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THE TARGUMS  
OF  
ONKELOS AND JONATHAN BEN UZIEL  
ON THE PENTATEUCH;

WITH THE FRAGMENTS OF THE  
JERUSALEM TARGUM:

FROM THE CHALDEE.

BY

J. W. ETHERIDGE, M.A.,  
TRANSLATOR OF THE NEW TESTAMENT FROM THE PESCHITO SYRIAC.



GENESIS AND EXODUS.

“FOR this Law is our Inheritance, not only as a lesson of memory, but as a means of knowing the Commandment which the Lord our God hath commanded us, to learn and to teach, to keep and to perform: for this will be our life, and the prolongment of our days.”

MENDELSSOHN.

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LONGMAN, GREEN, LONGMAN, AND ROBERTS.

1862.

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PATRONÆ MEÆ ET UXORI,

ELISÆ,

PULCHRÆ, PIÆ, SEMPER CARISSIMÆ;

COMPLORATE,

VERUNTAMEN NON SINE SPE CONSTANTI ET CERTA;

EVANESCÆ,

TANTUM DONEC ASPIRET DIES, ET DIFFUGIANT UMBRÆ.



## P R E F A C E.

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AMONG the relics of ancient Jewish literature, the Aramaic paraphrases on the Books of the Old Testament have a peculiar value; and yet, though long esteemed by the most learned divines, both Israelite and Christian, they have never been made accessible to the English reader, by a translation into our own language. This defect it is attempted to remedy, at least so far as relates to the writings of Moses, in the work now submitted. The translation, made directly from the Chaldee, is strictly *ad literam*, and preserves the idiomatic characteristics of the original. The Targum of Onkelos possesses an intrinsic philological and critical worth, from its close adherence to the Hebrew text, and as being a voucher for the condition of that text as extant in the first century; while the more diffuse paraphrase of the Jonathan or Palestinian Targum, variegated with the picturesque traditions of the Jews, will give it an attraction to the general reader. The present volume, exhibiting Genesis and Exodus, will in due time be followed by another, completing the remaining books of the Pentateuch.

In a previous work\* I have endeavoured to give an idea of the affluence and value of the treasures of Hebrew learning. That book, too, was undertaken because at the time nothing of the kind was to be obtained in English. Not long after its pub-

\* "Jerusalem and Tiberias; Sora and Cordova: a Survey of the Religious and Scholastic Learning of the Jews. Designed as an Introduction to the Study of Hebrew Literature." Longman and Co.

lication, however, appeared the erudite production of Herr Steinschneider,—“Jewish Literature, from the Eighth to the Eighteenth Century.” Yet, (not to speak of the greater chronological range of my own work,) such is the difference in the cast and complexion of the two books, that they in nowise interfere with each other. If it be too much for me to say that my volume may be accepted as a companion to that of the learned German, I will at least express the hope that it may serve as an humble attendant.

The present opportunity is taken of mentioning my regret, that in the account of Jewish Commentaries on the Scriptures, I omitted those of M. Cahen, of Paris, in fourteen volumes, which comprise the Hebrew text, and a new French translation, with notes, philologic, geographical, and literary. I have the pleasure, also, of adding to the list of this class of works the more recently published commentaries of Dr. M. Kalisch, on the Books of Genesis and Exodus,—rich in learning, and beautiful in style. It may be acceptable also to mention, that an excellent edition of the *Machsor*, the entire Ritual for the festivals of the Hebrew year, has been lately published by Mr. Valentine, of London, in six portable volumes. It has the Hebrew text, well printed, with an English translation under the care of the Rev. D. A. De Sola, Minister of the Spanish Synagogue in the Metropolis. That eminent Jewish scholar, Herr Leopold Dukes, has also increased our obligations to his laborious pen, by his German Disquisition on the ethical works of Salomo ben Gabirol, as well as his edition of the *Shiri Shelomo* of the same author; and his *Nachal Kedumim*, or Collection of choice Specimens of the Ancient and Mediæval Hebrew Poets. Nor, in reference to the

metaphysics of Gabirol, must I omit to point out to the attention of the student the recent profound and learned "*Mélanges de Philosophie Juive et Arabe*" of the Jewish professor, S. Munk, of Paris.\*

More akin to the work now in hand, is a translation of the Hebrew Bible into English, for the use of Jewish schools and families, by Dr. Benisch, of London, carried on, as we understand, under the supervision of the Chief Rabbi, the Rev. Dr. Adler; and another of the same character, in the German language, by Dr. Ludwig Philippson, with the original text and illustrations, in four volumes. I make a special note also of a beautiful edition of the Hebrew Bible, lately published at Wilna and Petersburg, with the German translation begun by Mendelssohn, and completed by his continuators. This noble edition is in sixteen volumes, large octavo; the original text being accompanied by the Chaldee Targums, the commentary of Rashi, (R. Sal. Izhaki,) and a condensed commentary gathered from Eben Ezra, Levi ben Gershom, David Kimchi, and other eminent expositors. The Bible text only has the German version; the Targums and commentaries are untranslated. The octavo size of the work makes it much more convenient than the unwieldy folios of the Polyglots and the other Rabbinical Bibles.

Such works as these, and I have mentioned but a few, out of many which have appeared within the last seven years, give plain indication that the revival of Hebrew learning, in the present century, is still acquiring strength; and that the Jewish *literati* especially, by their noble enterprises for the advancement of the study of their glorious language, and of the Holy Writings delivered in it to mankind, are

\* Gabirol's *Mibchar Happeninim*, or, "Selection of Pearls," (a catena of moral proverbs,) has been rendered into English by Mr. Asher.

doing a great work, and are worthy of the gratitude and honour of all who revere the Word of God.

In the ensuing Translation I have followed, upon Onkelos, the Aramaic text of Walton, carefully collated with the last edition of the Targums, published at Wilna, under the care of an association of learned Jews. The principal variations are noted in our margin, along with the more remarkable readings of the Samaritan version of the Pentateuch. Between Onkelos and the Palestinian Targum there is a great difference of manner, the paraphrase in the latter being largely interspersed with hagadistic or legendary illustrations ; some of which, when explained on the principle laid down in the Introduction, are good enough, though for others of them, as unworthy of the solemn majesty of Holy Scripture, I have no apology. In fact, these paraphrases contain two elements : the sacred, in the true representation of the Word of God ; and the merely human, with its infirmity and folly. Each must have its proper judgment.

The perusal of these Targums will have one good result, if it lead to a renewed examination and study of the Pentateuch : a Record sacred in every sense ; ever and for evermore the subject of reverential affection to the Believer, as being the foundation of all literature, the *origines* of all authentic history, the shrine of the primæval revelation, the register of the eternal covenant of grace, and the panorama of those sacrosanct emblems which shadow out the Redeeming Work accomplished in the fulness of time by Him, of whom Moses, in the Law, and the prophets did write.

ST. AUSTELL, *October 24th, 1862.*

## INTRODUCTION.

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THE opening of the Christian Dispensation was an epoch replete with wonder-working effects in the intellectual, moral, and civil conditions of human life. Till then, "darkness had covered the earth, and gross darkness the people;" but to the Christian church had been decreed the glory of becoming the instructress of the Gentiles, the angel of revelation to the world. In the record of the great facts embodied in the Gospel, and the doctrines it inculcates,—doctrines in which the oracles of the Hebrew revelation culminate in a grandeur visibly Divine,—the Bible for all humanity was completed, and a means of enlightenment, at once simple and effectual, developed far and widely, by which all the families of the earth might be made wise to salvation. The day-spring from on high was now to arise, to give light to them who sat blind in the shadow of death, and to guide their feet into the way of peace. Hitherto they had sought, but found not. Dark as sin had made the Gentile mind, the consciousness of its relation to the Divine and Eternal had never been extinguished in its depths, and an unsatisfied yearning after the truth unknown had betrayed itself in the

fabrication by some, and the reception by others, of codes of law, sagas of tradition, and decretals of doctrine, which bare, to the belief of their votaries, the seal and authority of Heaven. So the Egyptian deciphered his hieroglyphs; the Chinese listened at the pagoda to the chapters of the *Chou-Qing*, the “Book of Books;” the Brahmin in his temple heard the *Manava Dharma Sastra*, and in the laws of Menu recognised the oracles of eternity; the Greek and Roman, in search of the beautiful and true, conversed with the abstractions of Plato, the riddles of Pythagoras, the dogmas of the Stoics, or the more sensuous imaginings of Homer and the poets; while the Celt and the Briton asked for the great secret from the lips of the Druid in the cavern temples of primeval forests.

Meanwhile the great purpose of God for the ultimate renovation of our fallen world had not been forgotten. Time had been designedly given to mankind to test the strength of their own resources. Already had the verdict been pronounced, of which the apostle’s famous words are but the true echo,—“The world by wisdom cannot know God.” “Nothing,” said Anaxagoras, “can be surely known; nothing therefore can be learned; nothing can be certain: the senses are limited and delusive; intellect is weak; life is short.” Plato therefore carried with him the assent of all the thinking men of his day, when he summed up his own persuasions, and those of the great masters who had gone before him, in affirming, that “if ever man was destined to know the Divine truth, it must be by a revelation from the Deity.”—That revelation came in its fulness upon the lips of the Incarnate Word: “In Him was life; and the life was the light of men.”

The same Spirit who spake by the prophets completed the saving revelations of the Divine will to the

apostles of Him who came to fulfil the types and predictions of the Old Testament, and put the world in possession of the Book which tells its dying generations of mercy and immortality.

The Bible is for the world. The families of mankind have in it their common genealogical register, and the Divine charter of their common rights. The great principles of the moral government under which we live are here unfolded; the laws which insure the welfare of our social life, the truth that will correct our errors, the balsam that can heal our wounds, the redemption that has atoned for our guilt, and will at last abolish death, have here their sealed revelation. As in these discoveries every human being has an interest, reason, benevolence, and the mandate of the Spirit who speaks in the word, all bind upon the Church the duty of giving the Bible to the nations of the earth, and, as a matter of necessity for the attainment of this object, of translating it into their various languages.

But while the necessity of translations for the benefit of the Gentile peoples needs no illustration, it might seem strange, on the first view of the fact, that the Hebrew people should require a translation of the Hebrew Bible. This apparent anomaly disappears, however, on our calling to mind the circumstances in which that people were found at the commencement of the Christian era. At that time the Jews resident in Palestine formed but a fragment of the nation; for, besides various colonies scattered among the chief cities of the civilized world, a multitude of them were regularly established in Egypt, and another considerable portion were equally, or more firmly, rooted in the Babylonian lands, from whence, at the close of the Captivity, their ancestors had not chosen to return, and where, in possession of every civil advantage with entire

religious liberty, they had become a great and prosperous people. In Egypt the Hellenistic Jews spoke the current Macedonian Greek, and in Babylonia the ordinary Aramaic of the country. In Palestine, also, with very few exceptions, the language in current use was a dialect composed of an Aramaic basis with a slight intermixture of Hebrew and exotic elements. Indeed, from the time of the restoration under Ezra, or rather, as we may say, for nearly a century before it, the Hebrew language, as it exists in the Bible, had ceased to be the vernacular of the Jewish people.

Whether, therefore, denizens of Egypt or of Babylonia, or on their home soil of Palestine, the common people needed a translation of the holy writings into their every-day speech. In Egypt this want was well met by the existence of the Septuagint version, and in Chaldea and the Holy Land by the office of the synagogal meturgeman or "interpreter," which, appointed by Ezra and the national council of the "Great Synagogue," became an established institution in Israel for nearly a thousand years.

The earliest labours of the meturgemanin were merely oral. As the reader in the synagogue recited the lessons for the day from the Hebrew originals, the interpreter rendered them, verse by verse, into the popular dialect; and in those seasons when public discourses were delivered<sup>1</sup> in Hebrew, it was his office, as amora, to give them to the people, passage after passage, in the same way.

This ministerial interpretation of the Scriptures was not long confined to the *vivā voce* manner; for, whether by the notes of the laity, or by the official pen of the meturgeman, those paraphrases soon took a written

<sup>1</sup> See the chapter "Vortragswesen des Alterthums" in ZUNZ's "Gottesdienstlichen Vorträge der Juden," s. 829.

form, under the name of **TARGUMS** :—Targuma, *interpretatio*, from Targem, *expositus*.

Of this description of biblical literature the primeval specimens are no longer extant. We have references in the Talmud to written paraphrases which were evidently in use before the Christian era ;<sup>2</sup> and it has been well argued that Targums on those books imply the existence of others on the Law and the Prophets. It may be noted here also, that the Peschito Syriac version of the Old Testament, which is, strictly speaking, a Targum in the Western Aramaic spoken throughout Syria, is thought by good critics to be a Jewish production of times long anterior to the apostolic age. As a literal and very able translation of the Hebrew Scriptures, that version is beyond all price.

The Cuthim, or Samaritans, too, gloried in the possession of the pure text of the Hebrew Pentateuch ; but in their temple at Garis the people listened to a paraphrase of it in their own uncouth dialect ; a paraphrase which, like the Chaldee Targums, took a written form a long time before the Christian epoch. The general tone of this venerable translation is a literal adherence to the Hebrew text, varied only by the practice of the author, who appears to have been a strict Monotheist, in reducing all anthropomorphic representations of the Divine Being to other modes of expression, and in rendering tropical phrases into corresponding proper ones. In a manner similar to the Chaldee Targumists in the use of the title, *Memra da Yeya*, “the Word of the Lord,” he employs the title *Malak Eloha*, “the Angel of God,” to express the Divine names, Jehovah and

<sup>2</sup> One on Job: *Tosefta Shab.*, c. 14; *Shabbath*, c. 16, 1; *Jerus.*, with other references in R. NATHAN'S *Aruch* and *Tract. Soferim*, 5, 15. One on Esther, *Megilla*, f. 8, a. One on the Psalms, *Vajikra Rabba*, 174, c.

Elohim. The paraphrase was probably retouched in later days from the Targum of Onkelos.<sup>3</sup>

The Chaldee Targums now extant range over the whole area of the Old-Testament Scriptures, with the exception of the Book of Daniel. On the Pentateuch there are two, with the names of Onkelos and Jonathan. On the former and latter prophets one, attributed also to Jonathan; others on the *Ketuvim* and *Megilloth*, ascribed, though dubiously, to Mar Josef, a president of the school of Sora in the fourth century; and finally a modern one on the Chronicles and Ezra.

On the authorship of the Targums on the Pentateuch the learned Jews of the present day are divided by two opposite opinions. One class attribute them to Onkelos a proselyte, and to Jonathan ben Uzziel, who are held to have been contemporary students at the rabbinical school in Jerusalem within the half century before Christ. Dr. Zunz may be said to represent the opinion of the greater number of his co-religionists when he says, in general terms, that "Onkelos, somewhere upon the time of Philo, translated the Pentateuch, and that Jonathan ben Uzziel, the paraphrast on the prophetical books, was a scholar of Hillel."<sup>4</sup>

On the other hand, in the judgment of Luzzatto, and Geiger,<sup>5</sup> and indeed of others before them,<sup>6</sup> these Targums are the work of the Babylonish schoolmen; like the Septuagint, elaborated by a society or college of

<sup>3</sup> See WINER, *Dissertatio de Vers. Pentat. Sam. Indole*, Lips., 1817. Comp. SCHWARZ, *Diss. de Samaritā et Samaritanis*, Viteb., 1753, and the *Exercitationes Biblica* of JEAN MORINUS. I have given the most important readings of the Samaritan version in the margin of the following translation of the Targum of Onkelos.

<sup>4</sup> ZUNZ, *G. V.*, 62.

<sup>5</sup> *Urschrift und Uebersetzungen der Bibel in ihrer Abhangigkeit von der innern Entwicklung des Judenthums*. Von DR. ABRAHAM GEIGER. 1857.

<sup>6</sup> WOLF, *Bibliotheca Hebræa*, 3, 891.

meturgemanin, who completed them in the fourth century. Two new translations of the Hebrew Bible into Greek had been made a considerable time previously, by Aquilas and Theodotion, which, to the minds of many of the Greek-reading Jews, had eclipsed the old version of the Seventy; and some features of resemblance in the spirit and style of the new Chaldee Targums, with the two favourite Greek versions, induced the authors of the former to indicate that resemblance by giving them the Hebraized names of the popular translators. Thus to the Targum on the Pentateuch they affixed the name of Aquilas, or, as it was pronounced in Babylonia, Ankelos or Onkelos; while the version of the Prophets bore the name of Jonathan, which in Hebrew is of exactly the same meaning as the Greek Theodotion. By this not unusual procedure they intended to say nothing more than that the one Targum was done after the strictly literal manner of Aquilas, and the other, after the more free manner of Theodotion. This opinion will be estimated upon its own merits. It wants historic corroboration, and so far fails to clear up a problem which has not yet been solved.<sup>7</sup>

Of the characteristics of the Targum<sup>s</sup> at large, I have given some account elsewhere. The few remarks

<sup>7</sup> Aquilas lived in the beginning of the second century. The fragments of his translation yet extant have been edited by MONTFAUCON: *Aquila V. T. Versionis Fragmenta quæ supersunt*. They may be found in his *Hexaplarum Origenis quæ supersunt Fragmenta*, tom. 2. Paris, 1714; and by C. F. BAHREDT: *Hexapl. Orig. quæ supers. Fragmenta auctiora et emendatoria*, tom. 2. Leipzig, 1769. On the application of his name to the Targum on the Pentateuch, see RUDOLF ANGER, *De Onkelo, Chaldaico, quem ferunt, Pentateuchi Paraphraste, et quid ei Rationis intercedat cum Akila*. Leipzig, 1845. Rich in quotations from the Talmuds and Midrashim bearing on the question. Theodotion was a Jewish proselyte towards the close of the first century. The remains of his version are also treasured in the above work of Montfaucon.

offered here will now refer entirely to the two paraphrases on the Pentateuch,—the first two books of which, in an English dress, are placed before the reader in the present volume.

The Targum of Onkelos is distinguished from the others by the fidelity with which it restricts itself to the simple rendering of the Hebrew text. Whoever did the work, he, or they, gave good evidence of sound judgment and a correct theology. By comparing the Books of Genesis and Exodus here given with the literal and admirable translation of the same Books in our English Bible, it will be seen that, in general, the Targumist adheres to the letter of the inspired document. In those passages, indeed, in which the Divine dispositions are illustrated, analogically, by the passions and affections of human nature, he uses some metaphrase which takes off the seeming grossness of the expression ; but in the current rendering, as a whole, with here and there a touch with the tints of the *hagada*, he evidently acted on the obligation of giving a faithful representation in Chaldee of what Moses had written in Hebrew. In effecting this he did good service to the students of the Hebrew Bible in all after generations, in recording his own well-qualified judgment on the meaning of many Hebrew words and phrases, about which the Gentile lexicographers and commentators have had conflicting opinions. The other Chaldee paraphrase on the Pentateuch has come down to us in a twofold state ; as an entire work, under the title of “The Targum of Jonathan,” and in certain fragmentary portions, which have that of the “*Targum Jerushalmi*.” The latter has been commonly considered a production distinct from the so-called Targum of Jonathan ; but internal evidence demonstrates them to be one and the same work, —the “Targum of Palestine,” to which the older rab-

bins make not infrequent reference;<sup>8</sup> and which, as would appear by various citations<sup>9</sup> scattered up and down in their writings, extended to others of the books of Holy Scripture as well as to the Pentateuch.

In style and manner, as well as dialect, the Palestinian Targum differs greatly from that of Onkelos. Of the four kinds of biblical interpretation adopted by the Rabbins,—*Peshat*, or the simple rendering of words; *Remez*, intimation, suggestion of meaning; *Derush*, illustration, traditio-historical, anecdotal, or allegorical; and *Sod*, the unfoldment of mystical or esoteric significance, veiled in the types, incidents, or enigmatic oracles of the sacred writings: the third, or *Derush*, so largely developed in the *Midrashim*,—a branch of Jewish literature which comprises an immense number of works,<sup>1</sup> ethical, metaphysical, and historic, illuminated, so to speak, with the rich colours of the Oriental imagination,—becomes prominent on every page. Some of these peculiar illustrations will meet the reader's eye in perusing the Palestinian Targum. These forms of *Derush* take the general name of *Hagada*, as distinguished from *Halaka*. The latter is the common name for whatever is prescriptive of the peculiarities of Jewish life,—a rule of conduct, from *halak*, “to walk.” *Hagada*, on the other hand, (from *hagah*, “to imagine, invent, describe, or declare,”) is a saying, recital, or legend, fabulous or historical, employed in the way of illustration. Both these elements pervade the Targums.

<sup>8</sup> See my “Jerusalem and Tiberias,” p. 195; and ZUNZ, *G. Vorträge*, cap. 5.

<sup>9</sup> Thus ABUDRAHAM cites it on the First Book of Samuel, and KIMCHI on that of Judges; and in other places under the name of the *Targum shel Tosefta*, or “The additional Paraphrase,” while RASHI quotes the Targum of Jerusalem on Isaiah. (In Com. on Taanith, 26.)

<sup>1</sup> See the able disquisition of STEINSCHNEIDER, in his *Essay on Jewish literature*, section 5.

They are employed, not to add to the word of God, but to explain it. Once for all, we must distinguish between the Targum and the Text. A Jew would sooner die than alter a word of the text of Holy Scripture; but he thinks himself at liberty to illustrate what he considers to be its meaning by these antique and authorized elucidations, as best suited to the popular capacity. At first sight these *hagadothi* appear extravagant and preposterous; but while the superficial or conceited pass them over with contempt, the man who has a deeper insight into the workings of the human intellect and heart, and who knows anything of the habitudes of the Asiatic mind, and recollects the manner in which our Saviour Himself adapted His method of instruction to it, by conveying the most sublime and solemn lessons in the form of parables, will pause before he dismisses these picturesque fancies, and study to ascertain the import which lies concealed beneath them. For instance, when, in the Jonathan Targum on Genesis i., it is said that in the creation of man the Lord Elohim took dust from the place of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him white, red, and black, there are intimated, 1. The sanctity of our origin; 2. The oneness of the human race, whether black, white, or red, in the mere colour of the skin, formed as all men are from one primitive material; and, 3. The Divine design that the whole earth, in all its varieties of climate and locality, should be peopled with men whose physical constitution is adapted to them.

In the same spirit of allegory, the rabbins have hagadized that the stature of Adam was so high, that his head reached the summit of the heavens; an expression in which loftiness is put for eminence or consummate perfection of nature. On the other hand, it is said,

that when he lay down, his head reposed in the east, and his feet in the west: and so is denoted, in reference to the prostration in which our first parent sank through transgression, that though he fell, the intellectual or superior part of his nature, indicated by the head, was not destroyed, but still lay toward the east, “the source of light,” while his feet, *i. q.*, his inferior or animal nature, tended to the region of decline and darkness.

Again, on Genesis iii., we read, that “before He had created the world, the Lord created the Law, and prepared Eden for the good and Gehenna for the wicked;” a sentiment which is amplified in the “Chapters of Rabbi Eliezer” and the talmudic treatise Pesachim, where they affirm that “seven things existed before the creation of the world: the law, hell, paradise, repentance, the throne of glory, the temple, and the name of the Messiah.” Extravagant as this dictum may appear, it is nevertheless founded upon the philosophic principle, that intellectual design must, in the order of things, precede the act which fulfils it. In a word, this hagada of the Hebrews illustrates their axiom, that “the last in operation is the first in thought;”<sup>2</sup> an axiom which lies at the basis of Aristotle’s equally strange-looking assertion, that “a commonwealth is prior by nature to each individual.” Punishments and rewards, and the whole moral apparatus of man’s probationary and post-probationary existence, were contemplated by the Creator before the creation.<sup>3</sup>

We need not go beyond the first chapter in the Targum on Genesis for another example. It is there said that the Lord made two great luminaries which for a time were equal in glory; but that afterward “the moon recited against the sun a false report, and she was

<sup>2</sup> *Soph maaseh bemachshebah techillah.*

<sup>3</sup> See the *Essay* by HURWITZ, prefixed to his “Hebrew Tales.”

thereupon diminished, and the sun appointed to be the greater light." Here the moral purpose is explained by the Jewish commentators to inculcate a lesson on the sin and punishment of an envious and calumnious temper. The expression, I have rendered "a false report," is *lishan telithaai*, literally "a triple tongue," an idiom for slander peculiar to the Hebrew and Aramaic, which the rabbins illustrate by the aphorism that "the triple (slanderous) tongue injures three persons at once: the slanderer himself, the slandered one, and whoever receives and reports the falsehood."<sup>4</sup>

In the Talmud<sup>5</sup> there is an allegory which has an evident reference to this place of the Targum. "The moon spake before the Eternal, blessed be He, Lord of the world, Is it possible that two monarchs can use one crown? Then said He to her, Depart, and let thy strength be diminished," &c.; a parable which Herder has (too diffusely) rendered in his "Garland from the Oriental Poets," in this kind of style: "Daughter of beauty, beware of being envious. Envy has cast down angels from heaven, and darkened the gentle form which gives loveliness to the night. From the council of the Eternal went forth the creating voice: Two lights shall reign resplendent in the skies, to order the roll of the seasons. It was done. Up rose the sun: as the bridegroom comes forth from his chamber, or the hero upon his victorious way, so did he appear, clad with splendour from the glance of God. All colours blended in the crown which circled his brow. The earth rejoiced, the herbs shed perfumes, and the flowers put on their ornaments.

<sup>4</sup> Compare the philological notes on this idiom, along with the parable of the serpent's tongue, from Tanchuma, in that admirable collection, the *Rabbinische Blumenlese* of LEOPOLD DUKES, No. 461.

<sup>5</sup> Tr. *Cholim*, 60, 2.

"The other light stood jealous, while she saw how impossible it was to outshine the sun. How, murmured she, can two monarchs possess the same throne? Why must I be second, and not first?

"At once, as if from the stress of her interior grief, her beautiful radiance fled away. Away it fled, wide in the heavens, and became a host of stars.

"Luna, shamed before all heaven, stood ghastly as a corpse. Weeping, she prays for mercy.

"The angel of God appeared to the darkened, and thus spake: Because thou hast been jealous of the light of the sun, in future thou art to shine only by its aid; and when yonder earth passes before thee, thy borrowed beams will either partly or altogether fade away."

It would be easy to multiply these examples. The Rabbith on the Pentateuch, the Yalkuts, and other works of that class, are crowded with them. These are sufficient to give an idea of the ethical significance of many of the hagadoth. At the same time we have no disposition to endorse them indiscriminately; for some of them are absurd, and others abominable. Against such the more eminent rabbins themselves have recorded their protest. Maimonides strongly cautions the Jewish people against them. "He who writes them," says Jehoshua ben Levi, "will have no portion in the world to come; he who explains them will be scorched; and he who listens to them will find no reward."

In the texts in Genesis which refer to Esau and Laban, the reader of the Targum will be either amused or indignant at the bad animus which ancient Judaism entertained towards those personages; a base, calumnious spirit, which hesitates not to express itself in bare-faced lies. This feeling, it gives me great pleasure to remark, does not appear to be approved by the modern Jews. To see the contrast, compare what the Targum

Jonathan says in chapter xxxiii. 4-11, on the interview between Jacob and his brother after their long estrangement, with the noble words of a recent Jewish commentator on the Pentateuch :—“ But now the character of Esau appears in its most beautiful light. He is throughout the full and genuine man of nature ; his heart overflows with a true and impulsive kindness ; he spreads a genial glow over the scene : the truthful simplicity of his mind stands out in pleasing relief against the complicated emotions which hitherto had kept Jacob in constant struggle and excitement. The sight of his brother at once, as if by magic force, wipes away all the animosity of the past ; he is irresistibly attracted by the mysterious tie of relationship formed by nature ; he hastens towards his trembling brother, and sheds tears of joy in a long and cordial embrace. Who does not feel the overwhelming pathos of the scene ? Who has not portrayed to himself the hardy chief, careless, wild, but uncorrupted in feeling, and generously forgiving, in the arms of the man of refined intellect, aspiring, scheming, at last repentant, and restored to his better self ? ”<sup>6</sup>

Among the momenta of the Targums there is one of such great importance to the Christian theologian, that it would be unpardonable to omit it in these brief notices. I allude to the remarkable use in them of the title, **מִמְרָא דָתָא** **MEMRA DA-YEYA**, “the Word of the Lord.”

The Aramaic term **מִמְרָא**, Memra, is a noun, composed with the formative **מְ**, from the root **מֹרָא**, “to speak.” In the numerous passages referred to, it is employed with the genitive of the Divine Name, **יְהֹוָה**, or, as the Targumists abridge it, **יְהָ**, answering to the New Testament epithet, **ὁ Λόγος τοῦ Θεοῦ**, as applied to the

<sup>6</sup> “ Historical and Critical Commentary on the Old Testament,” by Dr. M. M. KALISCH.

Messiah.<sup>7</sup> This appellation is employed in the Targums with such an intimacy of relation to the Almighty as to render it in many cases a synonym for the Divine Name itself; and the question is, Whether it is not used to express a hypostatic distinction in the Infinite Subsistence; whether the monotheism of the ancient Jews precluded the belief in a plurality of Persons in the Godhead; whether, in brief, the *Memra da Yeya* be not equivalent with the *Δόγος τοῦ Θεοῦ* of the Gospel of St. John?

The theologians of modern Judaism and the rationalists among Christian divines take the negative side, and resolve the formula "Word of God" into a figurative personification. They maintain that as the words of a man represent his thoughts and purposes, so the Word of God has efficiency or action ascribed to it, and so becomes and is nothing more than the symbol or representation of the mind and will of the Deity. Such a canon, however, will be found utterly insufficient to explain the use of this formula as it occurs in many of the most weighty passages of the Holy Scriptures.

We admit that the term *Memra*, like that of *Logos*, does not etymologically necessitate the idea of personal subsistence. Each term—the former in the Targums, and the latter in the New Testament, the apocryphal books, and the writings of Philo—is taken in a variety of acceptations; but, as in the New Testament, where, along with nearly thirty aspects of meaning, there is one in which the *Δόγος τοῦ Θεοῦ* shines resplendent as a title of Him who was in the beginning, who was with God, who was God, and by whom all things were made; so in the Targums, among several applications there are

<sup>7</sup> The expression "MEMRA" is commonly used with a personal reference: for "a word," in the sense of merely articulate speech, the Targumists employ the nouns *pithgama*, *millah*, &c.

some about which it is impossible, with any show of truth, to deny that they set forth a personal subsistence, and one personal subsistence as distinguished from another in the Divine nature.

We admit, also, that the Targumists sometimes use this form *Memra da Yeya* to denote the energy of God in action ; as when the Word is said to give forth the snow and the floods ; (Job xxxvii. 10;) or when the Lord sends forth His Word as arrows for the destruction of the wicked ; (Psalm xviii. 15;) or by His Word He founds the earth and builds up the heavens. (Isai. xlvi. 12.)

It is employed, too, we allow, as an exponent for the dispositions of the Divine mind, and as such is an equivalent for the Hebraistic idiom, “the heart of God ;” as, where in Hebrew we have, “God said in His heart,” the Targum gives it, “God said in His Word ;” (Gen. viii. 21;) or chap. vi. 6, Hebrew, “It grieved Him in His heart ;” Chaldee, “in His Word.”

In other places, moreover, it signifies, the Divine wisdom displayed in the dispensations of Providence ; as when the Word of the Lord is said to deliver the law, to punish the guilty, and to be the helper of the good.

But though he who considers even these examples will find it difficult to divest them of the idea of substantial personality, he will meet with a variety of other passages in which the phrase in question is only used to express the presence and agency of a real PERSON. In those texts the emphatic pronouns themselves are metaphrased by the use of the appellation *Memra*. Thus, Hebrew, “By Myself have I sworn ;” Chaldee, “By My Word have I sworn.” (Gen. xxii. 16.) Who does not here see that the form is equivalent with an intensive pronoun, and becomes a designation of the personal Deity Himself ?

With this personal import the term is commonly used in the Targums to denote the Divine Being in self-manifestation ; for example, to Adam and Eve in Paradise ; (Gen. iii. 8;) to Abraham at Mamre ; (Gen. xviii. 1, Jerusalem Targum;) or to Israel in the wilderness in the pillar of cloud and fire ; (Deut. ix. 3 ; Exod. xiii. 21 ; Jon. ;) and to Job out of the whirlwind. (xlii. 9, 12.)

The visible manifestation of the Divine presence, known in Hebrew by the name of the Shekinah, is not infrequently identified in the Targums with the Memra. Compare Num. xxi. 5, where it is recorded that the people "imagined in their hearts, and spake against the Word of the Lord, and contended against Moses," with verse 7, in which they repently confess, "We have sinned because we imagined, and spake against the Glory of the Shekinah of the Lord, and contended against Thee." Thus, too, in Gen. xvi., Hagar sees the angel of the Lord ; (Heb. ;) in the Targum, the Memra ; and afterward says that in Him she had beheld the Shekinah.<sup>8</sup> Yet is this manifested God so spoken of as to indicate a distinction between Him and God considered in another personality, as one who is sent is distinguishable from the sender. Examples. In the eighteenth and nineteenth chapters of Genesis, Jehovah appears to Abraham, and reveals His purpose to destroy the guilty cities. The Targum says, "The Word of the Lord appeared." In the twenty-fourth verse of chapter xix., where the Hebrew reads, "Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven," the Targum has it that the Word of the Lord sent down upon them sulphur and fire from the presence of the Lord out of heaven. So in Gen. xx. 3, the Memra comes to

<sup>8</sup> *Vide*, also, Joshua xxii. 31 ; Psalm lxvi. 6-12 ; Isai. vi. 5, 6, 8.

Abimelech from the presence of the Lord. Mark the distinction, also, in Isai. xlvi. 18-22 : (Targ. Jon. :) "These things saith the Lord, who created the heavens. ....Look unto My Word, and be ye saved ;" and in verse 24 : "He said to me that by the Word of the Lord he would bring righteousness."

In the Hebrew Bible we often read of a Divine Person who bears the name of the (*Malak*) Angel, "one who is sent ;" the *Malak ha-berith*, "the Angel of the Covenant," *ha-malak ha-goel*, "the Angel who redeems," *ha-malak Jehovah*, "the Angel, the Lord." The passages which describe the manifestation of His presence to the patriarchs and others, designate Him in the Targums the Memra. We have an example in a text already quoted. In Gen. xvi. the Angel-Jehovah appears to Hagar in the wilderness ; speaks to her as God, (verse 10,) and is adored by her, (verse 13,) as Jehovah that spake unto her, with the invocation of, "Thou God seest me," or, "The God of seeing ; for she said, Do I even still see (live) after seeing God ?"<sup>9</sup> Now, the Targum (Jon.) gives the paraphrase thus : "And she returned thanks before the Lord, whose Word spake unto her ; and thus she said : Thou art living and eternal, who seest and art not seen ; for she said, after the vision, Here hath been revealed the glory of the Shekinah of the Lord." The Jerusalem fragment reads, "And Hagar returned thanks and prayed in the name of the Memra of the Lord, who had appeared to her."

Onkelos, on Gen. xxviii. 20, paraphrases, "And Jacob vowed a vow, saying, If the Memra of the Lord will be my help, and will keep me in that way in which I go, and will give me bread to eat and raiment to wear, and bring me again in peace to my father's house, the Memra of the Lord shall be my God." But in chapter

<sup>9</sup> KALISCH's Translation.

xxxi. the Malak Jehovah appears to Jacob, with, "I am God, who was revealed to thee at Bethel." So in Numbers xxii. the Malak or Angel who appears to Balaam is called by Onkelos the Memra from the face or presence of the Lord. In like manner the Angel-Jehovah, who spoke to Moses at the flaming bush, (Exod. iii. 14,) is designated by the Jerusalem Targum the Memra of the Lord.

In Isaiah lxiii. 7-10, the Targum of Jonathan recognises an identity of person in the Angel, the Redeemer, the Memra, and Jehovah: "I will remember the kindness of the Lord, and the praise of the Lord.....for they are My people, said the Lord, children who do not lie; and His Memra was their Redeemer. Every time that they sinned before Him, so that He might have brought tribulation upon them, He did not afflict them, and the Angel sent from His presence redeemed them. In His love and in His pity, behold, He liberated them, and bare them, and carried them all the days of old;.....but they would not obey; so His Memra became their enemy, and fought against them."

And in the last Old Testament oracle, (Malachi iii.,) the same Targum makes the Coming One to be in Himself the Angel of the Covenant and the Memra of the Lord.

These examples are selected from a multitude. In reading only the Targum of Onkelos on the Pentateuch, I have made a memorandum of more than a hundred and fifty places in which the Memra da Yeya is spoken of in one way or another. And with the facts before us which I have stated above, it seems, I repeat, impossible to restrict the signification of the epithet in question to a mere figurative personification, and not to perceive that St. John, when he wrote the first verses of his Gospel, communicated to the Gentile churches a mystery of the

truth which had long been held sacred by the ancient people of God.

This conclusion becomes yet more strong when we take into account the use of the corresponding term, *Λόγος τοῦ Θεοῦ*, by the Jewish theologians of the ante-apostolic age, who wrote in the Greek language. Take a sentence from the apocryphal Book of Wisdom, where the author, speaking of the fatal night when all the first-born died in Egypt, says, “For while all things were in quiet silence, and that night was in the midst of her swift course, thy almighty Word (*παντοδύναμός σου Λόγος*) leaped down from heaven out of Thy royal throne as a fierce warrior into the midst of the land of desolation, bearing Thy truthful commandment as a sharp sword, and standing, filled all with death.” Here the personal Logos is distinguished from the spoken word or commandment.<sup>1</sup>

And in the writings of Philo of Alexandria there is a profusion of passages in which the personal Word of God is referred to in terms not less absolute. Philo employs the term *Logos* not only in the common acceptance of articulate speech, nor in the philosophic sense, of intellect or reason, whether human or Divine, nor in the religious sense, as denoting an oracle or revelation only, but also in regard to the subject before us, as setting forth the hypostatic subsistence of a Divine person, in and by whom God the Father created and governs the universe. This will be apparent from the following citations:—

“Placed over the ark, and winged, are the Cherubim, who represent the creative and royal power. But over these is the Divine Word, who does not assume a visible appearance, nor resemble any thing accessible by sense, but, existing as the Image of God, is the Eldest of all

<sup>1</sup> Chap. xviii. 14, 16; compare Exodus xii. 29.

things that can be known, placed nearest, and without any thing intervening, to Him who alone is the Self-Existent.”—*De Profugis*.

“It was not fitting that the soul of man should have been modelled after any created being, but after the *Word* of God. Man being His copied image, the Creator breathed upon his face, which is the throne of the senses.....Every man, with respect to his understanding, is related to the Divine Word, being an impression, a derivation, a radiance of that blessed nature.”

—*De Mund. Opific.*

“The Divine *Word*, about to make Himself the companion of the lonely soul, suddenly shining forth, diffuses joy unexpected and surpassing hope. God hath for His image His most complete *Word*, who is His light.”—*Quod à Deo mittantur Somnia. Opp.*, tom. 1.

“The eternal Word of the everlasting God is the strongest and steadfast support of the universe. From the centre to the extremities, and from the utmost limit to the midst He pervades the long range of nature, binding together all its parts. For the Father who begat Him hath made Him the indissoluble bond of the universe.”—*De Plant. Noæ*.

“For as those who cannot look upon the sun himself, behold him in his reflected light, even thus do they regard the Image of God, who is His Angel, the *Word*, as God Himself.”—*Ibid.*

“Moses, wondering at the boundless excellence of the Unbegotten, saith, Thou shalt swear by His name, not by Himself: it is enough to pledge our faith by the Begotten, and to invoke the Divine *Word* to witness.”—*De Leg. Alleg.*

“Over these (the things created) God has placed His (*ὁρθὸν Λόγον*) right *Word*, His First-Begotten Son, who, as the Viceroy of a mighty King, receives the

charge of the sacred flock. Thus also it is written: Behold I Am: I will send mine Angel before thy face to keep thee in the way.”—*De Agricul.*

“To the Archangel, the Eldest *Word*, the Father of the universe hath accorded this illustrious gift, that, standing as a Mediator, He should determine between the creature and the Creator. He is at once the Suppliant on behalf of perishing mortals to the Incorruptible, and the Ambassador of the Sovereign to His subjects.”—*Quis Rer. Div. Her.*

“Adorned after this manner did the high priest proceed to the sacred rites. The twelve stones of the pectoral.....became the oracle of the *Word*, who holds and directs the universe. For it was needful that he who performed the priestly rites to the Father of the world, should employ as his Advocate the Son most perfect in virtue, for the pardon of sins, and for the supply of the most abundant blessings.”—*De Vita Mosis.*

The resemblance between the doctrine of this Jewish philosopher of Alexandria, and that of the apostles of Christianity, on the personality and Divine dignity of the Logos, appears throughout his works in a multitude of parallelisms. Let the student compare these following expressions of Philo with the texts of the New Testament given in juxtaposition with them. The Divine Word is superior to all angels.—*De Profugis.* Compare Heb. i. 4–6. He is superior to the whole creation.—*De Allegor.* Heb. ii. 8. He is before all things.—*De Ling. Conf.* Col. i. 17; John i. 2, 18; v. 26. He is nearest to God.—John i. 1. He ordered all things.—*Quis Rer. Div.* Col. i. 15, 16; Heb. xi. 3. Unites, preserves, and perfects the world.—*De Prof.* John iii. 35; Col. i. 16. He is the First-Begotten of God.—*De Somn.* Col. i. 15; John i. 18.

The Son of God.—*De Agric.* Mark i. 1. The ( $\delta\epsilon\pi\tau\epsilon$ -*pos Θεός*) Second God, the Word.—John i. 1. The Image of God.—*De Mund. Opif.* Col. i. 15; Heb. i. 2. The intellectual sun, the light of the world.—*De Somn.* John i. 4-9; John viii. 12. The fountain of wisdom.—*De Prof.* John iv. 14; vii. 38; 1 Cor. i. 24. He is nearest to God.—*De Prof.* John i. 1, 18; xvii. 11. He is sent from God.—*Quis Rer. Div.* John v. 37; viii. 29, 42. He is the Mediator standing between the living and the dead.—*Quis Rer. Div.* 1 Tim. ii. 5; Heb. viii. 1-6. The High Priest (*Archiereus*).—*De Somn.* Heb. iv. 14. The Healer of evils.—*De Alleg.* Luke iv. 18; 1 Peter ii. 24. The Advocate of mortal man.—*Quis Rer.* Rom. viii. 21; 1 John ii. 1. The Shepherd of God's flock.—*De Agric.* John x. 14; 1 Peter ii. 25. He is possessed of regal power.—*De Prof.* 1 Cor. xv. 25; Eph. i. 21, 22; Rev. xvii. 14. He liberates men from corruption, and entitles them to immortality.—*De Congregat. Erudit.* Rom. viii. 21; 1 Cor. xv. 52, 53; 1 Peter i. 3, 4. Imparts spiritual freedom.—*Ibid.* John viii. 36. He is the sure refuge of those who seek Him.—*De Prof.* Matt. xi. 28; 1 Peter ii. 25. He is the heavenly bread of the soul.—*Fragm.* John vi. 32, 35. It was He who called to Adam in the garden,—*De Somn.*; spake to Hagar,—*De Cherub.*; wrestled with Jacob,—*De Nom. mutand.*; and spoke to Moses from the bush.—*De Somn.*

Now when we consider that these statements were written by the Alexandrian theologue some years before an evangelist or apostle had set pen to parchment, and, in fact, before our Saviour had begun His public ministry, we are shut up to the conclusion that the Divine personality of the Word was a doctrine already believed among the Jews. In philosophy, indeed, Philo was a Platonist; and many of his speculations are strongly

tinged with the colours of that school ; but the Platonic learning never taught him the wonders which he has recounted of the Eternal Word. Philo was not merely a Platonist, he was a Jew ; and in the theologisms we have cited he gives expression to the traditional dogmas of his own people.

We have given these quotations from Philo and the Targums to prove an historic and incontrovertible fact, —that the Jews of the ante-apostolic age believed in a Divine Personality in the Godhead, whom they distinguished from another therein by the appellation of the Word. On the question whether they were warranted in such a belief by the teachings of Divine Revelation, I need not now enter. The appeal here would be not to the Targums, as such, but to the text of the canonical Hebrew Scriptures ; and he who searches them with intelligence, and with freedom from prejudice, will be sure to find that they were right.

It was this Divine Person who, with the names of the Word and the Angel, appeared, as Jehovah, to the patriarchs : Gen. iii. 8—21 ; xii. 7. Compare xvii. 1 ; xv. 1 ; xviii. 1—16, 33 ; xix. 17—24 ; xxii. 11, 12 ; xxvi. 2, 24 ; xxviii. 11, 20 ; xxxi. 11—13 ; xxxii. 24—30, with Hosea xii. 4, 5 ; Gen. xlvi. 15, 16.

It was He who delivered Israel from Egypt, and became their Guardian and Guide to the promised land. Exod. iii. 1—14, with John viii. 58 ; Exod. xiv. 19, 20 ; xix. 3—11, 16—18 ; Acts vii. 38 ; Exod. xxiii. 20—25 ; Isai. lxiii. 9 ; Exod. xxiv. 9—15 ; xxxii. 33, 34 ; xxxiii. 2—4, 14 ; xxxiv. 5—7, 10—14 ; Joshua v. 14, 15 ; Judges ii. 1—4. Compare this last important passage with Exod. xxxiv. 10—14 ; Judges vi.

And it was He who was so often manifested in glory and grace to the prophetic seers. Ezek. i. 28, with ix. 3 ; xliii. 3, *seq.* Dan. xii. 1, with x. 5, 6. Jer. i.

4, 11, 13, with xxiv. 1; Amos vii. 7; ix. 1; Zech. i. 1-13; ii. 6-13; iii. 1-4; Mal. iii. 1-3.

In the study of these texts good help may be obtained from Dr. Pye Smith's "Scripture Testimony to the Messiah;" and a more compact Dissertation of J. J. Gurney, in his "Biblical Notes on the Deity of Christ," No. 14. It may be acceptable to the student to subjoin here a compendium of the bibliography on the Targums at large.

I. PRINCIPAL EDITIONS.—Onkelos: in the Polyglots, Bononia, with the Commentary of Jarchi, folio, 1482. Soria, 1490. Constantinople, 4to., 1505. Wilna, 8vo., 1852.

Jonathan, on the Pentateuch (Palestinian Targum): in the Polyglots. Venice, 4to., 1591. Prague, 1646. Basil, folio, 1607. Hanau, 8vo., 1614. Berlin, 4to., 1705. Amsterdam, 1760. Ostroh, 8vo., 1826.

\_\_\_\_\_, on the Prophets: Polyglots and Rabbinical Bibles of Venice and Basil. Separate books of the Prophets have been published in numerous editions, with and without Latin translations.

\_\_\_\_\_, on the *Ketuvim* or *Hagiographa*: in the Polyglots and Rabbinical Bibles, and in separate books; as, Job, *Franeker.*, 1663. Canticles, *Basil.*, 1553. Esther, Prague, 1601, &c. The Chaldee Paraphrase on Chronicles was edited by Beck at Augsburg, 1680.

II. LITERATURE.—*De Onkeloso ejusque Paraphrasi Dissertatio*, Georg. Benedict Winer. Lips., 4to., 1820.

Ben Zion Jehuda Berkowitz,—*Eteh Or*: a Treatise on the hermeneutical Rules of the Targum of Onkelos. Wilna, 8vo., 1843.

