brother (achiv) Benyamin. He went to a hidden place inside his office (cheder) and wept deeply there. **1043** When he could control himself again, he washed his face and went back to them and said, Serve bread (lechem). **1044** Yosef served himself, his brothers served themselves and the Mitzrim who ate with him also served themselves because Mitzrim cannot eat food (okhel) with the Ivrim, for it is abomination (to'evah) to them. **1045** They all sat before Yosef according to their birth time (bechorah) starting from the firstborn (bechor) to the youngest. The men (anashim) were wondering with one another to see themselves eating with the master. **1046** Yosef took more food from his plate and gave to them and they all ate, drank and feasted with him to their satisfaction.  YOSEF PLANNED TO RETRIEVE HIS BROTHER (BENYAMIN) FROM OTHERS.  **1047** Yosef commanded his servants (avadim) saying, Fill the bags of the men (anashim) with food (okhel) as much as they can carry and put the money (kesef) they paid back in the mouth of each of thier bags. **1048** Yosef planned to retrieve his brother Benyamin from them and he said to his servants; put my silver cup (gevi'a hakesef) in the outer part of the bag of the youngest (katon) and the money (kesef) he paid for his grain (shever). The servants did just as Yosef have commanded. **1049** As soon as the day breaks (boker ohr), Yosef’s brothers (achim) loaded their grains on their donkeys (chamorim) and left for their home. **1050** When they get out of the city (ir), but not far from the city, Yosef said to his servants (avadim), get up and go after the men (anashim), when you overtake them, say to them, why have you rewarded good (tovah) with evil (ra'ah)? **1051** You have stolen the cup which our master (adoni) used to drink wine. You have paid him with evil (ra'ah) for his kindness to you. **1052** Yosef’s servants overtook his brothers and spoke to them the same words (devarim) Yosef told them to speak. **1053** Yosef’s brothers (achim) said to the servants (avadim), why did our master (adoni) say such thing? Never (Chalilah) think that your servants (avadim) should do this kind of thing. **1054** Indeed, the money (kesef), which we found in our bags were returned back to you from the land (eretz) of Kena'an. How can we steal silver (kesef) or gold (zahav) from the house of our master (bais adonecha)? If you find it with any of us, punish the person and take all of us to be servants (avadim) to the master (adoni). **1055** They said, let it be according to your words (devarim); but we will take only whoever we find it in his bag to be servant (eved) and you shall have no one to blame (nekiyim). **1056** Then they quickly brought down all their bags and opened them for search.  They searched from the oldest (gadol) to the youngest (katon) and found the cup (gevi’a) in the bag of Benyamin. **1057** Then they tore their garments in tears and loaded back their bag on their donkeys (chamorim) and returned to the city (ir) to see Yosef. **1058** When Yehudah and his brothers (achim) arrived in the house of Yosef (Bais Yosef), Yosef was still at home.They fell before him on the ground. **1059** Yosef said to them, Why did you do this? Are you not aware that I will find out? **1060** Yehudah said, What shall we say to you to free ourselves? The Creator (Habo’re) have visited us for our iniquity (avon). Look at us; we are now slaves (avadim) to you, even our youngest brother who was with the cup (gevi'a). **1061** Yosef said, never (chalilah), i will not do so; only the man (ish) in whose bag the cup (gevi'a) was found shall stay with me and become my servant (eved). You can now go back in peace (shalom) to your father (avichem). **1062** Yehudah went near to him and said, Oh, master (adoni), let your servant (eved) speak now a word (davar) in the master’s hearing (oznei adoni) and do not let your anger burn against us; for you are even like Pharaoh to us. **1063** you asked us if we have a father (av) and another brother (ach)? **1064** We said yes to you! We have a father (av) who is an old man (zaken) and a brother (ach) who is a child born for him at his old age, the last born (yeled zekunim katan) and his brother (arch) who has fallen asleep. Only this little one is left from their mother (immo) and our father (avinu) loves him so much. **1065** You told us to bring him for you to see him and believe that we are not spies. **1066** And we said to you, the boy (na'ar) cannot leave his father (aviv) because if he is no more, his father (aviv) will fall asleep. **1067** Then you said that we must come with him otherwise we can not buy food (okhel) from your land again. **1068** When we got home, we told our father what you said. **1069** When our father (avinu) told us to come back (Shuvu) and buy food (okhel), we told him that we cannot come back unless our youngest brother (achinu hakaton) followed us because we cannot buy food except we go with him. **1070** Our Father (Avinu) said to us; You know that his mother gave birth to only two sons (banim), One went out and was tore into pieces by wild beast remaining only this youngest one. **1071** If you take him away and he got killed, then you have also sent me to the grave (Sheol). When we have no more food (okhel) to eat, our father (avinu) changed his mind and let us come with him so that we can buy some food (okhel) and live. **1072** Now if we return to our father (avinu) without the boy (na'ar) our father (avinu) will not survive it because he loves the boy so much. **1073** He will give up and we shall be held responsible for his demise. **1074** Yehuda said to Yosef, i am the surety of the boy (na'ar) to our father (avi), I said to our father (avinu) if i fail to bring him back to you, let me bear the consequences before you forever (kol hayamim). **1075** Therefore, detain me instead of Benyamin for the sake of our father and let the boy (na'ar) go back with his brothers (achim). **1076** For I cannot go back to our father (avinu) without the boy (na;ar) because I know what will happen to our father (avinu).  YOSEF MADE HIMSELF KNOWN TO HIS BROTHERS.  **1077** As Yehuda was speaking, Yosef could no longer control himself in their present, he bursted out in tears and ordered everybody (kol ish) apart from his brothers to leave his presence. When they left, Yosef unveiled himself to his brothers (achim). **1078** He wept aloud to the hearing of the Mitzrayim in the house (bais) of Pharaoh. **1079** Yosef said to his brothers (achim); i am Yosef; is my father (Avi) still alive? His brothers (achim) could not answer him because they were shocked and afraid in his presence. **1080** Yosef said to them, Come closer to me and they went closer. He said to them, i am Yosef your brother (achichem) whom you sold to the people of Mitzrayim. **1081** Do not lament or regret selling me because The Creator (Habo’re) have turned the evil act to blessing at last, to save the life of many nations. **1082** For the femine (ra’av) have just lasted for two years, it will last for more five years (chamesh shanim). **1083** The Creator (Habo’re) have found me worthy to be used to save your life so that their will remain a descendant (she'erit) of Avraham in this world. **1084** So now it was not your plan that took place, but the plan of The Creator (Habo’re) who have made me a father (Av) to Pharaoh and a master (adon) to all his house (Bais) servants and the ruler (Moshel) throughout the whole land (kol Eretz) of Mitzrayim. **1085** Go quickly to our father (avinu) and tell him that The Creator (Habo’re) have made his son (ben) Yosef the master (adon) of the whole land (kol eretz) of Mitzrayim. Tell him to come with you without doubt. **1086** And you shall dwell in the land (Eretz) of Goshen and you will be close (karov) to me, both your sons (banim) and your grand children (bnei banecha), your flocks (tzon), your herds (bakar) and all your properties. **1087** So that you will receive good care because there will be more five years (chamesh shanim) of femine (ra'av) otherwise you and your households and all that you owe will face terrible hardship. **1088** Look at me very well and see that Yosef your brother has spoken to you.  