Isaiah Berlin,—*Minee Targuma*: a Glossary and Commentation on the Targum of Onkelos.

Geor. Ben. Winer,—*De Jonathanis in Pentateuchum Paraphrasi Chaldaicā.* Erlangen, 1823.

J. H. Petermann,—*De Duabus Pentateuchi Paraphrasibus Chaldaicis.* Berlin, 1829.

Walton's twelfth Prolegomenon to the Polyglot, and the extensive disquisition of Wolf in the second volume of his *Bibliotheca Hebræa*. To those who read Arabic it may be worth mentioning, that the Abbé Barges and Dr. Goldberg have recently edited the epistolary treatise of Rabbi Jehuda Ben Koreisch on the Utility of the Study of the Targums: printed in Hebrew characters. Paris: Duprat. This work contains a valuable glossary of words and terms. In the latter department the work of Phibel Ben David—an Exposition of difficult Words in the Targums: Hanover, 1614—also deserves attention. The fifth chapter of the *Gottesdienstlichen Vorträge der Juden* of Dr. Zunz is a masterly exposition; and in an excursus in the work of Geiger, already referred to, the *Urschrift und Uebersetzungen der Bibel*, there will be found an extensive collection of readings from the Pentateuch Targums. In Schichard's *Bechinnath ha-perushim*, and the Commentary of Rittangel on the *Sefer Jetsira*, there are some curious researches, which would reward a few hours' reading. And on the important subject of the *Memra*, or Word of the Lord, good collateral help is obtained in Jacob Bryant's Treatise "On the Sentiments of Philo Judæus," Cambridge, 1797. I refer also with pleasure to the "Inquiry into the Doctrine of the Eternal Sonship of our Lord Jesus Christ," by the late Rev. Richard Treffry; and to an excellent compendium by the Rev. F. Denham in the "Journal of Sacred Literature," for 1849.

As to the question whether the ancient Hebrew doctors identified the *Memra* or personal Word of God with the Messiah, I may not speak with such confidence.

On the one hand there are passages in the Targums which strongly imply that identity. Thus Onkelos, on Num. xxiii. 21, reads, "The Memra of the Lord helpeth them, and the Shekinah of their King is among them." The Jerusalem on the same passage has, "The Memra of the Lord is with them, and a shout from the glory of their King protecteth them;" and the so-called Jonathan Targum, "The Memra of the Lord their God is a helper to them, and the shout of the King Messiah is heard among them." (Compare also Onkelos on Judges vi. 11, 13.) There is a text also in Jonathan on Isai. xvi. 1, which brings to mind the saying of St. Stephen in Acts vii., "This is He who was with the church in the wilderness." "They shall bring gifts to the Messiah of the Israelites who shall be strong, because He Himself was in the wilderness, the Rock of the church of Zion." On the other hand, they sometimes make a distinction between the Memra and the Messiah, which seems to forbid the idea of personal identity. Thus, Jonathan on Isaiah xlii. 1: "Behold My Servant the Messiah: I will draw nigh to Him; My Chosen, in whom My Memra hath delighted." But to the Messiah Himself, the Prince and Deliverer of Israel and the Redeemer of the world, the Targums abound with solemn and affecting references. We will offer a conspectus of the principal passages.

1. *His Divine names.* "Said the prophet to the house of David: For to us a Son is born, to us a Son is given: and He shall receive the Law upon Him to keep it; and His name is called from of old, Wonderful, Counsellor, Eloha the Mighty, Abiding to Eternity, the Messiah; because peace shall be multiplied upon us in His days." (Isai. ix. 6.)

2. *The Son of David.* "And there shall go forth a

King from the sons of Jesse, and the Messiah shall be anointed from his children's children." (Isai. xi. 1.) *Descended from Ruth.* "And he said, Bring the covering that is over thee, and hold it; and she held it; and he measured six measures of barley, and placed them upon her. And strength to bear them came to her from before the Lord: and forthwith it was spoken in prophecy, that hereafter would proceed from her the six righteous ones of the world, (*zedikey olma*,) who should each of them be destined to be blessed with six blessings: David, Daniel and his companions, and the King Messiah." (Ruth iii. 15.)

3. *The Brother of Man.* "And in that time shall the King Messiah (*Malka Mashicha*) be revealed to the congregation of Israel. Then shall the children of Israel say, Come, be Thou with us for a Brother." (Song viii. 1.)

4. *The Healer of the original wound.* "And I will put enmity between thee and the woman, and between the seed of thy sons and the seed of her sons. And it shall be when the sons of the woman shall keep the commandments of the law, they will turn and smite thee upon thy head; but when they forsake the commandments of the law, thou wilt turn thyself and wound them in their heel. Nevertheless for them there shall be medicine, but for thee no medicine: and they shall make a remedy for the heel<sup>2</sup> in the days of the King Messiah." (Gen. iii. 15.)

5. *The Lord our Righteousness.* "Behold, the days come, saith the Lord, that I will raise up to David the Messiah who is righteous, (*tsadikaya*, righteousness,) and He shall reign a King, and shall prosper, and ex-

<sup>2</sup> Some translate, "They will be able in the days of the King Messiah to make a bruise with the heel." נַפְלָעַת שְׂעִיר is variously rendered in the lexicons, *contritio*, *emplastrum*, *heilmittel*.

cute the judgment of truth and justice in the earth. In His days they who are of the house of Jehudah shall be saved, and Israel shall dwell safely: and this is His name by which they will invoke Him, Righteousness shall be wrought for us from before the Lord." (Jer. xxiii. 5.)

6. *The Servant of God.* "Behold my Servant, the Messiah. I will bring Him near, my chosen One, in whom my Word taketh delight. I will put the Spirit of Holiness upon Him; my judgments to the nations shall He reveal." (Isai. xlii. 1.)

7. *The Restorer of Israel.* "The children of Israel shall abide many days without a King of the house of David, and without one who exerciseth dominion over Israel, or who offereth the sacrifices of pleasantness in Jerusalem, and without ephod or annunciation. Afterward shall the children of Israel return and seek the service of the Lord their God, and be obedient to Messiah, the Son of David their King: and He shall teach them the worship of the Lord, and increase the good that is to come to them at the end of the days." (Hosea iii. 4, 5.)

"Their King shall arise from their children, and their Redeemer from among themselves; He shall be among them and gather them." (Num. xxiv. 7.)

"The fourth night will be when the world shall arrive at its end to be dissolved: the cords of the wicked shall be consumed, and the iron yoke be broken. Moses will come forth from the desert, and Messiah from the high place.....This is the Passover Night before the Lord." (Exod. xii. 42.)

"What art thou to be reckoned, O mighty kingdom, before Zerubbabel? Is it not as a plain? For He shall reveal His Messiah whose name is declared from of old, and He shall rule over all kingdoms." (Zech. iv. 7.)

“Gog and Magog and their army will go up against Jerusalem, but by the hand of the King Messiah they shall fall.” (Num. xi. 26.)

“I shall see Him, but not now ; I shall behold Him, but not near, when there shall reign a mighty King of the house of Jacob, and Messiah be anointed, and a strong sceptre be from Israel. And He shall kill the princes of the Moabites, and all the children of Sheth, the army of Gog who will set the ranks of war in array against Israel ; and all their bodies will fall before Him. .... The first of the nations who waged war with Israel was Amalek ; and their end in the days of the King Messiah is to set in array the ranks of war, with all the sons of the East, against the house of Israel ; but the end of the one and the other is, that they shall perish for ever. Ships will be sent forth with instruments of war, and they shall go out with many burden-bearers from the land of Italia, and join themselves with the legions who go out from Constantine : .... but the end of both of them is to fall by the hand of the King Messiah and perish for ever.” (Num. xxiv. 20.)

“If any there be of your dispersed ones in the ends of the heavens, from thence will the Word of the Lord your God gather you by the hand of Elijah the high priest, and from thence will He bring you by the hands of the King Messiah.” (Deut. xxx. 4.)

8. *The King of Israel.* “Now these are the words of the prophecy of David which he prophesied concerning the end of the world, concerning the days of consolation which are hereafter to come : David the Son of Jesse said, .... The God of Israel spake by me, the Mighty One of Israel who ruleth among the sons of men, judging truly, said that He would set up to me a King who is Messiah, that hereafter shall come and rule in the fear of the Lord.” (2 Sam. xxiii. 1-3.)

“Thou wilt prolong the days of the King Messiah, and His years as the generations of the world, and the generations of the world to come. He shall abide before the Lord for ever.....So will I glorify thy name when I shall perform my vows in the day of the redemption of Israel, and in the day that the King Messiah is anointed to rule.” (Psalm lxi. 7-9.)

*9. The Gatherer of the Nations, and the King of the World.* “There shall not cease kings from the house of Jehudah, nor scribes teaching the Law from his children’s children, until the time when the King Messiah shall come, whose is the kingdom, and to Him are all the kingdoms of the earth to be subject. How beauteous is the King Messiah who shall arise from the house of Jehudah !” (Gen. xl ix. 10.)

“My heart produceth a good thing: I will speak of the work of the King; my tongue is like the pen of a swift writer. Thy beauty, O King Messiah, is more than that of the sons of men; the spirit of prophecy is ingiven to Thy lips, because the Lord hath blessed Thee for ever.....The throne of Thy glory, O God, (*Yeya*,) shall stand for ever and ever; a sceptre of grace is the sceptre of Thy kingdom. Because Thou hast loved justice and hated wickedness, therefore the Lord Thy God hath anointed Thee with the oil of gladness above Thy fellows.” (Psalm xlv. 1-8.)

Such, on the evidence of these venerable documents, was the faith of Israel of olden ages in the majesty and mediatorial glory of their Saviour and King; and such, though with various drawbacks and darkening influences, is substantially the expectant faith of the pious in Israel at the present time. Unhappily, however, too many among the modern Jews have declined from the hope of their fathers, and exchanged the heavenly light

of faith in the revealed promises of God for the *ignis fatuus* of infidel rationalism, and the poor dreams of secular aggrandizement with their Gentile neighbours. Yet may we hope that this forlorn infidelity is not the last reprobate condition of any of them; and most ardently should we pray that the breath of God may come upon them, to renew them to repentance. For though the veil is indeed to this very day upon the national heart, we read in the sure oracles of mercy that when it shall turn to the Lord, the veil shall be taken away. Nor are there wanting among them many who desire such a consummation more devoutly than we ourselves do; many, in whose prayerful bosoms live those solemn presentiments and spirit-stirring vows which find expression from year to year in their old Litany of the Hosannas.

“For Thy sake, O our God, save us. For Thy sake, O our Creator, save us. For Thy sake, O our Redeemer, save us. For Thy sake, O Thou who wilt seek for us, save us.

“For the sake of Thy truth; for the sake of Thy covenant; for the sake of Thy greatness and Thy glory; for the sake of Thy law, Thy institutions, and Thy memorial; for the sake of Thy mercy and goodness, Thy unity and Thy honour, Thy kingdom, Thy strength, and Thy glory; for the sake of Thy holiness and the sake of Thy praise; O save Thy people.

“As the eyes of servants look up to the master for help, so we come before Thee for protection, we look up to Thee for succour; for the contenders have striven with us, and we are trodden under foot. Save us, O God our Saviour!

“O Everlasting, build in mercy. Save the foundation stone, even the chosen house, the threshing-floor of Aruon, the hidden oracle, Mount Moriah, and the mount

where it shall be seen ; Thy glorious habitation in the city where David dwelt, goodly Lebanon, the beautiful clime, the joy of all the earth, the perfection of beauty, the dwelling of righteousness, the tranquil habitation, the tabernacle of peace ; whither the tribes went up ; the precious corner-stone, resplendent Zion, the holy of holies, paved with love, Thy glorious presence, for the heap of sharp-pointed armour. Save us now.

“ The voice of him (Elijah) who bringeth glad tidings and saith, Thy salvation will I confirm when He (the Messiah) cometh. It is the voice of my beloved coming :

“ And I will declare the glad tidings.

“ It is the voice of Him who cometh with myriads of saints, standing on the Mount of Olives :

“ And I will declare the glad tidings.

“ It is the voice of Him (Messiah) when He cometh at the sound of the great trumpet, when the mountain will divide :

“ And I will declare the glad tidings.

“ It is the voice of my Beloved that knocketh, and shineth forth from Seir, and the mountains of the East shall divide :

“ And I will declare the glad tidings.

“ It is the voice of Elijah proclaiming redemption, and the Messiah coming with all His holy ones with Him :

“ And I will declare the glad tidings.

“ It is the voice of the Bathkol thundering from Zion, proclaiming freedom to the whole world :

“ And I will declare the glad tidings.

“ It is the voice of Salvation proclaiming the welcome time of the earth’s acknowledging the Oneness of His Name :

“ And I will declare the glad tidings.

“It is the voice of the Mighty One of heaven and earth, exclaiming, Can a nation be born at once?

“And I will declare the glad tidings.

“It is the voice proclaiming the time of redemption, when the people shall see light, and it shall come to pass at eventide there shall be light :

“And I will declare the glad tidings.

“It is the voice to make glad the Rose of Sharon ; for they shall rise who sleep in Hebron :

“And I will declare the glad tidings.

“It is the voice of the Man whose name is the Branch :

“And I will declare the glad tidings.

“It is the voice proclaiming, Arise from the dust, awake, and sing, ye who dwell in the dust :

“And I will declare the glad tidings.

“It is the voice of granting salvation to His people for ever, even to David, and to his children for evermore.”—*Order of the Hosanna Rabba.*

“Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage ? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again ; He will have compassion upon us ; He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth unto Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old.”

בָּרוּךְ יְהוָה :

THE TARGUM OF ONKELOS  
ON  
THE BOOK BERESHITH  
OR  
GENESIS.

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SECTION I.

BERESHITH BARA ELOHIM.

I. IN the first times<sup>3</sup> the Lord created the heavens and the earth. And the earth was waste and empty, and darkness was upon<sup>4</sup> the face of the abyss; and a wind from before the Lord blew upon the face of the waters. And the Lord said, Let there be light; and there was light. And the Lord saw the light that it was good. And the Lord distinguished between the light and between the darkness. And the Lord called the light the Day, and the darkness He called the Night. And there was evening, and there was morning, Day the First.

And the Lord said, Let there be an expanse in the midst of the waters, and let it distinguish between waters and waters. And the Lord made the expanse, and distinguished between the waters which were under

<sup>3</sup> *Be-kadmin*, “in antiquities.” This expression, when used, as here, in the plural, is sometimes put for “eternity.” Compare Onkelos on Deut. xxxiii. 27, *Eloha de-milkadmin*, “the Eternal God,” or, “God who is from eternity,” with Jonathan on Micah v. 2, “Messiah,..... whose name is called (*milkadmin*) from eternity.”

<sup>4</sup> Some copies, “Darkness was outspread upon the face,” &c.

the expanse, and between the waters which were above the expanse: and it was so. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.

And the Lord said, The waters shall be collected under the heavens into one region, and the dry land shall appear. And it was so. And the Lord called the dry land Earth, and the place of the collection of waters He called Sea. And the Lord saw that it was good. And the Lord said, The earth shall bring forth grass; the plant whose germ-seed<sup>5</sup> is to be sown; the fruit-tree making fruit according to its kind, whose germ-seed<sup>6</sup> is in it upon the earth;—and it was so. And the earth put forth grass; the herb, whose germ-seed is sown after its kind; and the tree making fruit, whose seed is in it after its kind. And the Lord saw that it was good. And it was evening, and it was morning, Day the Third.

And the Lord said, There shall be Lights in the expanse of heaven, to distinguish between the day and the night; and they shall be for signs and for times, for the numbering of days and years. And they shall be for luminaries in the expanse of heaven to shine upon the earth;—and it was so. And the Lord made the two great luminaries: the greater luminary to rule in the day;<sup>6</sup> and the smaller luminary to rule in the night, and the stars. And the Lord set them in the expanse of heaven to shine upon the earth, and to rule in the day and in the night, and to distinguish between light and darkness. And the Lord saw that it was good. And there was evening, and there was morning, Day the Fourth.

And the Lord said, Let the waters generate<sup>7</sup> the

<sup>5</sup> Lit., “Son-seed.”

<sup>6</sup> Samaritan Version, “the plenitude of the greater light.”

<sup>7</sup> “Swarm with, produce abundantly.”

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

And the Lord said, Let the earth produce the living animal after its kind, cattle, and reptile, and beast of the earth, according to its kind ;—and it was so. And the Lord made the beast of the earth after its kind, and cattle after their kind, and every reptile of the earth after its kind ; and the Lord saw that it was good. And the Lord said, Let us make Man in Our image, as Our likeness ; and they shall have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over every reptile which moveth upon the earth. And the Lord created<sup>8</sup> the Adam in His image, in the image of the Lord<sup>9</sup> He created him ; male and female He created them. And the Lord blessed them, and said to them, Spread abroad, and become many, and fill the earth, and be strong upon it ; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that moveth upon the earth. And the Lord said, Behold, I have given to you every plant which seedeth germ-seed which is upon all the earth ; and every tree in which is the fruit of the tree which seedeth germ-seed ; unto you it shall be for food, and unto every beast of the earth, and to every fowl of

<sup>8</sup> Sam. Vers., "fashioned."

<sup>9</sup> Some copies, "in the image of Elohim."

the heavens, and to every reptile upon the earth in which is the breath of life, every green herb to eat ; and it was so. And the Lord saw all that He had made, and, behold, it was very steadfast. And it was evening, and it was morning, Day the Sixth.

II. And the heavens and the earth and all their host were completed. And the Lord finished in the Seventh Day His work which He had wrought, and rested in the Seventh Day from all His work which He had wrought. And the Lord blessed the Seventh Day and made it holy, because in it He rested from all His work which the Lord had created to make. These are the memorials<sup>1</sup> of the heavens and the earth, when they were created in the day when the Lord God made the earth and the heavens. And all trees of the field were not yet in the earth, and every herb of the field had not yet sprung up, because the Lord God had not caused rain to come upon the earth, and there was no man to cultivate the ground. And a mist<sup>2</sup> ascended from the earth, and moistened all the face of the ground. And the Lord God created Adam from dust of the ground, and breathed upon his face the breath of lives, and it became in Adam a Discoursing Spirit. And the Lord God planted a garden in a region of pleasantness<sup>3</sup> in the time of the beginning, and He made to dwell there the man whom He had created. And the Lord God caused to grow from the earth every tree desirable to look upon, and good for food, and the Tree of Life (Lives) in the midst of the garden, and the Tree of whose fruit they who eat know between good and evil. And a river went forth from Eden to water the garden,<sup>4</sup> and from thence it was divided and became four heads of rivers<sup>5</sup>

<sup>1</sup> *Toledath*, “recitals, history.”

<sup>2</sup> Or, “cloud.”

<sup>3</sup> Or, “in Eden.” Distinguish between the region and the garden.

<sup>4</sup> Sam. Vers., “Paradise.”

<sup>5</sup> Sam. Vers., “islands.”

(or four chief rivers). The name of the first is Pishon,<sup>6</sup> that which encompasseth all the land of Havilah, where is gold ; and the gold of that land is good ; there is bedalcha and burilla-stones. And the name of the second river is Gichon,<sup>7</sup> which encompasseth all the land of Kush.<sup>8</sup> And the name of the third river is Digelath,<sup>9</sup> which goeth to the east of Athur.<sup>1</sup> And the fourth river is Pherat. And the Lord God took Adam and placed him in the garden of Eden to culture it and keep it. And the Lord God commanded Adam, saying, Of every tree of the garden eating thou mayest eat ; but of the tree of whose fruit they who eat know between good and evil thou shalt not eat ; for in the day that thou eatest of it dying thou shalt die.<sup>2</sup> And the Lord God said, It is not right that Adam should be solitary ; I will make for him a helper as for his sake (or, as suited to him : Hebrew, *kenegdo*, as his counterpart). And the Lord God created from the earth every beast of the field and every fowl of the heavens, and brought them to Adam to see what he would call him ; and every (name by) which Adam called the living animal, that was its name. And Adam called the name of all cattle, and of the fowl of the heaven, and of every beast of the field ; but to Adam was not found a helper as for him. And the Lord God threw a sleep upon Adam, and he slept ; and He took one of his ribs, and filled with flesh in place thereof ; and the Lord God builded the rib which He took from Adam into Woman, and He brought her unto Adam. And Adam said, This now (this time) is bone of my bone, and flesh of my flesh : this shall be called Woman, because from

<sup>6</sup> Sam. Vers., "Phison-kadoph."

<sup>7</sup> Sam. Vers., "Askoph."

<sup>8</sup> Sam. Vers., "Chophin."

<sup>9</sup> Sam. Vers., "Kephlosah."

<sup>1</sup> Sam. Vers., "Kingdom of Hatsphu."

<sup>2</sup> Sam. Vers., "Consuming thou shalt be consumed."

her husband this was taken. Therefore shall a man forsake the couch (*beth mishkeb*, the sleeping-house) of his father and his mother, and shall cleave to his wife, and they shall be of one flesh. And they were both naked, Adam and his wife, and were not ashamed.

III. And the serpent (*chinja*) was more crafty than all the animals of the field which the Lord God had made. And he said to the woman, Is it in truth (that) the Lord said, You shall not eat of every tree of the garden? And the woman said to the serpent, Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden,<sup>3</sup> the Lord hath said, You shall not eat of it, nor approach to it, lest you die.<sup>4</sup> And the serpent said to the woman, Not to die will you die: for it is manifest before the Lord, that in the day in which you eat of it your eyes will be opened, and you will be (*ki-rabrebin*) as the Great-ones, knowing good and evil. And the woman saw that the tree was good to eat, and that it was salutary to the eyes, and a tree desirable to contemplate; and she took of its fruitage (*aiba*) and ate; and she gave to her husband with her, and he ate. And the eyes of both of them were opened, and they knew that they were naked; and they sewed for themselves the leaves of the fig-tree, and made for themselves cinctures. And they heard the voice of the Word of the Lord God walking in the garden in the evening of the day;<sup>5</sup> and Adam and his wife hid themselves from before the Lord God among the trees of the garden. And the Lord God called to Adam and said to him, Where art thou? And he said, The voice of Thy Word heard I in the garden, and I was

<sup>3</sup> Sam. Vers., "Paradise."

<sup>4</sup> Sam. Vers., "be consumed."

<sup>5</sup> Sam. Vers., "calling them in Paradise in the breathing of the day."

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

And to the woman He said, Multiplying, I will multiply thy sorrows and thy pains. In sorrow shalt thou bring forth children; and unto thy husband shall be thy desire, and he shall rule over thee. And unto Adam He said, Because thou hast obeyed the word of thy wife, and hast eaten of the tree (about) which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground on thy account. With labour shalt thou eat from it all the days of thy life. Thorns and thistles it shall put forth for thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, until that thou return to the earth, because from it thou wast created; for dust thou art, and to dust thou wilt return. And Adam called the name of his wife Hava, because she was the mother of all the children of men. And the Lord God made for Adam and for his wife vestments of honour upon the skin of their flesh, and clothed them. And the

Lord God said, Behold, man is become singular (or alone,<sup>6</sup> *yechid*) in the world by himself, knowing good and evil; and now, lest he stretch forth his hand and take also of the Tree of Life, and eat, and live for ever; .....and the Lord God sent him forth from the garden of Eden to till the ground from whence he had been created. And He drove out the man, and before the garden of Eden he caused to dwell the *kerubaya*, and the sharp sword which revolved to keep the way of the Tree of Life.

IV. And Adam knew Hava his wife, and she conceived, and gave birth to Kain; and she said, I have acquired the man from before the Lord. And she added to give birth to his brother, Habel. And Habel was a shepherd of the flock, and Kain a man working on the ground. And it was at the end (or complement) of days, that Kain brought of the product of the earth an oblation before the Lord; and Habel he brought also of the first-born of his sheep and of their fatlings. And there was acceptableness before the Lord in Habel and in his oblation; but in Kain and his oblation there was not acceptableness. And it was greatly displeasing to Kain, and his countenance was downcast. And the Lord said to Kain, Why art thou displeased, and why is thy countenance downcast? If thou doest thy work well, is it not remitted to thee? and if thou doest not thy work well, thy sin unto the day of judgment is reserved, when it will be exacted of thee, if thou convert not: but if thou convert, it is remitted to thee. And Kain spake with Habel his brother; and it was in their being in the field that Kain arose against Habel his brother, and killed him. And the Lord said to Kain, Where is Habel thy brother? And he said, I know not; am I the keeper

<sup>6</sup> Sam. Vers., "as a branch."

of my brother ? And He said, What hast thou done ? The voice of the blood of generations which were to come from thy brother complaineth before Me from the earth ! And now, accursed art thou from the earth, which hath opened her mouth and received the blood of thy brother from thy hand. When thou tillest the earth, it shall not add to give its virtue to thee ; a castaway and a wanderer shalt thou be in the earth. And Kain said before the Lord, Greater is my guilt than may be forgiven. Behold, Thou hast rejected me this day from the face of the earth, and from Thy presence it is not possible to hide ; and I shall be a castaway and a wanderer in the earth, and any one who findeth me will slay me. And the Lord said to him, Therefore any one who killeth Kain,—unto seven generations it shall be exacted of him. And the Lord set unto Kain a sign, lest any one who found him should kill him. And Kain went out from before the Lord, and dwelt in the land of the wanderer and outcast,<sup>7</sup> which was made for him in the beginnings in the garden of Eden. And Kain knew his wife, and she conceived and bare Hanoch, and he became the builder of a city, and called the name of the city after the name of his son Hanoch. And there was born to Hanoch Irad, and Irad begat Mahujael ;<sup>8</sup> and Mahujael begat Methusael, and Methusael begat Lemek. And Lemek took unto him two wives, the name of the one Ada, and the name of the second Zillah. And Ada bare Javal ; he was the master (*rab*) of all dwellers in tents and lords of cattle. And the name of his brother was Juval. He was the master<sup>9</sup> of all who play upon the mouth of the pipe, who know the song of the harp and of the organ. And Zillah also, she bare Tuval-kain, the master of

<sup>7</sup> Sam. Vers., "the Land of Keli."      <sup>8</sup> Sam. Vers., "Mihal."

<sup>9</sup> Sam. Vers., "prince," or "chief."

all them who understand the working of brass and iron.<sup>1</sup> And the sister of Tuval-kain was Naamah.<sup>2</sup> And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, attend to my words: I have not slain a man, that on his account I should bear the condemnation of death; or destroyed a young man, that on his account my posterity should be consumed. If seven generations are suspended unto Kain, will there not be to Lemek his son seventy and seven? And Adam knew yet his wife, and she bare a son, and called his name Sheth; Because, said she, the Lord hath given me another son instead of Habel, whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. Then in his days the sons of men desisted (or forbore) from praying in the name of the Lord.

V. This is the book of the generations of Adam. In the day that the Lord God created man, in the resemblance of Elohim<sup>3</sup> He made him; male and female He created them; and He blessed them, and called their name Man, in the day that they were created. And Adam lived a hundred and thirty years, and begat in his resemblance (one) who was like to himself, and he called his name Sheth. And the days of Adam after he had begotten Sheth<sup>4</sup> were eight hundred years, and he begat sons and daughters. And all the days of Adam which he lived were nine hundred and thirty years, and he died.

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

<sup>1</sup> Sam. Vers., "who melt and conjoin." <sup>2</sup> Sam. Vers., "Zalkipha."

<sup>3</sup> Sam. Vers., "of Angels."

<sup>4</sup> Sam. Vers., "after he had begotten his substitute" (*chalipha*).

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

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

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

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

And Hanok lived sixty and five years, and begat Methushelach. And Hanok walked in the fear of the Lord,<sup>5</sup> after he had begotten Methushelach, three hundred years, and begat sons and daughters. And all the days of Hanok were three hundred and sixty and five years. And Hanok walked in the fear of the Lord; and he was not; for the Lord had not made him to die.<sup>6</sup>

And Methushelach lived an hundred and eighty and seven years, and begat Lemek. And Methushelach lived after he had begotten Lemek seven hundred and eighty and two years, and begat sons and daughters.

<sup>5</sup> Peshito Syriac: "and Henok pleased God, after," &c.

<sup>6</sup> Peshito, "Aloha took him." Samaritan Version, "the Angel took him."

And all the days of Methushelach were nine hundred and sixty and nine years, and he died.

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

VI. And Noach was a son of five hundred years and Noach begat Shem, Cham, and Japheth. And it was when the sons of men had begun to multiply upon the earth, and daughters were born to them, that the sons of the mighty<sup>7</sup> saw the daughters of men that they were beautiful, and took to them wives of whom they pleased.<sup>8</sup> And the Lord said, This generation shall not stand before me for ever, because they are flesh, and their works are evil. A term (length) will I give them, an hundred and twenty years if they may be converted. Giants were in the earth in those days; and also when, after that the sons of the mighty had gone in unto the daughters of men, there were born from them giants who from of old were men of name.

And the Lord saw that the wickedness of man had multiplied in the earth, and that every formation (image) of the thought of his heart was only evil every day. And it repented the Lord in His Word that He had made men upon the earth. And He said, (His Word,)<sup>9</sup> that He would break their strength according to His pleasure. And the Lord said, Man who

<sup>7</sup> *Bnei rabrebaia*. The Sam. Vers. reads, "sons of the rulers."

<sup>8</sup> Other copies, "that they chose."

<sup>9</sup> Some copies omit this.

I have made will I blot out<sup>1</sup> from the face of the earth ;—from man to the beast, to the reptile, and to the fowls of heaven ; because it repenteth Me in My Word that I have made them. But Noach found mercy before the Lord.

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## SECTION II.

### ELEH TOLEDOOTH NOACH.

THESE are the memorials of Noach. Noach was a man righteous and perfect in his generation ; in the fear of the Lord walked Noach. And Noach begat three sons, Shem, Cham, and Yapeth. And the earth was corrupted before the Lord, and the earth was filled with violences.<sup>2</sup> And the Lord saw the earth, and, behold, it was corrupt, because all flesh had corrupted, each one, his way upon the earth.

And the Lord said to Noach, The end of all flesh cometh before Me, because the earth is filled with violences from the face of their wicked works ; and, behold, I will destroy them with the earth. Make thee an ark with the wood of cedar ; dwellings shalt thou make in the ark, and overlay it within and without with pitch. And thus shalt thou make it : three hundred cubits shall be the length of the ark, fifty cubits its breadth, and thirty cubits its height. A light shalt thou make to the ark, and at a cubit shalt thou com-

<sup>1</sup> Some copies read, "And He said, I have created (them) good, that they might be perfect on the earth ; but they have not been perfect in (their) outspreading ; and the Lord said, I will blot out," &c.

<sup>2</sup> Or, "rapines." Sam. Vers., "oppressions."

plete it above, and the door of the ark thou shalt place in its side. Lower dwellings, second and third, shalt thou make in it. And I, behold, I do bring the deluge of waters upon the earth to destroy all flesh in which is the breath of life from under the heavens. Every thing that is on the earth shall die. And I will establish My covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee. And of all that liveth of all flesh two and two of all that enter into the ark to abide with thee, male and female shall they be. Of fowl according to its kind, and of cattle according to her kind, and of every creeping thing of the earth after his kind, two of all shall enter with thee to abide. And thou, take with thee of all food which is eaten, and gather to be with thee; and it shall be for thee and for them to eat. And Noach did according to all which the Lord had commanded him, so did he.

VII. And the Lord said to Noach, Enter thou and all the men of thy house into the ark; for thee have I seen righteous before Me in this generation. Of all clean animals take thou seven and seven, male and female; and of animals not clean, two and two, male and female. Also of the fowls of heaven, seven and seven, male and female, to continue the seed upon the face of all the earth. Because yet a time of seven days and I will cause rain to descend upon the earth forty days and forty nights, and I will blot out every subsistence<sup>3</sup> which I have made upon all the face of the earth. And Noach did according to all that the Lord had instructed him. And Noach was a son of six hundred years; and the deluge<sup>4</sup> of waters was upon the earth. And Noach entered, and his sons, and his wife, and the wives of his sons with him, into the ark from before the water of the

<sup>3</sup> *Tekuma.*

<sup>4</sup> *Tuphana.*

deluge. Of animals clean, and of animals not clean, and of birds, and of all which creepeth upon the earth, two and two, they entered with Noach into the ark, male and female, as the Lord had instructed Noach. And it was at the time of seven days, and the waters of the deluge were upon the earth. In the six-hundredth year of the life of Noach, in the second month, in the seventeenth day of the month, in that day were all the springs of the great abyss upbroken, and the windows of heaven opened, and the rain came down upon the earth forty days and forty nights. In that very day entered Noach, and Shem, Cham, and Yapheth, sons of Noach, and the wife of Noach, and the three wives of his sons with them, into the ark ; they, and every animal after his kind, and all cattle after its kind, and every reptile which creepeth upon the earth after its kind, and every fowl after its kind, every bird, every one that flieth: and they entered with Noach into the ark, two and two of all flesh in which is the breath of life ; and they, entering, male and female of all flesh, entered, as the Lord had commanded him, and the Lord protected them by His Word.\* And there was a deluge forty days upon the earth, and the waters increased, and took up the ark, and it was lifted up above the earth. And the waters prevailed and increased mightily upon the earth, and the ark went upon the faces of the waters. And the waters prevailed most mightily over the earth, and all the high hills were covered which were under all the heavens. Fifteen cubits upward did the waters prevail, and the mountains were covered ; and all flesh died which moved upon the earth, of fowl, and of cattle, and of the wild beast, and of every reptile which creepeth upon the earth, and every man. Everything in

\* Or, "The Lord overshadowed them by His Word." The Samaritan has, "And the Lord sealed them over."

whose nostrils was the breath of the Spirit of life, of all which was upon the dry ground, died. And every subsistence was blotted out that was upon the faces of the earth, from man to the beast, to the reptile, and to the fowl of heaven, it was blotted out from the earth, and Noach was left alone, and they who were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

VIII. And the Lord remembered Noach, and every living thing, and all the cattle which were with him in the ark ; and the Lord caused a wind to pass over the earth, and the waters rested, and the springs of the abyss were shut, and the windows of the heavens, and the rain from the heavens was restrained, and the waters turned from on the earth, going and returning ; and the waters diminished from the end of a hundred and fifty days. And the ark rested on the seventh month, on the seventeenth day of the month, upon the mountains of Kardu.<sup>6</sup> And the waters went and diminished until the tenth month : in the tenth, on the first of the month, the heads of the mountains appeared. And it was at the end of forty days, and Noach opened the windows of the ark which he had made. And he sent forth a raven, and going he went out, and returned until the waters were dried upon the earth. And he sent forth a dove from (being) with him, to see whether the waters were lightened (or consumed) from the surface of the earth. But the dove found no rest for the dividing of her foot, and she returned unto him into the ark, because the waters were upon all the earth ; and he stretched forth his hand, and took her, and brought her to be with him in the ark. And he prolonged<sup>7</sup> yet

<sup>6</sup> Sam. Vers., *Al teborak Sarnedib*, "Upon the mountains Sarnedib." The Peschito Syriac, "Upon the mountains of Kardu" (Armenia).

<sup>7</sup> *Veorik*: the Samaritan text has, *Vajichel*, "And he expected ;" the Samaritan Version, *Veamen*, "And he believed, or confided yet," &c.

seven days, and afterward added to send forth the dove from the ark. And the dove came to him at the time of evening, and, behold, a leaf of olive broken off was in her mouth ; and Noach knew that the waters were lightened from upon the earth. And he prolonged yet other seven days, and sent forth the dove, and she added not to return to be with him again. And it was in the six-hundredth and first year, in the beginning of the first month, the waters were dried from off the earth ; and Noach removed the covering of the ark, and looked, and, behold, the faces of the ground were dry. And in the second month, in the seventeenth day of the month, the earth was fully dry.

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

And Noach builded an altar before the Lord, and took of every clean beast and of every clean bird, and uplifted an offering upon the altar. And the Lord received with approval his oblation ; and the Lord said in His Word,<sup>8</sup> I will not add to curse again the earth on account of the guilt of man, because the creations of the heart of man<sup>9</sup> are evil from his infancy ;<sup>1</sup> and I will not add again to smite every living thing as I have done. Yet all the days of

<sup>8</sup> “Unto (*rozch*) his mystery.”—Sam. Vers.

<sup>9</sup> “The secret of the heart of man.”—*Ibid.*

<sup>1</sup> “His smallness,” *seirōia*.

the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

IX. And the Lord blessed Noach and his sons, and said to them, Spread abroad, and multiply, and fill the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the heavens, in all which creepeth upon the earth, and in all fish of the sea ; into your hands shall they be delivered. Every moving thing that liveth, for you it shall be to eat ; as the green herb I have given you the whole. But the flesh with its life-blood you shall not eat. And also your blood of your lives will I require, from every beast will I require it, and from the hand of man. From the hand of the man who sheddeth the blood of his brother will I require the life of man. Whoso sheddeth the blood of man, by witnesses, upon the sentence of the judges, his blood shall be shed ; because in the image of the Lord<sup>2</sup> made He man. And you, spread abroad and multiply ; bring forth in the earth and multiply therein.

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

<sup>2</sup> Sam. Vers. "of angels."

between the earth. And it shall be that when clouding I becloud the earth, the bow shall be seen in the cloud, and I will remember the covenant which is between My Word, and between you, and between every living soul of all flesh ; and there shall not be again the waters of a deluge to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the Lord and between every living soul of all flesh that is upon the earth. And the Lord said, This is the sign of the covenant which I have established between My Word and between all flesh which is upon the earth.

And the sons of Noach who went forth from the ark were Shem and Cham and Yapheth : and Cham is the father of Kenaan. These three are the sons of Noach, and from them was the whole earth overspread. And Noach began to be a man working on the earth ;<sup>3</sup> and he planted a vineyard, and he drank of the wine,<sup>4</sup> and was drunk ; and he was uncovered in the midst of his tent. And Cham the father of Kenaan saw the nakedness of his father, and he shewed to his two brethren without. And Shem and Yapheth took a mantle, and laid it upon the shoulders of both, and went backward, and covered the nakedness of their father ; and their faces were averted, and the nakedness of their father they saw not. And Noach awoke from his wine, and knew that which his youngest son had done unto him ; and he said :—

Accursed be Kenaan,  
A working servant shall he be to his brethren.

And he said :—

Blessed be the Lord the God of Shem,  
And Kenaan shall be servant unto them.

<sup>3</sup> Sam., “A man of husbandry.”

<sup>4</sup> *Chamra*, “red wine ;” Heb., *Hayayin* ; Sam., *Amrah*.

The Lord shall enlarge Yapheth,<sup>5</sup>  
 And he shall make his Shekinah to dwell in the  
 tabernacles of Shem :  
 And Kenaan shall be servant unto them.

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

X. And these are the generations of the sons of Noach, Shem, Cham, and Yapheth ; and sons were born to them after the deluge. The sons of Yepheth, Gomer, and Magog, and Madai, and Yavan, and Thuval, and Meshek, and Tiras. And the sons of Gomer, Ashkenaz, and Rephath, and Thogarmah. And the sons of Yavan, Elishah and Tharshish, Kittim and Dodanim. From these were the isles (*nagravath*) of the peoples divided in their lands, each according to his language, according to their families in their nations. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the sons of Kush, Seba, and Chavilah, and Sabetha, and Raamah, and Sabtekah. And the sons of Raamah, Sheba and Dedan. And Kush begat Nimrod : he began to be a powerful man in the earth. He was a powerful man before the Lord : therefore it is said, Like Nimrod the man of might before the Lord. And the head (beginning) of his kingdom was Bavel, and Erek, and Akad, and Kalneh in the land of Bavel.<sup>6</sup> From that land he went forth to Athura,<sup>7</sup> and built Nineveh, and the city of Rechov,<sup>8</sup> and Kalach,<sup>9</sup> and Resen,<sup>1</sup> between Nineveh and Kalach, which was a great city. And Mizraim begat the Ludaee, and Anamaee, and Lehabaee,<sup>2</sup> and Naphtuhae, and Pathrusaee, and Kasluchae, from whom came forth the Pelishtaee and Kaputkaee.

<sup>5</sup> *Yaphti Ieia l'Yepheth.* Yapheth signifies "enlarge."

<sup>6</sup> Sam. Vers., "Zopha." <sup>7</sup> "Astun." <sup>8</sup> "Satkan."

<sup>9</sup> "Lakisa." <sup>1</sup> "Aspa." <sup>2</sup> "Enamum."

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

And of Shem was born: (also he is the father of all the sons of Eber, and the brother of Yapheth the Great:) the sons of Shem, Elim, and Asshur, and Arphaxad, and Lud, and Aram. And the sons of Aram, Uz, and Chul, and Gether, and Mash. And Arphaxad begat Shelach; and Shelach begat Eber. And to Eber were born two sons: the name of the one was Peleg: because in his day the earth was divided. And the name of his brother was Yuktan. And Yuktan begat Almodad, and Shaleph, and Chatsarmaveth, and Yarech, and Chadoram, and Uzal, and Dikelah, and Obal, and Avimaël, and Sheba, and Ophir, and Chavilah, and Yobab: all these are the sons of Yuktan. And their dwelling was from Mesha,<sup>3</sup> coming to Sephar, an eastern mountain. These are the sons of Shem,<sup>4</sup> according to their progenies, according to their languages, in their lands, in their peoples. These are the progenies of the sons of Noach, by their generations, in their peoples: and by them were the peoples outspread in the earth after the deluge.

XI. And all the earth was of one language and one speech. And it was in their migrations<sup>5</sup> at the

<sup>3</sup> "Misbal."—Sam.

<sup>4</sup> Sam. Vers., "This is the portion of the sons."

<sup>5</sup> Heb., "their removal from the east." Syriac, "It was while they ascended from the east."

beginning, that they found a plain in the land of Babel, and dwelt there.—And they said, a man to his companion, Come, let us cast bricks and bake them in the fire. And they had brick for stone, and bitumen for mortar. And they said, Come, let us build a city, and a tower, the head of it coming to the pinnacle of the heavens. And we will make to us a name, lest we be dispersed upon the face of all the earth. And the Lord was revealed to punish the work of the city and the tower which the sons of men had builded. And the Lord said, Behold, the people is one and the language one with all of them: and this is what they begin to do. And now nothing will be restrained from them of what they imagine to do. Come, We will be manifest, and will confuse their language there, that a man shall not hear the language of his companion. And the Lord dispersed them from thence upon the face of all the earth, and they were restrained from building the city. Therefore the name of it is called Confusion,<sup>6</sup> because the Lord there confused the tongue of all the earth, and from thence the Lord dispersed them upon the face of all the earth.

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

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

And Eber lived thirty and four years, and begat

<sup>6</sup> “Babel.” Sam. Vers., “Lilaq.”

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

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

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

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

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

## SECTION III.

## LECH LECHA.

XII. AND the Lord said to **ABRAM**, Go thou away from thy country, and from the house of thy father, to the land which I will show thee. And I will make thee to (be) a great people, and will bless thee, and magnify thy name, and thou shalt be blessed. And I will bless him who blesseth thee, and him who curseth thee I will curse; and through thee all the progenies of the earth shall be blessed. And Abram went away, according as the Lord had spoken to him, and Lot went with him. And Abram was a son of seventy and five years in his forthgoing from Charan. And Abram took Sara his wife, and Lot his brother's son, and all the possessions which they possessed, and the souls whom they had made subject to the law in Charan, and went forth to go into the land of Kenaan; and they came unto the land of Kenaan. And Abram traversed through the land unto the place of Shekim<sup>7</sup> unto the plain of Moreh;<sup>8</sup> and the Kenaánah was then in the land. And the Lord revealed Himself unto Abram, and said, To thy sons will I give this land. And he builded there an altar before the Lord who had been revealed to him. And he ascended from thence to the mountain east of Beth El, and spread out his tabernacle, having Beth El on the west and Ai on the east; and he builded there an altar before the Lord, and prayed in the name of the Lord. And Abram migrated, going and migrating to the south.

<sup>7</sup> Sam. Vers., "unto the city of Shekam.

Sam. Vers., "the plain or valley of vision."

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

XIII. And Abram went up from Mizraim, he and his wife, and all that he had, and Lot with him, unto the south. And Abram was exceeding strong in cattle, in silver, and in gold; and he proceeded according to his encampments from the south, and unto Bethel, unto the place where he had spread his tabernacle at the first, between Bethel<sup>9</sup> and Ai; to the place of the altar

<sup>9</sup> Sam. Vers., "between Beth-chaila and Kaphrah."

which he had there made at the first: and Abram prayed there in the Name of the Lord. And Lot also, who went with Abram, had sheep and oxen and tents. And the land could not support them, that they might dwell together. And there was contention between the shepherds of the flock of Abram and the shepherds of the flock of Lot; and the Kenaanah and the Pherizaah then dwelt in the land. And Abram said to Lot, Let there not now be contention between me and thee, and between my shepherds and thy shepherds; for men, brethren, are we. Is not all the land before thee? Separate now from me: if thou to the north, I to the south; and if thou to the south, I to the north. And Lot lifted up his eyes, and saw all the plain of Yardena that it was altogether a watered place,—before the Lord had destroyed Sedom and Amorah,—as the garden of the Lord, as the land of Mizraim coming unto Zoar. And Lot chose to him all the plain of Yardena; and Lot went forth before, and they were separated each man from his brother. Abram dwelt in the land of Kenaan, and Lot dwelt in the cities of the plain, and extended unto Sedom. And the men of Sedom were wicked in their riches, and guilty in their bodies before the Lord greatly. And the Lord said to Abram, after Lot was separated from him, Lift up now thine eyes and see, from the place where thou art, thence to the north and to the south, and to the east and to the west; for all this land that thou seest, to thee will I give it, and to thy children for ever. And I will place thy children numerous as the dust of the earth; so that as it is not possible for a man to number the dust of the earth, so also thy sons shall not be numbered. Arise, go through the land, in its length and in its breadth; for unto thee will I give it. And Abram spread (his tent), and came and dwelt in the plain of

Mamre which is near Hebron,<sup>1</sup> and builded there an altar before the Lord.

XIV. And it was in the days of Amraphel, king of Babel, Ariok, king of Elasar, Kedar-laomer, king of Elam, and Thidal, king of peoples, (that) they made war with Bera, king of Sedom, and with Birsha, king of Amora, Shenab, king of Admah, Shemeber, king of Zeboim, and the king of Bela, which is Zoar. All these were assembled at the plain of the field, which is (now) the place of the sea of salt. Twelve years they had served Kedar-laomer, and in the thirteenth year they rebelled. And in the fourteenth year came Kedar-laomer, and the kings who were with him, and smote the giants who were in Ashtaroth Karnaim, and the mighty who were in Chemta, and the terrible ones who were in Shaveh Kiryathaim, and the Horae who were in the mountain of Seir, unto the plain of Paran which lieth upon the desert. And they turned, and came to the plain of the division of judgment, which is Rekam, and smote all the fields of the Amalkaah, and also the Amoraah who dwelt in Ein-gadey.<sup>2</sup> And the king of Sedom, and the king of Amoraah, and the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar, went forth and set the battle in array against them in the plain of the field, with Kedar-laomer, king of Elam, and Thidal,<sup>3</sup> king of peoples, and Amraphel, king of Babel, and Ariok, king of Elasar; four kings against five. And the plain of the field had many pits, from which they raised asphalta; and the kings of Sedom and Amorah fled, and they fell there; and they who remained fled to the mountain. And

<sup>1</sup> Peschito Syr., "And Abraham dwelt among the oak groves of Mamre Amuroyo, which is by Hebron."