Tell our father (avinu) my position in (kevod b') Mitzrayim and everything you have seen and do not waste time to come back with him. **1089** After speaking, Yosef grabbed his brother (achiv) Benyamin tightly and wept and Binyamin also wept together with him. **1090** Yosef did the same to all his brothers (achim) and wept upon them, and after that his brothers (achim) pleaded to him. **1091** The news spread in the house (Bais) of Pharaoh that the brothers (Achei) of Yosef came and Pharaoh and his servants (avadim) were very happy. **1092** Pharaoh said to Yosef, Say to your brothers (achim), load your donkeys and go back to the land (Eretz) of Kena'an; let them come back to me with your father (Avichem) and all members of your house (bais) and i will give them the best of the land (Eretz) in Mitzrayim where they will settle and enjoy the rich harvest (chelev) of the land (haaretz). **1093** Also tell them to go with one of the vehicles (agalot) to carry the little ones, their wives (nashim) and your father (Avichem) to Mitzrayim. **1094** Also say to them; do not feel bordered about your goods (kelim) because you will have the best of all you need when you come. **1095** Yosef spoke to his brothers (achim) as pharaoh had said and gave them vehicle (agalot) and provisions for their journey (derech) according to the instruction of Pharaoh. **1096** To each of them he gave garments for their changing (chalifot semalot) and money (kesef) for their needs. **1097** And to their father (avihem) he sent ten male donkeys (chamorim) loaded with good fruits and ten female donkeys (chamorim) loaded with grain and bread (lechem) and the provisions their father will need on their way (derech) coming back. **1098** After loading all these goods, Yosef’s brothers (achim) left for Kena’an. Yosef warned then never to quarrel with each other on the way (derech). **1099** They travelled all the way from Mitzrayim and arrived in the land (eretz) of Kena'an to Yisrael their father (avihem). **1100** They said to him, our brother (achihem) Yosef is still alive (Yosef chai). He is the ruler (Moshel) of the whole land (kol eretz) of Mitzrayim. When Yisrael heard this, he fell and fainted because their story was shocking and difficult to believe. **1101** When he regained consciousness, they told him everything (kol divrei) Yosef said to them. When Yisrael saw the vehicle (agalot) sent from Mitzrayim to carry him and the little ones, he believed that what they said was the truth. **1102** Yisrael said; It is enough, Yosef my son (Beni) is still alive (chai)! So I will still see him before I go down to my grave.  YISRAEL AND HIS FAMILY WENT TO MITZRAYIM  **1103** Yisrael and his entire family with their properties left Kena’an for Mitzrayim. When they were on their way (derech), they entered Be'er Sheva and Yisrael stopped and offered sacrifice (zevakhim) to The God of his father Yitzchak (Elohei Aviv Yitzchak). **1104** Our Father spoke to Yisrael in the dream (chalom) that night (halailah) calling; Yisrael, Yisrael, And Yisrael answered; here I am. **1105** Our Father said; I am the God of your father (Elohei Avicha) Yitzchak, don’t be afraid to go to Mitzrayim because there your children (yeladim) will multiply and become great nation (Goy Gadol). **1106** I will keep watch over you as you go to Mitzrayim and I will surely restore your children in the land I Promised your fathers Avraham and Yitzchak. Yosef will wipe away your tears. **1107** When it was day, Yisrael and his entire family members went back into the vehicle (agalot) which Pharaoh had sent to carry them and continued their journey from Be'er-Sheva to Mitzrayim. **1108** Yisrael and all his descendants (zera), their livestock (mikneh) and their possessions, arrived in Mitzrayim. **1109** They were welcomed by his son Yosef, pharaoh and all his servants (avadim) and the servants of Yosef. **1110** These are the names (shemot) of the descendants (zera) of Yisrael which arrived in Mitzrayim: Yisrael and his sons (banim): Reuven firstborn (bechor) of Yisrael. The sons of (Bnei) Reuven are: Chanoch, Phallu, Chetzron and Carmi. The