<sup>2</sup> Sam. Vers., "Hephinith."

<sup>3</sup> Sam. Vers., "Thidal, king-shultan of the Chamai."

they took all the possession of Sedom and Amorah, and all their food, and went. And they captured Lot and his substance, son of the brother of Abram, and went. And he had dwelt in Sedom. And (one) came from those escaped, and shewed to Abram the *Ivraah*; and he had remained in the plain of Moreh Amoraah, the brother of Eshkol and brother of Aner; and they were Abram's men of covenant. And Abram heard that his brother had been captured; and he armed the young men born in his house, three hundred and eighteen, and pursued unto Dan. And he divided against them by night, he and his servants, and smote them, and pursued them unto Hoba,<sup>4</sup> which was northward of Damasek. And he recovered all the substance, and Lot also, the son of his brother; and his substance he recovered, the women also, and the people. And the king of Sedom came out to meet him after returning from the smiting of Kedar-laomer and the kings who were with him, at the plain of Mephana, which was the king's place of racing. And Malki-zedek, king of Yerushelem,<sup>5</sup> brought forth bread and wine (*chemar*), and he was minister (*meshamesh*) before EL ILLAAH,<sup>6</sup> and he blessed him, and said:—

“Blessed be Abram before El Illaah,  
Whose possession is heaven and earth;  
And blessed be El Illaah,<sup>7</sup>  
Who hath delivered thine enemies into thine hand.”

And he gave him one in ten of the whole. And the king of Sedom said to Abram, Give me the souls, and the substance take thou. And Abram said to the king of Sedom, I have uplifted my hands in prayer before

<sup>4</sup> Sam. Vers., “Phoga.”

<sup>5</sup> Sam. Vers., *Malek Shalem*.

<sup>6</sup> Sam. Vers., “And he was Kohen of the Most Mighty.”

<sup>7</sup> Sam. Vers., “the Most Mighty, who, a shield, hath delivered,” &c.

the Lord God most high, whose possession is heaven and earth: if from a thread unto the sole of a sandal I take of all that is thine, (and not that thou shouldst say, I have enriched Abram,) except of the food for the young men, and the share of the men who went with me; Amer, Eshkol, and Mamre, these will receive their shares.

XV. After these things the word (*pithgama*) of the Lord came to Abram in prophecy,<sup>6</sup> saying, Fear not, Abram: My Word (*Memra*) shall be thy strength, and thy exceeding great reward. And Abram said, Lord God, what wilt Thou give me, and I go without a child: and this son of business (*bar phargama*) who is in My house is the Damasekah Elieser? And Abram said, Behold, Thou hast not given me a child, and, behold, the son of my house is my heir. And, lo, the word (*pithgama*) of the Lord was with him, saying, This shall not be thy heir, but a son whom thou shalt beget will be thine heir. And He led him without, and said, Behold now the heavens, and number the stars, if thou art able to number them; and He said to him, So will be thy sons.<sup>7</sup> And he believed in the Word of the Lord, (*Memra da Yeya*), and He reckoned it to him unto justification. And He said to him, I am the Lord, who brought thee forth from Ura of the Kasdaee, to give thee this land to inherit it. And he said, Lord God, by what may I know that I shall inherit it? And He said to him, Bring Me three calves, and three goats, and three rams, and a turtle dove, and the young of a pigeon. And he brought before Him all these. And he divided them equally, and set the divisions a division against his fellow; but the birds he did not divide. And the fowl descended upon the divisions, and Abram drove them

<sup>6</sup> The Sam. has also *benabia*, "in prophecy."

<sup>7</sup> Sam. Vers., *chalipit*, "thy successors."

away. And it was sunset, and sleep fell upon Abram: and, lo, a horror of great darkness fell upon him. And He said unto Abram, Knowing thou shalt know that thy sons will be sojourners (or aliens) in a land not theirs, and they will serve among them; and they will afflict them four hundred years. And the people whom they will serve I will judge, and afterwards they shall go forth with much substance. And thou shalt be gathered to thy fathers in peace, and shalt be buried<sup>1</sup> in good old age. And in the fourth age (or generation) they will return hither; because not (yet) complete is the guilt of the Amoraah. And it was at the going away of the sun, and there was darkness. And behold a furnace that burned, and a flame of fire which passed between those divisions. In that day the Lord compacted with Abram a covenant, saying, To thy sons will I give this land; from the river of Mizraim unto the great river, the river of Pherat,<sup>2</sup> the Shalmaee, and the Kenizaee, and the Kadmonaee, and the Hittaee, and the Pherizaee, and the Gibbaraee, and the Amoraee, and the Kenaanaee, and the Girkashaaee, and the Yebusaee.

XVI. And Sara wife of Abram had no child; and she had an handmaid, a Mizretha, and her name was Hagar. And Sara said to Abram, Behold now, the Lord hath restrained me from childbearing; go in now to my handmaid, if, perhaps, I may have sons from her. And Abram received the word of Sara. And Sara wife of Abram took Hagar her handmaid, the Mizretha, at the end of ten years of Abram's dwelling in the land of Kenaan, and gave her to Abram her husband to be his wife; and he went in unto Hagar, and she conceived, and she saw that she had conceived, and her mistress was despised in her eyes. And Sara said to Abram,

<sup>1</sup> Sam. Vers., "gathered."      <sup>2</sup> Sam. Vers., "the river of Shalmah."

I have (a cause of) judgment<sup>3</sup> against thee. I have given my handmaid to thee, and she seeth that she hath conceived, and I am despised in her eyes: the Lord judge between me and thee. And Abram said to Sara, Behold, thy handmaid is in thy hand, do to her as is pleasing in thine eyes: and Sara afflicted her, and she fled from before her. And the Angel of the Lord found her at the fountain of water in the wilderness, at the fountain in the way of Hagra. And he said, Hagar, handmaid of Sara, whence comest thou, and whither art thou going? And she said, From before Sara my mistress do I escape. And the Angel of the Lord said to her, Return to thy mistress and be subject<sup>4</sup> under her hand. And the Angel of the Lord said to her: Multiplying I will multiply thy sons, and they shall not be numbered for multitude. And the Angel of the Lord said to her, Behold, thou hast conceived, and shalt give birth to a son, and thou shalt call his name Yishmael, because the Lord hath heard thy prayer. And he will be untameable by man, and he will be needy to every one, and also all men will be needy to him, and before the face of all his brethren will he dwell. And she prayed in the Name of the Lord who had spoken with her; and she said: Thou art Eloha, seeing all:<sup>5</sup> for she said, I also have begun to see after that He hath been revealed to me. Therefore she called the name of the well, The well at which appeared the Angel of the Covenant: behold, it is between Rekam and Hagra. And Hagar bare to Abram a son, and Abram called the name of his son whom Hagar bare Yishmael. And Abram was son of eighty and six years when Hagar bare Yishmael unto Abram.

<sup>3</sup> Sam. Vers., "oppression."      <sup>4</sup> Sam. Vers., "humble thyself."

<sup>5</sup> Sam. Vers., *Ath chiulah chezuah*, "Thou the Mighty seest." The Syriac has, "Thou art Aloha in vision."

XVII. And Abram was son of ninety and nine years : and the Lord was revealed to Abram, and said to him, I am *El-shadai* ;<sup>6</sup> serve before Me, and be perfect ;<sup>7</sup> and I will set a covenant between My Word and thee, and I will multiply thee exceedingly much. And Abram fell on his face : and the Lord spake with him, saying, Behold, I have dedicated My covenant with thee, and thou shalt be the father of many peoples, and thy name shall no more be called Abram ; but thy name shall be Abraham, because the father of many peoples have I appointed (given) thee. And I will spread thee abroad very greatly, and I will appoint to thee that assemblies and kings, who shall rule the peoples, from thee shall come forth. And I will establish My covenant between My Word and thee, and thy sons after thee unto perpetual generations, to be unto thee a God, and to thy sons after thee. And I will give to thee and to thy sons after thee the land of thy habitation, all the land of Kenaan, for an everlasting possession ; and I will be unto them Eloha. And the Lord said to Abraham, And thou My covenant shalt keep, thou and thy sons after thee in their generations. This is My covenant which you shall keep between My Word and you and thy sons after thee, to circumcise every male that is among you. And you shall circumcise the flesh of your foreskin, and it shall be for the sign of the covenant between My Word and you. And the son of eight days shall be circumcised among you ; every male in your generations, born in the house, or bought with money, of every son of the peoples, who is not of thy sons, circumcising you shall circumcise the one born in the house, and him bought with money ; and it shall

<sup>6</sup> Sam. Vers., *Anah Chiulah Sapukah*, "I am the Mighty, the Sufficient." Syr., *El Shadai Aloha*.

<sup>7</sup> *Shelim.*

be My covenant in your flesh for a covenant for ever. And the male who is not circumcised in the flesh of his foreskin, that man shall perish from the people (because) he hath made void My covenant.

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

<sup>a</sup> Sam. Vers., "the Angel of the Lord."

Abraham was circumcised, and Yishmael his son, and all the men of his house, (whether) born in his house, or bought with money from the sons of the Gentiles, were circumcised with him.

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## SECTION IV.

## VAIYERA.

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

heard in the door of the tent, and it was behind Him. And Abraham and Sarah were old and advanced in days, and with Sarah had ceased to be the way of women. And Sarah laughed within herself, saying, After that I am old shall I have a child, and my lord (being also) old? And the Lord said to Abraham, Wherefore laughed Sarah, saying, Can it be in truth that I shall bring forth, and I being old? What word is hidden from before the Lord? At the time I will return to thee, according to the time that you shall revive, and Sarah shall have a son. And Sarah denied, saying, I laughed not: for she was afraid. And He said, No, but thou didst laugh.....And the men arose thence, and looked towards the face of Sodom; and Abraham went with them to accompany them. And the Lord said, Shall I conceal from Abraham what I am doing? And Abraham shall be indeed a people many and strong, and in him shall all the peoples of the earth be blessed; because it is manifest before me that he will instruct his children, and the men of his house after him, to keep the ways which are right before the Lord, to do righteousness and judgment; that the Lord may bring upon Abraham that which He hath spoken concerning him. And the Lord said, The cry\* of Sodom and Amorah [is heard before Me] because it is great, and the guilt of them is very mighty: I will now see, and will judge, whether they do according to the report of them which hath ascended before me. I will deal with them thoroughly unless they convert; but if they convert, I will not punish. And the men turned away from thence, and went toward Sodom. And Abraham yet ministered in prayer before the Lord. And Abraham approached, and said, Wilt Thou, in anger, destroy the righteous with the guilty?

\* *Kebelath.*

If perhaps there be fifty righteous within the city, wilt Thou in anger destroy and not forgive the place for the fifty righteous who are within it? More true are Thy judgments than that Thou shouldst do a thing like that, to destroy the just with the guilty, and that the just should be as the guilty! Thy judgments are true! Can the Judge of all the earth but do justice? And the Lord said, If I find in Sodom fifty righteous in the midst of the city, I will spare all the place for their sake.<sup>1</sup> And Abraham answered and said, Behold, I have done a great thing, to speak before the Lord, and I dust and ashes! Perhaps of the fifty righteous there may be wanting five: shall all the city perish through five? And He said, I will not destroy, if I find there forty and five. And he added yet to speak before Him, and said, Perhaps forty may be found there. And He said, I will not make the end on account of the forty. And he said, Let not the anger of the Lord now kindle, and I will speak. Perhaps thirty shall be found there. And He said, I will not make the end if I find there thirty. And he said, Behold, I have done a great thing to speak before the Lord: perhaps twenty shall be found there. And He said, I will not destroy for the sake of twenty. And he said, Let not now the anger of the Lord kindle, and I will speak only this time: perhaps ten may be found there. And He said, I will not destroy for the sake of the ten! And the Glory of the Lord ascended when He had ceased to speak with Abraham, and Abraham returned to his place.

XIX. And two angels entered into Sodom in the evening; and Lot sat in the gate of Sodom. And Lot saw, and arose to present himself before them, and he bowed with his face to the earth. And he said, I pray my lords (*ribboni*) to turn aside unto the house of your

<sup>1</sup> Sam. Vers., "I will tolerate all the place."

servant and lodge, and wash your feet ; and rising early you shall go on your way. And they said, Not so, but in the wide place will we lodge. And he was greatly in earnest with them, and they turned aside with him, and entered into his house : and he made them a supper, and dressed unleavened cakes for them, and they ate. As yet they had not slept ; and the men of the city, the men of Sodom, gathered against the house, from the youth unto the old man, all the people from the extremes ; and they cried to Lot, and said to him, Where are the men who came to thee to-night ? Bring them forth to us, and we will know them. And Lot went out to them to the gate, and the door he shut after him. And he said, I pray you, my brethren, do not (so) wickedly. Behold, now, I have two daughters, who have not known man, I would bring them to you, and you should do to them what pleases in your eyes ; only to these men do nothing, because they have entered under the shadow of my dwelling.<sup>2</sup> And they said, Go in, however ! And they said, One came to sojourn, and, behold, he judgeth judgment ! Now will we do worse to thee than to them ; and they prevailed against the man, against Lot, greatly, and came nigh to shatter the door. And the men put forth their hands, and brought in Lot to be with them in the house, and shut the door. And the men who were at the gate of the house they smote with blindness,<sup>3</sup> from the little to the great, and they were wearied to find the gate. And the men said to Lot, Whomsoever thou hast yet here, thy son-in-law, and thy sons, and thy daughters, and all that thou hast in the city, lead out from the place : for we will destroy this place, because their cry is great before

<sup>2</sup> "Under the shadow of my family."—Sam. Vers.

<sup>3</sup> Or, "with dizziness of the eyes." *Shabiria*, which Castel defines, "Scotomata, subito oculorum tenebra cum vertigine."

the Lord, and the Lord hath sent us to destroy it. And Lot went forth, and spake with his sons-in-law, the takers of his daughters, and said, Arise, come forth from this place ; for the Lord will destroy the city. And he was as a trifler in the eyes of his sons-in-law. And it was as the morning rose that the angels were urgent upon Lot, saying, Arise, take thy wife and thy two daughters who are found faithful with thee, lest thou be smitten with the punishment of the city. But he delayed ; and the men laid hold of his hands, and of the hand of his wife, and of the hand of his two daughters ; for the Lord had mercy upon him ; and they brought him forth, and set him without the city. And it was, when he had brought them without, he said, Be merciful on thy life, look not behind thee, and stand not in all the plain, escape to the mountain for deliverance, lest thou perish. And Lot said to them, Be entreated, O Lord ; behold now, Thy servant hath found mercy before Thee, and Thou hast magnified Thy goodness which Thou hast shown me in saving my life, and I cannot take refuge in the mountain, lest evil befall me, and I die. Behold now, this city is nigh, to flee there ; and it is (but) small ; let me now escape thither. Is it not small ? and my life shall be sustained. And He said to him, Behold, I have accepted thee<sup>4</sup> in this thing also, in that I will not overthrow the city for which thou hast prayed. Haste, escape thither ; for I cannot do anything until thou be come thither. Therefore he called the name of the city Zoar.<sup>5</sup> The sun had come forth upon the earth, and Lot entered Zoar. And the Lord rained upon Sodom and upon Amorah sulphur and fire from before the Lord from the heavens, and destroyed those cities and all the plain, and all the dwellers in the cities and the herbage of the earth. And his wife

<sup>4</sup> "Accepted thy face."

<sup>5</sup> Little.

looked behind her, and she became a statue of salt. And Abraham ascended in the morning<sup>6</sup> to the place where he had ministered in prayer before the Lord ; and he looked toward Sodom and Amorah, and upon all the place of the plain land, and saw, and, behold, the smoke of the land went up as the smoke of a furnace. And it was when the Lord destroyed the cities of the plain, that the Lord remembered Abraham, and sent Lot from the midst of the overthrow, when He overthrew the cities in which Lot dwelt. And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him : for he feared to dwell in Zoar ; and he dwelt in a cavern, he and his two daughters. And the elder said to the younger, Our father is aged, and there is no man in the earth to go in unto us according to the way of all the earth. Come, we will pour father wine, and will lie with him, and raise up sons<sup>7</sup> from our father. And they poured their father wine in that night ; and the elder went in and lay with her father ; and he knew not, in her lying down nor in her rising up. And it was in the day which followed that the elder said to the younger, Behold, I lay yesterday with the father : let us give wine also in the night, and go thou in, lie with him, and we will raise up sons from our father. And they gave that night also wine to their father, and the younger arose and lay with him ; and he knew not, in her lying down nor in her rising up. And the two daughters of Lot conceived from their father ; and the elder brought forth a son, and called his name Moab : he is the father of the Moabaei unto this day. And the younger also brought forth a son, and she called his name Bar Ammi : he is the father of the B'ni Ammon unto this day.

<sup>6</sup> Sam. Vers., *beshelu shoker*, "in the stillness of the morning."

<sup>7</sup> Sam. Vers., "and we shall live in the sons of our father."

XX. And Abraham migrated from thence to the southern land, and dwelt between Rekam and Ha-gra;<sup>8</sup> and he sojourned in Gerar.<sup>9</sup> And Abraham said of Sarah his wife, She is my sister. And Abimelek, king of Gerar,<sup>1</sup> sent and took Sarah. And the word came from the presence of the Lord to Abimelek in a dream of the night, and said to him, Behold, thou diest, on account of the woman whom thou hast taken, and she a man's wife. But Abimelek had not come nigh her. And he said, Lord, wilt Thou also kill the innocent people? Did he not say to me, She is my sister? And she also said, He is my brother. In the rectitude of my heart, and the cleanness of my hands, have I done this. And the Lord said to him in a dream, It is also manifest to Me that in the integrity of thy heart thou hast done this, and I have also restrained thee from sinning before Me;<sup>2</sup> therefore I have not permitted thee to approach to her. And now return the man's wife; for he is a prophet, and he will pray for thee, and thou shalt live. But if thou wilt not return (her), know that dying thou shalt die;<sup>3</sup> thou, and all who are thine. And Abimelek arose in the morning, and called all his servants, and spake all these words before them; and the men feared greatly. And Abimelek called Abraham, and said to him, What hast thou done to us, and in what have I sinned against thee, that thou shouldst have brought upon me and upon my kingdom a great sin?<sup>4</sup> Works which are not worthy to be done hast thou done with me. And Abimelek said to Abraham, What sawest thou, that

<sup>8</sup> Heb., "between Kadesh and Shur."      <sup>9</sup> Sam. Vers., "Askelon."

<sup>1</sup> Sam. Vers., "Shultan of Askelon."

<sup>2</sup> Sam. Vers., "from becoming unclean before Me."

<sup>3</sup> Sam. Vers., "perishing thou shalt perish."

<sup>4</sup> Sam. Vers., "a great pollution."

thou didst this thing? And Abraham spake, Because I said, Perhaps the fear of the Lord is not in this place, and they will kill me on account of my wife. Nevertheless, in truth she is my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. And it was, when the people erred after the works of their hands, the Lord did bring me near to the fear of Himself, from (among) the house<sup>5</sup> of my father. And I said to her, This is thy favour which thou canst do for me; in every place through which we pass, say of me, He is my brother. And Abimelek took sheep, and oxen, and servants, and handmaidens, and gave to Abraham, and returned to him Sarah his wife. And Abimelek said, Behold, my land is before thee: where it is pleasant in thine eyes, dwell. And to Sarah he said, Behold, I have given a thousand seleen of silver to thy brother; behold, that is to thee<sup>6</sup> a veil<sup>6</sup> of honour, for my having sent to take thee, and to see thee, and all that is with thee; and concerning all whatever thou hast spoken thou art reproved. And Abraham prayed before the Lord, and the Lord healed Abimelek, and his wife, and his handmaids, and they were revived: for the Lord had shut all the wombs of the house of Abimelek, on account of Sarah, the wife of Abraham.

XXI. And the Lord remembered Sarah as He had said; and the Lord did unto Sarah according as He had spoken. And Sarah conceived and bare unto Abraham a son in his old age, in the time of which the Lord had told him. And Abraham called the name of his son who was born to him, whom Sarah bare to him, Izhak. And Abraham circumcised Izhak his son (when) the son of eight days, as the Lord had commanded him. And

<sup>5</sup> Sam. Vers., "tabernacle."

<sup>6</sup> Or, "covering of the eyes."

Abraham was the son of a hundred years when Izhak his son was born to him. And Sarah said, The Lord hath made me to have gladness ; every one who heareth will give me joy. And she said, Faithful is He who spake unto Abraham, and certified that Sarah should suckle children ; for she hath born a son in his old age. And the child grew, and was weaned ; and Abraham made a great feast in the day when Izhak was weaned.<sup>7</sup> And Sarah observed the son of Hagar the Mizritha, whom she bare to Abraham, deriding. And she said, Cast out this handmaid and her son ; for the son of the handmaid shall not inherit with my son, with Izhak. And the word was evil exceedingly in the eyes of Abraham, on account of his son. And the Lord said to Abraham, Let it not be evil in thine eyes concerning the youth and concerning thine handmaid. All that Sarah saith to thee receive from her, because in Izhak shall thy sons be called to thee. And also the son of the handmaid will I set for a people, because he is thy son. And Abraham rose up in the morning, and took bread and a skin of water, and gave to Hagar, setting upon her shoulder, and the youth,<sup>8</sup> and dismissed her. And she went, and wandered in the desert of the well of Shava (Beara de Shava). And the water was finished from the skin ; and she laid the youth under one of the trees, and went and sat over against, as far off as a bow flight : for she said, I cannot see the death of the child.....And she sat over against, and lifted up her voice and wept. And the voice of the youth was heard before the Lord ; and the Angel of the Lord called to Hagar from the heavens, and said to her, What to thee, Hagar ? Fear not, for the voice of the youth is heard before the Lord in the place where he is.

<sup>7</sup> Sam. Vers., "in the day of the (*pelututh*) liberation of his son."

<sup>8</sup> *Rabia*, "a growing child."

Arise, take up the youth and strengthen thine hand in him,<sup>1</sup> because for a great people have I appointed him. And the Lord opened<sup>2</sup> her eyes, and she saw the well of waters, and went and filled the skin with water, and gave the youth to drink. And the Word of the Lord was the Helper of the youth, and he grew and dwelt in the wilderness, and became a master of the bow. And he dwelt in the wilderness of Paran, and his mother took for him a wife from the land of Mizraim.

And it was in that time that Abimelek and Phikol, chief of his host, spake to Abraham, saying, The Word of the Lord is thy Helper in everything thou doest; and now swear to me here, by the Word of the Lord, that thou wilt not be false with me, nor with my son, nor with my son's son; and that according to the good which I have done to thee thou wilt do with me and with the land in which thou art a sojourner. And Abraham said, I will swear. And Abraham reproved Abimelek, on account of the well of waters which the servants of Abimelek had taken by force.<sup>3</sup> And Abimelek said, I knew not if this thing had been done, and thou also hadst not shown me, nor have I heard, but this day. And Abraham took sheep and oxen, and gave to Abimelek, and they struck both of them a covenant. And Abraham made seven lambs stand apart; and Abimelek said to Abraham, What are these seven lambs which thou hast made to stand apart? And he said, That thou mayest take the seven lambs from my hand, to testify for me that I have digged that well. Therefore he called that place Beer Shava, because there they sware together. And they struck a covenant at Beer

<sup>1</sup> Or, "on him;" "hold him firmly." So the Latin, *Apprehende manu tuâ eum*. The Samaritan Version has, "Take the youth, and fortify thy hand in him."

<sup>2</sup> Or, "illuminated."

<sup>3</sup> Sam. Vers., "had taken fraudulently."

Shava. And Abimelek and Phikol,<sup>4</sup> the chief of his host, arose, and returned to the land of the Phelishtae. And he planted a tree<sup>5</sup> in Beer Shava, and prayed there in the name of the Lord, the Most High God.<sup>6</sup> And Abraham sojourned in the land of the Phelishtae many days.

XXII. And it was after these things that the Lord tempted Abraham ; and He said to him, Abraham ! And he said, Behold, I am. And He said, Take now thy son, thy only, whom thou lovest, Izhak, and go into the land of worship,<sup>7</sup> and offer him before Me there, a burnt offering, upon one of the mountains which I will tell thee. And Abraham arose in the morning, and saddled his ass, and took two of his young men with him, and Izhak his son, and clave the wood for the burnt offering, and arose and went to the place of which the Lord had spoken to him. And in the third day Abraham lifted up his eyes, and saw the place from afar. And Abraham said to his young men, Wait you here with the ass, and I and the young man will ascend yonder and worship, and return to you. And Abraham took the wood of the burnt offering, and laid on Izhak his son ; and he took in his hand the fire and the knife, and they went both of them as one. And Izhak spake to Abraham his father, and said, Father ! And he said, Behold, I am, my son. And he said, Behold the fire and the wood ; but where is the lamb for the burnt offering ? And Abraham said, The lamb for the burnt offering is revealed before the Lord, my son. And they went, both of them, as one. And they came to the place of which the Lord had told him. And Abraham

<sup>4</sup> Sam. Vers., "Pumkol," a name with the same meaning as the Hebrew form.

<sup>5</sup> Sam. Vers., "a paradise."

<sup>6</sup> Sam. Vers., "the Mighty, the Most High."

<sup>7</sup> Sam. Vers., "vision."

builded there the altar, and set in order the woods, and bound Izhak his son, and laid him upon the altar above the woods. And Abraham stretched forth his hand and took the knife to cut off his son. And the Angel of the Lord called to him from the heavens, and said, Abraham, Abraham! And he said, Behold, I am. And he said to him, Stretch not out thy hand upon the youth, neither do any thing to him: for now I know that thou fearest the Lord, and that thou hast not spared thy only son<sup>8</sup> for Me. And Abraham lifted up his eyes after these (words), and saw, and behold, one ram, holden in the bush by his horns. And Abraham went and took the ram, and offered him for a burnt offering instead of his son. And Abraham worshipped and prayed there in that place, and said before the Lord, Here shall generations worship: wherefore it shall be said in that day, In this mountain Abraham worshipped before the Lord.<sup>9</sup> And the Angel of the Lord called to Abraham the second time from the heavens, and said, By my Word have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy only son, therefore, blessing I will bless thee, and multiplying I will multiply thy sons as the stars of heaven and as the sand which is on the sea shore; and thy sons shall inherit the cities of their enemies. And all the peoples of the earth shall be blessed through thy son: forasmuch as thou hast received My word. And Abraham returned to his young men, and they arose and went together unto Beer Shava, and Abraham dwelt in Beer Shava.

And it was after these things it was shown to Abraham, saying, Behold, Milcha, also, hath born sons to Nachor, thy brother: Uts his first-born, and Booz

<sup>8</sup> Sam. Vers., "the son of thy heart."

<sup>9</sup> Sam. Vers., "In the mountain the Lord will see, will multiply."

his brother, and Kemuel the father of Aram, and Kesed, and Chazu, and Phildash, and Yedlaph, and Bethuel. And Bethuel begat Revekah. These eight bare Milcha to Nahor, brother of Abraham. And his concubine, whose name was Reüma, she also bare Tebach, and Gacham, and Tachash, and Maaka.

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## SECTION V.

### CHAIYEY SARAH.

XXIII. AND the life of Sarah was a hundred and twenty and seven years, the years of the life of Sarah. And Sarah died in Kiryath-arba, which is Hebron, in the land of Kenaan. And Abraham came to mourn for Sarah, and to lament her. And Abraham rose up from the presence of his dead, and spake with the sons of Hittah, saying, I am a guest and a sojourner with you : give me the possession of a sepulchre with you, that I may bury my dead from before me. And the sons of Hittah answered Abraham, saying to him, Receive from us Ribbona ; a prince before the Lord art thou among us ; in the best of our sepulchres bury thy dead. No man of us will refuse his sepulchre to thee for the burial of thy dead. And Abraham rose and bowed to the people of the land, the sons of Hittah. And he spake with them, saying, If you are willing in your minds that I should bury my dead from before me, receive from me, and request<sup>1</sup> for me of Ephron bar Zochar that he will give me the Double Cavern,<sup>2</sup> which is in the side of

<sup>1</sup> Sam. Vers., "consult with."

<sup>2</sup> *Mearath Kaphelta*. Hebrew, *Mearath hamakphela*, "the double cave ;" root, *kaphal*, "to couple." LXX., τὸ σπήλαιον τὸ διπλῶν.

his field: for the full amount (*shelim*) of silver he shall give it to me among you for the possession of a sepulchre. But Ephron was sitting in the midst of the sons of Hittah; and Ephron the Hittite answered Abraham before the sons of Hittah, of all entering the gate of the city, saying, No, my lord; receive of me; I will present to thee the field and the cavern which is in it; to thee will I present it; in sight of the sons of my people will I present it to thee. Bury thy dead. And Abraham bowed before the people of the land. And he spake with Ephron before the people of the land, saying, Nevertheless, if thou wilt do me a grace, receive from me; I will give money for the field; take of me, and I will bury my dead there. And Ephron answered Abraham, saying to him, My lord, receive of me: the land is worth four hundred sileen of silver; between me and thee what is it? Bury thy dead. And Abraham agreed with Ephron, and Abraham weighed to Ephron the silver of which he had spoken before the sons of Hittah, four hundred sileen of silver, which is received in merchandise in every city.\* And Ephron confirmed the field in which is the double cavern which is before Mamre; the field, and the cavern that is therein, and all the trees which were in the field, in all its boundaries round about, to Abraham, for a purchase, in the sight<sup>4</sup> of the sons of Hitah, of all entering the gate of the city. And after this Abraham buried Sarah his wife in the double cavern of the field which is before Mamre, that is Hebron, in the land of Kenaan. And the field and the cavern which is in it were confirmed to Abraham for the possession of a sepulchre from the sons of Hittah.

XXIV. And Abraham was old, (and) advanced in

<sup>3</sup> Or, "province."

<sup>4</sup> "By the testimony of."

days, and the Lord had blessed Abraham in all things. And Abraham said to his servant, the elder of his house, who had authority over all which was his, Put now thy hand under my thigh, and I will adjure thee by the Word of the Lord, the God of heaven and the God of the earth, that thou wilt not take a wife for my son from the daughters of the Kenaanæe among whom I dwell. But to my country and to my kindred thou wilt go, and take a wife for my son Izhak. And the servant said to him, Perhaps the woman will not be willing to come after me to this land,—returning am I to return thy son to the land from which thou hast gone forth? And Abraham said to him, Take care that thou return not my son thither; the Lord, the God of heaven, who took me from the house of my father and from the land of my birth, and who spake to me, and sware to me, saying, I will give thee this land, will send His angel before thee, and thou wilt take a wife for my son from thence. And if the woman be not willing to come after thee, thou shalt be absolved from this my oath; only cause not my son to return thither. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. And the servant took ten camels of the camels of his lord and went. And all the goods of his master were in his hand. And he arose and went to Aram, which is upon Phrath, the river, to the city of Nachor. And he made the camels rest without the city at a well of waters in the evening time, at the time when they came forth to fill. And he said, Lord God of my master Abraham, let it, I pray, be opportune with me this day, and deal thou graciously with my master Abraham. Behold, I stand by the fountain of waters, and the daughters of the men of the city will come forth to draw water. Let the maiden to whom I shall say,

Reach thy waterpot, I pray, that I may drink ; and she say, Drink, and I will also give thy camels drink,—be she whom Thou hast prepared for Thy servant, for Izhak : and in this I shall know that Thou hast dealt graciously with my master. And it was while he had not ceased to speak that, behold, Revekah came forth, (she) who was born to Bethuel the son of Milcha, wife of Nachor, brother of Abraham, and her pitcher upon her shoulder. And the maiden was very fair to behold ; a virgin, and man had not known her ; and she descended to the fountain, and filled her pitcher, and came up. And the servant hasted to her presence, and said, Let me taste, I pray, a little water from thy pitcher. And she said, Drink, Ribboni ; and she made haste, and held her pitcher upon her hand, and gave him to drink. And when she had ended giving him drink, she said, For thy camels also I will draw, until they shall have enough to drink. And she hastened and poured out her pitcher into the place of watering, and ran again to the well to fill, and she filled for all his camels. And the man wondered at her, gazing silently, to know whether the Lord had prospered his way or not. And it was when the camels had drunk enough, the man took a ring (*qadasha*) of gold weighing a shekel, and two bracelets (*sherin*) for the hand weighing ten sileen of gold. And he said, Whose daughter art thou ? Tell me, I pray, whether there be room in thy father's house sufficient for us to lodge ? And she said to him, I am the daughter of Bethuel, the son of Milcha, whom she bare to Nachor. And she said to him, There is much straw and provender with us, also room enough to lodge. And the man kneeled, and worshipped before the Lord, and said, Blessed be the Lord the God of my master Abraham, who hath not withheld His grace and His truth from my master ; and me hath the Lord led in a right way to the

house of my master's brother. And the maiden ran and showed these things to her mother's house. And Revehah had a brother whose name was Laban ; and Laban ran to the man without at the fountain. And it was when he saw the ring and the bracelets upon the hands of his sister, and heard the words of Revehah his sister, saying, As this spake the man with me, that he came to the man, and, behold, he stood by the camels at the fountain ; and he said, Enter, blessed of the Lord ;<sup>5</sup> why standest thou without ? and I have a prepared house and a proper place for the camels. And the man entered the house, and he loosed the camels, and gave straw and provender for the camels, and water to wash his feet, and the feet of the men who were with him. And they set before him to eat. And he said, I will not eat until I have spoken my words. And he said, Speak. And he said, I am a servant of Abraham ; and the Lord hath blessed my master much, and increased, and hath given to him sheep and oxen, silver and gold, servants and handmaidens, camels and asses. And Sarah the wife of my master bare a son to my master after she was old, and he hath given to him all that he hath. And my master adjured me, saying, Thou shalt not take a wife for my son from the daughters of Kenaan in whose land I dwell ; but thou shalt go to my father's house, and to my kindred, and take a wife for my son. And I said to my master, Perhaps the woman will not come after me. And he said to me, The Lord before whom I worship will send His angel with thee, and will prosper thy way, and thou shalt take a wife for my son from my kindred and from my father's house. Then shalt thou be absolved from my oath, when thou hast

<sup>5</sup> Sam. Vers., "blessed of the Lord who comest."

gone to my kindred: and if they will not give unto thee, thou shalt be absolved from my oath. And I came this day to the fountain, and I said, Lord God of my master Abraham, if now it is pleasing before thee to prosper the way in which I go, behold, I stand at the fountain of waters, and a damsel may come forth to fill; and I will say to her, Give me to drink, I entreat, a little water from thy pitcher; and she shall say to me, Both for thee and thy camels also I will fill,—let her be the wife whom the Lord hath ordained for my master's son. And I had not left speaking in my heart, when, behold, Revekah came forth, with her pitcher upon her shoulder, and went down to the fountain and filled. And I said to her, Let me now drink. And she hastened and let down her pitcher, and said, Drink, and I will give thy camels also drink. And I drank, and the camels also she watered. And I asked her and said, Whose daughter art thou? and she said, I am the daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set an ornament on her face, and bracelets upon her hand, and bowed down and worshipped before the Lord, and blessed the Lord God of my master Abraham who had led me in a true way, to take the daughter of my master's brother for his son. And now, if you will act with goodness and truth with my master, show me; and if not, I will turn to the right or to the left. And Laban answered, and Bethuel, and said, From before the Lord the word hath come forth: we have no power to say to thee either evil or good. Behold, Revekah is before thee; take (her) and go; and let her be the wife of thy master's son, as the Lord hath spoken. And it was, when the servant of Abraham heard these words, he worshipped on the earth before the Lord. And the servant brought out vessels of silver and vessels of gold

and vestments, and gave to Revekah, and presents gave he to her brother and to her mother. And they ate and drank, he and the men who were with him, and they lodged and arose in the morning. And he said, Send me to my master. And her brother said, and her mother, Let the maiden abide with us a season of time, or ten months; after that she shall go. And he said to them, Keep me not back: the Lord will direct my way, and I will proceed to my master. And they said, We will call the maiden, and hear what she will say. And they called Revekah, and said to her, Wilt thou go with this man? and she said, I will go. And they dismissed Revekah their sister, and her nurse, and the servant of Abraham, and his men. And they blessed Revekah, and said to her, Thou art our sister; be thou (multiplied) unto thousands and myriads, and may thy children inherit the cities of those who hate them. And Revekah arose, and her maidens; and they rode upon camels, and went after the man. And the servant took Revekah and went. And Izhak ascended in coming from the well over which the Angel of Life (*malak qayama*, "the Eternal Angel") had appeared; and he dwelt in the land of the south. And Izhak went forth to pray in the field, at the presence of the evening; and he lifted up his eyes, and looked, and, behold, the camels came. And Revekah lifted up her eyes, and saw Izhak; and she bowed herself on the camel. And she said to the servant, Who is the man who is walking in the field to meet us? And the servant said, He is my master. And she took a mantle and covered herself. And the servant recounted to Izhak all the things which he had done. And Izhak brought her to the tabernacle: and he saw, and, behold, her works were right as the works of Sarah his mother. And he took Revekah, and she became his wife, and

he loved her. And Izhak was comforted after his mother.

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

<sup>6</sup> Sam. Vers., "were Ritorim and Amshakim and Amanim."

peoples.<sup>7</sup> And these are the years of the life of Ishmael, a hundred and thirty and seven years. And he expired and died, and was gathered to his people. And they have dwelt from Havilah unto Hagra, which looketh toward Mizraim, reaching unto Athoor. In the presence of all his brethren he dwelt.

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## SECTION VI.

## TOLEDOTH.

AND these are the generations of Izhak bar Abraham. Abraham begat Izhak ; and Izhak was a son of forty years when he took Revekah, the daughter of Bethuel the Aramite of Padan Aram, the sister of Laban the Aramite, to be his wife. And Izhak prayed before the Lord for his wife, because she was barren ; and the Lord hearkened to his prayer, and Revekah his wife conceived. And the children struggled in her womb ; and she said, If thus, why have I conceived ? And she went to seek instruction before the Lord : and the Lord said to her, Two nations are in thy womb, and two kingdoms from thy womb shall be divided, and (one) kingdom (shall be) stronger than (the other) kingdom, and the greater shall be subject to the less. And her days were fulfilled to give birth. And, behold, twins were in her womb. And the first came forth red, all of him as a garment (covering) of hair ; and they called his name Esau. And afterwards came forth his brother, and his hand grasped the heel of Esau, and they called his name Jakob.<sup>8</sup> And Izhak was sixty years old when he begat them. And the youths grew ; and Esau was a man of idleness, a man going out into the field ; and

<sup>7</sup> Sam. Vers., "according to their elevations."

<sup>8</sup> Ya-a-kov.

Jakob was a man of peace, a minister of the house of instruction. And Izhak loved Esau, because he ate of his hunting, and Rivekah loved Jakob. And Jakob dressed pottage, and Esau came from the field, and he was faint. And Esau said to Jakob, Let me taste now of that red, that red! for I am faint: (therefore he called his name Edom :<sup>1</sup>) and Jakob said, Sell this day thy birthright to me. And Esau said, Behold, I am going to die, and what is this birthright to me?<sup>2</sup> And Jakob said, Swear to me to-day; and he sware to him and he sold his birthright to Jakob. And Jakob gave to Esau bread and pottage of lentiles. And he ate and drank, and arose, and went: and Esau despised the birthright.

XXVI. And there was a famine in the land, besides the former famine that was in the days of Abraham; and Izhak went to Abimelek, king of the Philistaei, to Gerar.<sup>3</sup> And the Lord appeared to him and said, Go not down into Mizraim,<sup>4</sup> remain in the land as I have told thee; dwell in this land, and My Word shall be to thee for a helper; and I will bless thee. For to thee and to thy son will I give all these lands; and I will confirm the oath that I have sworn to Abraham thy father; and I will multiply thy son as the stars of heaven, and will give thy son all these lands, and through thy son shall all the peoples of the earth be blessed, because Abraham obeyed My word, and kept the keeping of My word, My commandments, My covenant, and My law. And Izhak dwelt at Gerar; and the men of the place asked respecting his wife. And he said, She is my sister; for he feared to say, My wife, lest the men of the place should kill him on account of

<sup>1</sup> "Red."

<sup>2</sup> Sam. Vers., "and what is my business with the birthright?"

<sup>3</sup> Sam. Vers., "at Askelou."      <sup>4</sup> Sam. Vers., "Nophig."

Revekah ; for she was of beautiful aspect. And it was when he had been there many days that Abimelek the king of the Philistaae looked from a window, and, behold, Izhak was sporting with Revekah his wife. And Abimelek called Izhak and said, Nevertheless, behold, she is thy wife : why then hast thou said, She is my sister ? And Izhak said to him, Because I said, Lest I be killed on account of her. And Abimelek said, What is this that thou hast done to us ? It might have been that some one of the people had lain with thy wife, and thou wouldest have brought upon us the guilt. And Abimelek commanded all the people saying, Whoever injureth this man shall surely be put to death. And Izhak sowed in the land, and found in that year a hundred fold on that which he had expended, (or estimated,) and the Lord blessed him ; and the man increased, and went on multiplying and increasing, until he had increased greatly. And he had flocks of sheep, and herds of cattle, and many servants ; and the Philistaae were envious of him. And all the wells that the servants of his father had digged in the days of Abraham the Philistaae stopped up, and filled with dust. And Abimelek said to Izhak, Go from us ; for thou art much stronger than we. And Izhak went thence, and sojourned in the vale of Gerar, and dwelt there. And Izhak returned, and digged the well of water which they had digged in the days of Abraham his father, and which the Philistaae had stopped after the death of Abraham ; and he called their names after the names by which his father had called them. And the servants of Izhak digged in the valley, and found there a well of flowing<sup>5</sup> waters. And the shepherds of Gerar strove with the shepherds of Izhak, saying, The water is ours ; and he called the name of the well Contention, because

<sup>5</sup> Sam. Vers., "sweet."

they had contended with him. And they digged another well, and they strove also on account of it, and he called the name of it Hatred. And he went up from thence, and digged another well; and for that they strove not: and he called the name of it Spaciousness. For he said, Because now hath the Lord enlarged us, and we shall spread abroad in the land. And he went up from thence to Beershava; and the Lord appeared to him in the night, and said, I am the God of Abraham thy father; fear not: for in thy help is My Word; and I will bless thee, and will multiply thy sons for the sake of Abraham My servant. And he bulideth there an altar, and prayed in the name of the Lord. And he spread there his tabernacle; and the servants of Izhak digged there a well. And Abimelek came to him from Gerar, and a company of his friends, and Phikol<sup>6</sup> the chief of his host. And Izhak said to him, Why have you come to me, when you have hated me, and sent me from you? And they said, Seeing we have seen that the Word of the Lord is for thy help; and we have said, Let the oath which was between our fathers be now confirmed between us and thee, and let us enter into a covenant with thee, that thou do us no evil, as we have not injured thee, and as we have done thee only good, and we will leave thee in peace; thou art now blessed of the Lord. And he made them a feast, and they ate and drank. And they arose in the morning and covenanted, each man with his brother; and Izhak dismissed them, and they went from him in peace. And it was in that day that the servants of Izhak came and showed him concerning the well that they had digged. And they said to him, We have found water. And he called it Sheva, (the swearing).

<sup>6</sup> Here the Sam. Vers. metaphrases the name into "Mimarkol," with the same import as "Pumkol" in chap. xxi.

Wherefore the name of the city is Beer-sheva unto this day.

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

XXVII. And it was, when Izhak was old, and his eyes were darkened from seeing, that he called Esau, his eldest son, and said to him, My son. And he said to him, Behold, I am. And he said, Behold now, I am old, I know not the day that I shall die: and now take thy weapons, thy knife and thy bow, and go out into the field, and hunt me venison, and make me food<sup>7</sup> such as I like, and bring it to me, and I will eat, and my soul shall bless thee before I die. And Revekah listened as Izhak was speaking with his son Esau. And Esau went into the field to hunt venison to bring it. And Revekah spake to Jakob, her son, saying, Behold, I have heard thy father speaking with Esau thy brother, saying, Bring me now venison, and make me food, and I will eat and bless thee in the presence of the Lord before I die. And now, my son, obey me in what I command thee. Go now to the flock, and take thee from thence two good goat-kids, and make them into food for thy father such as he loves, and carry in to thy father, that he may eat, and bless thee before he die. And Jakob said to Revekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. It may be that my father will feel me, and I shall be in his eyes as a deceiver, and shall bring upon me curses, and not blessings. And his mother said to him, Unto me it hath been said in prophecy, that there shall be no curses upon thee, my son; only

<sup>7</sup> *Tavshelin*, "stewed meats."

obey me, and go, and take for me. And he went, and took, and brought to his mother, and his mother made food such as his father loved. And Revekah took the vestments of Esau her elder son, (which were) clean, and were with her in the house, and clothed Jakob her younger son. And with the skins of the kids she covered his hands, and upon the smoothness of his neck. And she gave the food and the bread that she had made into the hand of Jakob her son. And he went in to his father, and said, Father! And he said, Behold me. Who art thou, my son? And Jakob said to his father, I am Esau, thy firstborn: I have done as thou hast told me. Arise now, turn thyself, and eat of my venison, that thy soul may bless me. And Izhak said to his son, What is this, thou hast so quickly found, my son? And he said, Because the Lord thy God prepared it before me. And Izhak said to Jakob, Draw near now, and I will feel thee, my son, whether thou be my son Esau or not. And Jakob drew near to Izhak his father, and he felt him, and said, The voice is the voice of Jakob; but the hands are the hands of Esau. And he could not be known, because his hands were hairy, like the hands of Esau his brother; and he blessed him. And he said, But art thou my son Esau? And he said, I am! And he said, Bring before me, and I will eat of my son's venison, that my soul may bless thee. And he offered to him, and he did eat; and he brought him wine, and he drank. And Izhak his father said to him, Approach now, and kiss me, my son. And he approached, and kissed him, and he smelled the fragrance of his vestments, and blessed him, and said, Lo, the smell of my son is as the fragrance of a field which the Lord hath blessed. And the Lord shall give thee of the dew of heaven, and of the goodness of the earth, and abund-

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

And it was when Izhak had completed to bless Jakob, and Jakob had, going, only gone out from Izhak his father, that Esau his brother came in from his hunting. And he had also made food, and he brought it to his father, and said to his father, Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Izhak his father said to him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Izhak was wonderstruck with exceeding great wonder, and said, Who was he who prepared venison, and brought it to me, and I have eaten of all before thou camest, and I have blessed him? and blessed shall he be. When Esau heard the words of his father, he cried a cry, great and bitter exceedingly. And he said to his father, Bless me, also, me, father! And he said, Thy brother came with subtilty, and hath received thy blessing. And he said, Rightly is his name called Jakob, he hath dealt subtilly with me these two times; my birthright he took, and, behold, now he hath received my blessing. And he said, Hast thou not left me a blessing? And Izhak answered, and said to Esau, Behold, I have set him a chief over thee, and all his brethren I have given to him for servants, and with corn and wine have I sustained him: and for thee now what can I do, my son? And Esau said to his father, Hast thou but one blessing, father? Bless me, me also, my father. And Esau lifted up his voice and wept. And Izhak his father answered and said to him, Behold, thy habitation shall be of the best of the earth, and of the dew of heaven from above.

And by thy sword shalt thou live, and thy brother obey ; and it will be that when his sons shall have transgressed the words of the law, thou wilt cast his yoke from off thy neck. And Esau kept enmity towards Jakob for the blessing wherewith his father had blessed him. And Esau said in his heart, The days of mourning for father draw near, and I will kill Jakob my brother. And the words of Esau her eldest son were shown to Revekah, and she sent and called Jakob her younger son, and said to him, Behold, Esau thy brother plotteth against thee to kill thee. And now, my son, receive from me, and arise and go to Laban my brother at Haran, and dwell with him a few days, until thy brother's wrath turn away, until the anger of thy brother turn from thee, and what thou hast done to him be forgotten ; and I will send and bring thee thence. Why should I be bereaved of both of you in one day ? And Revekah said to Izhak, I am grieved in my life at the sight of the daughters of Hittah. If Jakob take a wife of the daughters of Hittah, like these of the daughters of the land, what to me is life ?

XXVIII. And Izhak called Jakob and blessed him. And he commanded him, and said to him, Thou shalt not take a wife from the daughters of Kenaan ; arise, go to Padan Aram to the house of Bethuel the father of thy mother, and take to thee from thence a wife of the daughters of Laban, the brother of thy mother. And the All-sufficient God bless thee, and make thee to increase and multiply, and become an assemblage of tribes ; and give the blessing of Abraham to thee and thy sons with thee, that thou mayest inherit the land of thy habitation which the Lord gave to Abraham. And Izhak sent Jakob away, and he went to Padan Aram to Laban bar Bethuel, the Aramite, the brother of Revekah, the mother of Jakob and Esau. And

Esau, when he saw that Izhak had blessed Jakob, and sent him to Padan Aram to take from thence a wife, and, as he blessed him, commanded him, saying, Thou shalt not take a wife from the daughters of Kenaan, and that Jakob had obeyed his father and his mother, and had gone to Padan Aram, Esau, considering that the daughters of Kenaan were evil in the eyes of Izhak his father, went to Ishmael, and took Mahalath, daughter of Ishmael bar Abraham, the sister of Nebaioth, over his wives, unto him to wife.

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## SECTION VII.

### VAYETSE YAAKOV.

AND Jakob went forth from Beersheva, and went to Haran ; and he arrived at a place, and lodged there, because the sun had gone. And he took of the stones of the place, and set his pillow, and lay down in that place. And he dreamed : and, behold, a ladder was planted in the earth, and the head of it reached unto the height of heaven ; and, behold, the angels of the Lord ascended and descended upon it ; and, behold, the Glory of the Lord stood above it, and He said, I am the God of Abraham thy father, and the God of Izhak. The land where thou sleepest, unto thee will I give it, and unto thy sons. And thy sons shall be many as the dust of the earth, and shall prevail to the west and to the east, and to the north and to the south ; and through thee shall all the kindreds of the earth be blessed, and through thy sons. And, behold, My Word shall be for thy help,

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

XXIX. And Jakob lifted up his feet, and came to the land of the children of the East. And he looked, and saw a well in a field ; and, behold, three flocks of sheep lying near it, because from that well they watered the flocks ; and a great stone was upon the mouth of the well. And thither all the flocks were gathered together ; and they withdrew the stone from the mouth of the well, and watered the flock, and returned the stone upon the mouth of the well unto its place. And Jakob said to them, My brethren, whence are you ? And they said, We are from Haran. And Jakob said to them, Know you Laban bar Nachor ? And they said, We know. And he said, Hath he peace ? And

they said, Peace ; and, behold, Rahel his daughter cometh with the flock. And he said, Behold, the day is yet great, it is not time to gather the cattle ; water the sheep, and go to the pasture. And they said, We cannot till all the flocks are gathered, and we remove the stone from the mouth of the well, and water the flock. While he spake with them, Rahel came, with the flock of her father ; for she was a shepherdess. And it was, when Jakob saw Rahel the daughter of Laban, the brother of his mother, and the flock of Laban the brother of his mother, that Jakob went near, and withdrew the stone from the well's mouth, and watered the flock of Laban, his mother's brother. And Jakob kissed Rahel, and lifted up his voice and wept. And Jakob showed Rahel that he was the son of her father's sister, and that he was the son of Revekah. And she ran and showed to her father. And it was when Laban heard the hearing of Jakob the son of his sister, that he ran to meet him, and embraced him, and kissed him, and brought him into his house ; and he narrated to Laban all these words. And Laban said to him, Thou art, however, my near (kinsman), and thou art my flesh. And he abode with him a month of days. And Laban said to Jakob, Because thou art my brother, shalt thou serve me for nothing ? Tell me, what shall be thy wages ? And Laban had two daughters, the name of the elder Leah, and the name of the younger Rahel. And the eyes of Leah were beautiful ;<sup>8</sup> but Rahel was admirable in form, and beautiful in aspect. And Jakob loved Rahel, and he said, I will serve thee seven years for Rahel thy younger daughter. And Laban said, It is better that I give her to thee than give her to another man ; reside with me. And Jakob served for Rahel seven years ; and they were in his eyes as a few days,

inasmuch as he loved her. And Jakob said to Laban, Give me my wife; for the days of my service are fulfilled, and I will go to her. And Laban assembled all the men of the place, and made a feast. And it was in the evening, that he took Leah his daughter, and introduced her to him, and he entered to her. And Laban gave her Zilpha his handmaid unto Leah his daughter, to attend on her. And it was in the morning, and, behold, she was Leah! And he said to Laban, What is this that thou hast done to me? Was it not for Rahel that I served thee? and why hast thou been false with me? And Laban said, It is not so done in our place, to give the younger before the elder. Fulfil this week, and I will give thee also that, for the service that thou shalt serve with me yet seven other years. And Jakob did so, and fulfilled the week of this; and he gave him Rahel his daughter to be his wife. And Laban gave to Rahel his daughter Bilhah her handmaid to wait upon her. And he went in also to Rahel, and he loved Rahel more than Leah. And he served yet with him seven other years. And the Lord saw that Leah was hated, and He gave her to conceive, but Rahel was barren. And Leah conceived and bare a son, and she called his name Reuben;<sup>9</sup> for she said, Because my affliction was manifest before the Lord; for now will my husband love me. And she conceived again and bare a son, and she said, Because it was heard before the Lord that I had hatred, and He gave me this also; and she called his name Shemeon.<sup>1</sup> And she conceived again and bare a son: and she said, This time will my husband adhere to me; for I have born him three sons: therefore she called his name Levi.<sup>2</sup> And she conceived again and bare a son; and she said, This time will I give praise before the Lord: therefore she called

\* "Manifestation."

<sup>1</sup> "Hearing."

<sup>2</sup> "Union."

his name **Jehudah.**<sup>3</sup> And she ceased (stood)<sup>4</sup> from bearing.

XXX. And Rahel saw that she did not bear unto Jakob; and Rahel envied her sister, and she said to Jakob, Give me children; and if not, I die. And the anger of Jakob was incensed against Rahel, and he said, Why ask of me? Is it not before the Lord that thou shouldest ask, who hath denied thee the generation of the womb? And she said, Behold my handmaid Bilhah, go in unto her, and she shall bear, and I also shall nourish (children), and be builded up from her. And she gave him Bilhah her handmaid to wife; and Jakob went in unto her, and Bilhah conceived, and bare to Jakob a son. And Rahel said, The Lord hath judged me, and hath also received my prayer, and given me a son: therefore she called his name **Dan.**<sup>4</sup> And Bilhah the handmaid of Rahel conceived again, and bare a second son to Jakob. And Rahel said, The Lord hath received my request: when I entreated in my prayer, I desired that I might have offspring as my sister, and also it is given me. And she called his name **Naphtali.**<sup>5</sup> And Leah saw that she had ceased from bearing, and she took Zilpha her handmaid, and gave her to Jakob to wife. And Zilpha the handmaid of Leah bare a son to Jakob, and Leah said, There cometh prosperity; and she called his name **Gad.**<sup>6</sup> And Zilpha the handmaid of Leah bare a second son to Jakob; and Leah said, Praise shall be mine; now will women praise me; and she called his name **Asher.**<sup>7</sup> And Reuben went in the days of wheat harvest, and found mandrakes<sup>8</sup> in the

<sup>3</sup> "Praise."      <sup>4</sup> "Judgment."      <sup>5</sup> "Wrestled for."

<sup>6</sup> "Fortune, prosperity." In Chaldee, "a fortunate star."

<sup>7</sup> "Happiness."

<sup>8</sup> *Yavruchin.* Hebrew, *dudaim.* Septuagint, *μῆλα μανδραγορῶν*, "apples of mandrakes" ("*atropa mandragora*," LINNÆUS). The Samaritan expression is as the Hebrew, and the Peschito as the Targum.

field, and he brought them to Leah his mother. And Rahel said to Leah, Give me now of thy son's mandrakes. And she said to her, Is it a little that thou hast taken my husband, and thou wilt take also my son's mandrakes? And Rahel said, Therefore shall he lie with thee at night for thy son's mandrakes. And Jakob came in from the field at evening, and Leah went out to anticipate him, and said, With me thou wilt go in, because with hire have I hired thee, with the mandrakes of my son; and he lay with her that night. And the Lord received the prayer of Leah, and she conceived, and bare to Jakob a fifth son. And Leah said, The Lord hath given me my reward, because I gave my handmaid to my husband. And she called his name Issakar.<sup>9</sup> And Leah conceived again, and bare a sixth son to Jakob. And Leah said, The Lord hath given me a good portion.<sup>1</sup> This time will the habitation of my husband be with me, because I have born him six sons: therefore she called his name Zebulon.<sup>2</sup> And afterward she bare a daughter, and called her name Dinah.<sup>3</sup> And the remembrance of Rahel came before the Lord, and the Lord received her prayer, and gave her to conceive. And she conceived and bare a son, and she said, The Lord hath taken up<sup>4</sup> my reproach. And she called his name Joseph,<sup>5</sup> saying, The Lord shall add to me another son.

And it was when Rahel had born Joseph, that Jakob said to Laban, Send me away, that I may go to my place, and to my land. Give me my wives and my children, for whom I have served thee, that I may go: for thou knowest the service with which I have served thee. And Laban said to him, If

<sup>9</sup> "Wages." <sup>1</sup> Sam. Vers., "God hath helped me with good help."

<sup>2</sup> "Habitation." <sup>3</sup> "Judgment."

<sup>4</sup> Or, "cleansed away." See Castel, *voce Kenash.* <sup>5</sup> "Addition."

now I have found grace in thine eyes, I have proved that the Lord hath blessed me for thy sake. And he said, Certify <sup>6</sup> thy wages with me, and I will give. And he said to him, Thou knowest how I have served thee, and what thy flocks have been with me; for thou hadst few before me, and they have increased into a multitude: and the Lord hath blessed thee for my sake.<sup>7</sup> But now, what shall I do also for my (own) house? And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; but if thou wilt do with me this matter, I will return, and, pasturing thy flocks, will keep (them). I will pass through all thy flocks to-day, and set apart from them every lamb streaked and speckled, and every black lamb among the lambs, and the streaked and speckled among the goats, and they shall be my wages. And my righteousness shall be testified in the day following, when thou wilt come upon my reward that shall be before thee: every one which is not streaked or speckled among the goats, and black among the lambs, that shall be (as if) stolen by me. And Laban said, Let it be according to thy word. And he set apart that day the he-goats of various colour, and all the goats which were speckled or spotted, every one which had (some) white in him, and all that were black among the lambs: and he gave them into the hand of his sons. And he set a walk of three days between them and Jakob; and Jakob pastured the flock of Laban which remained. And Jakob took to him rods of white poplars, and of almond, (or hazel,) and of plane tree, and peeled in them white peelings, (so that, where) peeled, the white which was in the rods appeared. And he fixed the rods that he had peeled in the canals, in the place of the watering of waters, the place to which they brought the flocks to drink, to be

<sup>6</sup> Or, "distinguish."

<sup>7</sup> Sam, Vers., "through my help."

over against the flocks, that they might be incited when they came to drink. And the sheep were incited before the rods, and the sheep brought forth with chequered feet and streaked. And Jakob separated the lambs, and set before the sheep all which were various-coloured and all that were black among the sheep of Laban; and placed them for himself a flock apart, not mixing them with the sheep of Laban. And it was that whenever the early (prime) sheep conceived, Jakob placed the rods before the eyes of the sheep in the canals, that they might conceive before the rods: but before the late sheep he did not place them. And (so) the late ones were Laban's, and the prime ones Jacob's. And the man increased very greatly, and had a multitude of flocks, and handmaids, and servants, and camels, and asses.

XXXI. And he heard the words of Laban's sons, saying, Jacob hath taken all that was our father's; and of that which was our father's he hath gotten all these possessions. And Jakob saw the looks of Laban,<sup>8</sup> and, behold, they were not with him as yesterday, and the time before. And the Lord said to Jacob, Return to thy country and to thy native (place): and My Word shall be for thy help. And Jacob sent and called Rahel and Leah to the field with his flocks: and he said to them, I see the looks of your father, that they are not with me as yesterday and the time before; and the God of my father hath been to my help. And you know that with all my strength I have served your father; but your father hath lied to me, and hath changed my wages ten times; but the Lord hath not permitted him to hurt me. If now he said, The streaked shall be thy wages; then all the flock bare streaked: and if now he said, The chequered shall be thy wages; all the

<sup>8</sup> Or, "the aspect of the looks of Laban."

flock bare chequered. And the Lord hath separated them from the cattle of your father, and hath given (them) to me. And it was at the time when the flocks conceived, I lifted up my eyes, and saw in a dream, and, behold, the rams which leaped upon the flock were chequered, streaked, and speckled. And the angel of the Lord said to me in a dream, Jacob. And I said, Behold, I am. And he said, Lift up now thine eyes, and see, all the rams which leap upon the flock are chequered, streaked, and speckled: because all that Laban hath done to thee is manifest before Me. I am Eloha,<sup>9</sup> who appeared to thee at Bethel, where thou didst anoint the pillar, and where before Me thou didst swear the oath: arise now, go from this land, and return to the land of thy birth. And Rahel and Leah answered and said to him, Have we yet a portion or inheritance in our father's house? Are we not accounted as strangers by him? for he hath sold us, and hath devoured our money also. Therefore, all the wealth that the Lord hath separated from our father is ours and our children's: and now all that the Lord hath said to thee, do. And Jakob arose, and lifted up his sons and his wives upon camels; and led all his herds and all his substance which he had obtained, his herds and his substance which he had obtained in Padan-Aram, to go unto Izhak his father in the land of Kenaan. And Laban had gone to shear his flock: and Rahel took the images<sup>1</sup> that were her father's. And Jakob concealed from Laban the Aramite, and showed him not that he went. And he went, he and all that were his; and he arose and passed the Phrat, and set his face toward the mountain of Gilead. And it was

<sup>9</sup> Sam. Vers., "I am the Most Mighty."

<sup>1</sup> *Tsilmanaia*. The word in the Hebrew text (*teraphim*) is probably from the Aramaic *teraph*, "to inquire,"

shown to Laban on the third day that Jakob had gone. And he took his brethren with him, and pursued after him, going seven days; and he overtook him in the mountain of Gilead. And a word came from before the Lord to Laban the Aramite in a dream of the night, and He said to him, Beware, lest thou speak with Jakob from good to evil. And Laban overtook Jakob; and Jakob had spread his tent in the mountain; and Laban made his brethren abide in the mountain of Gilead. And Laban said to Jacob, What hast thou done, that thou hast hidden from me, and taken away my daughters, as captives of the sword? Why didst thou conceal thy going, (or conceal thyself to go,) and didst hide it from me, and not show me, that I might then have sent thee away with mirth, and with hymns,<sup>3</sup> and with tambourines, and with harps? Nor didst thou suffer me<sup>4</sup> to kiss my sons and my daughters. Now hast thou done foolishly. It is in the power of my hands to do evil with thee: but the God of thy father spake to me in the evening, saying, Beware lest thou speak to Jakob from good to evil. And now, (though) going thou wouldest go, because desiring thou hast desired the house of thy father, why hast thou taken my religion?<sup>4</sup> And Jakob answered and said to Laban, Because I feared; for I said, Lest thou shouldst take away thy daughters from me. The place where thou shalt find thy religious things shall not abide: before our brethren ascertain thou what of thine is with me, and take to thee. But Jakob knew not that Rahel had carried them away. And Laban entered into the tent of Leah,<sup>5</sup> and into the tent of the two concubines, but found not; and he went forth from the tent of Leah,

<sup>3</sup> Sam. Vers., "with chief or great things" (*rabbonim*).

<sup>4</sup> Sam. Vers., "nor didst thou expect (or wait) that I might kiss."

<sup>4</sup> *Dachalti.*

<sup>5</sup> Sam. Vers., "and diligently searched."

and entered the tent of Rahel. But Rahel had taken the images, and laid them in the panniers<sup>4</sup> of the camels, and sat upon them. And Laban searched all the tent, but found not. And she said to her father, Let it not be displeasing in the eyes of my lord, that I am not able to rise before thee; for the way of women is upon me. And he scrutinized, but found not the images. And Jakob was angry, and contended with Laban. And Jakob answered and said to Laban, What is my guilt, what is my crime, that thou hast pursued after me? Now that thou hast searched all my things,<sup>7</sup> what hast thou found, of all the things of thy house? Set it here before my brethren and thy brethren, and they shall decide between us both. These twenty years have I been with thee; thy ewes and thy goats have not failed, and the rams of thy flock I have not eaten. The wounded I have not brought to thee; what was deficient in number, from my hand hast thou required it. I have watched by day, and I have watched by night. (Thus) have I been; in the day the heat devoured me, and the frost came down upon me at night, and sleep passed away from my eyes. These twenty years have I served in thy house; fourteen years for thy two daughters; and six years for thy sheep; and thou hast changed my wages ten times. Unless the God of my fathers, the God of Abraham, and He whom Izhak hath feared,<sup>8</sup> had been my helper, even now thou hadst sent me away empty: but my labour, and the travail of my hands, have been manifest before the Lord, and He rebuked thee in the evening. And Laban answered and said to Jakob, The daughters are my daughters, and the sons my sons, and the sheep are my sheep, and all whatso-

<sup>4</sup> The Hebrew *kar* answers to the Arabic *kuron*, "a pannier, cradle, or chair, placed on each side the camel."

<sup>7</sup> Or, "vessels."

<sup>8</sup> Sam. Vers., "the Redeemer of Izhak."

ever thou seest is mine ; and to these, my daughters, what can I do this day, or unto their children which they have born ? And now come, let us enter into a covenant, I and thou, and it shall be for a witness between me and thee. And Jakob took a stone, and set it up as a pillar. And Jakob said to his brethren, Collect stones ; and they took stones, and made a mound,<sup>9</sup> and ate there upon the mound. And Laban called it Yegar Sahadutha,<sup>1</sup> but Jakob called it Gal-Ed.<sup>2</sup> And Laban said, This mound testifieth between me and thee to-day. Therefore he called the name of it The Heap of Witness, and The Observatory ;<sup>3</sup> for he said, The Word of the Lord will observe between me and thee, when we are hidden (each) man from his neighbour. If thou shalt afflict my daughters, or if thou shalt take wives over my daughters, no man is with us ; see, the Word of the Lord is witness between me and thee. And Laban said to Jakob, Behold this mound and this pillar, which thou hast erected between me and thee. This mound and pillar are a witness, that I will not pass over this mound to thee ; and that thou shalt not pass over this mound and this pillar, to do me evil. The God of Abraham and the God of Nachor shall judge between us, the God of their fathers.<sup>4</sup> And Jakob sware by Him whom Izhak his father feared.<sup>5</sup> And Jakob sacrificed victims in the mountain, and called his brethren to eat bread ; and they ate bread, and tabernacled in the mountain. And Laban arose

<sup>9</sup> *Degura*, "a cumulus or mound ;" from *deger*, Heb., *dagar*, "to collect, pile up."

<sup>1</sup> "The Heap of Witness." The oldest specimen of Aramaic extant.

<sup>2</sup> Hebrew, "The Heap of Witness."

<sup>3</sup> *Sakutha*. Chald., from *Seka*, *aspergit*, *contemplatus est*. The Hebrew *Mizpeh*.

<sup>4</sup> Sam. Vers., "the God of Abraham."

<sup>5</sup> Sam. Vers., "by the Redeemer of his father Izhak."

in the morning, and kissed his sons and his daughters, and blessed them, and went ; and Laban returned to his place. And Jakob went on his way, and the angels of the Lord met him. And when Jakob saw them, he said, This is a host<sup>6</sup> from before the Lord ; and he called the name of the place Mahanaim.

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## SECTION VIII.

## VAYISHLACH.

AND Jakob sent messengers before him to Esau his brother to the land of Seir,<sup>7</sup> in the region of Edom ; and he instructed them, saying, So shall you tell to my lord, to Esau : Thus saith thy servant Jakob, With Laban I have dwelt, and have tarried, until now. And I have oxen, and asses, sheep, and servants, and handmaids, and have sent to show my lord, to find grace in thine eyes. And the messengers returned to Jakob, saying, We came to thy brother, to Esau ; and he cometh also to meet thee, and four hundred men with him. And Jakob feared greatly, and it distressed him. And he divided the people that were with him, and the sheep, and oxen, and camels, into two hosts, and said, If Esau come to the one host and smite it, the host that is left may escape. And Jakob said, God of my father Abraham, and God of my father Izhak, the Lord, who didst say to me, Return to thy country and to thy native place, and I will do thee good ; less are my righteousnesses than all the mercies and all the benefits which Thou hast performed unto Thy servant : for alone I passed this Yarden, and now I have become two bands. Deliver me now from the hand of my brother, from the hand of Esau ; for I am afraid of him,

<sup>6</sup> Or, "camp."    <sup>7</sup> Sam. Vers., *gabla*, (*gebel*), "the mountain."

lest he come and smite me, and the mother with the children. And Thou hast said, In doing good I will do good with thee, and will make thy sons many as the sand of the sea which cannot be numbered for number. And he housed there that night, and took of that which came to his hand, an offering for Esau his brother ; goats two hundred, rams twenty, ewes two hundred, and rams twenty, camels giving milk and their young ones thirty, cows forty, and bulls ten, she-asses twenty, and colts ten. And he gave them into the hand of his servants, herd by herd separately, and said to his servants, Pass over before me, and put a space between herd and herd. And he commanded the foremost, saying, If Esau my brother meet thee, and ask thee, saying, Whose art thou ? and, Whither goest thou ? and, Whose are these that are before thee ? thou shalt say, They are an offering of thy servant Jakob, which he hath sent to my lord, to Esau ; and, behold, he also cometh after us. And he instructed also the second and the third, and all of them who followed the herds, saying, According to this word you shall speak with Esau, when you find him ; and say also, Behold, thy servant Jakob cometh after. For he said, I will quiet his anger by the offering that goeth before me, and afterward I will see his face ; perhaps he will accept me. And the offering went over before his face, and he himself lodged that night in the camp. And he arose in the night, and took his two wives, and his two concubines, and his eleven sons, and passed over the ford Jubeka ; and he took them and made them pass over the torrent, and made what was his to pass over.

And Jakob remained alone ; and a Man wrestled with him till the morning ascended. And he saw that he prevailed not with him, and he touched the hollow<sup>8</sup> of his

<sup>8</sup> Or, "the palm."

thigh, and the hollow of Jacob's thigh was dislocated <sup>9</sup> in wrestling with him. And he said, Let me go ; <sup>1</sup> for the morning ascendeth. And he said, I will not let Thee go, unless Thou bless me. And He said to him, What is thy name ? And he said, Jakob. And He said, Thy name shall be no longer Jakob, but Israel ; for a prince art thou before the Lord, and with men, and thou hast prevailed. And Jakob asked Him, and said, Show me now Thy Name ! And He said, Why dost thou ask My Name ? And He blessed him there. And Jakob called the name of the place Peniel : because I have seen the Angel of the Lord face to face, and my soul hath been saved ! And the sun arose upon him as he passed over Penuel, and he went lame upon his thigh. Therefore the sons of Israel do not eat the sinew which shrank, which is upon the hollow of the thigh, unto this day, because He touched the hollow of Jakob's thigh in the sinew that shrank.

XXXIII. And Jakob lifted up his eyes, and saw, and, behold, Esau came, and with him four hundred men ; and he divided the children with Leah, and with Rahel, and with the two concubines. And he set the concubines and their children first, and Leah and her children after ; and Rahel and Joseph after them. And he passed over before them, and bowed to the earth seven times, until he came nigh to his brother. And Esau ran to meet him, <sup>2</sup> and embraced him, and fell upon his neck, and kissed him ; and they wept. And he lifted up his eyes, and saw the women and the children, and said, What are these to thee ? And he said, The children whom the Lord hath given to thy servant. And the concubines approached, they and their children, and bowed. And Leah also approached and her children,

<sup>9</sup> Or, "moved."

<sup>1</sup> "Send me away."

<sup>2</sup> Or, "to prevent him."

and bowed ; and afterward Joseph and Rahel approached, and bowed. And he said, What to thee is all this troop which I have met ? And he said, To find mercy in the eyes of my lord. And Esau said, I have much, my brother ; let what is thine own profit thee.<sup>3</sup> And Jakob said, I pray thee, if I have now found mercy in thine eyes, that thou wouldest accept the present from my hand, because I have now seen thy face as the vision of the face of the Great, and thou art pleased with me. Receive, I pray, my offering which is brought to thee, because the Lord hath been merciful to me, and because I have all. And he was urgent on him, and he took it. And he said, Let us journey and go, and I will go along with thee. And he said, My lord knoweth that the little ones are tender, and the sheep and kine giving milk are with me ; and if they overdrive them one day, all the flock may die. Let my lord pass on before his servant, and I will lead on quietly, according to the foot of the little ones, according to the foot of the work that is before me, and according to the foot of the sucklings, until I come to my lord at Seir.<sup>4</sup> And Esau said, Let me leave with thee of the people who are with me. And he said, Why should this be ? Let me find grace in the eyes of my lord. And Esau returned that day on his way to Seir.<sup>4</sup> And Jakob journeyed to Succoth, and builded him an house, and made tabernacles for his cattle ; therefore he called the name of the place Succoth.<sup>5</sup>

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

<sup>3</sup> Or, "prosper with thine own."

<sup>4</sup> Sam. Vers., "Gabla."

<sup>5</sup> "Tabernacles."

there an altar, and offered service upon it before God, the God of Israel.

XXXIV. And Dinah, the daughter of Leah, whom she bare to Jakob, went forth to see the daughters of the land. And Shekem bar Hamor the Hivite, the prince of the land, saw her, and took her, and lay with her, and humbled her. And his soul took pleasure in Dinah the daughter of Jakob, and he loved the damsel, and spake to the heart of the damsel. And Shekem spake to Hamor his father, saying, Take to me this damsel for a wife. And Jakob heard that he had polluted Dinah his daughter. And his sons were with his flocks in the field ; and Jakob was silent until they were come. And Hamor the father of Shekem came forth to Jakob to speak with him. And the sons of Jakob came up from the field when they heard. And the men were indignant and very angry, because shame had been wrought in Israel by his lying with the daughter of Jacob ; for so it should not have been done. And Hamor spake with them, saying, The soul of Shekem my son hath pleasure in your daughter ; give her now to him to wife. And marry with us, and take our daughters to you ; and the land shall be before you ; inhabit and do business in it, and possess it. And Shekem said to her father and to her brethren, Let me find favour in your eyes, and what you shall tell me I will give. Multiply upon me dowry and present, and I will give as you may tell me ; but give me the damsel to wife. And the sons of Jakob answered Shekem and Hamor his father, and with subtlety they spake, because he had defiled Dinah their sister. And they said to them, We cannot do this thing, to give our sister to a man uncircumcised ; for that (would be) a reproach to us. Nevertheless in this we will agree with you, if you will be as we are, by circumcising every male among

you, and we will give our daughters to you, and your daughters will we take to us, and will dwell with you and be one people. But if you will not consent to us to be circumcised, we will take our daughter and go. And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem the son of Hamor. And the young man delayed not to do the thing, because he delighted in the daughter of Jakob, and he was more honourable than all his father's house. And Hamor came, and Shekem his son, to the gate of the city, and spake to the men of the city, saying, These men are friendly<sup>6</sup> with us, and they may dwell in the land, and do business in it,<sup>7</sup> and the land, behold, it is wide (on both) hands before them ; their daughters we will take to us for wives, and our daughters we will give to them. Only in this will the men agree with us to dwell with us, to be one people, in every male of us being circumcised, as they are circumcised. Their flocks, and their possessions, and all their cattle, will they not be ours ? Only let us consent to them, and they will dwell with us. And every one who went out of the gate of his city received of Hamor and of Shekem his son, and they were circumcised, every male, every one who went out of the gate of his city. And it was on the third day, when their pains were strong upon them,<sup>8</sup> that the two sons of Jakob, Shemeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which dwelt in security, and slew every male, and Hamor and Shekem his son they killed with the edge of the sword. And they brought Dinah out of the house of Shekem, and went. And the sons of Jakob came up to the spoil of the slain, and sacked the town, because they had defiled their sister. Their sheep, and

<sup>6</sup> *Shalemim.*      <sup>7</sup> *Yabedun ba sechorta.*

<sup>8</sup> Sam. Vers., "when they were wounded."

their oxen, and their asses, and all that was in the city and the field, they took. And all their substance, and all their little ones, and their wives, they captured and spoiled, and all which was in the house. And Jakob said to Shemeon and Levi, You have troubled me, in putting strife between me and the inhabitants of the land, the Kenaanites and the Perrezites, and I a people (few) for number; and they will gather against me, and smite me, and I shall perish, I and the men of my house. And they said, As with an outcast should he deal with our sister?

XXXV. And the Lord said to Jakob, Arise, go up to Bethel, and dwell there, and make there an altar unto Eloha,<sup>9</sup> who appeared to thee when in thy flight from before Esau thy brother. And Jakob said to the men of his house, and to all who were with him, Put away the gentile idols<sup>1</sup> that are among you, and purify; and change your raiment; and we will arise and go up to Bethel, and I will make there an altar unto Eloha,<sup>9</sup> who heard my prayer in the day of my distress, and whose Word was my helper in the way that I went. And they gave Jakob all the gentile idols that were in their hands, and the jewels that were in their ears, and Jakob hid them under the terebinth which was near Shekem. And they journeyed; and fear from before the Lord was upon the peoples in the cities surrounding them; and they followed not after the sons of Jakob. And Jakob came to Luz, which is in the land of Kenaan, which is Bethel, he and all the people who were with him. And he builded there an altar, and called the place El Bethel, because the Angel of the Lord had appeared to him there when he fled from before his brother. And Deborah, the nurse of Revekah, died,

<sup>9</sup> Sam. Vers., "the Most Mighty One."

<sup>1</sup> "The idols of the peoples."

and was buried below Bethel, in the declivity of the vale;<sup>2</sup> and he called the name of it, The vale of weeping.<sup>3</sup>

And the Lord appeared unto Jakob again when he had come from Padan Aram, and blessed him. And the Lord said to Jakob, Thy name shall be no more Jakob, but Israel shall be thy name; and he called his name Israel. And the Lord said to him, I am El Shadai; increase and multiply; a people and an assemblage of tribes shall be from thee, and kings who shall reign over the peoples shall come forth from thee. And the land that I gave to Abraham and to Izhak I will give unto thee, and to thy sons after thee, will I give the land. And the glory of the Lord ascended above him, in the place where He had spoken with him. And Jakob erected a pillar in the place where He had spoken with him, a pillar of stone, and outpoured libations upon it, and poured oil thereon. And Jakob called the name of the place where the Lord had spoken with him Bethel. And they journeyed from Bethel, and there was yet a space of land<sup>4</sup> to come unto Ephrath; and Rahel travailed, and had hard (pain) in her birth-labour. And as she travailed in her labour, the mid-wife said to her, Fear not, for also this to thee is a son. And it was in the going forth of her soul, for she died, that she called his name The son of my woe;<sup>5</sup> but his father called him Benjamin.<sup>6</sup> And Rahel died, and was buried in the way of Ephrath, which is Beth-Lechem. And Jakob erected a pillar upon her grave: that is the pillar of the tomb of Rahel unto this day. And Israel proceeded and spread his tabernacle

<sup>2</sup> *Shephuli misora.*

<sup>3</sup> *Misar bekitha.*

<sup>4</sup> Literally, *kerub araaah*, "an acre of ground." Some think that *kerub araaah* means as much land as can be ploughed in a day; a tract of ground.

<sup>5</sup> *Bar de-wai.*

<sup>6</sup> "Son of the right hand."

beyond the tower of Adar. And it was while Israel dwelt in that land, that Reuben went and lay with Bilhah, the concubine of his father. And Israel heard it.

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

XXXVI. And these are the generations of Esau, who is Edom. Esau took his wives from the daughters of Kenaan : Ada, daughter of Helon the Hittite, and Ahalivama, the daughter of Ana, the daughter of Sibeon the Hivite, and Basemath, the daughter of Ishmael, the sister of Nebaioth. And Ada bare to Esau Eliphaz ; and Basemath bare Reuel ; and Ahalivama bare Jehus, and Jaalam, and Korach. These are the sons of Esau who were born to him in the land of Kenaan. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his flocks, and all his cattle, and all his substance which he had gotten in the land of Kenaan, and went into another land from before Jakob his brother ; because their substance was too great for them to dwell together, and the land of their habitation could not sustain them with regard to their cattle. And Esau dwelt in the

mountain of Seir.<sup>7</sup> Esau is Edom. And these are the generations of Esau, the father of the Edomai, in the mountain of Seir,<sup>7</sup> these are the names of the sons of Esau: Eliphaz, the son of Ada, the wife of Esau; Reüel, son of Basemath, the wife of Esau. And the sons of Eliphaz were Theman, Omar, Zepho, and Gaetam, and Kenaz. And Thimna was the concubine of Eliphaz bar Esau, and she bare to Eliphaz Amalek. These are the sons of Ada, the wife of Esau. And these are the sons of Reüel, Nahath and Zara, Shamma and Meza. These are the sons of Basemath, the wife of Esau. And these are the sons of Ahalivama, the daughter of Ana, the daughter of Zebeon, the wife of Esau; and she bare unto Esau Jehus, and Jaalam, and Korach. These are the chiefs<sup>8</sup> of the sons of Esau. Of the sons of Eliphaz the firstborn of Esau, Rabba Theman, Rabba Omar, Rabba Zepho, Rabba Kenaz, Rabba Korach, Rabba Gaetam, Rabba Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Ada. And these are the sons of Reüel bar Esau: Rabba Nachath, Rabba Zarach, Rabba Shamma, Rabba Meza. These are the chiefs<sup>8</sup> of Reüel in the land of Edom; these are the sons of Basemath, the wife of Esau. And these are the sons of Ahalivama, the wife of Esau: Rabba Jehus, Rabba Jaalam, Rabba Korach. These are the chiefs of Ahalivama, the daughter of Ana the wife of Esau. These are the sons of Esau, and these are their chieftains. He is Edom.

These are the sons of Seir, the Chorites,<sup>9</sup> the inhabitants of the land, Lothan, and Shobal, and Zibeon, and Ana, and Dishon, and Etser, and Dishan. These are the chieftains of the Choraai, the sons of Seir, in the land of Edom. And the sons of Loti were Hori and

<sup>7</sup> Sam. Vers. "Gabla."

<sup>8</sup> Ravrevee,

<sup>9</sup> Chor, "a cavern in a mountain."

Hemaim, and the sister of Lotan was Timna. And these are the Beni Shobal, Alvan, and Manahath, and Ebal, Shephi, and Onam. And these are the sons of Zebeon, Aya and Ana ; he is Ana who found the giants<sup>1</sup> in the desert while he tended the asses of his father Zibeon. And these are the children of Ana, Dishon, and Ahali-vama the daughter of Ana. And these are the sons of Dishon : Hemdan, and Eshban, and Jethran, and Keran. These are the sons of Etser : Bilan, and Zaavan, and Akan. These are the sons of Dishon : Huts and Aran. These are the chieftains of the Choraai : Rabba Lotan, Rabba Shobal, Rabba Zebeon, Rabba Ana, Rabba Dishon, Rabba Etser, Rabba Dishon. These are the chieftains of the Choraai, according to their principalities in the land of Seir.

And these are the kings who reigned in the land of Edom, before that kings reigned among the sons of Israel : Bela the son of Beor reigned in Edom, and the name of his city was Dinhava. And Bela died, and instead of him reigned Yobab the son of Zerah of Botsra. And Yobab died, and instead of him reigned Husham, of the land of the south. And Husham died, and instead of him reigned Hadad, the son of Bedad, who slew the Medianæ in the fields of Moab ; and the name of his city was Avith. And Hadad died, and in his stead reigned Simlah of Masereka. And Simlah died, and in his stead reigned Shaul of Rechovoth,<sup>2</sup> which is on the Ph'rat. And Shaul died, and in his stead reigned Baal-Chanan bar Akbor. And Baal-Chanan bar Akbor died, and in his stead reigned Hadar, and the name of his city was Päu ; and the name of his wife Mehetavel, the daughter of Matered, the

<sup>1</sup> *Ith gibbaraiā.* Hebrew, *ha yemim*, "the mules." The Sam. Vers. has, *am aimai*, "the Emim people."

<sup>2</sup> Sam. Vers., "Pathe."

daughter of a changer of gold.<sup>3</sup> And these are the names of the chieftains of Esau, after their kindreds, by their places, with their names: Rabba Timna, Rabba Alvah, Rabba Jetheth, Rabba Ahalivama, Rabba Elah, Rabba Phinon, Rabba Kenez, Rabba Teman, Rabba Mabzar, Rabba Magdiel, Rabba Iram: these are the chieftains of Edom, after their habitations in the land of their possessions. He is Esau, the father of the Edomites.

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## SECTION IX.

### VAYESHEV.

XXXVII. AND Jakob dwelt in the land of the habitation of his father, in the land of Kenaan. These are the generations of Jakob. Joseph was a son of seventeen years; he kept the flock with his brothers; and he had been brought up with the sons of Bilhah, and with the sons of Zilpha, the wives of his father; and Joseph brought their evil report to his father. But Israel loved Joseph more than all his sons, because he had in him a wise son, and he made him a variegated robe.<sup>4</sup> And his brothers saw that their father

<sup>3</sup> *Bath Metsareph dahaba.*

<sup>4</sup> Or, (*Kitona da-passei*), "a robe of pieces," i.e., coloured ones. Hebrew, *Ketonath passim*. In the treatise *Negaim* xi. 7, we have *pispesin*, "small pieces." Castel defines the Chaldee root *pesa*, "to expand," and the Hebrew noun *pisyona*, "extension." Hence, some would render *Kitona da-passei*, "a long robe;" or, as Gesenius does the Hebrew, "a garment reaching down to the extremities." Compare Jonathan and the Jerusalem Targum on the verse. The Samaritan reads as the Hebrew. The Peschito has *Kutino da pedyotha*, "a fringed garment;" the LXX., "a various robe."

loved him better than all his brethren, and they hated him, and were not willing to speak with him peaceably. And Joseph dreamed a dream, and showed it to his brothers, and they hated him the more.<sup>5</sup> And he said to them, Hear now this dream which I have dreamed : Behold, we were binding sheaves in the midst of the field, and lo ! my sheaf arose and became upright, and, behold, your sheaves stood around and worshipped my sheaf. And his brothers said to him, Is it thy fancy reigning to reign over us ? or a shultan, dost thou think to govern us ? And they added yet to hate him for his dreams and for his words. And he dreamed yet another dream, and described it to his brothers, saying, Behold, I have dreamed a dream again ; and lo, the sun, and the moon, and eleven stars worshipped me. And he described it to his father and to his brethren ; and his father rebuked him<sup>6</sup> and said to him, What dream is this that thou hast dreamed ? Am I and thy mother and thy brothers to come and worship thee on the earth ? And his brothers envied him ; but his father kept the word. And his brothers went to tend the flock of their father in Shekem. And Israel said to Joseph, Do not thy brothers tend the flock in Shekem ? Come, I will send thee to them. And he said, Behold me. And he said to him, Go now, and see the welfare of your brothers and the welfare of the flock, and return me word. And he sent him from the vale of Hebron, and he came to Shekem. And a man found him, and, behold, he wandered in the field. And the man inquired of him, saying, Whom seekest thou ? And he said, I look for my brothers : show me, I beseech thee, where they feed. And the man said, They have gone hence ; for I heard them say, We will go to Dothan. And Joseph went after his brethren, and found them

<sup>5</sup> "Added to hate him."     <sup>6</sup> Sam. Vers., "was angry with him."

in Dothan. And they saw him from afar; and before he came nigh, they devised against him to kill him. And they said, a man to his brother, Behold, this master of dreams cometh. And now, come, we will kill him, and cast him into one of the pits; and will say an evil beast hath devoured him, and we shall see what will be the end of his dreams. And Reuben heard, and delivered him out of their hands, and said, Let us not slay his life. And Reuben said, Do not shed blood; cast him into this pit in the wilderness, but stretch not forth a hand against him,—that he might deliver him from their hands to bring him back to his father. And it was when Joseph had come to his brethren that they took off his robe, the variegated robe which was upon him, and they took him and cast him into the pit; but the pit was empty, no water was in it. And they reclined to eat bread. And they lifted up their eyes and looked, and, behold, a band of Arabae<sup>7</sup> were coming from Gilead, with their camels bearing spices,<sup>8</sup> and resin,<sup>9</sup> and myrrh,<sup>1</sup> to go down to Mizraim. And Jehuda said to his brethren, What gain<sup>2</sup> should we have by killing our brother and covering his blood? Come, and we will sell him to the Arabae, and our hand shall not be upon him; for he is our brother, our flesh. And his brethren hearkened to him. And there passed by Midianite men, (*gabree Mid-ya-naee*), merchants, and they drew and lifted up Joseph from the pit, and sold Joseph to the Arabae for twenty of silver; and they brought Joseph into Mizraim. And Reuben returned to the pit, and, behold, Joseph was not

<sup>7</sup> Heb. and Sam., "Ishmaelites."

<sup>8</sup> *Sheäph*, "balsam." Heb. and Sam., *nekoth*, "spicery." LXX., "perfumery." Aquila, *storax*.

<sup>9</sup> *Quetaph*, "gum." Heb., *tsere*, probably *opobalsamum*.

<sup>1</sup> *Letom*. Heb., *lot*, "the gum of the cistus." LXX., *stacte*.

<sup>2</sup> Lit., "What mammon?"

in the pit. And he rent his clothes, and returned to his brethren, and said, The youth is not ; and I, whither shall I go ? But they took Joseph's robe, and killed a kid of the goats, and dabbled the robe in the blood. And they sent the variegated robe, and they brought to their father, and said, This have we found ; know now whether it is the robe of thy son, or not. And he knew it, and said, It is my son's robe ; an evil beast hath devoured him : slain, slain is Joseph ! And Jakob rent his clothes, and wrapped sackcloth upon his loins, and mourned for his son many days. And all his sons, and all his house, arose to comfort him ; but he refused to take comfort, and said, For I will go down unto my son, mourning into Sheol. And his father wept for him. And the Midianites sold him in Mizraim to Potiphar, a prince of Pharoh, chief of the killers.

XXXVIII. And it was at that time that Jehuda went down from his brethren, and turned aside to an Adulamite man whose name was Hira. And Jehuda saw there the daughter of a merchant man whose name was Shuva, and he took her and went in with her ; and she conceived and bare a son, and he called his name Her ; and she conceived again, and bare a son, and called his name Onan. And she added again, and bare a son, and called his name Shelah ; and he was in Kezib when she bare him. And Jehuda took a wife for Her his first-born, and her name was Tamar. And Her the first-born of Jehuda was evil before the Lord, and the Lord caused him to die. And Jehuda said to Onan, Go in with the wife of thy brother, and associate with her, and raise up seed to thy brother. And Onan knew that after his name the seed would not be called ; and it was that when he went in with the wife of his brother, he corrupted his way upon the earth that he might not raise up seed unto his brother ; and what he

did was evil before the Lord, and he caused him also to die. And Jehuda said to Tamar his daughter-in-law, Remain a widow in thy father's house until Shelah my son be grown up. For he said, Lest he also die like his brothers : and Tamar went and dwelt in her father's house. And after many days the daughter of Shuva, Jehuda's wife, died : and Jehuda was comforted ; and he went up to the shearers of his sheep, he and Hira the Adulamite his friend unto Timnath. And it was shown to Tamar, saying, Behold, thy father-in-law cometh to Timnath to shear his sheep. And she laid aside the dress of her widowhood, and covered herself with a mantle (or a large veil), and adorned herself,<sup>3</sup> and sat in the dividing of Aynin<sup>4</sup> which is in the way to Timnath. For she saw that Shelah had grown up, and she had not been given to him for a wife. And Jehuda saw her, and thought that she was an outcast, because she had covered her face. And he declined to her by the way, and said, Give me now to go in unto thee ; for he did not know that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come to me ? And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give me a pledge until thou send. And he said, What is the pledge that I shall give thee ? And she said, Thy seal-ring, and thy scarf,<sup>5</sup> and thy staff that is in thy hand. And he gave to her, and went in to her, and she conceived by him. And she arose, and went, and put off the veil from her, and dressed herself in the dress of her widowhood. And Jehuda sent the kid of the goats, by the hand of his friend the Adulamite, to receive

<sup>3</sup> Sam. Vers., "changed herself."

<sup>4</sup> *B'pharashoth Aynin*, "in a conspicuous (?) branching of the road." The Sam. Vers. has, "in the gate of Chasbim."

<sup>5</sup> *Shosheph*, "a handkerchief," *sudarium*.

the pledge from the hand of the woman ; but he could not find her. And he inquired of the men of the place, saying, Where is the harlot who was in Aynin upon the way ? And they said to him, There is no harlot here. And he returned to Jehuda, and said, I could not find her ; the men of the place also said there is no harlot there. And Jehuda said, Let her take it to her, lest we be in contempt : behold, I sent this kid, and thou hast not found her. And it was three months, and it was showed to Jehuda, saying, Tamar thy daughter-in-law hath committed fornication, and, behold, she is with child by fornication. And Jehuda said, Bring her out, and let her be burned. And she was brought out. And she sent to her father-in-law, saying, By the man to whom these belong I am with child. And she said, Acknowledge now, whose are these, the seal, the scarf, and the staff ? And Jehuda acknowledged and said, She is justified in having conceived from me, because I have not given her Shelah my son. And he added not again to know her. And it was the time of her giving birth, and, behold, twins were in her womb. And it was in giving birth that one of them put forth a hand ; and the midwife took and tied scarlet upon his hand, saying, This came the first. And it was when he had drawn back his hand that his brother came forth : and she said, How much greater strength is with thee, that thou hast prevailed ! And she called his name Pharets. And afterwards came forth his brother who had the crimson on his hand, and she called his name Zarah.