sons of (Bnei) Shimon are: Yemuel, Yamin, Ohad, Yachin, Tzochar, and Shaul who is the son (Ben) born for him by Kena'anite woman. The sons of (Bnei) **Levi** are: Gershon, Kehat, and Merari. The sons of (Bnei) **Yehudah** are: Er, Onan, Shelah, Peretz, and Zarach; but Er and Onan fell asleep in Kena'an. The sons of (Bnei) Peretz were Chetzron and Chamul. The sons of (Bnei) Yissakhar are: Tola, Phuvah, Yov and Shimron. The sons of (Bnei) Zevulun are: Sered, Elon, and Yachle'el. **1111** They are the sons (Banim) born by Leah for Yisrael in Padan Aram. She also gave birth to Dinah, the only daughter Yisrael has. The total number of sons (banim), grand sons, daughters (banot) and grand daughters that descended through Leah were thirty three in number. **1112** The sons of (Bnei) Gad are: Tziphyon, Chaggi, Shuni, Etzbon, Eri, Arodi, and Areli. **1113** The sons of (Bnei) Asher are: Yimnah, Yishvah, Yishvi, Ber’el, and Serach their sister (achot). The sons of (Bnei) Ber’el are: Chever and Malki'el. **1114** They are the sons of (Bnei) Zilpah, wife (eshet) of Yisrael, maidservant of Leah who was the daughter (bat) of Lavan. Her children (yeladim) and grand children are all sixteen persons (nefesh). **1115** The sons of (Bnei) Rachel, wife (eshet) of Yisrael are: Yosef, and Benyamin. **1116** Yosef married a new wife after the depature of the childless wife given to him by pharaoh, and the new wife had Menasheh and Ephrayim through. **1117** The sons of (Bnei) Benyamin are Belah, Becher, Ashbel, Gera, Naaman, Echi, Rosh, Muppim, Chuppim and Ard. **1118** They are the descendants of Yisrael through Rachel, his wife (eshet). They are all fourteen in number. **1119** The only son of (Bnei) Dan was Chushim. **1120** The sons of (Bnei) Naphtali are: Yachtze'el, Guni, Yetzer and Shillem. They are the descendants of Yisrael through his wife (eshet) Bilhah, maidservant of Rachel who was the second daughter (bat) of Lavan. They were seven in number (kol nefesh shivah). **1121** The Yisrael descendants (zera) that went to Mitzrayim with him are sixty six in number (kol nefesh threescore shishi) excluding the sons of his wives. **1122** Yosef had two sons (banim) which were born to him in Mitzrayim.Yosef and his two sons (banim) with their father (avihem) made the whole members of their family (kol hanefesh of Bais Yisrael) in Mitzrayim to be seventy (shivim).  YISRAEL ARRIVED IN MITZRAYIM  **1123** Yisrael sent Yehudah ahead to Yosef, to take him to Goshen where they will dwell and they all went to the land (eretz) of Goshen. **1124** Yosef entered his chariot (merkavah) and went to meet Yisrael his father (Aviv) at Goshen. When he saw his father (aviv), he ran and grabbed him tightly with his hands round his neck and wept for long time. **1125** Yisrael said to Yosef; if i depart now, i will depart in peace (shalom) and not in sorrow because i have seen that you are alive. **1126** Yosef said to his brothers (achim) and to his father’s household (Bais Aviv); let me go and inform Pharaoh that my brothers (achim) and my father’s household (Bais Aviv) have arrived all the way from the land (eretz) of Kena'an. **1127** I will tell him that you and my brothers are shepherds (roei tzon)  who has livestock and that you have brought your flocks (tzon), herds (bakar), and all your belongings. **1128** If Pharaoh asked what your occupation is (ma'aseichem), tell him the truth, that both you and your fathers (avoteinu) has been keepers of livestock from your youth even until now so that he may allow you to dwell in the land (eretz) of Goshen because they don’t dwell together with shepherds (r'eh tzon), it is an abomination (toevat) in Mitzrayim.  PHARAOH WELCOME YISRAEL AND HIS FAMILY IN MITZRAYIM.  **1129** Then Yosef went and informed Pharaoh that his father (Aviv), his brothers (achim), their flocks (tzon) as well as their shepherds (bakar) have arrived at Goshen from the land (eretz) of Kena'an. **1130** He called five (chamishi) of his brothers (achim) and took them to greet Pharaoh. **1131** Pharaoh said to his brothers (achim); What is your occupation (ma'aseichem)? They answered, from our younger age, we have been shephering flocks (roeh tzon), and we inherited the occupation from our fathers (Avoteinu). **1132** They said to Pharaoh; we have come to dwell in the land where we can have pastures (mireh) for our flocks (tzon) because the severe femine (ra'av) in the land (eretz) of Kena'an have left the land with no pastures to feed the flocks. Allow us to dwell in the land (eretz) of Goshen. **1133** Pharaoh said to Yosef, your father (avicha) and your brothers (acheicha) has come to you. **1134** You are incharge of all the land (eretz) of Mitzrayim. Give them the best place for them to dwell. They can dwell in the land (eretz) of Goshen and let any capable hand (anshei chayil) among them be the chief herdsmen (sarei mikneh) over my flocks. **1135** Yosef brought in Yisrael his father (aviv) and introduced him to Pharaoh. Yisrael was happy to see pharaoh. He prayed for Pharaoh and wished him favour. **1136** Then Pharaoh said to Yisrael, How old are you? **1137** Yisrael said to Pharaoh, I have lived for one hundred and thirty years (shanim). This is few years (shanim) when compared with the years of my fathers (avot). **1138** After praying for pharaoh, Yisrael went out to join his family. **1139** Yosef settled his father (aviv) and his brothers (achim) in the land (eretz) of Mitzrayim, in the best place, in the land (eretz) of Rameses, just as Pharaoh had commanded. **1140** Yosef provided bread (lechem) for his father (aviv), his brothers (achim) and all the household of his father (kol bais aviv) including the children (yeladim). **1141** Then there was scarcity of bread (lechem) both in Mitzrayim and in Kena’an because of the terrible femine (ra’ar) and people in the land are about dying of hunger. **1142** Yosef gathered all the money (kesef) he made from the sell of grains in the land (eretz) of Mitzrayim and took it to the palace (Bais) of Pharaoh.  THE PEOPLE GAVE THEIR LIVESTOCKS IN EXCHANGE FOR FOOD  **1143** When the people of Mitzrayim and Kena’an has no money (kesef) again to buy food (okhel), the indigens of Mitzrayim went to Yosef and said; Give us bread (lechem) let us eat, are we suppose to die of hunger in your presence because we have no silver (kesef). **1144** Yosef said, if you have no silver to buy food (okhel), give your livestock (mikneh) in exchange for bread and you will eat and live. **1145** They went and brought their livestock (mikneh) to Yosef and Yosef gave them bread (lechem) in exchange for horses (susim), for the flocks (tzon), for the livestock (mikneh) of the herds (shbakar), as well as the donkeys (chamorim), and he provided food for them and for all their livestock (mikneh) for that year (shanan). **1146** When that year is over, they went to Yosef the next year (shanah hashenit) and said to him; We will not hide it from our master (adoni), we have no silver (kesef) with us and we have given our livestock (mikneh) and other animals (behemah) in exchange for food (okhel). There is nothing left with us except our bodies (geviyyatenu) and our lands (adematenu).  THE PEOPLE GAVE THEIR LANDS IN EXCHANGE FOR FOOD  **1147** Shall we be allowed to die before your eyes when we have our land (adematenu) with us? Buy us and our land (adematenu) and let us belong to pharaoh so that we shall have food (okhel) to eat and live. Give us grains to eat and live instead of dying and left the land (adamah) deserted. **1148** Then Yosef bought all the land (kol Admat) of Mitzrayim for Pharaoh; for they sold their fields (sadeh) because the femine (ra'av) was very severe (chazak) on them and so the land became Pharaoh's own. **1149** And as for the people, he shared them and made them farmers in all the cities from one end of the borders of Mitzrayim to the other end and they also serve the rulers. **1150** The only land Yosef did not buy was the land that belongs to priests (admat hakohanim) of the gods worshipped by the Mitzrayim. This is because the priests (kohanim) had a portion (chok) of food (okhel) given to them regularly by Pharaoh, and they did not witness the femine because they are being fed by