XXXIX. But Joseph was brought down into Mizraim, and Potiphar, a chief of Pharaoh, a chief of the killers, a Mizraite man, bought him from the hand of the Arabaee who had brought him down thither. And the Word of the Lord was the helper of Joseph, and he became a

prosperous man, and was in the house of his Mizraite master. And his master saw that the Word of the Lord was his helper, and that all that he did the Lord prospered in his hand. And Joseph found favour in his eyes, and he served him. And he appointed him over his house, and all that he had he delivered into his hand. And it was from the time that he appointed him over his house, and over all that he had, that the Lord blessed the house of the Mizraite for Joseph's sake, and the blessing of the Lord was upon all that he had, in the house and in the field. And he left all that belonged to him in the hand of Joseph ; and he knew of nothing that was with him, except the bread which he ate. Now Joseph was of goodly appearance, beautiful in aspect. And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me. But he refused, and said to his master's wife, Behold, my master knoweth not what is with me in the house, and all that he hath he hath delivered unto my hand ; there is no one in this house greater than I, and he hath not prohibited anything from me but thyself, because thou art his wife : and how can I do this great wickedness and become guilty before the Lord ? And it was when she spake with Joseph daily that he would not hearken to her to lie with her, or be with her. And it was about this day that he came into the house to examine the writings of his affairs, and no man of the men of the house was there in the house. And she laid hold of his garments, saying, Lie with me. But he left his garment in her hand, and fled, and went forth into the street. And she called to the men of her house, and spake to them, saying, See, he brought us a Hebrew man to mock at us. He came in to me to lie with me ; and I cried with a high voice. And it was when he heard that I lifted up my voice and cried, h

left his robe with me, and fled and went forth into the street. And she let his robe remain with her until his master came into his house. And she spake with him these words, saying, The Hebrew servant whom thou broughtest us came in to me to mock at me. And it was when I lifted up my voice and cried, he left his robe with me and fled into the street. And when his master heard the words of his wife which she spake with him, saying, According to these things hath thy servant done to me, his anger waxed strong, and his master took Joseph, and delivered him to the house of the bound, where the prisoners of the king were bound; and he was there in the house of the bound. But the Word of the Lord was the helper of Joseph, and showed him mercy, and gave him favour in the eyes of the captain of the prison. And the captain of the prison gave into the hand of Joseph all the prisoners who were in the house of the bound, and all that they did there was done according to his word. The captain of the prison saw no fault in his hand, because the Word of the Lord was his helper, and that which he did the Lord made to prosper.

XL. And after these things the cup-bearer and the baker of the king of Mizraim offended their master, the king of Mizraim. And Pharaoh was angry with two of his chiefs, with the chief of the cupbearers and with the chief of the bakers. And he gave them into ward in the house of the captain of the executioners (killers) in the house of the prison, the place where Joseph was confined. And the captain of the executioners appointed Joseph with them, and he ministered to them, and they were certain days in ward. And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream, the cupbearer and the baker of the

king of Mizraim, who were confined in the house of the bound. And Joseph came to them in the morning, and saw them, and, behold, they were melancholy. And he asked the chiefs of Pharaoh who were with him in ward, in his master's house, saying, Why are your faces evil to-day? And they said to him, We have dreamed a dream, and there is no interpreter of it. And Joseph said to them, Are not interpretations from before the Lord? Relate it now to me. And the chief of the cupbearers related his dream to Joseph, and said to him, In my dream, behold, a vine was before me, and in the vine were three branches: and it was, as it sprouted, it produced buds, and, having flowered, ripened clusters of grapes. And the cup of Pharaoh was in my hand; and I took grapes and expressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. And Joseph said to him, This is the interpretation: the three branches are three days. At the end of three days, Pharaoh will remember thee<sup>6</sup> and restore thee to thy service, and thou wilt give the cup into Pharaoh's hand, according to thy former custom when thou wast cupbearer to him. But let remembrance of me be with thee when it shall be well with thee, and do me favour, I beseech thee, and remember me before Pharaoh, and deliver me from this prison. For I was verily taken by fraud from the land of the Hivraee, and here have I done nothing evil that I should be imprisoned. And when the master of the bakers saw that he had interpreted pleasantly, he said to Joseph, I also (was) in my dream, and, behold, three baskets of confectionery<sup>7</sup> were upon my head, and in the upper basket were all (sorts of) food for Pharaoh, the work of the baker; and the birds ate them from the basket that was on my head. And

<sup>6</sup> Sam. Vers., "will take up thy reckoning, or account."

<sup>7</sup> *Cheiru*, (Heb., *chori*), "white bread."

Joseph answered and said, This is the interpretation of it : The three baskets are three days ; at the end of three days will Pharaoh remove thy head from off thee, and will hang thee upon a gibbet, and the birds will eat thy flesh from off thee. And it was on the third day, the day of the nativity of Pharaoh, that he made a feast for all his servants, and he took the head<sup>8</sup> of the chief cupbearer and the head<sup>8</sup> of the chief of the bakers in the midst of his servants. And he restored the chief cupbearer to his office, and he gave the cup into Pharaoh's hand. And the chief of the bakers he hanged, as Joseph had interpreted to them. Yet the chief cupbearer did not remember Joseph, but forgat him.

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## SECTION X.

### VAYEHI MEKETS.

AND it was at the end of two years that Pharaoh dreamed, and, behold, he stood by the River. And, behold, there came up from the River seven oxen, goodly in appearance, and fat-fleshed ; and they grazed in the meadow.<sup>9</sup> And, behold, seven other oxen came up from the river after them, evil in appearance, and lean-fleshed ; and they stood beside them by the bank of the river. And the evil-looking and lean-fleshed oxen ate up the seven well-looking and fat ones : and Pharaoh awoke. And he slept, and dreamed a second (time) ; and, behold, seven ears rose up from one stalk, large and good, and, behold, seven ears, thin, and blighted

<sup>8</sup> Sam. Vers., "the account."

<sup>9</sup> Or, "sedge."

(with the) east (wind), sprang up after them. And the seven wasted ears devoured the seven large and full ears. And Pharaoh awoke, and, behold, a dream. And when it was morning his spirit was troubled, and he sent and called all the magicians<sup>1</sup> of Mizraim, and all the wise men ;<sup>2</sup> and Pharaoh related the dreams to them, but they could not interpret them to Pharaoh. And the chief of the cupbearers spake to Pharaoh, saying, My faults I do remember this day. Pharaoh was displeased with his servants, and gave me into custody at the house of the chief executioner, and the chief baker with me. And we dreamed a dream in one night, I and he, each man according to the interpretation of his dream, we dreamed. And with us there was a Hebrew youth, a servant of the chief executioner ; and we recounted to him, and he explained to us our dreams, to each man according to his dream he explained ; and according as he had explained to us, so it was : me he restored to my service, and him he hanged. And Pharaoh sent, and called Joseph, and made him hasten from the prison ; and he dressed his hair,<sup>3</sup> and changed his garments, and came unto Pharaoh. And Pharaoh said to Joseph, I have dreamed a dream, and there is no one to interpret it. And I have heard of thee, saying, that thou hearest a dream, and dost interpret it. And Joseph answered Pharaoh, saying, Not from my wisdom, but from before the Lord, will there be an answer of peace unto Pharaoh. And Pharaoh spake with Joseph, saying, In my dream, behold, I stood upon the bank of the River ; and, behold, from the River rose up seven oxen, fat-fleshed and goodly in appearance, and they grazed in the meadow.<sup>4</sup> And, behold, seven other oxen came up after them, lean and most evil in appearance, so wanting in

<sup>1</sup> *Harashee.*

<sup>2</sup> *Hakimaha.*

<sup>3</sup> *Vesafir—attensus est.*

<sup>4</sup> Or, "sedge."

flesh, that their like I have not seen in all the land of Mizraim for badness. And the lean oxen and evil ones ate up the seven first fat oxen. And they entered into their stomachs ; but it could not be known that they had entered into their stomachs, for their appearance was bad as before ; and I awoke. I saw in my dream, and, behold, seven ears of corn arose on one stalk, full and good. And, behold, seven (other) ears, hard, thin, and blasted (with the) east (wind), sprang up after them. And the thin ears devoured the seven good ears. And I told it to the magicians, but there was no one who could show it to me. And Joseph answered Pharaoh, The dream of Pharaoh is one. That which the Lord is about to do He hath showed to Pharaoh. The seven good oxen are seven years ; and the seven good ears of corn are seven years ; the dream is one. And the seven lean and evil oxen which came up after them are seven years ; and the seven ears, thin, and blasted with the east wind, are seven years of famine. This is the word which I have spoken to Pharaoh. What the Lord is about to do, He hath showed to Pharaoh. Behold, there come seven years of great plenty in all the land of Mizraim. And after them will arise seven years of famine, and all the plenty in the land of Mizraim will be forgotten, and the famine will consume the people of the land. And plenty will not be known in the land for that famine which will be afterward ; for it will be very mighty. And forasmuch as the dream was repeated to Pharaoh twice, it is a confirmed thing before the Lord, and the Lord will hasten to do it. And now let Pharaoh look out a prudent and wise man, and appoint him over the land of Mizraim. Let Pharaoh do this, and appoint officers (*lit.*, faithful men) over the land, and let them sow the land of Mizraim in the seven years of plenty, and collect all the produce of those good years that

come, and lay up provision under the hand of Pharaoh's officers, and preserve it in the cities: and it will be provision for the people of the land in the seven years of famine that are coming in the land of Mizraim, that the people of the land may not be consumed by the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord? And Pharaoh said to Joseph, Since the Lord hath made all this known to thee, there is none more prudent or wise than thou; thou shalt be appointed over my house, and by thy word shall all my people be governed;<sup>5</sup> only in the throne of this kingdom will I be more honourable than thou. And Pharaoh said to Joseph, See, I have appointed thee over all the land of Mizraim. And Pharaoh took off his ring from his hand, and set it upon Joseph's hand, and clothed him in a robe of lawn,<sup>6</sup> and put a chain of gold upon his neck. And he made him ride in his own second chariot,<sup>7</sup> and they proclaimed before him, This is the father of the king;<sup>8</sup> and he appointed him over all the land of Mizraim. And Pharaoh said to Joseph, I am Pharaoh; and without thy word shall no man lift up his hand to hold a weapon, nor his foot to mount a horse, in all the land of Mizraim. And Pharaoh called the name of Joseph, The man to whom mysteries are revealed.<sup>9</sup> And he gave him Asenath, the daughter of Poti Phera,<sup>1</sup> prince of On, to be his wife; and Joseph went forth ruling over the land of Mizraim. And Joseph was a son of thirty years when he stood before Pharaoh, king

<sup>5</sup> Sam. Vers., " be fed."

<sup>6</sup> *Butz, byssus.*

<sup>7</sup> Sam. Vers., "double chariot."

<sup>8</sup> *Deen aba lemalka.*

<sup>9</sup> Sam. Vers., *Temirthi gala*, "The Revealer of mysteries."

<sup>1</sup> Sam. Vers., "the daughter of the Kohen Potiphera."

of Mizraim. And Joseph went out from before Pharaoh, and passed through all the land of Mizraim.

And the inhabitants of the land collected in the seven years of plenty the provision into granaries. And he collected all the provision of the seven years which was in the land of Mizraim, and laid up the provision in cities, in the midst of each city the provision of the land surrounding it. And Joseph gathered provision as the sand of the sea, exceeding much, until he ceased to number, for it was without number. And unto Joseph were born two sons, (before the year of famine came,) which Asenath, daughter of Potiphera, prince of On, bare to him. And Joseph called the name of the firstborn Menasheh;<sup>2</sup> because the Lord hath made me to forget all my labour and all my father's house. And the name of the second he called Eph-rá-im;<sup>3</sup> because the Lord hath made me to increase in the land of my servitude. And the seven years of plenty which were in the land of Mizraim were completed. And the seven years of famine began to come, as Joseph had said; and the famine was in all the lands, but in all the land of Mizraim there was bread. Yet all the land of Mizraim was famished, and the people cried before Pharaoh for bread: and Pharaoh said to all the Mizraee, Go unto Joseph, and what he shall say to you, do. And the famine was over all the face of the land; and Joseph opened all the granaries in which was the corn, and sold to the Mizraee, and the famine became mighty in the land of Mizraim. And all the inhabitants of the earth came into Mizraim to buy corn of Joseph, because the famine was mighty in all the earth.

XLII. And Jakob saw that corn was sold in Mizraim, and Jakob said to his sons, Why look you (on each other)?<sup>4</sup>

<sup>2</sup> From *nashah*, "to forget."    <sup>3</sup> From *pharah*, "to be fruitful."

<sup>4</sup> *Lama tithcharun.*

And he said, Behold, I have heard that corn is sold in Mizraim : go down thither, and buy us from thence, and we shall live, and not die. And the ten brothers of Joseph went down to buy corn from Mizraim ; but Benjamin, the brother of Joseph, Jakob sent not with his brethren ; for he said, Lest death should befall him. And the sons of Israel came to buy corn among them who came ; for the famine was in the land of Kenaan. And Joseph, who was ruler over the land, was he who sold the corn to all the people of the earth. And the brothers of Joseph came, and bowed before him with their faces upon the ground. And Joseph saw his brothers, and knew them, and considered what he should say to them. And he spake with them severely, and said to them, Whence come you ? And they said, From the land of Kenaan, to buy corn. And Joseph knew his brothers, but they did not know him. And Joseph remembered the dreams which he had dreamed of them ; and he said to them, You are spies ; to see the ruin<sup>5</sup> of the land are you come. And they said, No, my lord, (*ribboni*,) thy servants are come to buy corn. We are all the sons of one man. Right (men) are we ; thy servants are not spies. But he said to them, No, but you are come to see the ruin of the land. And they said, Thy servants are twelve brothers, the sons of one man, in the land of Kenaan ; and, behold, the youngest is with our father to-day, and one is not ! And Joseph said to them, That is what I have told you, saying, You are spies ; by this you shall be proved : by the life of Pharoh you shall not go hence, until your youngest brother be come hither. Send one of you, and bring your brother ; but you shall be bound, and your words shall be proved, whether you have spoken the truth ; if not, by the life of Pharoh, you are spies. And he put

<sup>5</sup> Sam. Vers., "the shame of the land."

them in the house of custody three days. And Joseph said to them the third day, This do, and live; for I fear before the Lord. If you be true, let one of your brethren be bound in the prison; and go you, carry the provision which is needed in your house, and bring your youngest brother to me, and your words will be verified, and you shall not die. And they did so. And they said, a man to his brother, We are verily guilty concerning our brother; that we saw the anguish of his soul, when he implored us, and we would not hearken to him: therefore is this distress come upon us. And Reuben answered them, saying, Did not I tell you, saying, Do not sin against the youth? but you would not hearken. Thus, behold, his blood is required. But they knew not that Joseph heard; for there was an interpreter between them. And he turned himself away from them, and wept. And he returned and spake to them, and took Shemeon from them, and bound him before their eyes. And Joseph commanded to fill their vessels with corn, and return their money (that of each) man in his sack, and give them food in the way. And he did so by them. And they laid their corn upon their asses, and went thence. And one opened his sack to give provender to his ass at the house of lodging,<sup>6</sup> and saw his money, and, behold, it was in the mouth of his package; and he said to his brothers, My money is returned, and, behold, it is in my package. And the knowledge of their hearts failed, and they were each of them confounded, saying, What is this which the Lord hath done to us? And they came to Jakob their father in the land of Kenaan, and showed him all that had happened to them, saying, The man, the lord of the country, spoke hardly with us, and dealt with us as spies of the land. And we told him,

<sup>6</sup> Beth mebatha.

We are true men, not spies : we are twelve brothers, sons of one father : one is not, and the youngest is to-day with our father in the land of Kenaan. And the man, the lord of the country, said to us, By this I shall know that you are true men. Leave one of your brethren with me, and take the corn which is needed in your house, and go, and bring your youngest brother to me, and I shall know that you are not spies : and when you (will be proved to) be true men, I will give up your brother to you, and you shall trade in the land. And it was, as they emptied their sacks, behold, each man's money was bound up in his sack ; and when they and their father saw the envelopes of their money, they were afraid. And Jakob their father said to them, Me have you made desolate ; Joseph is not, and Shemeon is not (here), and Benjamin you would take away ; upon me are all these ! And Reuben spake with his father, saying, Thou shalt put my two children to death if I do not bring him back to thee. Deliver him into my hand, and I will return him to thee. But he said, My son shall not go down with you ; for his brother is dead, and he alone remains ; and if death should befall him in the way in which you will go, you will bring down my grey hairs with mourning unto Sheol.

XLIII. But the famine prevailed in the land. And it was when they had ended to eat the corn which they had brought from Mizraim, that their father said to them, Return, and buy for us a little corn. And Jehuda spake to him, saying, The man attesting attested to us, saying, You shall not see my face unless your brother be with you. If thou wilt send our brother with us, we will go down and buy thee corn ; but if thou wilt not send, we will not go down : for the man told us, You shall not see my face unless your brother be with you. And Israel said, Why did you do me this evil,

in showing the man that you have a brother? And they said, The man asking asked us concerning our family,<sup>7</sup> saying, Is your father yet alive? Have you a brother? And we showed him according to the word of these things: knowing could we know that he would say, Bring your brother to me? And Jehuda said to Israel his father, Send the youth with me, and let us arise and go, that we may live and not die, we, and thou, and our little ones. I will be the pledge for him; of my hand shalt thou require him; if I do not bring him back to thee, and set him before thee, let mine be the sin with thee all the days. For except we had delayed in this, we might now have returned twice. And Israel their father said to them, If then it is to be, do this: take of what is praiseworthy<sup>8</sup> in the land in your vessels, and carry down to the man an offering; a little gum, and a little honey, storax and ladanum, nuts and almonds; and silver, two for one take in your hands, even the silver which was returned in the mouth of your bags take back in your hands; perhaps it was an oversight. And take your brother, and arise, return to the man; and God the Almighty give you favour before the man, that he may release to you your other brother and Benjamin. And I, when desolated, shall be desolate! And the men took that offering, and the money two for one took they in their hands; and they took Benjamin, and arose, and went down into Mizraim, and stood before Joseph. And Joseph saw Benjamin with them; and he said to him who was appointed over his house, Bring the men into the house, and kill a killing<sup>9</sup> and prepare; for the men shall eat with me at dinner. And the man did as Joseph had said; and the man brought the men into Joseph's house. And the

<sup>7</sup> "Our generation." <sup>8</sup> *Medimshabach*. Sam. Vers., "celebrated."

<sup>9</sup> Or, "a victim," *niksatha*.

men were afraid because they were brought into the house of Joseph ; and said, It is on account of the money that was returned in our baggage at first, that we are brought in, that he might domineer over us,<sup>10</sup> and find occasion against us, and take possession of us as slaves, and seize upon our asses. And they drew near the man who was set over Joseph's house, and spake with him at the gate of the house, and said, We entreat my lord (to hear us). Descending we came down at first to buy corn. And it was while we were at the resting-place, we opened our baggage, and, behold, a man's silver was in the mouth of the bag ; the silver in its weight. But we have returned it in our hand. And other silver have we brought in our hand to buy corn. We knew not who put the silver in our baggage. And he said, Peace be to you : fear not ; your God, and the God of your father, gave you treasure in your bags ; your money came to me. And he brought out Shemeon to them. And the man brought the men into Joseph's house, and gave water, and they washed their feet, and he gave provender for their asses. And they made ready the offering against the entrance of Joseph to dinner : for they had heard that there they were to eat bread. And Joseph entered the house, and they brought to him the offering which was in their hands into the house ; and they bowed to him upon the ground. And he saluted them,<sup>11</sup> and said, Is your father well, the old man you spake of ? Is he yet alive ? And they said, It is well with thy servant our father, he is yet alive ; and they bowed and worshipped. And he lifted up his eyes, and saw Benjamin his brother, the son of his mother ; and he said, Is this your youngest brother of whom you spake to me ? And he said,

<sup>10</sup> Sam. Vers., "lord it over us."

<sup>11</sup> Lit., "asked for their peace."

Mercy from the Lord be upon thee, my son.<sup>1</sup> And Joseph made haste, for his bowels were commoved over his brother, and he sought (where) to weep ; and he entered into the chamber, the place of sleeping, and wept there. And he washed his face, and came out, and was comforted, and said, Put on bread ; and they set for him alone, and for them alone, and for the Mizraee who ate with him, alone. For the Mizraee might not eat bread with the Hivraee, because the animals that the Mizraee worshipped the Hivraee did eat. And they reclined before him, the chief according to his chiefship, and the less according to his minority ; and the men wondered, each man at his companion. And portions were brought from him, and set before them, and greater was Benjamin's portion than the portions of them all, five portions. And they drank and were merry with him.<sup>2</sup>

XLIV. And Joseph commanded the steward of his house, saying, Fill the men's bags with corn as much as they can carry, and put each man's money in the mouth of his baggage. And put my cup, the silver cup, in the mouth of the youngest one's baggage, and his purchase-money. And he did according to Joseph's word which he spake. The morning lightened, and the men were sent away, they and their asses. They had not gone far from the city, when Joseph said to him who was set over his house, Arise, follow after the men, and overtake them, and say to them, Why have you rendered evil for good ? Is it not this from which my lord drinketh, and, behold, by which inquiring he inquireth ?<sup>3</sup> You have done the thing that is evil. And he overtook them, and spake with them these

<sup>1</sup> Sam. Vers., "Elohim be propitious to thee, my son."

<sup>2</sup> Lit., "were drunken." Sam. Vers., "were heavy."

<sup>3</sup> *Badaga mebadig.*

words. And they said, Why does my lord speak these words ? Be it far from thy servants to do according to this thing ! Behold, the money which we found in the mouth of our baggages we brought to thee again from the land of Kenaan ; how then should we steal from the house of thy lord vessels of silver, or vessels of gold ? With whomsoever of thy servants it is found, let him die ; and we also will be servants to my lord. And he said, According to your words, so let it be. With whomsoever it is found, he shall be my servant, but you will be acquitted. And they made haste, and brought down every man his baggage to the ground ; and every man opened his baggage. And he searched, beginning with the greatest and finishing with the least ; and the chalice was found in the baggage of Benjamin. And they rent their clothes, and laded every man his ass, and returned to the city. And Jehuda entered and his brothers into Joseph's house, for he was still there ; and they fell before him on the ground. And Joseph said to them, What work is this which you have done ? Did you not know that a man like me divining can divine ? And Jehuda said to him, What shall we say to my lord ? What shall we speak ? How shall we be justified ? Before the lord there is sin found in thy servants. Behold, we are the servants of my lord ; we also and he in whose hand the chalice hath been found. But he said, Far be it from me to do so : the man in whose hand the chalice has been found shall be my servant ; but go you up in peace to your father.

## SECTION XI.

## VAYIGGASH ALAIF YEHUDAH.

AND Jehuda came near to him and said, We beseech my lord, let thy servant speak a word before my lord, and let not thine anger be great with thy servant; for as Pharoah so art thou. My lord asked his servants, saying, Have you a father or a brother? And we told my lord, We have an aged father, and the youngest (son) is the son of his old age; his brother is dead; and he only remains of his mother, and his father loves him. And thou saidst to thy servants, Bring him down to me, and let me set mine eyes upon him. And we told my lord, His father cannot part with the youth; for if our father should part with him, he would die. And thou saidst to thy servants, If your youngest brother come not down with you, you shall not see my face again. And it was when we had gone up to our father, we told him these words of my lord. And our father said to us, Return, and buy us a little corn. And we said, We cannot go down: if our youngest brother go down with us, we will go down; for we shall not be able to see the man's face unless our youngest brother go down with us. And thy servant our father said to us, You know that my wife bare me two (sons). One went forth from me, and I have said, Dying he is dead; and I have not beheld him since. And if you take this one also from me, and death happen to him, you will bring down my age with evil unto sheol. And now, when I come to thy servant my father, and the youth be not with us, and his soul loveth him as his (own) soul; when he seeth that the youth is not with us, he will die; and thy servant will have brought down

the age of thy servant our father with mourning unto Sheol. For thy servant was surety for the youth with our father, saying, If I bring him not to thee, let my father hold me guilty all the days. And now let thy servant remain instead of the youth, as the servant of my lord, and let the youth go up with his brothers. For how can I go up to my father, and the youth be not with me?—lest I should see the evil that will come upon my father!

XLV. And Joseph was not able to sustain all that was being upon him ; and he cried, Let every man go out from me ; and no man stood with him, while Joseph made himself known to his brethren. And he gave forth his voice with weeping ; and the Mizraee heard, and a man of Pharoh's house heard. And Joseph said to his brothers, I am Joseph ! Is my father yet living ? And his brethren were not able to answer him a word, for they were confounded before him. And Joseph said to his brothers, Come near now to me. And they came near. And he said, I am Joseph your brother, whom you sold into Mizraim. And now do not be troubled,<sup>4</sup> and let it not be afflictive in your eyes that you sold me hither ; for to sustain life did the Lord send me before you. For these two years hath famine been in the land, and there are yet five years in which there will be neither seed nor harvest. And the Lord sent me before you to set a remnant in the earth, and to keep you alive by a great deliverance. And now, it was not you who sent me hither, but (it was) from before the Lord, who hath set me to be a father<sup>5</sup> unto Pharoh, and to rule all the men of his house, holding power over all the land of Mizraim. Hasten, (then,) and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me ruler over the

<sup>4</sup> Sam. Vers., “be not afflicted.”

<sup>5</sup> Sam. Vers., “a friend.”

Mizraim : come down to me, delay<sup>6</sup> not, and thou halt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, and thy sheep and thy oxen, and all that thou hast. And I will nourish thee<sup>7</sup> there ; for there are yet five years of famine, lest thou, and the men of thy house, and all that thou hast, be wasted away. And, behold, your eyes see, and the eyes of my brother Benjamin, that in your language I speak with you. And you will show my father all my glory in Mizraim, and all that you see ; and make haste, and bring down my father hither. And he fell upon the neck of Benjamin his brother, and wept ; and Benjamin wept upon his neck. And he kissed all his brothers, and wept over them ; and afterward his brothers discoursed with him. And a voice was heard in the house of Pharaoh, saying, The brothers of Joseph are come. And it was pleasing in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said to Joseph, Tell my brethren, Do this ; lade your beasts and go ; carry into the land of Kenaan ; and take your father and the men of your house and come to me, and I will give you the good of the land of Mizraim, and you shall eat the good of the land. And (now) thou art commanded, this do. Take to you out of the land of Mizraim waggons for your children, and your wives ; and bring your father, and come. And let not your eye look wistfully upon your furniture ; for the good of all the land of Mizraim is your own. And the sons of Israel did so ; and Joseph gave them waggons, according to the word of Pharaoh, and he gave them provisions for the way. And he gave to every one of them vestments for wearing ; and to Benjamin gave he three hundred shekels of silver, and five vestments for

<sup>6</sup> Sam. Vers., "stand not."

<sup>7</sup> Sam. Vers., "I will give thee sufficiency."

wearing. And to his father he sent ten asses laden with the good things of Mizraim, and ten she-asses laden with corn, and bread and provisions for the way. And he dismissed his brethren, and they went, and he said to them, Do not contend by the way. And they went up from Mizraim and came into the land of Kenaan, unto Jakob their father. And they showed him, saying, Joseph is yet alive, and he ruleth over all the land of Mizraim! And these words were uncertain<sup>8</sup> upon his heart, because he did not believe them. And they told him all the words of Joseph which he had spoken with them; and he saw the waggons that Joseph had sent to fetch him; and the Holy Spirit rested upon Jakob their father. And Israel said, Great to me is the joy! Joseph my son is yet alive; I will go, and behold him before I die.

XLVI. And Israel journeyed, and all that he had, and came to Beershava; and he offered sacrifices to the God of his father Izhak. And the Lord spake to Israel in a vision of the night, and said, Jakob, Jakob. And he said, Behold, I am. And He said, I am God, the God of thy father: fear not to go down into Mizraim; for a great people will I make thee there. I will go down with thee into Mizraim, and will surely bring thee up; but Joseph shall lay his hand upon thine eyes. And Jakob arose from Beershava. And the sons of Israel carried Jakob their father, and their children, and their wives, in the waggons which Pharoh had sent to fetch them. And they took their flocks and their substance which they had gotten in the land of Kenaan, and came to Mizraim, Jakob and all his sons with him. His sons, and his son's sons with him, his daughters, and the daughters of his sons, and all his seed, he brought with him into Mizraim.

<sup>8</sup> Or, "faint."

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

Mizraim; which came forth from his loins, besides the wives of Jakob's sons, all the souls, sixty and six. And the sons of Joseph, which were born to him in Mizraim, two souls. All the souls of the house of Jakob which went into Mizraim were seventy.

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

XLVII. And Joseph came and showed Pharaoh, and said, My father and my brethren, and their sheep and their oxen, and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen. And of the extreme<sup>9</sup> of his brethren he took five men, and made them stand before Pharaoh. And Pharaoh said to his brethren, What are your employments? And they said to Pharaoh, Thy servants are

<sup>9</sup> Of the entire number comprised between the first and last?

shepherds ; both we and our fathers. And they said to Pharaoh, To dwell in the land are we come, for there is no pasture for thy servants' flocks ; for the famine prevails in the land of Kenaan, and we pray thee let thy servants dwell in the land of Goshen. And Pharaoh spake to Joseph, saying, Thy father and thy brethren are come to thee ; the land of Mizraim is before thee, in the best of it let thy father and thy brethren dwell, (even) in the land of Goshen : and if thou know any of them to be men of ability, appoint them to be chiefs over my flocks. And Joseph brought Jakob his father, and presented him before Pharaoh : and Jakob blessed Pharaoh. And Pharaoh said to Jakob, How many are the days of the years of thy life ? And Jakob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life, and I have not attained to the days of the years of the life of my fathers, in the days of their pilgrimage. And Jakob blessed Pharaoh, and went out from before Pharaoh. And Joseph made his father and his brethren to dwell, and gave them a possession in the land of Mizraim, in the best of the land, in the land of Ramesis, as Pharaoh had commanded. And Joseph sustained<sup>1</sup> his father and his brethren, and all the house of his father, with bread, according to the mouth of the family (of each). And there was no bread in all the land ; for the famine prevailed greatly, and the people of the land of Mizraim and the people of the land of Kenaan failed before the famine. And Joseph collected all the money which was found in the land of Mizraim and in the land of Kenaan, for the corn which they bought. And Joseph brought the money into the house of Pharaoh. And the money was finished from the land of Mizraim and

<sup>1</sup> Sam. Vers., "sufficiently fed."

from the land of Kenaan ; and all the Mizraee came to Joseph, saying, Give us bread : for why should we die before thee ? for the money is finished. And Joseph said, Bring your cattle, and I will give you provision, if your money is finished. And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for their flocks of sheep, and for their herds of oxen, and for their asses, and for all their cattle ; he fed<sup>a</sup> them with bread for that year. And that year was completed ; and they came to him in the second year, and said to him, We will not conceal it from our lord, but the money is ended, and (we have delivered up) our cattle to our lord, and there is nothing left before our lord but our bodies and our land. Why should we perish before thee, both we and our land ? Buy us and our land for bread, and we and our land will be servants to Pharoah, and give us seed corn, that we may live and not die, and the land may not be desolate. And Joseph acquired all the land of Mizraim for Pharoah ; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became Pharoah's. And the people he made him<sup>b</sup> to pass from city to city, from one end of the limit of Mizraim to the other. Only the land of the priests he did not buy ; for a portion (was given) by Pharoah to the priests : and they ate their portion which Pharoah gave them ; therefore they sold not their land. And Joseph said to the people, Behold, I have bought you this day and your land for Pharoah. Behold, (I give) you seed corn, that you may sow the land. And it shall be, when it bringeth forth produce, that you shall give one in five to Pharoah, and four parts shall be yours, of the corn of the field, that you and the men of your house may

<sup>a</sup> Sam. Vers., " he allotted them bread."

<sup>b</sup> Thus literally following the Hebrew.

eat, and your little ones have food. And they said, Thou hast preserved us; may we find grace in the eyes of my lord, and we will be the servants of Pharaoh. And Joseph made it a statute unto this day over the land of Mizraim, that one of five should be given to Pharaoh; only the land of the priests alone was not Pharaoh's. And Israel dwelt in the land of Mizraim in the land of Goshen, and possessed it: and they increased and multiplied greatly.

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## SECTION XII.

### VAYECHI.

AND Jakob lived in the land of Mizraim seventeen years. And the days of the years of the life of Jakob were a hundred and forty and seven years. And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour in thine eyes, put, I beseech thee, thine hand under my thigh, and deal with me in goodness and truth; nor bury me, I beseech thee, in Mizraim; but I will sleep with my fathers; and thou shalt carry me from Mizraim, and bury me in their sepulchre. And he said, I will do according to thy word. And he said, Swear to me; and he sware to him. And Israel worshipped upon the pillow<sup>4</sup> of the bed.

XLVIII. And it was after these words that it was said to Joseph, Behold, thy father is ill. And he took his two sons with him, Menashe and Ephraim. And it was shown to Jakob, and told (him,) Behold, thy son

<sup>4</sup> *Al rish harsa*, "upon the head of the bed."

Joseph cometh to thee. And Israel was strengthened,<sup>5</sup> and he sat upon the bed. And Jakob said to Joseph, El Shadai revealed Himself to me in Luz, in the land of Kenaan, and blessed me; and He said to me, Behold, I will multiply thee, and make thee great, and will set thee for an assembly of tribes, and will give this land to thy sons after thee for an everlasting inheritance. And now thy two sons which were born to thee in the land of Mizraim, before my coming to thee into Mizraim, are mine; Ephraim and Menashe shall be as Reuben and Shimeon before me. And the children whom thou mayest beget after them, who shall be thine, after the name of their brethren they shall be called in their inheritance.<sup>6</sup> And I, in my coming from Padan, Rahel died by me in the land of Kenaan, in the way, while as yet there was a space of ground to come unto Ephrath. And I buried her there, by the way to Ephrath, which is Bethlehem. And Israel saw the sons of Joseph, and said, Who are these? And Joseph said to his father, They are my sons whom the Lord hath given me here. And he said, Bring them now near to me, that I may bless them. But the eyes of Israel were heavy from age, and he could not discern. And he brought them near to him, and he kissed them, and embraced them. And Israel said to Joseph, I had not hoped<sup>7</sup> to see thy face, and, behold, the Lord hath showed me thy sons also. And Joseph led them from before him, and worshipped with his face on the earth. And Joseph took both of them, Ephraim in his right hand, on the left of Israel, and Menashe in his left hand, on the right of Israel, and brought them to him. And Israel stretched out his right hand, and laid it on the head of Ephraim, who was the younger; and his left hand on the head of

<sup>5</sup> Sam. Vers., "strengthened himself."

<sup>6</sup> Sam. Vers., "in their divisions."

<sup>7</sup> Sam. Vers., "prayed."

Menashe, using his hands designingly ; (or, instructing his hands;) for Menashe was the first-born. And he blessed Joseph, and said, The Lord, before whom my fathers Abraham and Izhak did serve; the Lord, who fed me from my coming<sup>8</sup> unto this day; the Angel who redeemed me from all evil, bless the youths; and let my name be called upon them, and the name of my fathers Abraham and Izhak; and as the fish of the sea may they multiply<sup>9</sup> among the children of men upon the earth ! And Joseph saw that his father laid his right hand upon the head of Ephraim; and it was evil in his eyes. And he uplifted his father's hand, to remove it from Ephraim's head, that it might rest on the head of Menashe. And Joseph said to his father, Not so, my father; for this is the first-born: lay thy right hand on his head. But his father willed not, and said, I know, my son, I know: he also shall be for a people, and he also shall be great; yet his younger brother will be greater than he, and his sons shall have dominion among the nations. And he blessed them in that day, saying, By thee shall Israel bless, saying, The Lord set thee as Ephraim and as Menashe. And he set Ephraim before Menashe. And Israel said to Joseph, Behold, I die; but the Word of the Lord will be your Helper, and restore you to the land of your fathers. And I will give thee one portion more than thy brethren, which I took from the hand of the Amoraah by my prayer and by my deprecation.

**XLIX.** And Jacob called his sons, and said, Gather together, and I will show you what will befall you in the end of the days; assemble, and hearken, O sons of Jakob, and receive instruction from Israel your father. **REUBEN**, thou art my first-born, my strength, and the

<sup>8</sup> Sam. Vers., "from the house of my nativity."

<sup>9</sup> Sam. Vers., "be spread abroad."

beginning of my power.<sup>1</sup> Thine should it have been taking to take the three portions,—the birthright, the priesthood, and the kingdom: but because thou hast proceeded perversely,<sup>2</sup> behold, as water outpoured thou wilt not prosper, neither wilt thou receive the excellent portion; because thou wentest up to thy father's place of sleep: then, my son, didst thou become profane, when thou wentest up to my bed.

Shimeon and Levi are brothers; mighty men in the land of their sojourning, they did mightily.<sup>3</sup> My soul was not in their secret; into their company to come I would not have descended from mine honour. For in their anger they slew a slaughter, and in their wilfulness they razed the wall of their enemy. Accursed<sup>4</sup> was their anger, for it was strong, and their wrath, for it was relentless. I will divide them in Jakob, and I will scatter them in Israel.

Jehuda, thou art praise and not shame; thy brethren shall praise thee;<sup>5</sup> thy hand shall prevail against thine adversaries, thine enemies shall be dispersed; they will be turned backward before thee, and the sons of thy father will come before thee with salutations. The dominion shall be (thine) in the beginning, and in the end the kingdom shall be increased from the house of Jehuda, because from the judgment of death, my son, hast thou withdrawn.<sup>6</sup> He shall repose, and abide in strength as a lion, and as a lioness, there shall be no king that may cut him off. He who exerciseth dominion shall not pass away from the house of Jehuda, nor the saphra from his children's children for ever,

<sup>1</sup> Sam. Vers., "the beginning of my time."

<sup>2</sup> Or, "proceeded deceitfully." *Azalta lakabel appeka.*

<sup>3</sup> Sam. Vers., "they accomplished the fraud of their covenant."

<sup>4</sup> Sam. Vers., "proud." <sup>5</sup> Sam. Vers., "love thee."

<sup>6</sup> Or, "gone up."

until the Meshiha come, whose is the kingdom, and unto whom shall be the obedience of the nations (or, whom the peoples shall obey). Israel shall pass round about in his cities ; the people shall build his temple, they will be righteous round about him, and be doers of the law through his doctrine. Of goodly purple will be his raiment, and his vesture of crimson wool with colours.<sup>7</sup> His mountains shall be red with his vineyards, and his hills be dropping with wine ; his valleys shall be white with corn, and with flocks of sheep.

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

Issakar,<sup>8</sup> rich in substance, will have his heritage between the boundaries ; and he, seeing his portion that it is good, and the land that it is fruit-bearing,<sup>9</sup> will subdue the provinces of the people, and disperse their inhabitants, and they who remain of them will become servants to him and bringers of tribute.

From the house of Dan will be chosen and will arise a man in whose days his people shall be delivered, and in whose years the tribes of Israel have rest together. A chosen man will arise from the house of Dan, the terror of whom shall fall upon the peoples ; (a man) who will smite the Philistines with strength, as the serpent, the deadly serpent,<sup>1</sup> lurking<sup>2</sup> by the way, he will slay the mighty of the Philistines' host, the horsemen with the foot ; he will weaken (loosen) the horses

<sup>7</sup> Or, "wool dyed bright with colours."

<sup>8</sup> Sam. Vers., "Issakar, an ass sojourning, lying down between two burdens."

<sup>9</sup> Sam. Vers., "fat."

<sup>1</sup> Churman : "species serpentis ad cuius morsum nulla est medicina."

—CASTEL. Root, *charem*, "to devote to destruction."

<sup>2</sup> Sam. Vers., "erecting itself."

and chariots, and throw their riders backward. For thy salvation have I waited, O Lord !

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

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

In a good land will the lot of Naphtali be cast, and his inheritance be fruitful ; over them will they give praise and benediction.<sup>3</sup>

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

Benjamin : in his land will dwell the Shekina, and

<sup>3</sup> Sam. Vers., " Naphtali is a hind sent forth, giving words of freedom."

in his possession will the sanctuary be builded. In the morning and evening <sup>4</sup> will the priests offer the oblation, and at eventime divide the remaining portions of the residue of the sacred things.

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

L. And Joseph fell upon his father's face, and wept over him, and kissed him. And Joseph commanded his servants, the physicians, to embalm his father ; and the physicians embalmed Israel. And forty days were completed to him ; for so are completed the days of the embalmed ; and the Mizraee mourned for him seventy days. And the days of his mourning passed : and Joseph spake with the house of Pharoh, saying, If now I have found favour in your eyes, speak, I pray, before Pharoh, saying, My father adjured me, saying, Behold, I die ; in my sepulchre which I have prepared for me in the land of Kenaan, there shalt thou bury me. And now let me go up, I pray, and I will bury my father and return. And Pharoh said, Go up and bury thy

<sup>4</sup> *Pania.* Conf. the Ethiopic in CASTEL, under *panu*, col. 3021.

father, as he adjured thee. And Joseph went up to bury his father ; and all the servants of Pharoah, the elders of his house, and all the elders of the land of Mizraim, went up with him ; and all the house of Joseph, and his brethren, and the house of his father : only the children, and the flocks, and the cattle, they left in the land of Goshen. And with him went up, also, chariots and horsemen ;<sup>5</sup> and there was a very great host. And they came to the threshing-floor<sup>6</sup> of Atad, which is beyond Jardena, and lamented there with lamentations great and very strong. And he made a mourning for his father seven days. And the inhabitants of the land of Kenaan saw the mourning at the threshing-floor<sup>6</sup> of Atad, and said, This is a mighty mourning of the Mizraee ; therefore its name is called Abel Mizraim ; which is beyond Jardena. And his sons did as he had commanded them. And his sons carried him into the land of Kenaan, and buried him in the cavern of the Double Field, which Abraham bought for an inheritance-sepulchre of Ephron the Hitaah, before Mamre. And Joseph returned into Mizraim, he and his brethren, and all who went up with him to bury his father, after he had buried his father. And the brethren of Joseph saw that their father was dead ; and they said, Perhaps Joseph will retain enmity against us, and requiting will requite us all the evil which we did him. And they made visitation to Joseph, saying, Thy father commanded before his death, saying, Thus shall you speak to Joseph, I pray you to forgive the guilt of thy brethren and their sin wherewith they did evil against thee. And now forgive, I beseech thee, the guilt of the servants of the God of thy father. And Joseph wept when they spake with him. And his brethren came and fell before him, and said, Behold, we are thy servants. And Joseph

<sup>5</sup> Sam. Vers., "footmen."

<sup>6</sup> "The house of barns."

said to them, Fear not, for I fear the Lord. When you thought evil against me, before the Lord it was intended for good, to be done, as at this day, for the preservation of much people. And now do not fear; I will sustain you and your children. And he consoled them, and spake consolation to their heart.

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

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

THE TARGUM OF PALESTINE,  
COMMONLY ENTITLED  
THE TARGUM OF JONATHAN BEN UZIEL,  
ON THE  
BOOK OF GENESIS.

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SECTION I.

BERASHITH.

I. AT the beginning (*min avella*) the Lord created the heavens and the earth. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters.

[JERUSALEM TARGUM. In wisdom (*be-hukema*) the Lord created. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.]

And the Lord said, Let there be light to enlighten above; and at once there was light. And the Lord beheld the light, that it was good; and the Lord divided between the light and the darkness. And the Lord called the light Day; and He made it that the inhabitants of the world might labour by it: and the darkness called He Night; and He made it that in it

the creatures might have rest. And it was evening, and it was morning, the First Day.

[**JERUSALEM TARGUM.** And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning,) the First Day.]

And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath.

[**JERUSALEM.** And let there be a separation between the waters above and the waters below.]

And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse ; and it was so. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.

And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so. And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas ; and the Lord saw that it was good. And the Lord said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. And the earth produced grasses (and) herbage whose seed seedeth, and the tree making fruit after its kind. And the Lord saw that it was good. And it was evening, and it was morning, the Third Day.

And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the

<sup>7</sup> *Maia araeē*, “the terrestrial waters.”

night ; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revoltings (of seasons).<sup>8</sup>

[JERUSALEM. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.]

And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so. And the Lord made two great luminaries ; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report ;<sup>1</sup> and she was diminished, and the sun was appointed to be the greater light to rule the day ; and the moon to be the inferior light to rule in the night, and the stars. And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth, and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And the Lord beheld that it was good. And it was evening, and it was morning, Day the Fourth.

And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth ; and let the way of the bird be upon the air of the expanse of the heavens. And the Lord created the great tanins,<sup>2</sup> the lev-ya-than and his yoke-fellow which are prepared for

<sup>8</sup> Or, " new moons."

<sup>1</sup> *Vide* Introduction, p. 11.

<sup>2</sup> Any animals distinguished by great length, from *tanan*, "to extend, to be prolonged."

the day of consolation, and every living animal which creepeth, and which the clear waters had swarmed forth after their kind ; the kinds which are clean, and the kinds which are not clean ; and every fowl which flieth with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good. And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth. And it was evening, and it was morning, Day the Fifth.

And the Lord said, Let the soil of the earth bring forth the living creature according to his kind ; the kind that is clean and the kind that is unclean ; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so. And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the cleau and the unelean. And the Lord saw that it was good.

And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness ; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth. And the Lord created man in His likeness : [JERUSALEM. And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.] In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood.

Male and female in their bodies He created them. And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions ; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth. And the Lord said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning ; and the tree in which is fruit seeding after its kind, to you it shall be for food. But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so. And the Lord beheld every thing He had made, and it was very good. And it was evening, and it was morning, the Sixth Day.

II. And the creatures of the heavens and earth, and all the hosts of them, were completed. And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns ;<sup>3</sup> and He rested the Seventh Day from all His works which He had performed. And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make. These are the geneses of the heavens and earth when they were created in the day that the Lord God made the earth and heavens. And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because the Lord God had not made it to rain upon the

<sup>3</sup> *Beini shimshetha.* See CASTEL, *Lex.*, col. 8784, and compare Exod. xii. 6 : "from evening to evening."

earth, and man was not to cultivate the ground. But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground.

And the Lord God created man in two formations; and took dust from the place of the house of the sanctuary,<sup>4</sup> and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostrils the inspiration<sup>5</sup> of life, and there was in the body of Adam the inspiration<sup>5</sup> of a speaking spirit,<sup>6</sup> unto the illumination of the eyes and the hearing of the ears. [JERUSALEM. And Adam became a soul of life.]

And a garden from the Eden of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him. And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil.

[JERUSALEM. And the tree of knowledge, of which any one who ate would distinguish between good and evil.]

And a river went forth from Eden, to water the garden, and from thence was separated, and became four heads of rivers (or four chief rivers). The name of the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold. And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils. And the name of the

<sup>4</sup> Mount Moriah. Comp. chap. iv. 23.

<sup>5</sup> *Nishmetha*.

<sup>6</sup> *Leruach memallela*.

second river is Gichon ; that is it which encompasseth all the land of Koosh. And the name of the third river is Diglath ; that is it which goeth to the east of Athoor. And the fourth river is Pherath.

And the Lord God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments.

[JERUSALEM. And the Lord God took the man, and made him dwell in the garden of Eden ; and set him to do service in the law, and to keep it.]

And the Lord God commanded Adam, saying, Of every tree of the garden eating thou mayest eat. But of the tree of whose fruit they who eat (become) wise to know between good and evil, thou shalt not eat : for in the day that thou eatest thou wilt be guilty of death.

And the Lord God said, It is not right that Adam should be sleeping alone : I will make unto him a wife who may be a helper before him.

[JERUSALEM. I will make for him a yoke-fellow, going forth with him.]

And the Lord God created from the earth every beast of the field, and every fowl of the heavens, and brought them to Adam, to see by what name he would call it. And whatever Adam called the living animal, that was its name. And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him. [JERUSALEM. And for Adam was not found a yoke-fellow going forth with him.]

And the Lord God threw a deep slumber upon Adam, and he slept. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up with flesh. And the Lord God builded the rib

which he had taken from Adam into a woman ; and He brought her to Adam. And Adam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. Therefore a man shall leave, and be separate from the house of the bed of his father and of his mother, and shall associate with his wife, and both of them shall be one flesh. And both of them were wise, Adam and his wife ; but they were not faithful (or truthful) in their glory. [JERUSALEM. Therefore a man shall leave the house of the bed of his father and his mother.....And they knew not what is shame.]

III. And the serpent was wiser unto evil than all the beasts of the field which the Lord God had made. And he said to the woman, Is it truth that the Lord God hath said, You shall not eat of every tree of the garden ? And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat ; but of the fruit of the tree which is in the midst of the garden the Lord hath said, You shall not eat of it, nor approach it, lest you die. In that hour the serpent spake accusation against his Creator, and said to the woman, Dying you will not die ; for every artificer hateth the son of his art : for it is manifest before the Lord, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil.

And the woman beheld Sammael, the angel of death, and was afraid ; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and a desirable tree by means of which to understand. And she took of its fruit, and did eat ; and she gave to her husband with her, and he did eat.

And the eyes of both were enlightened, and they knew that they were naked, divested of the purple<sup>7</sup> robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures. [JERUSALEM. And they made to them vestments.] And they heard the voice of the word of the Lord God walking in the garden in the repose of the day; and Adam and his wife hid themselves from before the Lord God among the trees of the garden. And the Lord God called to Adam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? and how hast thou thought in thine heart to hide from before Me? The place where thou art concealed, do I not see? Where are the commandments that I commanded thee?

[JERUSALEM. Walking in the garden in the strength of the day.....And the Word of the Lord God called to Adam, and said to him, Behold, the world which I have created is manifest before Me, the darkness and the light are manifest before Me; and how thinkest thou that the place in the midst whereof thou art, is not revealed before Me? Where is the commandment which I taught thee?]

And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame. And He said, Who showed thee that thou art naked? Unless thou hast eaten of the fruit of the tree of which I commanded that thou shouldst not eat. And Adam said, The woman whom Thou gavest to be with me, she gave me of the fruit of the tree, and I did eat. And the Lord God said to the woman, What hast thou done? And the woman said, The serpent beguiled me

<sup>7</sup> Or, "onyx-coloured."

with his subtilty, and deceived me with his wickedness, and I ate. And the Lord God brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: upon thy belly thou shalt go, and thy feet shall be cut off, and thy skin thou shalt cast away once in seven years; and the poison of death shall be in thy mouth, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha.<sup>8</sup>

[JERUSALEM. And it shall be when the sons of the woman consider the law, and perform (its) instructions, they will be prepared to smite thee on thy head to kill thee; and when the sons of the woman forsake the commandment of the law, and perform not (its) instructions, thou wilt be ready to wound them in their heel, and hurt them. Nevertheless there shall be a medicine for the sons of the woman, but for thee, serpent, there shall be no medicine: but it is to be that for these there shall be a remedy <sup>8</sup> for the heel in the days of the king Meshiha.]

Unto the woman He said, Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in sorrow shalt thou bear children, and

<sup>8</sup> Or, "make a bruise with the heel in the days of the king Meshiha." "Shephiutha,—*contritio, al. complastrum.*"—CASTEL.

to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin.

But to Adam he said, Because thou hast hearkened to the word of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground, in that it did not show thee thy guilt; in labour shalt thou eat (of) it all the days of thy life. And thorns and thistles will it put forth and increase on account of thee, and thou shalt eat the herb which is on the face of the field. And Adam answered: I pray, through mercies from before Thee, O Lord, that we may not be accounted as the cattle, to eat the herb of the face of the field. Let us stand up, and labour with the labour of the hands, and eat food of the food of the earth; and thus let there be distinction before Thee, between the children of men and the offspring of cattle.

[JERUSALEM. And thorns and dardareen shall it increase to thee; and thou shalt eat the herb which is on the face of the field. Adam answered and said, I pray, through mercies from before Thee, O Lord, that we be not accounted before Thee as the cattle, to eat the herb which is on the face of the field. Let us now stand up, and labour with the labour of the hands, and eat food of the fruits of the earth; and in these things let there be distinction before Thee between the children of men and the cattle.] By the labour of thy hands<sup>\*</sup> thou shalt eat food, until thou turn again to the dust from which thou wast created: for dust thou art, and unto dust thou shalt return; for from the dust it is to be that thou art to arise, to render judgment and reckoning for all that thou hast done, in the day of the great judgment.<sup>1</sup>

And Adam called the name of his wife Hava, because

\* *Kaph yedaka*, "of the palm of thy hands."      <sup>1</sup> *Beyom dina rabba*.

she is the mother of all the children of men. And the Lord God made to Adam and to his wife vestures of honour from the skin of the serpent, which he had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them.

And the Lord God said to the angels who ministered before Him, Behold, Adam is sole<sup>2</sup> on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life for ever. But now, because he hath not kept that which I prescribed, it is decreed against him that we keep<sup>3</sup> him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist for ever. And the Lord God removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created. And He drove out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubaia. Before He had created the world, He created the law; He prepared the garden of Eden for the righteous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the law in this world, and have maintained the commandments: (but) he prepared Gehin-nam for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He hath prepared flakes of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the law. To serve the law is better

<sup>2</sup> *Yechidai—unicus, unigenitus.*

<sup>3</sup> Or, “prohibit.”

than (to eat of) the fruit of the tree of life, (the law) which the Word of the Lord prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.

[JERUSALEM. And the Word of the Lord God said, Behold, Adam whom I have created is sole<sup>4</sup> in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep<sup>5</sup> him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live for ever.....And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubaia. Two thousand years before He had created the world, He created the law, and prepared Gehinnam and the garden of Eden. He prepared the garden of Eden<sup>6</sup> for the righteous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the commandments of the law in this world. For the wicked He prepared Gehinnam, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the commandment of the law in this world. For the law is the tree of life; who ever keepeth it in this life liveth and subsisteth as the tree of life. The law is good to keep in this world, as the fruit of the tree of life in the world that cometh.]

IV. And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she

<sup>4</sup> *Yechidai,—unicus, unigenitus*, “only begotten.” <sup>5</sup> Or, “prohibit.”

<sup>6</sup> “Seven things existed before the creation of the world,—the law, repentance, paradise, hell, the throne of God, the name of the Messiah, and the holy temple.”—*Yalkut*. *Vide* Introduction, p. 11.

said, I have acquired a man, the Angel of the Lord. And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth. And it was at the end of days, on the fourteenth of Nisan, that Kain brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before the Lord ; and Habel brought of the firstlings of the flock, and of their fat ; and it was pleasing before the Lord, and He gave (His) countenance to Habel and to his oblation ; but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast. And the Lord said to Kain, Why hast thou anger, and why are the features of thy face downcast ? If thou doest thy work well, will not thy guilt be forgiven thee ? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it to become righteous, or to sin.

And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment ; therefore it is that thy offering was accepted, and mine not accepted with good will.

Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed ; and there is no respect of persons in judgment ; but because the fruits of my works were

better than thine, my oblation, before thine, hath been accepted with good will.

Kain answered and said to Habel, There is neither judgment nor Judge, nor another world ; nor will good reward be given to the righteous, nor vengeance be taken of the wicked.

And Habel answered and said to Kain, There is a judgment, and there is a Judge ; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked.

And because of these words they had contention upon the face of the field ; and Kain arose against Habel his brother, and drove a stone into his forehead, and killed him.

And the Lord said to Kain, Where is Habel thy brother ? And he said, I know not ; am I the keeper of my brother ? And He said, What hast thou done ? The voice of the bloods of the murder of thy brother which are swallowed up in the sod, crieth before Me from the earth. And now because thou hast killed him, thou art cursed from the earth, which hath opened the mouth, and received the bloods of thy brother from thy hand. When thou tillest the earth, it shall not add to give strength to its fruits for thee. A wanderer and an exile shalt thou be in the earth. And Kain said before the Lord, More heavy is my rebellion than can be borne (away). Yet is there power before Thee to forgive it. Behold, Thou hast cast me forth to-day from the face of the earth, and from before Thee is it possible to be hidden ? And because I am a wanderer and an exile in the earth, any just one who findeth me will kill me. And the Lord said to him, Behold now, any one who killeth Kain, unto seven generations vengeance shall be taken of him. And the Lord sealed upon the face of Kain the mark of the Name great and

honourable, that any one who might find him should not kill him when he saw it upon him.

[**JERUSALEM.** 7. If thou makest thy work good in this world, will it not be forgiven and remitted thee in the world to come? But if thou doest not make thy work good in this world, thy sin is retained unto the day of the great judgment; and at the door of thy heart it lieth. Yet into thy hand have I delivered power over evil passion, and to thee may be dominion over it, to become righteous or to sin.....8. And Kain said to Habel his brother, Come, and let us go forth upon the face of the field. And it was when they had gone out upon the face of the field, Kain answered and said to Habel his brother, There is neither judgment nor Judge, nor another world; neither is a good reward given to the righteous, nor will vengeance be taken of the wicked. Nor was the world created in goodness, nor in goodness is it conducted. Therefore it is that thy oblation was accepted with good will, and mine not accepted with good will. Habel answered and said to Kain, There is a judgment, and there is a Judge: there is another world, and a good reward is given to the righteous, and vengeance taken of the wicked. And in goodness was the world created, and in goodness is it conducted. But according to the fruit of good works is it conducted. Because my works were better ordered than thine, my offering was accepted with good will, and thine was not accepted with good will. And as they two disputed on the face of the field, Kain arose against Habel his brother, and killed him.....10. The voice of the blood of the multitude of the righteous who were to arise from Habel thy brother.....13. And Kain said before the Lord, My sins are greater than can be borne. Nevertheless there is power before Thee to absolve and forgive me.]

And Kain went out from before the Lord, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden. And Kain knew his wife, and she conceived and bare Hanok ; and he builded a city, and called the name of the city after the name of his son, Hanok.

[JERUSALEM. And Kain went out from before the Lord, and dwelt in the land of exile and wandering, eastward of the garden of Eden. And it had been before Kain slew Habel his brother that the earth multiplied fruits, as the fruits of the garden of Eden ; (but) from (the time that) he sinned and killed his brother, it changed, to produce thorns and thistles.]

18. And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek. And Lemek took to him two wives ; the name of the first, Ada, and the name of the second, Zillah. And Ada bare Javal ; he was the chief (*rab*) of all those who dwell in tents, and are masters of cattle. And the name of his brother (was) Juval : he was chief (*rab*) of all those who take part in song with the lyre and the pipe. And Zillah bare also Tuvalkain, the chief (*rab*) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama ; she was mistress of elegies and songs.

And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words : for I have not killed a man, that I should be slain for him ; neither have I destroyed a young man, on whose account my children should perish. For Kain who sinned and was converted by repentance (had protection) unto seven generations extended to him : and to Lemek, the son of his son, who hath not sinned, it is just that it shall be extended unto seventy and seven.

And Adam knew his wife again, at the end of a

hundred and thirty years after Habel had been slain ; and she bare a son, and called his name Sheth ; for she said, The Lord hath given me another son instead of Habel whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord.

V. This is the book of the genealogy of Man.<sup>7</sup> In the day that the Lord created man,<sup>7</sup> in the likeness of the Lord He made him. Male and female He created them, and blessed them in the name of His Word ; and He called their name Man<sup>7</sup> in the day they were created. And Adam lived a hundred and thirty years, and begat Sheth, who had the likeness of his image and of his similitude : for before had Hava born Kain, who was not like to him ; and Habel was killed by his hand. And Kain was cast out ; neither is his seed genealogized in the book of the genealogy of Adam. But afterwards there was born one like him, and he called his name Sheth. And the days of Adam after he begat Sheth were eight hundred years, and he begat sons and daughters.

[JERUSALEM. 4. Eight hundred years ; and in those years he begat sons and daughters. 5. And he died, and was gathered from the midst of the world.]

And all the days of Sheth were nine hundred and twelve years, and he died. And Enosh lived ninety years, and begat Kenan. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years ; and he died. And Kenan lived seventy years and begat Mahalalel. And Kenan lived after he had begotten Mahalalel eight

<sup>7</sup> Adam.

hundred and forty years, and begat sons and daughters. And all the days of Kenan were nine hundred and ten years ; and he died. And Mahalalel lived sixty-five years, and begat Jared. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred and ninety-five years ; and he died. And Jared lived a hundred and sixty-two years, and begat Hanok. And Jared lived after he had begotten Hanok eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty-two years ; and he died. And Hanok lived sixty-five years, and begat Methuselach. And Hanok worshipped<sup>8</sup> in truth before the Lord after he had begotten Methuselach three hundred years, and begat sons and daughters. And all the days of Hanok with the sojourners of the earth were three hundred and sixty-five years. And Hanok served in the truth before the Lord ; and, behold, he was not with the sojourners of the earth ; for he was withdrawn, and he ascended to the firmament by the Word before the Lord, and his name was called Metatron the Great Saphra.

[JERUSALEM. And Hanok served in the truth before the Lord ; and, behold, he was not ; for he was withdrawn by the Word from before the Lord.]

And Methuselach lived a hundred and eighty-seven years, and begat Lemek. And Methuselach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters. And all the days of Methuselach were nine hundred and two and sixty and nine years ;<sup>9</sup> and he died. And Lemek lived a hundred and eighty-two years, and begat a son ; and

<sup>8</sup> Or, "served."

<sup>9</sup> *Tesha meah, vetarteen veshittin, utesha shenin.*

he called his name Noah, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labour of our hands with the earth which the Lord hath cursed on account of the guilt of the sons of men. And Lemek lived after he had begotten Noah five hundred and ninety and five years, and begat sons and daughters. And all the days of Lemek were seven hundred and seventy and seven years; and he died. And Noah was the son of five hundred years, and Noah begat Shem, Cham, and Japhet.

VI. And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them; and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh, and with imaginations of wickedness; that they took them wives of all who pleased them. And the Lord said by His Word, All the generations of the wicked which are to arise shall not be purged after the order of the judgments of the generation of the deluge, which shall be destroyed and exterminated from the midst of the world. Have I not imparted My Holy Spirit to them, (or, placed My Holy Spirit in them,) that they may work good works? and, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.

[JERUSALEM. And the Word of the Lord said, The generations which are to arise shall not be judged after (the manner of) the generation of the deluge, (which is) to be destroyed, and exterminated, and finally blotted out. Have I not imparted My Spirit to the sons of men, because they are flesh, that they may work good works? But they do works of evil. Behold, I have given them a prolongment of a hundred and twenty

years, that they may work repentance ; but they have not done it.]

Schamchazai and Uzziel, who fell from heaven, were on the earth in those days ; and also, after the sons of the Great had gone in with the daughters of men, they bare to them : and these are they who are called men who are of the world,<sup>1</sup> men of names.

And the Lord saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day. And it repented the Lord in His Word that He had made man upon the earth ; and He passed judgment upon them by His Word.

[JERUSALEM. And there was repentance before the Lord in His Word that He had made man upon the earth...And He said, and judged in His heart.]

And the Lord said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens ; because I have repented in My Word that I have made them. But Noah, who was righteous, found favour before the Lord.

[JERUSALEM. But Noah, because he was righteous in his generation, found favour and mercy before the Lord.]

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## SECTION II.

### TOLEDOTH.

THESE are the genealogies of the race of Noah. Noah was a just man, complete in good works in his generation, (and) in the fear of the Lord walked Noah.

<sup>1</sup> *Gibreon demēalma.*

And Noah begat three sons, Shem, Cham, and Japheth.

And the earth was corrupted through the inhabitants thereof, who had declined from the ways of righteousness before the Lord ; and the earth was filled with rapine. [JERUSALEM. And the earth was filled with violences and frauds.] And the Lord beheld the earth ; and, lo, it was corrupt ; for all flesh had every one corrupted his way upon the earth.

And the Lord said to Noah, The end of all flesh cometh before Me, because the earth is filled with rapine by their evil works ; and, behold, I will destroy them with the earth. Make thee an ark of the wood of cedars ; a hundred and fifty cells shalt thou make to the ark in its left side, and thirty and six in its breadth ; and ten cabins in the midst, to lay up in them provision ; and five repositories on the right, and five on the left ; and thou shalt protect it within and without with pitch. Go thou unto Phison, and take from thence a precious stone, and fix it in the ark to illuminate you : with the measure of a cubit (or span) shalt thou complete it above. And a door shalt thou set in the side of the ark ; and with dwelling-places, inferior, second, and third, shalt thou make it. And I, behold, I bring a flood of waters upon the earth to swallow up all flesh which hath in it the spirit of life from under the heavens : whatever is upon the earth shall be swept away. But I will establish my covenant with thee ; and thou shalt go into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee. And of all that liveth of all flesh, two of every (kind) shall go into the ark, to be preserved alive with thee : male and female shall they be. Of the fowl after its kind, and of all cattle after its kind, and of every reptile of the earth after its kind, two of every (sort) shall enter to

thee by the hand of the angel, who will take and cause them to enter to thee, to be preserved. And thou, take to thee of all food that is eaten, and let it be to thee and to them for food. And Noah did according to all that the Lord had instructed him..

VII. And the Lord said to Noah, Enter, thou, and every one of thy house, into the ark; for thee have I seen righteous before me in this generation. Of all clean cattle take thou seven by seven, male and female, and of all cattle not clean, two (and two), male and female. But of birds of the heaven, seven by seven, male and female, to preserve from them seed upon the earth. For, behold, I give you space of seven days; if they will be converted, it shall be forgiven them; but if they will not be converted, after a time of days yet seven, I will cause rain to come down upon the earth forty days and forty nights, and will destroy all bodies of man and of beast upon the earth. And Noah did according to all that the Lord had commanded him. And Noah was the son of six hundred years when the deluge of waters was upon the earth. And Noah entered, and his sons and his wife and the wives of his sons with him, into the ark, from before the waters of the deluge. Of all cattle clean, and of cattle unclean, of birds, and of whatever creepeth upon the earth, two and two they entered unto Noah into the ark, male and female, as the Lord had instructed Noah.

And it was at the time of seven days after the conclusion of the mourning for Methuselach, that the Lord beheld, and, lo, the sons of men had not turned. And the waters of the deluge came down hotly<sup>2</sup> from the heavens upon the earth. In the six-hundredth year of the life of Noah, in the second month, which

<sup>2</sup> *Rethichin*, "boiling." The *Midrash* says, that "the generation of the flood was chastised with scalding water."

was the month of **Marchesvan**,<sup>3</sup> for hitherto the months had been numbered from **Tishri**<sup>4</sup> which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. And the giants were gathered there together with their sons and perturbed them, and afterwards the windows of heaven were opened. [JERUSALEM. And the windows of heaven were opened.] And the rain came down upon the earth forty days and forty nights. In that same day entered Noah, and Shem, and Cham, and Yapheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark: they, and every animal after his kind, and all cattle after their kind, and every reptile that creepeth upon the earth after his kind, and every fowl after its kind, every bird which flieth. And they entered to Noah into the ark, two and two of all flesh in which was the breath of life. And they coming entered, male and female, of all flesh unto him, as the Lord had instructed him; and the Word of the Lord covered over the door of the ark upon the face thereof. [JERUSALEM. And the Word of the Lord was merciful upon him.] And there was a flood forty days upon the earth, and the waters were multiplied and bare up the ark, and it was lifted from the earth. And the waters waxed mighty and increased greatly upon the earth, and the ark went floating upon the face of the waters. And the waters prevailed greatly upon the earth, and all the high hills which were under the heavens were covered: fifteen cubits higher did the waters prevail, and the mountains were covered. And all flesh expired which moveth upon the earth; of fowl, and of cattle, and of wild beasts, and every moving thing that moveth upon

<sup>3</sup> November.

<sup>4</sup> October.

the earth, and all the sons of men,—every thing in whose nostrils was the breath of life, of all on the dry land, died. And all the bodies of men and of beasts upon the face of the earth, from man to cattle, to creeping thing, and to the fowl which wingeth in the air of heaven, perished from the earth ; and Noah only was left, and they who were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

VIII. And the Lord in His Word remembered Noah, and all the animals and the cattle which were with him in the ark ; and the Lord caused the wind of mercies to pass over the earth, and the waters were dried. [JERUSALEM. And He remembered in His mercies the good which was with Noah. And the Lord caused the wind of mercies.] And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven. And the waters returned from being on the earth, going and returning. And the waters were minished at the end of a hundred and fifty days. And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron ; the name of the one mountain is Qardania,<sup>\*</sup> and the name of the other mountain Irmenia ; and there was builded the city of Armenia in the land of the east. And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen. And it was at the end of forty days, and Noah opened the aperture of the ark which he had made. And he sent out a raven ; and it went forth, going forth and returning, until the waters had dried from the earth. And he sent forth a house-dove

\* Or, "Kurdania."

from being with him, to see whether the waters were lightened from off the faces of the earth. And the dove found no rest for the sole of the foot, and returned unto him to the ark ; and he knew that the waters were (yet) upon the face of all the earth. And he reached out his hand, and took and brought her unto him into the ark. And he prolonged (waited) yet seven days, [JERUSALEM. And he began to number,] and again he sent the dove from the ark. And the dove came to him at the evening time, and, behold, a leaf of olive gathered, broken off, she brought in her mouth, and which she had taken from the Mount of the Meshiha.<sup>6</sup> And Noah understood that the waters had lightened from being on the earth. And he prolonged yet seven days, and added to send forth the dove ; but she added not to return to him again. And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth. And Noah removed the covering of the ark, and saw the faces of the ground to be dried. And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry.

And the Lord spake with Noah, saying : Go forth from the ark, thou, and thy wife, and thy sons, and the wives of thy sons, with thee. Every living animal that is with thee of all flesh, of fowl, of cattle, and of every reptile that creepeth on the earth, bring forth with thee, that they may produce in the earth, and spread abroad and multiply on the earth. And Noah went forth, and his sons, and his wife, and the wives of his sons, with him. Every animal, every reptile, and every bird, which moveth upon the earth, according to its seed, went forth from the ark.

And Noah builded the altar before the Lord ; that

<sup>6</sup> The Mount of Olives.

altar which Adam had builded in the time when he was cast forth from the garden of Eden, and had offered an oblation upon it ; and upon it had Kain and Habel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilded it ; and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And the Lord accepted his oblation with favour : and the Lord said in His Word, I will not add again to curse the earth on account of the sin of the children of men ; for the imagination of the heart of man is evil from his youth ; neither will I add to destroy whatever liveth as I have done. Until all the days of the earth, sowing in the season<sup>7</sup> of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights shall not fail. [JERUSALEM. Until all the days of the earth from now, sowing and reaping, and cold and heat, and days and nights shall not cease.]

IX. And the Lord blessed Noah, and his sons, and said to them, Spread forth and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and on every fowl of the heavens ; of all that the earth swarmeth forth, and all the fishes of the sea, into your hand are they delivered. Every moving thing which liveth to you shall be for food : as the green herb have I given to you the whole. But flesh which is torn of the living beast, what time the life is in it, or that torn from a slaughtered animal before all the breath has gone forth, you shall not eat. But the blood of your lives will I require<sup>8</sup> of every animal which hath killed a man, I will require

<sup>7</sup> *Tequpha*, "course, revolution of nature, season." *Vide CASTEL*, col. 8805.

<sup>8</sup> Or, "demand retribution."

that it be put to death on his account. And from the hand of the human being, from the hand of the man who hath shed the blood of his brother, will I require the life of man. Whoso sheddeth the blood of man, the judges, by witnesses, shall condemn him unto death ; but he who sheddeth it without witnesses, the Lord of the world will bring punishment on him in the day of the great judgment ; because in the image of the Lord He made man. And you, spread yourselves abroad and multiply ; bring forth in the earth, and increase in it.

And the Lord spake to Noah, and to his sons with him, saying, I, behold, I establish my covenant with you, and with your children after you ; and with every living soul that is with you, of birds, and of cattle, and of every beast of the earth that is with you, of all that go forth from the ark, of every beast of the earth. And I will establish my covenant with you, and will not again cause all flesh to perish by the waters of a flood ; and there shall not again be a flood to destroy the earth.

And the Lord said, This is the sign of the covenant which I establish between My Word and between you and every living soul that is with you, unto the generations of the world. I have set My Bow in the cloud, and it shall be for a token of the covenant between My Word and the earth. And it shall be that when I spread forth My glorious cloud over the earth, the bow shall be seen in the day (time), while the sun is not sunk (or hidden) in a cloud. And I will remember My covenant which is between My Word and between you and every living soul of all flesh, that there shall not be the waters of a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the

Lord and every living soul of all flesh that is upon the earth. And the Lord said to Noah, This is the sign of the covenant that I have covenanted between My Word and between the word of all flesh that is upon the earth.

And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan. These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth.

And Noah began to be a man working in the earth. [JERUSALEM. And Noah began to be a righteous man, and he planted a vineyard.] And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out. And he drank of the wine<sup>\*</sup> and was drunken; and he made himself naked in the midst of his tent. And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren. And he said, Blessed be the Lord, the God of Shem, whose work is righteous; and therefore shall Kenaan be servant unto him. The Lord shall beautify the borders of Japhet, and his sons shall be proselyted

<sup>\*</sup> *Chamra*, "red wine."

and dwell in the schools of Shem, and Kenaan shall be a servant to them. And Noach lived after the deluge three hundred and fifty years. And all the days of Noach were nine hundred and fifty years; and he died.

X. These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge.<sup>1</sup> The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces,<sup>2</sup> Afriki, and Germania, and Medi, and Makadonia, and Iatinia,<sup>3</sup> and Asia, and Tharki. And the sons of Gomer, Ashkenaz, and Riphath, and Togarma. And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.

[JERUSALEM. The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki. And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia. And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia.]

From these were distributed the tribes of the islands of the Gentiles, every one according to his language, to his kindred in their nations. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan. And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka; and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of

On the ethnographic details of this tenth chapter of Genesis, compare *Midrash Rabba*, f. 32, a; *Talmud Jerus.*, *megilla* 5, b; the disquisition of LEOPOLD DUKES, *Beiträge z. Geschichte der ältesten Auslegung des Alten Test.*, band ii., 51; and that of DR. KALISCH, in his Commentary on the chapter.

<sup>1</sup> *Iparkaioth*, i. q. *ἐπαρχία*.

<sup>2</sup> Athenia? We have retained the uncouth spelling of the Targumist.

**Mauritinos, Zmargad and Mezag.** And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the Lord in the earth. He was a mighty rebel before the Lord; therefore it is said, From the day that the world was created there hath not been as Nimrod, mighty in hunting, and a rebel before the Lord. And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos. From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the Lord thereupon gave him a place; and he builded four other cities, Nineveh and Pelatiath, Kartha and Parioth. And Talesar, which was builded between Nineveh and Hadiath; that is a great city. And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee, and the Pathrosim, and the Nasiotaee, and the Pantapolotee, from whom went forth the Philistaee and the Kaphodikaae.

[**JERUSALEM.** 9. He was mighty in hunting and in sin before the Lord; for he was a hunter of the sons of men in their languages. And he said to them, Leave the judgments of Shem, and adhere to the judgments of Nimrod. On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the Lord.....10. And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel. 11. From that land he went out towards Athur, and builded Nineveh, and Pelatiath-Kartha, and Hadiath.....And Talesar, between Nineveh and Hadiath, which is a great city.....13. And Mizraim begat the Mariotae, and Pentepolitae, and Lusetaee, and Pelusaee, and the Pantaskenaee, from whom went forth the Philistaee and Kapodekaae.]

And Kenaan begat Zidon his firstborn, and Heth, and the Jebusaee, and the Emoraee, and the Gergeshaee, and the Hivaaee, and the Irkaee, and the Antosaaee, and the Lutasaaee, and the Chomtsaaee, and the Antekoee ; and after then the seed of the Kenaanaee were scattered.

[JERUSALEM. 17. And the Tripolae, and the Arkaae, and the Kaphrusaee. And the Antridanaee, and the Chamatsaee, and the Antukeia : from Bavel, after then, were distinguished the islands of the peoples.] And the limit of the Kenaanaee was from Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi. These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people.]

And to Shem also was born a son. He is the father of all the sons of the Hebrews, the brother of Japheth, great in the fear of the Lord. The sons of Shem : Elim, and Athur, and Arphakshad, and Lud, and Aram. Arphakshad begat Shelach, and Shelach begat Eber. And to Eber were born two sons : the name of the one was Peleg, because in his days the earth was divided ; and the name of the other Joktan. And Joktan begat Elmodad, who measured (or lined) the earth with lines ; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and Harodam, and Uzal, and Dikla, and Oval, and Avimael, and Sheba, and Ophir, and Havila, and Jobab. All these are the sons of Joktan. And the house of their dwelling was from Mesha, by which thou goest up to Sepharvae, a mountain of the east. These are the sons of Shem, according to their houses, in the dwelling of their lands, according to the kindred of their people. These are the houses of the sons of Noah, according to their

houses in their peoples, and from them are the peoples distinguished in the earth after the deluge.

XI. And all the earth was (of) one language, and one speech, and one counsel. In the holy language spake they, that by which the world had been created at the beginning. And it was while they were journeying from the east that they found a plain in the land of Bavel, and dwelt there.

[JERUSALEM. And all the inhabitants of the earth were (of) one language, and of one speech, and one counsel: for they spake the holy language by which the world was created at the beginning: while their hearts erred afterwards from the Word of Him who spake, and the world was, at the beginning; and they found a plain in the land of Pontos and dwelt there.]

And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone, and slime for cement. And they said, Come, we will build us a city and a tower, and the head of it shall come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, before that we be scattered on the face of the earth. And the Lord was revealed to punish them for the work of the city and the tower which the sons of men builded.

[JERUSALEM. And they said, Come now, and we will build us a city and a tower, and the head of it shall reach to the summit of the heavens, and we will make us in it a house of worship at the top,.....and we will put a sword in his hand, lest there be set against him the array of war, before we be scattered upon the face of all the earth.]

And the Lord said, Behold, the people is one, and the language of all of them one: and this they have thought

to do: and now they will not be restrained from doing whatever they imagine. And the Lord said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man shall not understand the speech of his neighbour. And the Word of the Lord was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from thence upon the face of all the earth into seventy languages. And one knew not what his neighbour would say: but one slew the other; and they ceased from building the city. Therefore He called the name of it Bavel,<sup>4</sup> because there did the Lord commingle the speech of all the inhabitants of the earth, and from thence did the Lord disperse them upon the faces of all the earth.

These are the generations of Shem. Shem was a son of a hundred years, and he begat Arphakshad, two years after the deluge. And Shem lived after he had begotten Arphakshad five hundred years, and begat sons and daughters. And Arphakshad lived thirty and five years, and begat Shelach. And Arphakshad lived after he had begotten Shelach four hundred and thirty years, and begat sons and daughters. And Shelach lived thirty years, and begat Eber. And Shelach lived after he had begotten Eber four hundred and three years, and begat sons and daughters. And Eber lived thirty-four years, and begat Peleg. And Eber lived after he had begotten Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu. And Peleg lived after he had begotten Reu two hundred and nine years, and begat sons and daughters. And Reu lived thirty-two years, and begat Serug. And

<sup>4</sup> "Confusion."

Reu lived after he had begotten Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor. And Serug lived after he had begotten Nahor two hundred years, and begat sons and daughters. And Nahor lived twenty-nine years, and begat Terah. And Nahor lived after he had begotten Terah one hundred and sixteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram and Nahor and Haran.

These are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And it was when Nimrod had cast Abram into the furnace of fire because he would not worship his idol, and the fire had no power to burn him,<sup>5</sup> that Haran's heart became doubtful, saying, If Nimrod overcome, I will be on his side: but if Abram overcome, I will be on his side. And when all the people who were there saw that the fire had no power over Abram, they said in their hearts, Is not Haran the brother of Abram full of divinations and charms, and has he not

<sup>5</sup> “ Abram, being brought before Nimrod, was required by the tyrant to worship the fire. ‘ Great king,’ said the father of the faithful, ‘ would it not be better to worship water? It is mightier than fire, having the power to quench it.’ ‘ Worship the water then,’ said Nimrod. **ABRAM.** ‘ Methinks it would be more reasonable to worship the clouds, since they carry the waters, and pour them down on the earth.’ **NIMROD.** ‘ Well, then, worship the clouds, which, by thy own confession, have so great power.’ **ABRAM.** ‘ Nay, if power is to be the object of worship, the preference should be given to the wind, which by its greater force drives the clouds before it.’ **NIMROD.** ‘ I see we shall never have done with this babbler. Worship the wind, then, and we will forgive thy former profaneness.’ **ABRAM.** ‘ Be not angry, great king: I cannot worship the fire, nor the water, nor the clouds, nor the wind, nor any of the things that thou callest gods. The power they possess is derived from a Being who has all power and mercy and love: the Creator of Heaven and Earth, Him only will I worship.’ ‘ Then,’ said the king, ‘ since thou hast refused to adore the fire, thou shalt know for thyself its mighty force.’ So Abram was thrown into a fiery furnace, but God delivered him from its flames.”—*Bereshith Rabba*.

uttered spells over the fire that it should not burn his brother? Immediately (*min yad*, out of hand) there fell fire from the high heavens and consumed him; and Haran died in the sight of Terah his father, where he was burned in the land of his nativity, in the furnace of fire which the Kasdai had made for Abram his brother.

And Abram and Nahor took to them wives: the name of Abram's wife was Sara, and the name of the wife of Nahor, Milcha, the daughter of Haran, the father of Milcha and the father of Iska, who is Sara. And Sara was barren, she had no child. [JERUSALEM. And Sara was barren, she had no son.] And Terah took Abram his son, and Lot bar Haran, the son of his son, and his daughter-in-law Sara the wife of Abram his son, and went forth with them from Ura of the Kasdai, to go to the land of Kenaan. And they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years. And Terah died in Haran.

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### SECTION III.

#### LECH LECHA.

XII. AND the Lord said to Abram, Go thou from thy land; separate thyself from thy kindred; go forth from the house of thy father; go into the land which I will show thee. And I will make thee a great people, and will bless thee, and magnify thy name, and thou shalt be blessed.

[JERUSALEM. And I will constitute thee a great people, and I will bless thee; and Abram shall be strengthened with many blessings.]

And I will bless the priests who will spread forth their hands in prayer, and bless thy sons ; and Bileam, who will curse them, I will curse, and they shall slay him with the mouth of the sword ; and in thee shall be blessed all the generations of the earth. [JERUSALEM. And I will bless him who blesseth thee, and he who curseth thee shall be accursed ; and in thy righteousness shall all the generations of the earth be blessed.] And Abram went, according as the Lord had spoken with him, and Lot went with him. And Abram was the son of seventy and five years at his going forth from Haran. And Abram took Sara his wife, and Lot his brother's son, and all the substance which they had acquired, and the souls whom they had proselyted in Haran, and went forth to go to the land of Kenaan. And they came to the land of Kenaan. [JERUSALEM. And the souls of the proselytes.] And Abram passed through the land unto the place of Shekem, unto the plain which had been showed. [JERUSALEM. The plain (or valley) of vision.] And the Kenaanites were then in the land ; for the time had not yet come that the sons of Israel should possess it. And the Lord was revealed unto Abram, and said, To thy sons will I give this land. And he builded there an altar before the Lord, who was revealed to him. And he went up from thence to a mountain which was eastward of Bethel, and outspread his tent, having Bethel on the west and Ai on the east ; and he builded there an altar before the Lord, and prayed in the Name of the Lord. And Abram migrated, going and migrating unto the south.

And there was a famine in the land, and Abram went down into Mizraim to be a dweller there, because the famine was strong in the land. And it was, as he approached to enter the limit of Mizraim, and they had come to the river, and were uncovering their flesh to pass over, that

Abram said to Sara his wife, Behold, until this I have not beheld thy flesh ; but now I know that thou art a woman of fair aspect. It will be, therefore, when the Mizraee see thee, and view thy beauty, that they will say, This is his wife ; and they will kill me, and thee will keep alive. Say, I pray, that thou art my sister, that it may be well with me for thy sake, and that my life may be spared on thy account. And it was when Abram had entered Mizraim, the Mizraee saw the woman to be very fair ; and the princes of Pharaoh beheld her, and praised her to Pharaoh ; and the woman was conducted to the royal house of Pharaoh. [JERUSALEM. And the woman was conducted to the palace of Pharaoh.] And Pharaoh did good to Abram for her sake ; and he had sheep, and oxen, and asses, and servants, and handmaids, and she-asses, and camels. And the Word of the Lord sent great plagues against Pharaoh and the men of his house, on account of Sara, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done to me ? Why saidst thou, She is my sister ? When I would take her to me to wife, plagues were at once sent against me, and I went not unto her. And now behold thy wife, take (her) and go. And Pharaoh commanded men concerning him, and they led him forth, and his wife, and all that he had.

XIII. And Abram went up from Mizraim, he and his wife (and) all that he had ; and Lot with him, to go to the south. And Abram had become very strong in cattle, in silver, and in gold. And he proceeded in his journeyings from the south unto Bethel, and returned to the place where he had outspread his tabernacle at the first, between Bethel and Ai, to the place of the altar which he had made there at the beginning ; and Abram prayed there in the Name of the Lord.

And also unto Lot, who was remembered through the righteousness of Abram, there were sheep and oxen and tents. And the land could not sustain them to dwell together, because their possessions were great, and they were not able to dwell together. And contentions arose between the shepherds of Abram's flock, and the shepherds of the flocks of Lot ; for the shepherds of Abram had been instructed by him not to go among the Kenaanaee and the Pherizaee, who, as yet, had power in the land, and to restrain the cattle that they should make no depredation in going to the place of their pasture : but the shepherds of Lot would go and feed in the grounds of the Kenaanaee and Pherizaee who yet dwelt in the land. [JERUSALEM. 6. Their treasures. 7. And there was strife between the shepherds of Abram's cattle and the shepherds of the cattle of Lot. The shepherds of Abram restrained their beasts until the time of their coming to the place of their pasture ; but the shepherds of Lot did not restrain their beasts, but turned them free, and went. But Abram's shepherds had been instructed by Abram their righteous master, Go not to the Kenaanaee and Pherizaee ; for as yet they have possession in the land.]

And Abram said to Lot, Between me and thee let there not now be controversy, nor between my shepherds and thy shepherds ; for we are brother-men. Is not all the land before thee ? Separate then from me. If thou to the north, I to the south : if thou to the south, I to the north. And Lot uplifted his eyes towards (the place of) fornication ; and beheld all the plain of Jardena that it was altogether well watered,<sup>6</sup> before the Lord in his wrath had destroyed Sedom and Amorah ; a land admirable for trees, as the garden of the Lord, and for fruitage, as the land of Mizraim as thou goest

<sup>6</sup> "A place of waters."

up to Zoar. And Lot chose to him all the plain of Jardena ; and Lot journeyed from the east, and they separated the one man from his brother. Abram dwelt in the land of Kenaan, and Lot dwelt in the towns of the plain, and spread his tabernacle towards Sedom. And the men of Sedom were depraved in their wealth one with another, and they sinned in their bodies ; they sinned with open nakedness, and the shedding of innocent blood, and practised strange worship, and rebelled greatly against the name of the Lord.

And the Lord said to Abram, after that Lot had separated from him, Lift up now thine eyes, and look, from the place where thou art, to the north and to the south, to the east and to the west : for all the land that thou seest will I give unto thee, and to thy sons, for ever. And I will make thy sons manifold as the dust of the earth, as that, as it is impossible for a man to number the dust of the earth, so also it shall be impossible to number thy sons. Arise, journey in the land, and make occupation of it in length and breadth ; for to thee will I give it. And Abram stretched his tent (and made folds) for oxen and sheep, and came and dwelt in the vale of Mamre which is in Hebron, and builded there an altar before the Lord.

XIV. And it was in the days of Amraphel,—he is Nimrod, who commanded Abram to be cast into the furnace ; he was then king of Pontos ; Ariok, (so called) because he was (*arik*) tall among the giants, king of Thalasar, Kedarlaomer, (so called) because<sup>7</sup> he had bound himself (or gone over) among the bondmen of the king of Elam, and Thidal, crafty as a fox, king of the peoples subjected to him,<sup>8</sup>—made war with Bera,

<sup>7</sup> *Keshar*, “to bind,” changed to *kedar*, with the name Elam or Olam ;—a dubious etymology.

<sup>8</sup> The gloss on each name is derived from the root.

whose deeds were evil, king of Sedom, and with Birsha, whose deeds were with the wicked, king of Amora: Shinab, who had hated his father, king of Admah, and Shemebar, who had corrupted himself with fornication, king of Zeboim; and the king of the city which consumed (Bela) the dwellers thereof, which is Zoar. All these were joined in the vale of the gardens (*paredesaia*), the place that produced the streamlets of waters that empty themselves into the sea of salt. Twelve years they had served Kedarlaomer; and in the thirteenth year they had rebelled. And in the fourteenth year came Kedarlaomer and the kings who were with him, and smote the Giants (*gibboraia*) which were in Ashtaroth-Karniam, and the Strong who were in Hametha, and the Terrible who were in the plain of Kiriathaim, and the Chorae (dwellers in caverns) who were in the high mountains of Gebala, unto the valley of Pharan, which was nigh upon the edge of the desert. [JERUSALEM. 3. All these were joined in the valley of the gardens, 5. And they slew the giants who were in Ashtaroth-Karnaim,<sup>9</sup> the famed<sup>10</sup> who were among them, and the formidable who inhabited the city which they had built, and the cavern people who dwelt in the mountain of Gebala, unto the valley of vision which is nigh upon the desert.]

And they returned, and came to the place where was rendered the judgment of Mosheh the prophet, to the fountain of the waters of Strife, which is Requam. And they smote all the fields of the Amalkaee, and also the Emorae, who dwelt in En-gedi. And the king of Sedom, and the king of Amorah, and the king of Admah, and the king of Zeboim, and the king of the city which consumed its inhabitants, which is Zoar,

<sup>9</sup> "The horned Ashtaroth," *i. e.*, the Moon and Venus.

<sup>10</sup> Or, "illustrious."

went forth, and set the array of battle against them in the valley of the gardens ; with Kedarlaomer king of Elam, and Thidal king of the nations obedient to him, and Amraphel king of Pontos, and Ariok king of Thelasar ; four kings arrayed in battle against five. [JERUSALEM. And Amraphel king of Pontos, and Ariok king of Elasar : four kings against five spread out the array of war.] And the valley of the gardens had many pits filled with bitumen : [JERUSALEM. The valley of the gardens was full of pits of bitumen :] and the kings of Sedom and Amora fled away, and fell there ; and they who were left fled to the mountains. And they took all the property of Sedom and Amora, and all their food, and went. And they made captive Lot the son of Abram's brother, and his property, and went. And he had dwelt in Sedom.

And Og came,<sup>1</sup> who had been spared from the giants that died in the deluge, and had ridden protected upon the top of the ark, and sustained with food by Noah ; not being spared through his righteousness, but that the inhabitants of the world might see the power of the Lord, and say, Were there not giants who in the first times rebelled against the Lord of the world, and perished from the earth ? But when these kings made war, behold, Og, who was with them, said in his heart, I will go and show Abram concerning Lot, who is led captive, that he may come and deliver him from the hands of the kings into whose hands he has been delivered. And he arose and came, upon the eve of the day of the Pascha, and found him making the unleavened cakes. Then showed he to Abram the Hebrew, who dwelt in

<sup>1</sup> " Beside Noah, Og the king of Bashan was saved ; for he laid hold on one of the beams of the ark, and sware to Noah that he and his posterity would serve him as bondmen. Noah made an opening through the wall of the ark, and gave Og some food daily : for it is written, Only Og the king of Bashan survived of all the giants." — *Midrash*.

the valleys of Mamre Amoraah, brother of Eshkol and brother of Aner, who were men of covenant with Abram. And when Abram heard that his brother was made captive, he armed his young men who were trained for war, grown up in his house ; but they willed not to go with him. And he chose from them Eliezer the son of Nimrod, who was equal in strength to all the three hundred and eighteen ; and he pursued unto Dan. [JERUSALEM. Domestics (*marbitsi*, down-liers) of his house, eighteen and three hundred, and pursued after them unto Dan of Kisarion.] And he divided them at night in the way ; a part were to engage with the kings, and a part were hidden to smite the firstborn of Egypt. And he arose, he and his servants, and smote them, and pursued them which remained of them unto (the place) of the memorial of sin which was to be in Dan, from the north of Darmesek. [JERUSALEM. And he pursued them unto Havetha, which is from the north of Darmesek.] And he brought back all the substance, and also Lot his brother and his substance he brought back, and also the women and the people. And the king of Sedom came forth, after that he returned from destroying Kedarlaomer and the kings who were with him, to meet him at the plain of Mephana, which was the king's race-course.<sup>2</sup> [JERUSALEM. And the kings who were with him, at the plain of vision which was the house of the king's plain.]

And Malka Zadika, who was Shem bar Noah, the king of Yerushalem, came forth to meet Abram, and brought forth to him bread and wine ; and in that time he ministered before Eloha Ilaha.<sup>3</sup> [JERUSALEM. And Malki Zedek, king of Yerushalem, who was Shem, who was the great priest of the Most High.] And he blessed him, and said, Blessed be Abram of the Lord

<sup>2</sup> *Beth risa da malika.*

<sup>3</sup> "God the Most High."

God Most High, who for the righteous possesseth the heavens and the earth. And blessed be Eloha Ilaha, who hath made thine enemies as a shield which receiveth a blow. And he gave to him one of ten, of all which he brought back.

And the king of Sedom said to Abram, Give me the souls of the men of my people whom thou hast brought back, and the substance take to thyself. [JERUSALEM. And the treasure take to thee.] And Abram said to the king of Sedom, I have uplifted my hands in an oath before the Lord God the Most High, who for the just possesseth his possession of the heavens and the earth, if from a thread to the latchet of a sandal I receive any thing of all that is thine ; lest thou magnify thyself in saying, I have enriched Abram from mine own. Have I not power over all the spoil ?—Apart from what the young men have eaten, and the portion of the men who went with me, Aner, Eshkol, and Mamre, they also receiving their portion. [JERUSALEM. If from a thread to the latchet of a sandal I receive of all that is thine : that thou magnify not thyself and say, I have enriched Abram.]

XV. After these words, when the kings had gathered together, and had fallen before Abram ; and four kings had been slain, and nine hosts brought back, Abram reasoned in his heart, and said, Woe to me, because I have received the reward of my appointments in this world, and have no portion in the world to come. Or peradventure the brethren and friends of those who have been slain will combine in legions and come against me ; or that at that time there was found with me the reward of a little righteousness, so that they fell before me ; but the second time reward may not be found with me, and by me the name of the Heavens may be profaned. Thereupon was the word (*pithgama*)

of the Lord with Abram in a vision, saying, Fear not ; for if these men should gather together in legions and come against thee, My Word (*Memra*) will be thy shield : and also if these fall before thee in this world, the reward of thy good works shall be kept, and be prepared before Me in the world to come, great exceedingly.