Pharaoh. They did not sell their lands. **1151** Then Yosef said to the people, See, both you and your lands now belong to Pharaoh, take these seeds (zera) and sow them in the land (adamah). **1152** When it is time for harvest (tevu'ot), share your proceeds into five, return one part to Pharaoh, and take four parts for your cultivation seed (zera) and for your food (okhel). **1153** They answered; you have saved our lives by showing us mercy and kindness. We will do as you have said. **1154** Yosef made it to be law (chok) in the land (eretz) of Mitzrayim even to this very day that all farmers must return one fifth of their harvest to Pharaoh, except the land that belongs to the priests (admat hakohanim) of their gods because it does not belong to Pharaoh.  YISRAEL TOLD YOSEF TO BURY HIS BODY IN KENA’AN WHEN HE DEPARTS  **1155** Yisrael and all his family members settled in Mitzrayim, at Goshen. They grew in number and in wealth because our father (avinu) was with them. **1156** Yisrael lived in Mitzrayim for seventeen years (shanah) making his total age to be one hundred and forty-seven years (shanah). **1157** When Yisrael saw that he was getting older, he called his son (bno) Yosef and said to him, Whenever it pleases The Creator to take me away, do not bury me in this land. **1158** Kena’an is the land (eretz) the God of my fathers (Elohei avot) Avraham and Yitzchak promised to us and our descendants, if I am no more then, take my body and bury it there. **1159** And he said, promise me that you will do as I have said and Yosef promised to obey his father’s will.  YOSEF AND HIS SONS VISITED YISRAEL  **1160** One day, Yosef visited his father (Avicha) who was sick (choleh) with his two sons (banim); Menasheh and Ephrayim. **1161** When Yisrael heard that Yosef has come to visit him, he got up and sat down on the bed (mittah). **1162** He said to Yosef, God The Creator (El Habo’re) spoke to me at Luz in Kena’an, and blessed (berakhah) me.  He said to me, I will make you fruitful and multiply your descendants and I will bring out of you multitudes (kehal) of people (ammim) and I will give this land (HaAretz Hazot) to your descendants (zera) as their possession (achuzzat olam). **1163** And now the two sons (banim) you have; Ephrayim and Menasheh, which were born to you in Mitzrayim before i came to Mitzrayim are my children, they will have equal portion with your brothers. **1164** And if you have more offspring (moledet) in addition to them, they shall be my grand children. **1165** When i returned from Padan, your mother (immo) Rachel left us in Kena’an, on the way to Ephratah and i buried her there. **1166** When Yisrael saw the sons of (Bnei) Yosef, he asked; Who are these children (yeladim)? **1167** Yosef answered to his father (aviv); They are my sons (banim), whom God (El) has given me in this place. And he said, let them come close and greet me. **1168** Yosef took them closer to him and Yisrael embraced them. **1169** Yisrael said to Yosef, i never expected to see you again but God (El) has showed me even your children (yeladim). **1170** Yisrael thanked The God of his fathers Avraham and Yitzchak for being with Yosef and for the children he gave to him. **1171** And Yosef stood with them besides his father Yisrael while they started discussion.  YOSEF TOLD HIS FATHER HOW HIS BROTHERS SOLD HIM  **1172** Then Yisrael asked Yosef how he suddenly disappeared and how he became leader in the land of Mitzrayim. **1173** Yosef explained everything that happened between him and his brothers (achim) to his father (aviv). **1174** Then Yisrael wept bitterly again and went on his knees thanking The Creator for saving the life of Yosef and for using him at last to rescue his family from deadly femine. **1175** Yisrael told Yosef how his brothers (achim) brought home his clothe stained with blood and deceived him saying; a wicked wild beast have tore Yosef into pieces, And how he felt sick after hearing the news that he was no more alive.  And how he struggled to survive the shock and ill health he suffered throughout that period. **1176** Yisrael prayed for Yosef and his children (yeladim) and blessed (berakhah) them saying; my descendants shall say; may God (El) bless you the way he blessed Ephrayim and Menasheh. **1177** Yisrael said to Yosef, may The Creator (Habo’re) be with you and bring you back to the land He gave to your fathers (eretz Avoteichem).  YISRAEL TOLD YOSEF TO FORGIVE HIS BROTHERS  **1178** Moreover, live in peace (shalom) with your brothers (achim). Never plan evil against them, forgive them and show them love. Yosef promised to do as Yisrael said.  YISRAEL SUMMONED ALL HIS SONS ABOUT WHAT THEY DID TO YOSEF.  **1179** Yisrael sent for all his sons (banim) and said, come together let us discuss about our welfare, pray and thank The God of our fathers (Elohei avot) for his kindness and love for us. **1180** They all gathered to listen to their father. Yisrael rebuked all his sons for conspiring to kill their brother Yosef. He said to them; you have done great evil in the sight of The Creator (Habo’re), but it is left for The Creator (Habo’re) to judge and reward every man according to his or her work. **1181** Reuven explained how he planned to rescue Yosef and how he suggested that Yosef should be thrown inside an empty pit. And he hides from his brothers (achim) with hope to go and bring Yosef out after when they have left the place. **1182**He also told his father how he went there to rescue Yosef but did not see him inside the pit again.  YISRAEL MADE PEACE FOR HIS CHILDREN  **1183**Yisrael pleaded to Yosef again to forgive his brothers and put everything in the hands of The Creator (Habo’re). He also urged his sons (banim) to apologise to Yosef and they did as their father said. **1184** Yosef promised not to harm them or punish them because of what they did to him. **1185** Yisrael advised all his children to live in peace (shalom) and love one another. He urged them to unite together and defend themselves whenever the need arises so that enemies cannot bring them down. **1186** Above all, Yisrael warned his sons (banim) to walk in the way of The Creator Who have been with him from childhood till that very day. He urged them not to forget or forsake the God of their ancestors Avraham Yitzchak and Yisrael, who have remembered them and provided food for them through Yosef to save them from being killed by femine. **1187** Yisrael reminded his children that the land of Mitzrayim is not their home, but that they should always remember the land The Creator has given to their fathers (avot) as possession even for their future generation. He urged them to pass the same message across to their children and grand children for them not to relax in Mitzrayim. **1188** He reminded them never to bury his remain in Mitzrayim, but for them to go and bury it in the Promised Land.  YISRAEL PRAYED FOR ALL HIS CHILDREN AND URGED THEM TO BURY HIM AT KENA’AN  **1189**After when Yisrael have spoken all these words to his children, he prayed and blessed (berakhah) them all wishing them success and inheritance of the Promised Land. **1190** He told them to make sure they bury him where his fathers (Avotai) were buried, in the cave (me'arah) which is in the field (sadeh) of Ephron the Chitti, In the cave (me'arah) that is in the field (sadeh) of Machpelah, which is near Mamre, in Kena'an, which was purchased by Avraham together with the field (sadeh) of Ephron the Chitti to serve as burial estate (achuzzat kever) for his families. Yisrael said that it was there that Avraham, Sarah his wife (eshet), Yitzchak and Rivkah his wife (eshet) were buried and that he also buried Leah his wife (eshet) in the same cave. **1191** That field (sadeh) and cave (me’arah) was bought from the sons of (Bnei) Chet said Yisrael.  YISRAEL DEPARTED TO SPIRITUAL WORLD  **1192** When Yisrael finished speaking to his sons (banim), he dismissed them. He did not live long again before he departed, and his people took charge of his remains.The day Yisrael departed, Yosef grabbed him and wept over him. **1193** Yosef spoke to the household of Pharaoh saying; If i have found favour (chen) in your eyes, speak to the hearing (oznayim) of Pharaoh and said to him; **1194** My father (Avi) told me while alive to take his remain to Kena’an and bury him there and I promised to do as he said. Now, let pharaoh permit me to go and bury my father (Avi) and I will return after the burial. **1195** Then Pharaoh said, Go and bury your father (Avicha) according to your promise to him when he was alive.  