And Abram said, Lord God, great blessings hast Thou given me, and great (are they which it is) before Thee to give me : nevertheless, what profit is to me, when I pass from the world without children, and Eliezer the manager (*bar pharnasath*, the son of sustenance) of my house, by whose hands signs were wrought for (or to) me in Darmasek, expects to be my heir ? And Abram said, Behold, to me Thou hast not given a son ; and, behold, the manager of my house will be my heir. And, behold, a word from before the Lord was to him, saying, He shall not be thine heir ; but a son whom thou wilt beget shall be thy heir. And He brought him forth without, and said, Look up now to the heavens, and number the stars, if thou art able to number them : and he said, So will be thy sons. And he believed in the Lord, and had faith in the (*Memra*) Word of the Lord, and He reckoned it to him for righteousness (*li-zeku*), because he parleyed not before him with words. And He said to him, I am the Lord who brought thee out of the fiery furnace of the Kasdai, to give thee this land to inherit. And he said, Lord God, by what may I know that I shall be the heir of it ? And He said, Bring Me oblations, and offer before Me an heifer of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon. And he brought all these before Him, and divided them in the midst, and set in order every division over against its fellow ; but the fowl he divided not. And there came down idolatrous peoples which are like to unclean birds,

to steal away the sacrifices of Israel ; but the righteousness of Abram was a shield over them. And when the sun was nearing to set, a deep sleep was thrown upon Abram : and, behold, four kingdoms arose to enslave his children : Terror, which is Bavel ; Darkness, which is Madai ; <sup>4</sup> Greatness, which is Javan ; <sup>5</sup> Decline, <sup>6</sup> which is Pheras, <sup>7</sup> which is to fall, and to have no uplifting, and from whence it is to be that the children of Israel will come up. And he said to Abram, Knowing, thou must know, that thy sons shall dwell in a land not their own, because thou hast not believed, and they will subjugate and afflict them four hundred years ; and also that the people whom they shall serve I will judge with two hundred and fifty plagues, and afterwards they shall go forth into liberty with great riches. And thou shalt be gathered to thy fathers, thy soul shall rest in peace, and thou shalt be buried in a good old age. And in the fourth generation of thy sons they will return hither to inherit ; because the guilt of the Amoraah is not yet complete. And when the sun had set there was darkness. And, behold, Abram saw Gehinnam ascending, smoke with flaming coals and burning flakes of fire, wherewith the wicked are to be judged. And, behold, He passed between those divisions.

[JERUSALEM. 1. After these words, when all the kings of the lands, and the sultans of the provinces, had gathered together, and had made war against Abram the Just, and had fallen before him, and he had slain of them four kings, and had brought back nine hosts, did Abram the Just reason in his heart, and say, Woe, now, to me, because I have received the reward ordained in the present world, and have no portion in the world to come. Or peradventure the brethren and kindred of the slain who have fallen before me, who are

<sup>4</sup> Media.

<sup>5</sup> Greece.

<sup>6</sup> *Nephala*, "falling."

<sup>7</sup> Persia.

in their cities and provinces, will combine in great legions, and come against me; or peradventure there were in my hand a few commandments in the former times, so that they fell before me when they had risen up against me; or it may be that righteousness was found in me at the former times, that they fell before me, but at the second time it may not be found, and the Heavenly Name will be profaned in me. Then was the word of prophecy from the Lord unto Abram the Righteous, saying, Fear not, Abram, though they should gather together and come against thee with many legions, My Word shall be thy reward and thy shield in this world, and a protector over thee all the days of the world to come. And though I deliver up thy adversaries before thee in this world, the reward of thy good works is prepared for thee also before Me in the world to come.

2. And Abram said, Before Thee I supplicate mercy, O Lord God. Manifold blessings Thou hast given me, and many hast Thou before Thee still to give: nevertheless, what profit have I who go from the world childless, and Eliezer, the son of my house, by whose hands signs were wrought for me in Damasek, expecteth in himself to be my heir? 7. And He said to him, I am the Lord who brought thee out of the fiery furnace from Ur of the Kasdai. 9. And a turtle and a young pigeon. 10-12. And He brought before him all these, and divided them into divisions, and set one part over against its fellow; but the fowl He divided not. And when the birds descended, they came not nigh the divisions: those birds are unclean fowl, and those unclean fowl are the kingdoms of the earth which are worshippers of idols, and which counsel evil counsels against the sons of Israel; but the integrity of the righteous Abram hindered them. And when the

sun was going to set, a sleep profound and sweet fell upon Abram. And, behold, Abram saw four kingdoms which should arise to bring his sons into subjection (and) Terror—the Greatness—of Darkness—Fell—upon him : Terror, that is Bavel ; Darkness, that is Media ; Greatness, that is Greece ; Fell, that is Edom, (Rome,) that fourth kingdom which is to Fall, and never to rise again for ever and ever. 17. And, behold, the sun went to set, and there was darkness, and Abram beheld till the seats were arrayed and the thrones set forth. And lo, Gehinam, which was prepared for the wicked in the world to come, enveloped in burning flakes and flames of fire, into which the wicked had fallen when in their lives they rebelled against the law, while the just who had kept it had been delivered from affliction. And all were seen by Abram while He passed between those divisions.]

In that day the Lord ordained a covenant with Abram, that He would not judge therein his sons, but would deliver them from the kingdom, saying, To thy sons will I give this land, from Nilos of Mizraim unto the great river, the river Pherath, the Shalmia, and the Kenizah, and the Kadmonaah, and the Hittae, and the Pherizaee, and the Gibaraee, and the Emoraee, and the Kenaanaee, and the Girgeshaee, and the Jebusaee. [JERUSALEM. And all the sons of the East.]

XVI. But Sara, the wife of Abram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharoh,<sup>8</sup> whom he gave to him as a handmaid at the time that he received her, being struck by the word from before the Lord. And

<sup>8</sup> According to the *Midrash*, Hagar had been given as a slave to Abraham by her father, the Pharaoh of Egypt, who said, "My daughter had better be a slave in the house of Abram, than mistress in any other."

Sara said to Abram, Behold, now, the Lord hath restrained me from bearing, go to my handmaid and set her free ; perhaps I may be builded by her. And Abram hearkened to the word of Sara. And Sara the wife of Abram took Hagar the Mizreitha handmaid, when Abram had dwelt ten years in the land of Kenaan, and set her free, and gave her to Abram her husband to wife. And he went unto Hagar, and she conceived ; and she saw that she had conceived, and the honour of her mistress was despised in her eyes.

And Sara said to Abram, All my affliction is from thee. Being secure that thou wouldest do me justice, I left the land and house of my father, and came up with thee to a foreign land ; and forasmuch as I was not able to become a mother, I set free my handmaid, and gave her to lie in thy bosom ; and she seeth that she hath conceived, and mine honour is despised before her. But now is my affliction manifest before the Lord, who will spread peace between me and thee, and the land shall be replenished from us, nor shall we need the help of the progeny of Hagar the daughter of Pharoah bar Nimrod, who threw thee into the furnace of fire.

[JERUSALEM. And Sara said, My judgment and my affliction are delivered into thine hand. I left the house of my birth, and the house of my father, and came with thee in the faith of the Heavens. I have gone in with thee before kings ; before Pharoah King of Mizraim, and before Avimelek king of the Philistaaee ; and I have said of thee, He is my brother, so that they might not kill thee. And when I saw that I was not made fruitful, I took Hagar the Mizreitha, my handmaid, and gave her to thee to wife, and said, She shall bring forth, and I will bring up whom she may bear, that I may be builded, be it only from her. But now seeing that she hath conceived, my honour is contemned and despised

in her sight. Now may the Lord appear, and judge between me and thee, and fulfil mercies upon me and thee, and spread His peace between me and thee, and replenish the world from me and from thee, that we may not heed the son of Hagar the Mizreitha handmaid, who is of the children of the people who cast thee into the burning furnace of the Kasdin.]

And Abram said to Sara, Behold, thy handmaid is under thy authority: do to her what is right in thine eyes. And Sara afflicted her, and she escaped from before her. And the Angel of the Lord found her at the fountain of waters in the desert; at the fountain of waters which is in the way to Chagra. [JERUSALEM. Chalitza.] And He said, Hagar, handmaid of Sara, whence comest thou, and whither dost thou go? And she said, From before Sara my mistress I have escaped. And the Angel of the Lord said to her, Return to thy mistress, and be subject under her hand. And the Angel of the Lord said to her, Multiplying I will multiply thy sons, and they shall not be numbered for multitude. And the Angel of the Lord said to her, Behold, thou art with child, and thou wilt bear a son, and thou shalt call his name Ishmael, because thy affliction is revealed before the Lord. And he shall be like the wild ass among men: his hands shall take vengeance of his adversaries, and the hands of his adversaries be put forth to do him evil; and in the presence of all his brethren shall he be commingled, (*yitharbeb*, Arabized,) and shall dwell. And she gave thanks before the Lord whose Word spake to her, and thus said, Thou art He who livest and art eternal; who seest, but art not seen! for she said, For, behold, here is revealed the glory of the Shekina of the Lord after a vision. [JERUSALEM. And Hagar gave thanks, and prayed in the Name of the Word of the Lord, who

had been manifested to her, saying, Blessed be Thou, Eloha, the Living One of all Ages, who hast looked upon my affliction. For she said, Behold, Thou art manifested also unto me, even as Thcu wast manifested to Sara my mistress.] Wherefore she called the well, The Well at which the Living and Eternal One was revealed ; and, behold, it is situate between Rekam and Chalutsa. And Hagar bare Abram a son, and Abram called the name of his son whom Hagar bare, Ishmael. And Abram was the son of eighty-six years when Hagar bare Ishmael to Abram.

XVII. And Abram was the son of ninety and nine years, and the Lord appeared to Abram, and said to him, I am El Shadai ; serve before Me and be perfect (*shelim*) in thy flesh. And I will set My covenant between My Word and thee, and will multiply thee very greatly. And because Abram was not circumcised, he was not able to stand, but he bowed himself upon his face ; and the Lord spake with him, saying, Behold, I have confirmed (or divided) my covenant with thee ; and thou shalt be the father of many peoples. And thy name shall be no more called Abram, but Abraham shall be thy name, because to be the father of a great multitude of peoples have I appointed thee. And I will make thee exceeding fruitful, and will set thee for congregations ; and kings ruling over peoples shall come forth from thee. And I have established My covenant between My Word and thee, and thy sons after thee in their generations, for an everlasting covenant, to be a God to thee and to thy sons after thee. And I will give to thee and to thy sons after thee the land of thy habitation, all the land of Kenaan, for an everlasting possession : and I will be to them Eloha. And the Lord said to Abraham, And thou shalt observe my covenant, thou and thy sons after thee in their generations. This

is My covenant, that you shall observe between My Word and you, and your sons after you :—Every male of you being circumcised, though he have not a father to circumcise him. And you shall circumcise the flesh of your foreskin, as a sign of the covenant between My Word and you. And the son of eight days shall be circumcised among you, every male in your generations ; from him who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you. He who is circumcised shall circumcise him who is brought up among you, or bought with your silver ; and it shall be My covenant in your flesh for a covenant for ever. And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have some one to circumcise him, that man shall be cut off from his people ; he hath made My covenant to pass away. And the Lord said to Abraham, The name of Sara thy wife shall be no more called Sara ; for Sarah shall be her name. And I will bless her in her body, and will also give from her a son to thee, and I will bless him, and he shall be for assemblies, and kings ruling over nations shall be from her.

And Abraham fell on his face, and wondered, and said in his heart, Shall the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child ? [JERUSALEM. And Abraham bowed upon his face, and wondered.] And Abraham said before the Lord, May not Ishmael be established, and serve before Thee ? And the Lord said, In truth Sarah thy wife shall bear thee a son, and thou shalt call his name Izhak ; and with him I will confirm My covenant for an everlasting covenant to his sons after him. And concerning Ishmael I have heard thy prayer. Behold, I have blessed him ; and I will spread him abroad, and multiply him very greatly. Twelve princes shall he

beget, and I will give him to be a great people. But My covenant will I establish with Izhak, whom Sarah shall bear to thee at this time in the year after. And He ceased speaking with him ; and the Glory of the Lord ascended from Abraham.

And Abraham took Ishmael his son, and all brought up in his house, and all bought with money, every male among the household people of Abraham, and he circumcised the flesh of their foreskin in the same day in which the Lord spake with him. And Abraham was the son of ninety and nine years when he circumcised the flesh of his foreskin. In the same day, in the fourteenth year, was Abraham circumcised, and Ishmael his son. And every man of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him.

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#### SECTION IV.

##### VAYERA.

AND the glory of the Lord was revealed to him in the valley of Mamre ; and he, being ill from the pain of circumcision, sat at the door of the tabernacle in the fervour (or strength) of the day. And he lifted up his eyes and looked, and, behold, three angels in the resemblance of men were standing before him ; (angels) who had been sent from the necessity of three things ; —because it is not possible for a ministering angel to be sent for more than one purpose at a time ; —one, then, had come to make known to him that Sarah should bear a man-child ; one had come to deliver Lot ; and one to overthrow Sedom and Amorah. And when he saw

them, he ran to meet them from the door of the tent, and bowed himself on the earth.

[**JERUSALEM.** Three angels were sent to our father Abraham ; and the three were sent for three things ; —because it is not possible that one of the high angels should be sent for more things than one. The first angel was sent to announce to our father Abraham, that, behold, Sarah would bear Izhak ; the second angel was sent to deliver Lot from the midst of the overthrow ; the third angel was sent to overthrow Sodom and Amorah, Admah and Zeboim. Therefore was there a word of prophecy from before the Lord unto Abraham the Just, and the Word of the Lord was revealed to him in the valley of vision ; and he sat in the door of the tabernacle, comforting himself from his circumcision in the fervour (or strength) of the day.]

And he said, I beseech, by the mercies (that are) before Thee, O Lord, if now I have found favour before Thee, that the glory of Thy shekina may not now ascend from Thy servant, until I have set forth provisions under the tree. And I will bring food of bread, that you may strengthen your hearts, and give thanks in the Name of the Word of the Lord, and afterwards pass on. For therefore at the time of repast are you come, and have turned aside to your servant to take food. And they said, Thou hast spoken well ; do according to thy word. And Abraham hastened into the tent unto Sarah, and said to her, Hasten three measures of flour-meal, mix and make cakes. And unto the flock ran Abraham, and took a calf, tender and fat, and gave to a young man, and hastened to make prepared meats ; and he took rich cream and milk and the calf which the young man had made into prepared meats, and set them before them, according to the way and conduct (*hilkath*) of the creatures of the world ;

and he served before them, and they sat under the tree ; and he quieted himself (to see) whether they would eat.

And they said to him, Where is Sarah thy wife ? And he said, Behold, she is in the tent. And ONE of them said, Returning I will return to thee in the coming year ; and you shall be revived, and, behold, Sarah thy wife shall have a son. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her, and marked what the Angel said.

[JERUSALEM. And He said, Returning I will return to thee at that time, to revive you, and, behold, Sarah thy wife shall have a male child. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her.]

But Abraham and Sarah were old, they had mounted (*alu*) in days, and with Sarah the way of women had ceased. And Sarah wondered in her heart, saying, After that I am old shall I have conceptions, and my lord Abraham is old ? [JERUSALEM. And Sarah derided in her heart, saying, After that I am old, is it possible to return to the days of my youth, for me to have conception, and Abraham old ?] And the Lord said to Abraham, Why hath Sarah so laughed, saying, Can it be in truth that I shall bear, being old ? Is it possible to hide anything from before the Lord ? At the gracious time I will return to thee, in the time when you shall be revived, and Sarah shall have a son. And Sarah denied and said, I wondered not ; for she was afraid. And the Angel said, Fear not : yet in truth thou didst laugh.

And the angels, who had the likeness of men, arose from thence, and the one who had made known the tidings to Sarah ascended to the high heavens ; and two of them looked toward Sodom ; and Abraham went with them. [JERUSALEM. And they looked towards.]

And the Lord said, with His Word, I cannot hide from Abraham that which I am about to do ; and it is right that before I do it, I should make it known to him. For Abraham is to be a great and mighty people, and through him shall all the peoples of the earth be blessed. [JERUSALEM. And the Lord with His Word said, Shall I hide from Abraham, My friend, that which I am about to do ? Forasmuch as the town of Sodom is among the gifts that I have given to him, it is just that I should not overthrow it, till I have made it known to him.] Because his holiness (piety, *chasidutha*) is manifest before Me, (and) that he will instruct his sons, and the men of his house after him, to keep the ways that are right before the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken concerning him.

And the Lord said to the ministering angels, The cry of Sodom and Amorah, because they oppress the poor, and decree that whosoever giveth a morsel to the needy shall be burned with fire, is therefore great, and their guilt exceedingly weighty. I will now appear, and see whether, as the cry of a damsel torn away, which ascendeth before Me, they have made completion of their sins ; (or, whether they have made an end of their sins;) and if they have wrought repentance, shall they not be as (if) innocent before Me ? and as if not knowing, I will not punish. [JERUSALEM. Now will I appear and see, according as the cry of the people of Sodom and Amorah hath ascended before Me, whether they have made a complete end. It may be, that some among these sinners do not know that their works of evil are manifest before Me. And if they seek to work repentance, behold, they shall be considered before Me as if those works had not been known.]

And the angels who had the likeness of men, turned

thence and went towards Sodom. And Abraham now supplicated mercy for Lot, and ministered in prayer before the Lord. And Abraham prayed and said, Wilt Thou destroy in Thy displeasure the innocent with the guilty? Perhaps there are fifty innocent persons within the city, who pray before Thee,—ten for every city, of all the five cities of Sodom, Amorah, Admah, Zeboim, and Zoar. Wilt Thou in Thy displeasure destroy and not forgive the country, on account of the fifty innocent ones who are in it? Unholy would it be before Thee to do according to this word, to slay the innocent with the guilty, and to make the innocent to be as the guilty! That be unholy with Thee. It cannot be that One who is the Judge of all the earth should not do justice. And the Lord said, If I find in Sodom fifty innocent in the midst of the city who pray before Me, I will forgive all the land on their account. And Abraham responded, and said, I pray for mercy. Behold, now, I have begun to speak before the Lord; I, who am as dust and ashes. Perhaps of the fifty innocent persons, five may be wanting. On account of the five who may be wanting to Zoar, wilt Thou destroy the whole city? And He said, I will not destroy it, if I find there forty and five. And he added yet to speak before Him, and said, Perhaps there may be forty found there; ten for each city of the four cities, and Zoar, whose guilt is lighter, forgive thou for Thy mercy's sake. And he said, I will not make an end for the sake of the forty innocent ones. And he said, Let not the displeasure of the Lord, the Lord of all the world, wax strong against me, and I will speak. Perhaps thirty who pray may be found there, ten for each of the three cities, and Zeboim and Zoar forgive them for Thy mercy's sake. And He said, I will not make an end if I find thirty there. And he said, Imploring mercy, I have now begun to speak

before the Lord, the Lord of all the world. Perhaps twenty who pray may be found ; ten in each of the two cities, and the three forgive Thou for Thy mercy's sake ! And He said, I will not destroy for the sake of the twenty innocent. And he said, I implore mercy before Thee ! Let not the anger of the Lord, the Lord of all the world, grow strong, and I will speak only this time. Perhaps ten may be found there ; and I and they will pray for mercy upon all the land, and Thou wilt forgive them. And He said, I will not destroy for the sake of the ten who may be innocent. And the majesty of the Lord went up when He had ceased to speak with Abraham ; and Abraham returned to his place.

XIX. Two angels came to Sodom at the evening ; and Lot sat in the gate of Sodom. And Lot saw, and rose up to meet them from the gate of the tabernacle. And he bowed his face to the ground, and said, I beg now, my lords, turn now hither, and enter the house of your servant, and lodge, and wash your feet ; and you will arise and proceed on your way. And they said to him, No ; for in the street we will lodge. [JERUSALEM. And Lot sat in the gate of Sodom, and he saw them, and ran and saluted them, and bowed with his face to the ground.....2. And wash your feet, and wash you in the morning, and go to your tents in peace. And they said to him, No ; for in the open place of the city we will lodge.] And he persuaded them earnestly, and they turned aside to be with him ; and they entered his house, and he made a repast for them, and prepared unleavened cakes. And it seemed to him as if they did eat. [JERUSALEM. And it appeared as if they ate and drank.]

They had not yet lain down, when the wicked men of the city, the men of Sodom, came round upon the house, from the youth to the old man, all the people

throughout. And they cried to Lot, and said to him, Where are the men who entered with thee to-night? Bring them out to us, and we will lie with them. And Lot went out to them to the gate, and shut the door after him. And he said, I pray, my brethren, do not thus wickedly. Behold, now, I have two daughters who have had no dealing with a man; I would now bring even them out to you to do to them as is meet before you, rather than you should do evil to these men, because they have entered in to lodge under the shadow of my roof. [JERUSALEM. 7. And Lot said to them, Wait here a little, till we have besought mercy before the Lord. 8. Who have not known dealing with man.]

And they said, Give up this. And they said, Did not this come alone to sojourn among us? and, behold, he is making himself a judge, and judging the whole of us. But now we will do worse to thee than to them. And they prevailed against the man, against Lot, greatly, and came near, to shatter the door. And the Men stretched forth their hands, and brought Lot unto them in the house, and shut the door. But the men who were at the gate of the house they struck with a suffusion of the eyes, from the young to the old, and they wearied themselves to find the gate. [JERUSALEM. With blindness.] And the Men said to Lot, Hast thou yet in this city kinsman or brother? Thy sons-in-law, thy sons and thy daughters, take forth from the place; for the cry of it before the Lord is great, and the Lord hath sent us to destroy it. And Lot went forth, and spake with his sons-in-law who had taken his daughters, and said, Arise, come forth from this place; for the Lord destroyeth the city. But the word was as a wonder, (and he) as a man ranting, in the eyes of his sons-in-law. And at the time that the morning was about to

uprise, the angels were urgent upon Lot, saying, Up, take thy wife and thy two daughters who are with you, lest you perish in the condemnation of the inhabitants of the city. But he delayed: and the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, for mercy from the Lord was upon them. And they brought them forth, and set them without the city. And it was that as they led them without, one of them returned into Sodom, to destroy it; and one remained with Lot, and said to him, Be merciful to your life; look not behind you, and stand not in all the plain; to the mountain escape, or you perish. And Lot said to him, I beseech of thee endure with me a little hour, until I have prayed for mercy from before the Lord. [JERUSALEM. 15. And it was at the time of the upcoming of the column of the morning.....18. Be steadfast here a little with us until I have besought mercy before the Lord.] Behold, now, thy servant hath found mercy before Thee, and Thou hast multiplied the kindness Thou hast done me in saving my life, and I am ~~not~~ able to escape to the mountain, lest evil overtake me, and I die. Behold, now, I pray, this city, it is a near habitation, and convenient (for us) to escape thither; and it is small, and the guilt thereof light. I will flee thither, then. Is it not a little one? and my life shall be preserved. And He said, Behold, I have accepted thee in this matter also, that I will not overthrow the city for which thou hast spoken, to destroy it, that thou mayest escape to it. Haste and flee thither: for I cannot do any thing till thou have entered there. Therefore he called the name of the city Zoar.

The sun had passed the sea, and come forth upon the earth, at the end of three hours, and Lot entered into Zoar.

And the Word of the Lord had caused showers of favour to descend upon Sedom and Amorah, to the intent that they might work repentance, but they did it not: so that they said, Wickedness is not manifest before the Lord. Behold, then, there are now sent down upon them sulphur and fire from before the Word of the Lord from heaven. [JERUSALEM. 24. And the Word of the Lord Himself had made to descend upon the people of Sedom and Amorah showers of favour, that they might work repentance from their wicked works. But when they saw the showers of favour, they said, So, our wicked works are not manifest before Him. He turned (then), and caused to descend upon them bitumen and fire from before the Lord from the heavens.] And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the herbage of the earth.

And his wife looked after the angel, to know what would be in the end of her father's house, for she was of the daughters of the Sedomaee; and because she sinned by salt (*bemilcha*) she was manifestly punished; behold, she was made a statue of salt. [JERUSALEM. And because the wife of Lot was of the children of the people of Sedom, she looked behind her, to see what would be the end of her father's house: and, behold, she was made to stand a statue of salt, until the time of the resurrection shall come, when the dead shall arise.]

And Abraham arose in the morning (and went) to the place where he had ministered in prayer before the Lord. And he looked towards Sedom and Amorah, and all the land of the plain, and saw, and, behold, the smoke of the land went up as the smoke of a furnace.

And it was when the Lord destroyed the cities of the plain, that He remembered the righteousness of

Abraham, and sent forth Lot from the midst of the overthrow, when He overthrew the cities wherein Lot had dwelt.

And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him ; because he feared to reside in Zoar. And he dwelt in a cavern, he and his two daughters. And the elder said to the less, Our father is old, and there is no man in the land to come to us after the way of the whole earth : [JERUSALEM. And there is not a man in the land who may come with us after the law of all the earth :] come, let us make our father drink wine, and when he is drunken we will lie with him, and raise up sons from our father. And they made their father drink wine that night, and he was drunk. And the elder arose, and lay with her father, nor did he know when she lay down, nor when she arose. And it was the day following, and the elder said to the less, Behold, now, I lay my evening with the father ; let us make him drink wine this night also, that he may be drunk ; and go thou and lie with him, that we may raise up sons from our father. And they made their father drink wine that night also, and he was drunk, and the younger arose, and lay with him ; and he knew not in her lying down nor in her rising up. And the two daughters of Lot became with child by their father. And the elder brought forth a son, and she called his name Moab, because from her father she had conceived. He is the father of the Moabees unto this day. And the younger also brought forth a son, and she called his name Bar-Ammi, because he was the son of her father. He is the father of the Ammonite people unto this day.

XX. And Abraham went on from thence to the land of the south, and dwelt between Rekam and Chagra, and had his habitation in Gerar. And Abraham said con-

cerning Sarah his wife, She is my sister. And Abimelek, king of Gerar, sent and took Sarah. [JERUSALEM. King of Arad.] And a word came from before the Lord unto Abimelek, in a dream of the night, and said to him, Behold, thou diest, because of the woman whom thou hast carried away, and she a man's wife. But Abimelek had not come nigh to defile her; and he said, Lord, shall the son of a people who hath not sinned, and whom it is right to absolve in the judgment, be killed? Did he not tell me, She is my sister? and did not she also say, He is my brother? In the truthfulness of my heart and the innocence of my hands have I done this. And the Word of the Lord said to him in a dream, Before Me also it is manifest that in the truthfulness of thy heart thou didst this, and so restrained I thee from sinning before Me; therefore I would not permit thee to come near her. And now let the wife of the man return; for he is a prophet; he will pray for thee, and thou shalt live: but if thou wilt not let her return, know that dying thou shalt die, thou and all who are thine. And Abimelek arose in the morning, and called all his servants, and told all these words before them; and the men feared greatly. And Abimelek called Abraham, and said, What hast thou done to us? And in what have I sinned against thee? For thou hadst brought upon me and upon my kingdom a great sin. Thou hast wrought with me works that are not right. And Abimelek said to Abraham, What hast thou seen, that thou didst this thing? And Abraham said, Because I said in my heart, The fear of the Lord is not in this place, and they will kill me for the sake of my wife. But in truth she is my sister, the daughter of my father's brother, but not of the kindred of my mother; and she became my wife. And it was when they sought to turn me aside to the wor-

ship of idols, and I went forth from my father's house, that I said to her, This is the kindness thou shalt do me : in every place to which we come, say concerning me, He is my brother. And Abimelek took sheep, and oxen, and handmaids, and gave to Abraham, and restored Sarah his wife to him. And to Sarah he said, Behold, I have given a thousand sileen<sup>9</sup> of silver to thy brother ; behold, they are to thee a veil of the eyes, inasmuch as thou wast hidden from thine husband one night, and I would have seen thee : for were I to give all that I have it would not suffice (or be proportionate). And the words were debated. And Abraham knew that Abimelek had not come near Sarah his wife. [JERUSALEM. And to Sarah he said, Behold, I have given a thousand sileen<sup>9</sup> of silver to thy brother ; behold, that silver is given to thee as a present, because thou wast hidden from the eyes of Abraham thy husband one night : and of all that I have,—for on behalf of all I am corrected,—behold, were I to give all whatever I have, it would not suffice. Let the words be approved, and may Abraham the Just learn that I have not known thee.] And Abraham prayed before the Lord : and the Lord healed Abimelek and his wife and his concubines, and they were set at large. For the Word of the Lord shutting had shut in displeasure the wombs of all the women of Abimelek's house on account of Sarah the wife of Abraham. [JERUSALEM. Closing had closed.]

XXI. And the Lord remembered Sarah according to that which He had said to her ; and the Lord wrought a miracle for Sarah like to that for which Abraham had spoken in prayer for Abimelek. [JERUSALEM. And the Lord wrought miracles for Sarah, as He had spoken.] And she conceived, and Sarah bare to Abraham a

<sup>9</sup> *Sileen*, “shekels.”

son, who was like to himself in his age,<sup>10</sup> at the time of which the Lord had spoken to him. And Abraham called the name of his son whom Sarah had borne him Izhak. And Abraham circumcised Izhak his son, when the son of eight days, as the Lord had commanded him. And Abraham was the son of an hundred years when Izhak his son was born to him. And Sarah said, The Lord hath done wondrously for me ; all who hear will wonder at me. And she said, How faithful was the messenger who announced to Abraham, and said, Sarah will nurse children, for she shall bring forth a son in her old age ! [JERUSALEM. And she said, What was the announcement which announced to my lord Abraham at the beginning, and said, It will be that she will give suck, because she shall bring forth a son in her old age ?] And the child grew and was weaned. And Abraham made a great feast on the day when Izhak was weaned. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, mocking with a strange worship, and bowing to the Lord. [JERUSALEM. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, doing evil works which are not fitting to be done, mocking in a strange worship.] And she said to Abraham, Cast out this handmaid and her son : for it is not possible for the son of this handmaid to inherit with my son ; and he to make war with Izhak. And the thing was very evil in Abraham's eyes, on account of Ishmael his son, who would practise a strange worship. And the Lord said to Abraham, Let it not be evil in thine eyes on account of the youth who goeth forth from thy nurturing, and of

<sup>10</sup> *Midrash* : "When Sarah weaned her son, Abraham made a feast. Then said the heathen, Behold this aged couple who have taken up a child from the streets, to pretend that he is their son. But the Lord made Izhak so greatly to resemble his father, that it could not be mistaken whose son he was."

thy handmaid whom thou sendest away. Hearken unto all that Sarah saith to thee, because she is a prophetess ; for in Izhak shall sons be called unto thee ; and this son of the handmaid shall not be genealogized after thee. But the son of the handmaid have I set for a predatory people (*le-am leistim*), because he is thy son. And Abraham rose up in the morning, and took bread and a cruse of water, and gave to Hagar to bear upon her shoulder, and bound it to her loins, to signify that she was a servant, and the child, and dismissed her with a letter of divorce (*be-gitta*). And she went, and wandered from the way into the desert which was hard by Beersheba. And it was when they came to the entrance of the desert, they remembered to wander after strange worship ; and Ishmael was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh ; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not ; and she laid the youth down at once under one of the trees. [JERUSALEM. And the water was consumed from the cruse, and she took up the youth.] And she went and sat on one side, and cast away the idol (or the strange worship), and removed from her son, as the distance of an arrow from the bow ; for she said, I am not able to see the death of the child. And she sat over against her son, and lifted up her voice and wept. And the voice of the youth was heard before the Lord for the righteousness' sake of Abraham ; and the Angel of the Lord called to Hagar from heaven, and said, What to thee, Hagar ? Faint not, for the voice of the youth is heard before the Lord ; neither shall judgment be according to the evil which he will do, but according to the righteousness of Abraham is mercy upon him in the place where

he is. Arise, support the child, and strengthen thine hand in him : for I have set him for a great people. And the Lord opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink. And the Word of the Lord was the helper of the youth, and he grew and dwelt in the wilderness, and became a skilful master of the bow. And he dwelt in the wilderness of Pharan, and took for a wife Adisha, but put her away. And his mother took for him Phatima to wife, from the land of Mizraim.

And it was at that time that Abimelek and Phikol, chief of his host, spake to Abraham, saying, The Word of the Lord is in thine aid in all whatsoever thou doest. And now, swear to me here, by the Word of the Lord, that thou wilt not be false with me, nor with my son, nor with the son of my son : according to the kindness which I have done with thee, thou shalt do with me, and with the land in which thou dwellest. And Abraham said to him, I swear. And Abraham remonstrated with Abimelek concerning the well of water of which the servants of Abimelek had deprived him. And Abimelek said, I knew not who did this thing ; neither hast thou shown it to me ; nor have I heard it from others, till to-day from thyself. And Abraham took sheep and oxen, and gave to Abimelek ; and they both made a covenant. And Abraham set seven lambs apart and separated them from the oxen. And Abimelek said to Abraham, What are these seven lambs which thou hast set apart ? And he said, That thou mayest take the seven lambs from my hand, to be a testimony for me that I have digged this well. Therefore he called that well the Well of the Seven Lambs ; because there they two did swear. And they struck a covenant at the Well of the Seven

Lambs. And Abimelek and Phikol the chief of his host arose and returned to the land of the Philistaei. And he planted a garden, (lit., "a paradise,") at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess ye, and believe in the Name of the Word of the Lord, the everlasting God.

[JERUSALEM. And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His word. Pray before your Father who is in heaven, from whose bounty ye have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the word of the Lord, the God of Eternity.]

XXII. And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father's, because I am his firstborn son. And Izhak said, It is right that I should inherit what is the father's, because I am the son of Sarah his wife, and thou art the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous than thou, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but thou wast circumcised a child of eight days; if thou hadst had knowledge, perhaps they could not have delivered thee to be circumcised. Izhak

responded and said, Behold now, to-day I am thirty and six years old ; and if the Holy One, blessed be He, were to require all my members, I would not delay. These words were heard before the Lord of the world, and the Word of the Lord at once tried Abraham, and said to him, Abraham ! And he said, Behold me. [JERUSALEM. And it was after these things that the Lord tried Abraham with the tenth trial, and said to him, Abraham ! And he said, Behold me.] And He said, Take now thy son, thy only one whom thou lovest, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell thee. [JERUSALEM. At Mount Moriah.] And Abraham rose up in the morning and saddled his ass, and took two young men with him, Eliezer and Ishmael, and Izhak his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which the Lord had told him.

On the third day Abraham lifted up his eyes and beheld the cloud of glory fuming on the Mount, and it was discerned by him afar off. And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised shall be established :—So shall be thy sons :—and we will worship the Lord of the world, and return to you. And Abraham took the wood of the offering and laid it upon Izhak his son, and in his hand he took the fire and the knife ; and they went both of them together.

And Izhak spake to Abraham his father, and said, My Father ! And he said, I am. And he said, Behold the fire and the wood : where is the lamb for the offering ? And Abraham said, The Lord will choose for Himself a lamb for the offering. And they went

both of them in heart entirely as one. [JERUSALEM. And Abraham said, The Word of the Lord will prepare for me a lamb ; and if not, then thou art the offering, my son ! And they went both of them together with a contrite heart.]<sup>1</sup>

And they came to the place of which the Lord had told him. And Abraham builded there the altar which Adam had built, which had been destroyed by the waters of the deluge, which Noah had again builded, and which had been destroyed in the age of divisions ;<sup>2</sup> and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood. And Abraham stretched out his hand, and took the knife to slay his son.

And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profaneness in thy offering. (Now) the eyes of Abraham looked on the eyes of Izhak ; but the eyes of Izhak looked towards the angels on high, (and)

<sup>1</sup> *Midrash* : "While Sarah was yet sleeping, Abraham left in the early morning. Satana stood in his way as an aged man, and said :—S. Whither goest thou ?—A. To pray.—S. But why with wood and knife ?—A. I must needs prepare food.—S. Should a man like you kill his son who was given him in old age ?—A. God has commanded.

"To Izhak the Tempter took the appearance of a young man, and accosted Izhak :—S. Whither goest thou ?—I. To be instructed by my father in righteousness and truth.—S. In this life, or in the next ? For he designs to kill thee.—I. It matters not : I follow him.

"Satana then appeared to Sarah :—Where, asked he, is thy husband ?—Sar. He has gone upon his affairs.—Sat. And thy son ?—Sar. With him.—Sat. Didst thou not once resolve that he should not leave the house alone ?—Sar. He prays with his father.—Sat. And thou wilt never see him again.—Sar. The Lord do unto my son according to His will."

<sup>2</sup> "The altar on which Abraham would have offered his son Izhak is the same that Noah had raised when he came forth from the ark ; on which Kain had offered, and where Adam himself, repenting of his fall, had offered, and was made better."—*Yalkut*, i., 104.

Izhak beheld them, but Abraham saw them not. And the angels answered on high, Come, behold how these solitary ones who are in the world kill the one the other ; he who slayeth delays not ; he who is to be slain reacheth forth his neck.

[JERUSALEM. And Abraham stretched out his hand, and took the knife to slay Izhak his son. Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse thee, and thy offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak ; but the eyes of Izhak reached to the angels on high. And Izhak beheld them ; but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous ones alone in the midst of the world : the one slayeth, the other is slain. He who slayeth deferreth not, and he who is to be slain stretcheth out his neck.]

And the Angel of the Lord called to him from the heavens, and said to him, Abraham ! Abraham ! And he said, Behold me. [JERUSALEM. And He said, Abraham ! Abraham ! And Abraham answered in the language of the sanctuary, and said, Behold me.] And He said, Stretch not out thy hand upon the young man, neither do him any evil ; for now it is manifest before Me that thou fearst the Lord ; neither hast thou withheld thy son thy only begotten from Me.

And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering instead of his son. And Abraham gave thanks and prayed

there, in that place, and said, I pray through the mercies that are before Thee, O Lord, before whom it is manifest that it was not in the depth of my heart to turn away from doing Thy decree with joy, that when the children of Izhak my son shall offer in the hour of affliction, this may be a memorial for them; and Thou mayest hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of the Lord was revealed unto him.

[**JERUSALEM.** And Abraham prayed in the name of the Word of the Lord, and said, Thou art the Lord who seest, and art not seen. I pray for mercy before Thee, O Lord. It is wholly manifest and known before Thee that in my heart there was no dividing, in the time that Thou didst command me to offer Izhak my son, and to make him dust and ashes before Thee; but that forthwith I arose in the morning and performed Thy word with joy, and I have fulfilled Thy word. And now I pray for mercies before Thee, O Lord God, that when the children of Izhak offer in the hour of need, the binding of Izhak their father Thou mayest remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the Lord did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the Lord.]

And the Angel of the Lord called to Abraham the second time from the heavens, and said, By My Word have I sworn, saith the Lord, forasmuch as thou hast done this thing, and hast not withheld thy son, thy only begotten, that in blessing I will bless thee, and in multiplying I will multiply thy sons as the stars of the

heavens, and they shall be as the sand which is upon the shore of the sea, and thy sons shall inherit the cities before their enemies. And all the peoples of the earth shall be blessed through the righteousness of thy son, because thou hast obeyed My word.

And the angels on high took Izhak and brought him into the school (*medresha*) of Shem the Great ; and he was there three years. And in the same day Abraham returned to his young men ; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beira-desheva.

And it was after these things, after Abraham had bound Izhak, that Satana came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also hath borne ; she hath enlargement, through the righteousness of her sister, to bring forth sons unto Nachor thy brother : Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rivekeh. These eight bare Milcha to Nachor the brother of Abraham. And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha. [JERUSALEM. And his concubine...and her name...]

## SECTION V.

## CHAIYEY SARAH.

XXIII. AND the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah. And Sarah died in Kiryath Arba, which is Hebron. [JERUSALEM. And Sarah died in the city of the giants.]

And Abraham came from the mountain of worship, and found that she was dead ; and he sat to mourn for Sarah, and to weep for her. And Abraham rose up from the sight of the face of his dead, and spake with the sons of Hittah, saying, I am a sojourner and dweller with you ; I pray sell me the inheritance of a sepulchre among you, and I will bury my dead there. And the sons of Hittah responded unto Abraham, saying to him, Attend to us, our lord. Great before the Lord art thou among us, in the best of our sepulchres bury thy dead : there is not a man of us who will refuse thee his sepulchre, that thou mayest bury thy dead. And Abraham rose and bowed to the people of the land, the sons of Hittah. And he spake with them, saying, If it be with the consent of your mind that I bury my dead from before my face, receive of me, and intercede for me before Ephron bar Zochar that he sell me his double cave which is built in the side of his field, for the full price in silver let him give it me among you, for an inheritance of sepulture. But Ephron the Hittite answered Abraham in the presence of the sons of Hittah, of all who entered the gate of his city, saying, My lord, listen to me : the field I give thee, and the cave which is in it, to thee I give it, as a gift before the sons of my people I give it to thee ; go, bury thy dead.

And Abraham bowed before the sons of Hittah. And he spake with Ephron before the people of the land, saying, Nevertheless, if thou art willing to do me a favour, hear me: I will give thee in silver the price of the field; take (it) of me, and I will bury my dead there. And Ephron answered Abraham, saying to him, My lord, hear me: the land, as to its price, would be four hundred sileen of silver; between me and thee what is that? Bury thy dead. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named before the sons of Hittah, four hundred sileen of silver, good, passing at every table, and receivable in all transactions. [JERUSALEM. Four hundred sileen of silver, passing at every table, and receivable in all transactions.] And he confirmed the purchase of the field of Ephron, in which (was) the double (cave) which is before Mamre, The field, and the cave that is therein, and all the trees that were in the field, in all the boundaries thereof round about,—Unto Abraham, for a purchased possession, in the presence of the sons of Hittah, (even) of all who entered in at the gate of the city. And afterwards Abraham buried Sarah his wife in the cave of the field Kapheilta<sup>3</sup> which is before Mamre, that is, Hebron in the land of Kenaan. And the field and the cave therein were confirmed unto Abraham for an inheritance of sepulture from the sons of Hittah.

XXIV. And Abraham was old with days, and the Word of the Lord had blessed Abraham with every kind of blessing. And Abraham said to Eliezer his servant, the senior of his house, who had rule over all his property, Put now thy hand upon the section of my circumcision. [JERUSALEM. And Abraham said to his servant, the ruler who had rule over all that was his,

<sup>3</sup> "The Double."

Put now thy hand under the thigh of my covenant.] And swear to me in the name of the Word of the Lord God, whose habitation is in heaven on high, the God whose dominion is over the earth, that thou wilt not take a wife for my son from the daughters of the Kenaanites among whom I dwell ; but that thou wilt go to the land and the house of my kindred, and take a wife for my son, for Izhak. And the domestic said to him, Perhaps the woman may not be willing to come after me to this land ; shall I, returning, make thy son return to the land from whence thou camest ? And Abraham said to him, Beware, lest thou make my son return thither ! The Lord God, whose seat is in heaven on high, who took me from my father's house, and from the land of my birth ; and who spake to me, and sware to me, saying, To thy son will I give this land ; He will seasonably send His angel, and thou shalt take a wife for my son from thence. But if the woman be not willing to come after thee, thou shalt be innocent from this my oath ; only make not my son return thither. And the servant put his hand upon the circumcised part of Abraham his lord, and sware to him according to this thing.

And the servant took ten camels from the camels of his lord, and went : for all the goodly treasures of his lord were in his hand ; and he arose and went unto Aram, which was by the Pherat, to the city of Nachor. [JERUSALEM. And all the goodly treasures of his lord were in his hand ; and he arose and went to Aram, which is by Pherat Naharaim.] And he made the camels lie down without the city by the fountain of waters, at the time of evening, the time when the fillers (of water) come forth. And he said, Lord God of my master Abraham, prepare thou a proper woman before me to-day, and deal graciously with my master

Abraham. Behold, I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters. Let the damsel to whom I say, Reach me now thy pitcher, that I may drink, and she say, Drink, and I will also make my camels drink, be she whom thou hast provided to go to thy servant Izhak ; and herein shall I know that Thou hast dealt graciously with my master. And it was in that little hour, while he had not ceased to speak, that, behold, Rivekah came forth, who was born to Bethuel, son of Milcha, the wife of Nachor, the brother of Abraham, and her pitcher was upon her shoulder. And the damsel was a virgin, very beautiful to behold, and she descended to the fountain and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me taste now a little water from thy pitcher. And she said, Drink, my lord ; and hastened to let down her pitcher upon her hand, and gave him drink. And she finished giving him drink, and said, Also for thy camels I will fill until they be satisfied with drinking. And she hastened and emptied the pitcher into the canal, the place of drinking, and ran again to the well to fill ; and she filled for all his camels. [JERUSALEM. And she made haste, and poured out her vase into the midst of the trough, and filled, and gave drink to all the camels.] But the man waited, and was silent, to know whether the Lord had prospered his way or not. And it was when the camels had been satisfied with drink, that the man took an earring of gold,<sup>4</sup> of a drachma in weight, the counterpart of the drachma of the head (money) which her children presented for the work of the sanctuary ; and he set two golden bracelets upon her hands, in weight ten sileen of gold ; the sum of their weight being the counterpart of the two tables on which were inscribed the Ten Words. And he said, Whose daughter art

<sup>4</sup> *Kadasha*, "ornament, amulet."

thou? Tell me now, if in thy father's house there be room for us to lodge. And she said, I am the daughter of Bethuel the son of Milcha, whom she bare to Nachor. And she told him, saying, There is also straw and pro-vender in plenty with us, as also proper room to lodge. And the man bowed and worshipped before the Lord, who had thus prepared before him a suitable wife. And he said, Blessed be the Name of the Lord, the God of my master Abraham, who hath not restrained His mercy and His truth from my master; for the sake of his righteousness in the right way hath the Lord led me to the house of my master's brother.<sup>5</sup>

And Rivekah had a brother whose name was Laban. And Laban ran towards the man without at the fountain. And when Laban saw the ring and the bracelets upon the hands of his sister, and heard the words of Rivekah his sister, saying, Thus hath the man spoken with me; he came to the man, and, behold, he stood by the camels at the fountain. And Laban thought that this was Abraham, and said, Come in, thou blessed of the Lord: wherefore standest thou without, when I have purified the house from strange worship, and have prepared a place for the camels?

And the man entered the house, and Laban undid the gear of the camels, and gave the camels straw and pro-vender; and water (to Eliezer) to wash his feet, and the feet of the men who were with him. And he set in order before him to eat, prepared food in which was poison<sup>6</sup> to kill; but he objected to it, and said, I will not eat, until I have spoken my words. And he said, Speak. And he said, I am the servant of Abraham. And the Lord hath blessed my master greatly, and hath

<sup>5</sup> The twenty-eighth verse is wanting in this Targum.

<sup>6</sup> *Sama*, "arsenic." "Weisse Erde aus der Insel Samos."—DESSAUER. What foundation is there for this wretched calumny?

increased, and given him sheep and oxen, silver and gold, servants and handmaids, and camels and asses. And Sarah, my master's wife, bare a son after she was old, and he hath given to him all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son from the daughters of the Kenaanites in whose land I dwell, but shall go to my kindred, and take a wife for my son. But I said to my master, Perhaps the woman will not come after me. And he said to me, The Lord before whom I worship will appoint His angel to be with thee, and will prosper thy way; and thou shalt take a wife for my son from my household, from the race of my father's house. Then shalt thou be free from my oath: if, when thou art come to the house of my kindred, they give not to thee, thou shalt be free from thy oath.