YOSEF AND HIS BROTHERS WENT TO KENA’AN TO BURY THEIR FATHER  **1196** Yosef went to Kena’an to bury his father (Aviv) and he was accompanied by all the servants (avadim) of Pharaoh and all the elders (zekenim) in the land of Mitzrayim including those in pharaoh’s house (Bais). **1197** All members of the house (kol Bais) of Yosef and his father’s household (Bais Aviv) went with them leaving behind only their little ones and their animals in Goshen. **1198** They went with both chariots (merkavot) and horsemen (parashim), and it was a very great gathering (machaneh). **1199** When they got to the grain floor (goren) of Atad, which is across the Yarden, they cried with great (gadol) and sorrowful lamentation and they were in sorrow for seven days (shivat yamim) as they approach Kena’an. **1200** When the Kena'ani saw them lamenting as they mourn (evel) in the goren Atad, they said; This is a grievous mourning (evel) for the Mitzrayim; therefore they called the lament the mourning (evel) of Mitzrayim. It took place across the Yarden. **1201** The sons (banim) of Yisrael did just as their father commanded them; for they carried his remain to the land (haeretz) of Kena'an and buried him in the cave (me'arah) of the field (sadeh) of Machpelah, near Mamre, the field (sadeh) bought by Avraham for burial purpose (achuzzat kever).  Avraham bought it from Ephron the Chitti.  YOSEF AND HIS BROTHERS RETURNED TO MITZRAYIM AFTER BURIAL  **1202** After burying Yisrael, Yosef and all those who went with him returned to Mitzrayim. **1203** When the brothers of (Achei) Yosef saw that their father (Avihem) was no more, they said; now that our father has fallen asleep, Yosef will hate us and will certainly pay us back for all the evil (ra'ah) we did to him. **1204** They went to Yosef and said, remember what our father (Avicha) told you when he was still with us, he pleaded for you to forgive us for the trespass (peysha), the sin (chattat) and the evil (ra'ah) we did to you. Please! Forgive the trespass (peysha) of your brothers (Avicha). When Yosef looked at them, he wept again as they spoke to him. **1205** His brothers (achim) went and knelt down before him and they said to him; remember that we are your brothers (achim).  YOSEF ASSURED HIS BROTHERS PEACE AND LOVE.  **1206** Yosef said to them, do not be afraid; am i God (El) Who judges and rewards? **1207** You planned evil (ra'ah) against me; but God (El) turned it to good (tovah), to save many people (Am Rav) from femine. **1208** Do not be afraid, I love you, I will not harm you, I will provide for you and your children (yeladim). He comforted them and spoke to them with kindness and love. **1209** Yosef and his entire father’s household (Bais Aviv) continues living in Mitzrayim and Yosef lived one hundred and ten years (shanim). **1210** Yosef witnessed Ephraim's children to the third generation (Yeladim shileshim) also he carried the children (yeladim) of his grandson Machir son (Ben) of Menasheh.  YOSEF PLEADED FOR HIS CHILDREN TO TAKE HIS REMAINS TO KENA’AN  **1211** Yosef said to his children (Yeladim), if I fall asleep, remember that the God of our fathers (Elohei avot) will surely visit you to take you from this land to the land (HaAretz) which He promised to our fathers; Avraham, Yitzchak and Yisrael. **1212** Yosef said to his children (yeladim) and grandchildren; promise me that when I depart from this world, you will carry my remains (atzmot) to the promised land and bury it, and they promised to do as he requested. **1213** Yosef lived for one hundred and ten years (shanim) and departed. His children (yeladim) and their relatives took his remain to the Promised Land and buried him where his fathers were buried. After burying the remains of Yosef, they returned to Mitzrayim. | |