And I came to-day to the fountain, and said, Lord God of my master Abraham, if now Thou hast prospered the journey upon which I have come, behold, I stand at the fountain of water,—let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher, and she say, Drink, and for thy camels also will I draw, be the wife whom the Lord hath prepared by His decree<sup>7</sup> for my master's son.

I had not yet finished speaking in the thoughts of my heart, when, behold, Rivekah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink. And she hastened and let down her pitcher from her, and said, Drink, and I will also give thy camels drink. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of

<sup>7</sup> *Be-mazla.* *Mazal*, “a planet, propitious star, influence of the stars, destiny,” &c.

Nachor, whom Milcha bare to him. And I set the jewel upon her brow, and the bracelets on her hand, and bowed and worshipped before the Lord ; and I blessed the Lord, the God of my master Abraham, who had led me in the true way to take the daughter of my master's brother for his son.

And now, if you will deal kindly and truly with my master, tell me ; and if not, tell me, that I may turn to the south or to the north. And Laban and Bethuel answered and said, The thing hath come forth from before the Lord that Rivekah should be given to Izhak, and we cannot say to thee either evil or good. Behold, Rivekah is before thee, take and go, and let her be the wife of thy master's son, as the Lord hath spoken.

And when Abraham's servant heard these words, he worshipped on the ground before the Lord. And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivekah ; and presents gave he to her brother and to her mother. And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master. But as they were talking in the evening, Bethuel had eaten of that prepared food ; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go. And he said, Hinder me not, when the Lord hath prospered my way ; let me depart, and I will go to my master. And they said, We will call Rivekah, and hear what she says. And they called Rivekah, and said to her, Wilt thou go with this man ? And she said, I will go.

And they let Rivekah their sister go, and her nurse, and the servant of Abraham, and his men. And they blessed Rivekah, and said to her, Hitherto thou wast

our sister ; and now thou art going and art wedded to the righteous ; so prosper thou, that from thee may come thousands of myriads ; and may thy sons inherit the cities of those who hate them.

And Rivekah arose, and her damsels, and they rode upon camels, and went after the man. And the servant took Rivekah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned.

And Izhak was coming from the school of the Rabba Shem,<sup>8</sup> by the way of the fountain where had been revealed to him the Living and Eternal One, who seeth, and is not seen ; and he resided in the land of the south. [JERUSALEM. And Izhak was coming from the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the Lord ; and he dwelt in the land of the south.] And Izhak went forth to pray upon the face of the field at the time of evening ; and he lifted up his eyes, and saw, and, behold, the camels were approaching.

And Rivekah lifted up her eyes, and saw Izhak, and she bowed upon the camel. And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us ? And the servant said, He is my master. And she took a veil and covered herself. [JERUSALEM. And she took a veil, and wrapped herself in it.]

And the servant related to Izhak everything he had done. And Izhak introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of Sarah's death. And he took Rivekah, and she was his wife, and he loved her ; for he saw her works that they were upright

<sup>8</sup> *Beth medresha de Shem rabba.*

as the works of his mother. And Izhak was consoled after his mother's death.

XXV. And Abraham added and took a wife, and her name was Keturah ; she is Hagar, who had been bound<sup>\*</sup> to him from the beginning. [JERUSALEM. She is Hagar, who had been tied to him from the beginning.] And she bare to him Zimran, and Jokshan, and Medan, and Midyan, and Yishbak, and Shovack. And Jokshan begat Sheva and Dedan ; and the sons of Dedan were merchants, and negotiators, and chiefs of peoples. [JERUSALEM. Merchants, and artificers, and chiefs of peoples.] And the sons of Midyan, Eipher, and Epher, and Hanok, and Abida, and Aldaah, all these were the sons of Keturah. And Abraham gave the gift of all he had to Izhak. And to the sons of the concubines of Abraham gave Abraham riches and moveable property as gifts, and sent them away from Izhak his son while he (yet) lived ; and they went and dwelt eastward in the land of the orient.

And this is the number of the days of the life of Abraham, who lived a hundred and seventy and five years. And Abraham expired, and died in a good old age, aged and satisfied with all good. (Also Ishmael wrought repentance in his days, and afterwards was gathered to his people.) And Izhak and Ishmael his sons buried him in the double cavern, at the field of Ephran bar Zochar, the Hittite, which is before Mamre ; the field that Abraham purchased of the sons of Hittah : there was Abraham buried and Sarah his wife.

And because Abraham had not designed to bless Ishmael, therefore he blessed not Izhak ; for had he blessed Izhak and not Ishmael, it would have kept them in enmity. But, after the death of Abraham, the Lord blessed Izhak ; and Izhak dwelt near the well

\* *Keturah*, "the bound one," from *keter*, "to bind."

at which was revealed the glory of the Living and Eternal One, who seeth and is not seen.

And these are the generations of Ishmael bar Abraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Abraham. And these are the names of the sons of Ishmael by their names, according to their generations. The firstborn of Ishmael, Neboi, and Arab, and Abdeel, and Mibsham,—Hearing, Silence, Patience, and Sharpness: and Tema, Yetur, Naphish, and Kedemah. These were the sons of Ishmael, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples. And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he was converted in repentance, and expired, and was gathered to his people. And they dwelt from Hindiki unto Chalutsa, which is in face of Mizraim from going up to Athur. Before the face of all his brethren he dwelt in his possession. [JERUSALEM. In their villages, and in their fenced dwellings (or encampments). Twelve chiefs of their peoples. And they dwelt from Hindekaia unto Chalutsa, which is by the side of Mizraim, from thy going up towards Athur. Before all his brethren he dwelt.]

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## SECTION VI.

### TOLEDOTH.

THESE are the generations of Izhak bar Abraham. And because the appearance of Izhak resembled the appearance of Abraham, the sons of men said, In truth Abraham begat Izhak. And Izhak was the son of

forty years when he took Rivekah, the daughter of Bethuel the Aramite, who was of Padan Aram, the sister of Laban the Aramite, unto him for a wife. And Izhak went to the mountain of worship, the place where his father had bound him. And Izhak in his prayer turned the attention of the Holy One, blessed be He ! from that which He had decreed respecting his wife, because she had been barren twenty and two years ; and changed also was the intention of the Holy One, blessed be He ! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivekah his wife was with child. And the children pressed in her womb as men doing battle. And she said, If this is the anguish of a mother, what then are children to me ? And she went into the school of Shem Rabba to supplicate mercy before the Lord. [JERUSALEM. And the children pressed in her womb, and she said, If such be the anguish of a mother, what now is life, that children are to be mine ? And she went to supplicate mercy before the Lord in the *beth midrash* of Shem Rabba.] And the Lord said to her, Two peoples are in thy womb, and two kingdoms from thy womb shall be separated ; and one kingdom shall be stronger than the other, and the elder shall serve the younger, if the children of the younger will keep the commandments of the Law.

And the two hundred and seventy days of her being with child were completed to bring forth ; and, behold, twins were in her womb. And the first came forth wholly red, as a garment of hair : and they called his name Esau,<sup>1</sup> because he was born altogether complete, with the hair of the head, and the beard, and teeth, and grinders. [JERUSALEM. And the first came forth wholly red, as a garment of hair : and they called his

<sup>1</sup> "Ready made," or, according to others, "rough, hairy."

name Esau.] Afterward came forth his brother, and his hand had hold on the heel of Esau. And they called his name Jakob (*Yaakov*).<sup>2</sup> And Izhak was a son of sixty years when he begat them.

And the lads grew ; and Esau was a man of idleness<sup>3</sup> to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Hanok his son. But Jakob was a man peaceful in his works, a minister of the instruction-house of Eber, seeking instruction before the Lord. And Izhak loved Esau, for words of deceit were in his mouth ; but Rivekah loved Jakob.

On the day that Abraham died, Jakob dressed pottage of lentiles, and was going to comfort his father. And Esau came from the wilderness, exhausted ; for in that day he had committed five transgressions : he had worshipped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, he had denied the life of the world to come, and had despised the birthright. And Esau said to Jakob, Let me now taste that red pottage, for I am faint,—therefore he called his name Edom.<sup>4</sup> And Jakob said, Sell to-day, as (on this very) day, what thou wouldest hereafter appropriate, thy birthright, unto me. And Esau said, Behold, I am going to die, and in another world I shall have no life ; and what then to me is the birthright, or the portion in the world of which thou speakest ? And Jakob said, Swear to me to-day that so it shall be. And he sware to him, and sold his birthright to Jakob. And Jakob gave to Esau bread and pottage of lentiles. And he ate and drank, and arose and went. And Esau scorned the birthright, and the portion of the world that cometh. [JERUSALEM.

<sup>2</sup> From *agav*, “to hold by the heel, to trip up, to act deceitfully.”

<sup>3</sup> Or, “leisure.”

<sup>4</sup> “Red.”

And he arose, and went. And Esau despised the birthright, and vilified the portion in the world that cometh, and denied the resurrection of the dead.]

XXVI. And there was a mighty famine in the land of Kenaan, besides the former famine which had been in the days of Abraham ; and Izhak went to Abimelek king of the Philistaae at Gerar. It had been in Izhak's heart to go down to Mizraim ; but the Lord appeared to him, and said, Go not down to Mizraim ; dwell in the land as I have told thee ; sojourn in the land, and My Word shall be for thy help, and I will bless thee ; for to the end to thy sons will I give all these lands, and I will establish the covenant which I have covenanted with Abraham thy father. And I will multiply thy sons as the stars of the heavens, and will give to thy sons all these lands, and through thy sons shall all the nations of the earth be blessed ; on account that Abraham obeyed My word, and kept the keeping of My word, My statutes, My covenants, and My laws. And Izhak dwelt in Gerar. And the men of the place inquired concerning his wife ; and he said, She is my sister : for he reasoned in his heart, Lest the men of the place should kill me for Rivekah, because she was of beautiful appearance. And it was when days had increased to him in abiding there, that Abimelek the king of the Philistaae looked from a window, and beheld, and Izhak was disporting with Rivekah his wife. [JERUSALEM. And he looked.] And Abimelek called Izhak, and said, Nevertheless she is thy wife ; and why hast thou said, She is my sister ? And Izhak answered him, Because I said in my heart, Lest they kill me on her account. And Abimelek said, Why hast thou done this to us ? It might have been that the king, who is the principal<sup>5</sup> of the people, had lain with

<sup>5</sup> Or, "the individual (*m'yechad*), the personal representative."

thy wife, and thou wouldest have brought guilt upon us. [JERUSALEM. And Abimelek said to him, What is this that thou hast done to us? Very possibly might one of the young men have lain with thy wife, and there would have been great guilt brought upon us.]

And Abimelek instructed all the people, Whoever shall go near to injure this man or his wife, shall verily be put to death. And Izhak sowed unto righteousness in that land, and found in that year a hundred for one, according to his measure. And the Lord blessed him, and the man increased, and went forward increasing until he was very great. And he had flocks of sheep, and herds of cattle, and great cultivation; and the Philistaei envied him. And all the wells which the servants of his father had digged in the days of Abraham his father, the Philistaei stopped up and filled with earth.

And Abimelek said to Izhak, Go from us; for thou art stronger than we in riches very much. And Izhak went thence, and sojourned in the vale of Gerar, and dwelt there. And Izhak digged again the wells of water which the servants of his father had digged in the days of Abraham his father, and which the Philistaei had stopped after Abraham was dead; and he called them by the names his father had called them. And the servants of Izhak digged in the border of the vale, and found there a well of flowing water. And the shepherds of Gerar contended with Izhak's shepherds, saying, The water is ours. And it was the will of Heaven, and it dried. But when they returned to Izhak, it flowed. And he called the name of the well (*Esek*) Contention, because (*etheseku*) they had quarrelled with him on account of it. And they digged another well; and they contended for it also; and it dried, and did not flow again. And he called the

name of it (*Sitnah*) Accusation. And he removed from thence and digged another well, and for that they did not contend as formerly, and he called the name of it (*Ravchatha*) Spaciousness ; for he said, Now hath the Lord given us space to spread us abroad in the land. And he went up from thence unto Beersheba. And the Lord appeared to him that night, and said, I am the God of Abraham thy father : fear not ; for My Word is for thy help, and I will bless thee, and multiply thy sons for the righteousness' sake of Abraham My servant. And he builded there an altar, and prayed in the name of the Lord. And he spread his tabernacle there, and the servants of Izhak digged there a well. And when Izhak went forth from Gerar the wells dried up, and the trees made no fruit ; and they felt that it was because they had driven him away, all these things had befallen them. And Abimelek went to him from Gerar, and took his friends to go with him, and Phikol the chief of his host. And Izhak said to them, Why come you to me that I should pray for you, when you have hated me, and driven me from you ? And they answered, Seeing, we have seen, that the Word of the Lord is for thy help, and for thy righteousness' sake all good hath been to us ; but when thou wentest forth from our land the wells dried up, and our trees made no fruit ; then we said, We will cause him to return to us. And now let there be an oath established between us, and kindnesses between us and thee, and we will enter into a covenant with thee, lest thou do us evil. Forasmuch as we have not come nigh thee for evil, and as we have acted with thee only for good, and have indeed sent thee away in peace ; thou art now blessed of the Lord. And they arose in the morning, each man with his brother ; and he broke off from the bridle of his ass, and gave one part to them for a testimony.

And Izhak prayed for them, and they were enlarged. And Izhak accompanied them, and they went from him in peace.

And on that day the servants of Izhak came and told him concerning the well they had digged, and said to him, We have found water; and he called it Sheba (the Swearing); therefore the name of the city is Beersheba unto this day.

And Esau was the son of forty years; and he took to wife Yehudith daughter of Beari the Hittah, and Basemath daughter of Elon the Hittah. And they bowed in strange worship, and set themselves to rebel in their evil conduct against Izhak and against Rivekah. [JERUSALEM. And they were refractory, swelling in spirit with strange worship, and would not receive instruction either from Izhak or Rivekah.]

XXVII. And it was when Izhak was old and his eyes were darkened from seeing,—because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,—that he called Esau his elder son, on the fourteenth of Nisan, and said to him, My son, behold, this night they on high praise the Lord of the world, and the treasures of the dew are opened in it. And he said, Behold, I am.

And he said, Behold, now I am old; I know not the day of my death: but now take thy weapons,<sup>6</sup> thy quiver<sup>7</sup> and thy bow; and go forth into the field, and take me venison, and make me food such as I love, and bring to me, and I will eat, that my soul may bless thee ere I die.

And Rivekah heard by the Holy Spirit as Izhak spake with Esau his son. And Esau went to the field to take venison to bring it. And Rivekah spake

<sup>6</sup> “The instruments of thy arms.”

<sup>7</sup> “House of arrows.”

to Jakob her son, saying, Behold, this night those on high praise the Lord of the world, and the treasures of the dew are opened in it ; and I have heard thy father speaking with Esau thy brother, saying, Bring me venison, and make me food, and I will bless thee in the presence of the Lord before I die. And now my son receive from me what I command thee : Go now to the house of the flock, and take me from thence two fat kids of the goats ; one for the pascha, and one for the oblation of the feast ; and I will make of them food for thy father such as he loveth. And thou shalt carry to thy father, and he will eat, that he may bless thee before his death.

And because Jakob was afraid to sin, fearing lest his father might curse him, he said, Behold, Esau my brother is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall be in his eyes like one who derideth him, and bring upon me a curse and not a blessing.

And she said, If with blessings he bless thee, they shall be upon thee and upon thy sons ; and if with curses he should curse thee, they shall be upon me and upon my soul : therefore receive from me, and go and take for me.

And he went and took, and brought to his mother ; and his mother made food such as his father loved. And Rivekah took the pleasant vestments of Esau her elder son which had formerly been Adam's ; but which that day Esau had not worn, but they remained with her in the house, and (with them) she dressed Jakob her younger son. And the skins of the kids she laid upon his hands and the smooth parts of his neck. And the food and the bread she had made she set in the hand of Jakob her son.

And he entered unto his father, and said, My

father. And he said, Behold me: who art thou, my son? And Jacob said to his father, I am Esau thy firstborn: I have done as thou spakest with me. Arise now, sit<sup>8</sup> and eat of my venison, that thy soul may bless me. And Izhak said to his son, What is this that thou hast found so soon, my son? And he said, Because the Lord thy God had prepared it before me. And Izhak said to Jakob, Come near now, and I will feel thee, my son, whether thou be my son Esau or not. And Jakob drew near to Izhak his father, who touched him, and said, This voice is the voice of Jakob, nevertheless the feeling of the hands is as the feeling of the hands of Esau. But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him. And he said, But art thou my son Esau? And he said, I am. And he said, Draw near, and I will eat of my son's venison, that my soul may bless thee. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Jakob's hand, and Jakob brought it to his father, and he drank. And Izhak his father said, Draw near now, and kiss me, my son; and Jakob drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, See, the smell of my son is as the smell of the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which shall be called a field which the Lord hath blessed, and that He hath chosen, that therin His Shekinah might dwell.

Therefore the Word of the Lord give thee of the

<sup>8</sup> Or, "recline."

<sup>9</sup> JERUSALEM, "The feeling of his hands, the feeling of the hands of Esau."

good dews which descend from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine. Let peoples be subject to thee, all the sons of Esau, and kingdoms bend before thee, all the sons of Keturah ; a chief and a ruler be thou over thy brethren, and let the sons of thy mother salute thee. Let them who curse thee, my son, be accursed as Bileam bar Beor ; and them who bless thee be blessed as Mosheh the prophet, the scribe of Israel. [JERUSALEM. Let peoples serve before thee, all the sons of Esau : all kings be subject to thee, all the sons of Ishmael : be thou a chief and a ruler over the sons of Keturah : all the sons of Laban the brother of thy mother shall come before thee and salute thee. Whoso curseth thee, Jakob, my son, shall be accursed as Bileam ben Beor ; and whoso blesseth thee shall be blessed as Mosheh the prophet and scribe of Israel.]

And it was when Izhak had finished blessing Jakob, and Jakob had only gone out about two handbreadths from Izhak his father, that Esau his brother came in from his hunting. And the Word of the Lord had impeded him from taking clean venison ; but he had found a certain dog,<sup>1</sup> and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that thy soul may bless me.

And Izhak his father said to him, Who art thou ? And he said, I am thy firstborn, Esau. And Izhak was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehennam ; and he said, Who is he who hath got venison, and come to me, and I have eaten of all which he brought me before thou

<sup>1</sup> Calumny.

camest, and I have blessed him, and he shall, too, be blessed ?

When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father ! And he said, Thy brother hath come with subtilty, and hath received from me thy blessing. And he said, His name is truly called Jakob ; for he hath dealt treacherously with me these two times : my birthright he took, and, behold, now he hath received my blessing ! And he said, Hast thou not reserved a blessing for me ? And Izhak answered and said to Esau, Behold, I have appointed him a ruler over thee, and all his brethren have I made to be his servants, and with provision and wine have I sustained him : and now go, leave me ; for what can I do for thee, my son ? And Esau answered his father, Hast thou but one blessing, my father ? Bless me, me also, my father. And Esau lifted up his voice and wept.

And Izhak answered and said to Esau, Behold, among the good fruits of the earth shall be thy habitation, and with the dews of the heavens from above. And upon thy sword shalt thou depend, entering at every place : yet thou shalt be supple and credulous, and be in subjection to thy brother ; but it will be that when his sons become evil, and fall from keeping the commandments of the law, thou shalt break his yoke of servitude from off thy neck. [JERUSALEM. And by thy weapons thou shalt live, and before thy brother be subject. And it shall be when the sons of Jakob labour in the law, and keep the commandments, they will set the yoke of subjection on thy neck ; but when the sons of Jakob withdraw themselves and study not the law, nor keep the commandments, behold, then shalt thou break their yoke of subjection from off thy neck.]

And Esau kept hatred in his heart against Jakob his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Kain did, who slew Habel in the life (time) of his father, for which his father begat Sheth, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Jakob my brother, and will be found the killer and the heir.

And the words of Esau her elder son, who thought in his heart to kill Jakob, were shown by the Holy Spirit to Rivekah, and she sent, and called Jakob her younger son, and said to him, Behold, Esau thy brother lieth in wait for thee, and plotteth against thee to kill thee. And now, my son, hearken to me: arise, escape for thy life, and go unto Laban my brother, at Haran, and dwell with him a few days, until the wrath of thy brother be abated, until thy brother's anger have quieted from thee, and he have forgotten what thou hast done to him; and I will send and take thee from thence. Why should I be bereaved of you both in one day: thou being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava? [JERUSALEM. Until the time when the bitterness of thy brother shall be turned away from thee.]

And Rivekah said to Izhak, I am afflicted in my life on account of the indignity of the daughters of Heth. If Jakob take a wicked wife from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me?

XXVIII. And Izhak called Jakob, and blessed him, and commanded him, and said to him, Thou shalt not take a wife from the daughters of the Kenaanaee.

Arise, go to Padan of Aram, to the house of Bethuel thy mother's father, and take thee from thence a wife from the daughters of Laban thy mother's brother. And El Shadai will bless thee with many possessions, and increase thee and multiply thee into twelve tribes, and thou shalt be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the nations. And He will give the blessing of Abraham to thee, and to thy sons with thee, and cause thee to inherit the land of thy sojourning, which he gave unto Abraham. And Izhak sent Jakob away, and he went to Padan Aram unto Laban bar Bethuel the Aramite, the brother of Rivekah the mother of Jakob and Esau.

And Esau considered that Izhak had blessed Jakob, and had sent him to Padan Aram to take to him from thence a wife, when he blessed him, and commanded him, saying, Thou shalt not take a wife of the daughters of the Kenaanites; and that Jakob obeyed the word of his father, and the word of his mother, and was gone to Padan Aram: and Esau considered that the daughters of Kenaan were evil before Izhak his father, and Esau went unto Ishmael, and took to wife Mahalath, who is Basemath the daughter of Ishmael bar Abraham, the sister of Nebaioth from his mother, besides his other wives.

## SECTION VII.

## VAYETSE.

FIVE miracles were wrought for our father Jakob at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: the four stones which Jakob had set for his pillow he found in the morning had become one stone. Sign the third: the stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms. The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran.

And he prayed in the place of the house of the sanctuary, and lodged there, because the sun had gone down. And he took four stones of the holy place, and set his pillow, and slept in that place. And he dreamed, and, behold, a ladder was fixed in the ground, and the top of it reached to the height of heaven. And, behold, the two angels who went unto Sodom, and who had been expelled from the midst of them, because they had revealed the secrets of the Lord of the world; and being cast forth they had walked till the time that Jakob went out from the house of his father, and had accompanied him with kindness unto Bethel,—in that day had ascended to the high heavens, and said, Come, see Jakob the pious, whose likeness is inlaid in the throne of glory, and whom you have so greatly desired to behold. Then the rest of the angels of the holy Lord descended to look upon him.

[**JERUSALEM.** Five signs were wrought for our father Jakob at the time he went forth from Beersheba to go unto Haran. The first sign : the hours of the day were shortened for him, and the sun was hidden from him before its time, because His Word had desired to speak with him. The second sign : after our father Jakob had lifted up his feet from Beersheba, the country was shortened before him, and he found himself sitting in Haran. The third sign : the stones which Jakob our father had taken in the evening, and set as the resting-place of his head, when he had risen in the morning he found had all become one stone ; and that is the stone which he set up in the first covenant, pouring oil upon the top of it. The fourth sign : when all the shepherds had gathered together at the stone to roll it from the mouth of the well, and could not, then came our father Jakob and lifted it with one hand, and watered the flock of Laban his mother's brother. The fifth sign : after our father Jakob had lifted the stone from the mouth of the well, the well overflowed, and was overflowing twenty years ; all the days that our father Jakob dwelt in Haran. These five signs were wrought for our father Jakob in the time when he departed from Beersheba to go to Charan.

[12. And he dreamed, and, behold, a ladder was fixed in the earth, and the summit of it reached to the height of heaven. And, behold, the angels who had accompanied him from the house of his father, ascended to make known to the angels on high, saying, Come, see Jakob the pious, whose likeness is in the throne of glory, and whom you have been desirous to see ! And, behold, the holy angels from before the Lord ascended and descended, and looked upon him.]

And, behold, the Glory of the Lord stood above him, and He said to him, I am the Lord the God of Abraham

thy father, and the God of Izhak. The land on which thou art lying I will give to thee and to thy sons. And thy sons shall be many as the dust of the earth, and shall become strong on the west and on the east, on the north and on the south : and all the kindreds of the earth shall through thy righteousness and the righteousness of thy sons be blessed. And, behold, My Word is for thy help, and will keep thee in every place where thou shalt go, and will bring thee (again) to this land ; for I will not leave thee until the time when I have performed all that I have told thee.

And Jakob awoke from his sleep, and said, Verily the Glory of the Lord's Shekinah dwelleth in this place, and I knew it not. And he was afraid, and said, How dreadful and glorious is this place ! This place is not common, but the *sanctuary*<sup>2</sup> of the Name of the Lord, the proper spot for prayer, set forth before the gate of heaven, and founded beneath the throne of glory.

And Jakob arose in the morning, and took the stone which he had placed for his pillow, and set it standing, and poured oil on the top of it. And he called the name of that place Beth El ; but Luz was the name of the city at the first. And Jakob vowed a vow, saying, If the Word of the Lord will be my Helper, and will keep me from shedding innocent blood, and from strange worship, and from impure converse, in this way that I am going ; and will give me bread to eat, and raiment to wear, and will bring me back in peace to my father's house ; the Lord shall be my God : and this stone which I have set (for) a pillar shall be ordained for the house of the *sanctuary* of the Lord, and upon it shall generations worship the Name of the Lord ; and of all that Thou mayest give me, the tenth will I separate before Thee.

<sup>2</sup> *Beth Mikdash*, "the holy house."

XXIX. And Jakob lifted up his feet lightly<sup>3</sup> to proceed, and he came to the land of the children of the east. And he looked and saw, and behold (there was) a well in a field, and behold there three flocks of sheep lying near it ; because from that well they watered the flocks ; and a great stone was laid upon the mouth of the well. And they gathered the flocks there, and rolled the stone from the well's mouth, and watered the sheep, and set the stone on the mouth of the well in its place.

And Jakob said to them, My brethren, whence are you ? And they said, From Haran are we. And he said to them, Know you Laban bar Nachor ? And they said, We know. And he said, Hath he peace ? And they said, Peace ; and, behold, Rahel his daughter cometh with the sheep. And he said, Behold, the time of the day is great ; it is not time to gather home the cattle ; water the sheep, and let them go (again) to pasture. [JERUSALEM. It is not time to gather.] And they said, We cannot, until all the flocks are gathered together, and we roll the stone from the mouth of the well and water the sheep.

While they were speaking with him, Rahel came with her father's sheep ; for she was a shepherdess at that time, because there had been a plague from the Lord among the sheep of Laban, and but few of them were left, and he had dismissed his shepherds, and had put the remaining (flock) before Rahel his daughter. And it was when Jakob saw Rahel the daughter of Laban his mother's brother that Jakob went nigh, and rolled the stone with one of his arms from the mouth of the well ; and the well uprose, and the waters ascended to the top of it ; and he watered the sheep of Laban his mother's brother ; and it uprose for twenty years.

<sup>3</sup> Or, "with agility."

And Jakob kissed Rahel, and lifted up his voice and wept. And Jakob told unto Rahel, that he was come to be with her father to take one of his daughters. And Rahel answered him, Thou canst not dwell with him, for he is a man of cunning. And Jakob said to her, I am more cunning and wiser than he; nor can he do me evil, because the Word of the Lord is my Helper. And when she knew that he was the son of Rivekah, she ran and made it known to her father. And it was when Laban heard the account of the strength and piety of Jakob the son of his sister; how he had taken the birthright and the order of blessing from the hand of his brother, and how the Lord had revealed Himself to him at Bethel; how the stone had been removed, and how the well had upflowed and risen to the brink; he ran to meet him and embrace him, and kissed him and led him into his house; and he related to Laban all these things. And Laban said to him, Truly thou art my near one and my blood; and he dwelt with him a month of days.

And Laban said to Jakob, Though thou art reputed my brother, shouldst thou serve me for nothing? Tell me, what shall be thy wages? And Laban had two daughters, the name of the elder Leah, and the name of the younger Rahel. And the eyes of Leah were moist, (or dropping, running,<sup>4</sup>) from weeping and praying before the Lord that he would not destine her for Esau the wicked; and Rahel was beautiful in appearance, and of a fair countenance. [JERUSALEM. And the eyes of Leah were tender, for she had wept and prayed that she might not be brought up in the lot of Esau;<sup>5</sup> and Rahel was beautiful in appearance, and of fair countenance.] And Jakob loved Rahel; and he said, I will

<sup>4</sup> *Tsiran*, “triefüugig.”—DESSAUER.

<sup>5</sup> Lit., “in the planet of Esau,” *i. e.*, “be destined to be his wife.”

serve thee seven years for Rahel thy younger daughter. And Laban said, with deceit, It is better that I give her to thee, than to another man; abide with me. And Jakob served for Rahel seven years; and they seemed in his eyes as a few days, because he loved her.

And Jakob said to Laban, Give me my wife: for the days of my service are completed, and I will go in with her. And Laban gathered all the men of the place, and made them a feast. Answering he said to them, Behold, seven years since Jakob came to us the wells have not failed and the watered places are multiplied: and now come, let us counsel against him cunning counsel, that he may remain with us. And they gave him cunning counsel that he should take Leah to him instead of Rahel.

[JERUSALEM. And Laban gathered all the people of the place, and made a feast. And Laban answered and said to them, Behold seven years are from the coming of this just man to us; our waterings have not failed, and our springs are many: and now come, give me counsel how we may settle (or subject) him among us yet seven years. And they gave him cunning counsel to take Leah to him instead of Rahel.]

And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her. And Laban gave to him Zilpha his daughter, whom his concubine had borne to him, and he delivered her to Leah his daughter to be her handmaid. And it was the time of the morning, and he saw her, and, behold, she was Leah, whom all the night he had thought to be Rahel; because Rahel had delivered to her all the things with which Jakob had presented her. But when he saw this, he said to Laban, What is this that thou hast done to me? Was it not for Rahel that I served with thee? Why hast thou deceived me?

And Laban said, It is not so done in our place, to give the younger before the elder. Fulfil now the seven days of the feast of this, and I will give thee also that for the service which thou shalt serve with me yet seven other years. [JERUSALEM. Fulfil the seven days of this feast of Leah, and I will give.] And Jakob did so, and fulfilled the seven days of the feast of Leah, and he gave him Rahel his daughter to wife. And Laban gave to Rahel his daughter Bilhah, whom his concubine bare him, and he delivered her unto her to be her handmaid. And he went in also unto Rahel ; and he loved Rahel also more than Leah. And he served with him for her yet seven other years. And it was revealed before the Lord that Leah was not loved in the sight of Jakob ; and He said in His Word that sons should be given her, and that Rahel should be barren. And Leah conceived and bare a son, and called his name Reuben : for she said, My affliction was manifest before the Lord, therefore now will my husband love me ; for my affliction hath been manifested before the Lord as will be the affliction of my children before the Lord when they shall be enslaved in the land of the Mizraee. And she conceived again, and bare a son. And she said, Because it was heard before the Lord that I was hated, and He gave me this also : and so will be heard before Him the voice of my children when they shall be enslaved in Mizraim. And she called his name Shimeon. And she conceived again, and bare a son, and said, This time will my husband be united to me, because I have borne him three sons ; and thus will it be that my children shall be united to serve before the Lord : therefore she called his name Levi. And she conceived again, and bare a son, and said, This time will I give praise before the Lord ; for from this my son kings shall come forth, and from him shall spring David the king, who shall

offer praise before the Lord ; therefore she called his name Jehudah. And she ceased to bear.

XXX. And Rahel saw that she bare not to Jakob, and Rahel was envious of her sister, and said to Jakob, Pray before the Lord that He give me children ; and if not, my life I shall reckon as the dead. And the anger of Jakob was strong against Rahel, and he said, Why do you ask of me ? Ask before the Lord, from before whom are children, and who hath restrained from thee the fruit of the womb. And she said, Behold my handmaid Bilhah, enter with her, that she may bear, and I may increase and may be builded up from her. And she made her handmaid Bilhah free, and delivered her to him, and Jakob entered with her. And Bilhah conceived, and bare a son to Jakob. And Rahel said, The Lord hath judged me in His good mercies ; He hath also heard the voice of my prayer, and given me a son ; and so it is to be that He shall judge by the hand of Shimshon bar Manovach, who shall be of his seed ; and hath he not delivered into his hand the people of the Philistae ? Therefore she called his name Dan. And Bilhah the handmaid of Leah conceived again, and bare a second son to Jakob. And Rahel said, With affliction afflicted was I before the Lord in prayer ; therefore He hath received my request that I might have a son as my sister, and hath given me two. Even so are my children to be redeemed from the hand of their enemies when they shall afflict themselves in prayer before the Lord ; and she called his name Naphtali.

And Leah saw that she had ceased from bearing, and she made Zilpha her handmaid free, and gave her unto Jakob to wife. And Zilpha the handmaid of Leah conceived, and bare Jakob a son ; and Leah said, Good fortune cometh ; his children shall surely inherit their

habitation on the east side of Jardena : and she called his name Gad. [JERUSALEM. And Leah said, Good success cometh ; for the feastings of the Gentiles are to be cut off : and she called.] And Zilpha the handmaid of Leah bare a second son to Jakob. And Leah said, Praise shall be mine : for the daughters of Israel will praise me, as his children will be praised before the Lord for the goodness of the fruit of his land ; and she called his name Asher.

And Reuben went in the days of Sivan, in the time of wheat harvest, and found (*yavruchin*) mandrakes in the field ; and he brought them to Leah his mother. And Rahel said to Leah, Give me now of thy son's mandrakes. And she said to her, Is it a little thing that thou hast taken my husband, and thou seekest to take also my son's mandrakes ? And Rahel said, Therefore shall he lie with thee this night for thy son's mandrakes. [JERUSALEM. For a week he shall consort with thee.] And Jakob came from the field at evening. And Leah heard the voice of the braying of the ass, and knew that Jakob had come, and Leah went forth to meet him, and said, Thou wilt enter with me, because hiring I have hired thee with my son's mandrakes from Rahel my sister. And he lay with her that night. And the Lord heard the prayer of Leah, and she conceived, and bare to Jakob a fifth son. And Leah said, The Lord hath given me my reward, for that I gave my handmaid to my husband ; even so shall his children receive a good reward, because they will occupy themselves with the law. And she called his name Issakar.

And Leah conceived again, and bare a sixth son to Jakob ; and said, The Lord hath endowed me with a good dowry by children. This time will the habitation of my husband be with me, because I have borne him six sons : and thus shall his children receive a good portion.

And she called his name Zebulun. And afterward she bare a daughter, and called her name Dinah ; for she said, Judgment is from before the Lord, that there shall be from me a half of the tribes ; but from Rahel my sister shall go forth two tribes, even as they shall proceed (in like manner) from each of the handmaids. And the prayer of Leah was heard before the Lord ; and the infants were changed in their wombs ; and Joseph was given to the womb of Rahel, and Dinah to the womb of Leah. And the remembrance of Rahel came before the Lord, and the voice of her prayer was heard before Him ; and He said in his Word that He would give her sons.

[JERUSALEM. Four keys are held in the hand of the Lord of all the world, even the Lord, and He will not deliver them either to angel or to saraph ; the key of the rain, the key of the provender, the key of the sepulchre, the key of barrenness. The key of rain : for thus the Scripture expoundeth, The Lord shall open unto thee His good treasure, &c. The key of provender : for thus the Scripture expoundeth, Thou openest thine hand, &c. The key of the sepulchre : for thus the Scripture expoundeth, When I shall open your sepulchre, &c. The key of barrenness : for thus the Scripture expoundeth, And Elohim remembered Rahel, &c. And the Word of the Lord remembered Rahel in His good compassions, and the Word of the Lord heard the voice of her prayer, and He said in His Word that He would give her children.]

And she conceived and bare a son, and said, The Lord hath gathered off my reproach, even as Jehoshua the son of Joseph will gather off the reproach of Mizraim from the sons of Israel, and will circumcise them beyond Jardena. And she called his name Joseph, saying, The Lord will add me yet another son to this one.

And it was when Rahel had borne Joseph, Jakob said by the Holy Spirit concerning the house of Joseph, They are to be as a flame to consume the house of Esau ; and he said, Therefore will I not be afraid of Esau and his legions. And he said unto Laban, Send me away, and I will go to my place and to my country. Give me my wives and my children, for whom I have served thee, and I will go ; for thou knowest my service with which I have served thee. But Laban said to him, If now I have found grace in thy eyes, [JERUSALEM. I have observed,] I have observed by divination that the Lord hath blessed me for thy sake. And he said, Appoint<sup>6</sup> thy wages with me, and I will give thee.

And he said to him, Thou knowest how I have served thee, and how thy cattle have been kept by me : for the little flock which thou hadst before me hath increased greatly, and the Lord hath blessed thee at my foot, that I have been profitable to thee from (the time of) my coming into thy house. And now when shall I do the work for which I am bound, to nourish the men of my house ? And he said, What shall I give thee ? And Jakob said, Thou shalt not give me anything else, (but) do me this thing, and I will return and pasture thy flock, and keep them. I will pass through thy whole flock to-day, and will set apart every lamb streaked and spotted, and every black lamb among the lambs, and spotted and streaked among the goats, and they shall be my wages. [JERUSALEM. Every lamb spotted and streaked, and every black lamb among the lambs, and the spotted and streaked among the goats.] And my righteousness shall testify for me to-morrow,<sup>7</sup> when my wages shall be brought before thee. Every one which is not streaked or spotted among the goats, or black among the lambs, shall be as if it had been a theft of mine.

<sup>6</sup> Or, "negotiate."

<sup>7</sup> "The day after."

And Laban said to him, Well, let it be according to thy word. And he separated that day the goats which were marked in their feet, and the spotted, and all the goats streaked or spotted, every one which had a white place in him, and every black one among the lambs, and gave them into the hand of his sons. And he set a journey of three days between his flocks and (those of) Jakob. And Jakob tended the flock of Laban, the old and the feeble which were left.

And Jakob took to him a rod of flowering poplar, and of almond, and of the plane tree, and peeled in them white peelings to disclose the white which was in the rods. And the rods which he had peeled, he fixed in the canals, in the troughs of water; at the place to which they brought the flocks to water, there placed he them over against the flock, that they might conceive when they came to drink. [JERUSALEM. In the canals.] And the sheep conceived over against the rods, and the sheep produced such as were marked in their feet, and spotted and white in their backs. And the lambs did Jakob set apart, and place in front of the flocks; all the various-coloured and the black among Laban's sheep he set for himself a flock apart, and did not mix them with the sheep of Laban. And it was that whenever the early (*prime*) sheep conceived, Jakob set the rods in the canals before the eyes of the sheep, that they might conceive before the rods. But with the late sheep he did not set them; and the late sheep were Laban's and the early ones Jakob's. And the man increased greatly, and had a multitude of flocks, and handmaids, and servants, and camels, and asses.

XXXI. But he heard the words of the sons of Laban, saying, Jakob hath taken all that was our father's; and from that which was our father's he hath made himself all the glory of these riches. And Jakob

observed the looks of Laban, and, behold, they were not peaceful toward him as yesterday and as before it. And the Lord said to Jakob, Return to the land of thy fathers, and to thy native place; and My Word shall be for thy help.

And Jakob sent Naphtali, who was a swift messenger, and he called Rahel and Leah, and they came into the field unto his flock. And he said to them, I consider the looks of your father, and, behold, they are not peaceful with me as yesterday and as before it; but the God of my father hath been to my aid. And you know that with all my strength I have served your father, but your father hath deceived me, and hath changed [JERUSALEM. Hath commuted] my wages ten portions; yet the Lord hath not given him power to do me evil. If now he said, The streaked shall be thy wages, all the sheep bare streaked; and if now he said, The spotted-footed shall be thy wages, all the sheep bare those which were spotted in their feet: and the Lord hath taken away the flock of your father, and hath given (it) to me. [JERUSALEM. And the Word of the Lord hath taken away.] And it was at the time when the flocks conceived, that I lifted up my eyes and saw in a dream, and, behold, the goats which rose upon the flock were spotted in their feet, or streaked or white in their backs. And the Angel of the Lord said to me, in a dream, Jakob. And I said, Behold me. [JERUSALEM. Jakob answered in the holy tongue, and said, Behold me.] And He said, Lift up now thine eyes and see: all the goats that rise upon the flock are spotted in their feet, or streaked or white in their backs: because all the injury that Laban hath done thee is manifest before me. I am Eloha who did reveal Myself to thee at Beth El, where thou didst anoint the pillar,

and swear the oath before Me. Arise now, go forth from this land, and return to the land of thy birth.

And Rahel answered with the consent of Leah, and said to him, Can there now be yet any portion or inheritance for us in our father's house ; are we not considered by him as strangers ? For he hath sold us, and eating he hath eaten our money. Therefore all the wealth that the Lord hath taken from our father is ours and our children's. And now, all that the Lord hath said to thee, do. [JERUSALEM. Are we not considered strangers to him ? for he hath sold us, and, behold, he is not willing to give us our dowry.<sup>8</sup>]

And Jakob arose, and set his children and his wives upon camels. And he led all his herds and his substance which he had obtained in Padan Aram to go unto Izhak his father in the land of Kenaan. [JERUSALEM. His treasure.]

And Laban had gone to shear his flock ; and Rahel stole the images.<sup>9</sup> For they had slain a man, a first-born, and had cut off his head ; they salted it with salt and balsams, and wrote incantations on a plate of gold, and put it under his tongue, and set it up in the wall, and it spake with them ; and unto such their father bowed himself. And Jakob stole the knowledge of Laban the Aramite, in that he did not show him when he went. And he went, he with all that he had. And he arose and crossed the Pherat, and set his face to ascend toward the mountain of Gilead ; because he saw by the Holy Spirit that from thence would be deliverance for his sons, in the days of Jephthach, who was of Gilead.

But after Jakob had gone, the shepherds went to the well, but found no water ; and they waited three days,

<sup>8</sup> *Ketubathan.*

<sup>9</sup> *Thalmania.*

if that it might (again) overflow ; but it overflowed not ; and then came they to Laban on the third day, and he knew that Jakob had fled ; because through his righteousness it had flowed twenty years. [JERUSALEM. And it was, when the shepherds were gathered together, they sought to water the flock, but were not able ; and they waited two and three days, if that the well might overflow ; but it overflowed not ; and then came they to Laban in the third day, because Jakob had fled.]

And he took his kinsmen with him, and pursued after him, going seven days, and overtook him, while sojourning in Mount Gilead, offering praise and praying before his God. And there came an angel with a word from before the Lord ; and he drew the sword against Laban the deceitful, in a dream of the night, and said to him, Beware lest thou speak with Jakob from good to evil.

And Laban came upon Jakob. And Jakob had spread his tent in the mountain, and Laban made his brethren abide in the mount of Gilead. And Laban said to Jakob, What hast thou done ? Thou hast stolen my knowledge, and led away my daughters like captives of the sword. Why didst thou hide from me that thou wouldest go, and steal my knowledge, and not tell me ? For if thou hadst told me, I would have sent thee away with mirth, and with hymns, and with tambourines, and with harps. Neither hast thou suffered me to kiss the sons of my daughters, nor my daughters. Now hast thou been foolish in what thou hast done. There is sufficiency in my hand to do evil with thee ; [JERUSALEM. There are strength and ability ;] but the God of thy father spake with me in the evening, saying, Be careful of speaking with Jakob from good to evil. And now going thou wilt go ; because desiring thou hast desired the house of thy father : (but) why hast thou stolen the images of my idols ?

And Jakob answered and said to Laban, Because I feared, and said, Lest thou violently take away thy daughters from me. With whomsoever thou shalt find the images of thy idols, let him die before his time. Before all our brethren take knowledge of what with me is thine, and take it. But Jakob knew not that Rahel had stolen them. And Laban went into the tent of Jakob, and into the tent of Leah, and into the tent of the two concubines, but found not. And he went out from the tent of Leah, and entered the tent of Rahel. But Rahel had taken the images, and laid them in the paniers of the camels, and sat upon them. And he searched all the tent, but found not. And she said, Let it not be displeasing in my lord's eyes that I am not able to arise before thee, because I have the way of women. And he searched, but found not the images.

And the anger of Jakob took fire, and he contended with Laban. And Jakob answered and said to Laban, What is my sin, and what my transgression, that thou hast so eagerly come after me? Having, therefore, searched all my vessels, what hast thou found of all the vessels of thy house? Lay now the matter before my brethren and thy brethren, and let them decide the truth between us two. These twenty years have I been with thee: thy ewes and thy goats have not failed, and the price of the rams of the flock I have not eaten. That torn by wild beasts I have not brought to thee; for had I sinned, from my hand thou wouldest have required it. What was stolen in the day by men, that have I made good; and what was stolen in the night by wild beasts was made good also. [JERUSALEM. The dead I have not brought to thee; every one which had fled from the number, I have made that good; of my hands thou hast required it: and what thieves stole by day or wild beasts devoured by night I have made

good.] I have been in the field ; by day the heat hath devoured me, and the cold by night, and sleep hath been parted from me. These twenty years have I been in thy house, serving thee ; fourteen years for thy two daughters, and six years for thy sheep ; and thou hast changed my wages ten parts. Unless the God of my father, the God of Abraham, and He whom Izhak feareth had been in my help, even now hadst thou sent me away empty : but my affliction and the travail of my hands are manifest before the Lord, and therefore He admonished thee in the evening.

And Laban answered and said to Jakob, The children whom thou hast received of thy wives are my children, and the children whom they may bear will be reputed as mine, and the sheep are my sheep, and all that thou seest is mine. And for my daughters what can I do this day, and for the sons which they have borne ? And now come, let us strike a covenant, I and thou, and it shall be for a witness between me and thee.

And Jakob took a stone and set it up for a pillar. And Jakob said to his sons, whom he called his brethren, Collect stones. And they collected stones, and made a mound, and they ate upon the mound. And Laban called it Ogar Sahid,<sup>1</sup> but Jakob called it in the holy tongue, Gal-ed. And The Observatory<sup>2</sup> also it was called, because he said, The Lord shall observe<sup>3</sup> between me and thee when we are hidden each man from his neighbour. If thou shalt afflict my daughters, doing them injury, and if thou take upon my daughters, there is no man to judge us, the Word of the Lord seeing is the witness between me and thee. And Laban said to Jakob, Behold this mound, and behold the pillar which thou hast reared between me and thee. This mound is a witness, and this pillar is a witness, that

<sup>1</sup> "The Mound of the Testimony."

<sup>2</sup> Sekutha.

<sup>3</sup> Yisteki Yeya.

I may not pass beyond this mound to thee, and that thou mayest not pass beyond this mound and this pillar to do harm. The God of Abraham and the God of Nachor shall judge between us, the God of their fathers. But Jakob sware by the God whom his father Izhak feared. And Jakob slew sacrifices in the mount, and invited his kinsmen who came with Laban to help themselves to bread, (or strengthen themselves with bread,) and they helped themselves to bread, and lodged in the mount. And Laban arose in the morning, and kissed the sons of Jakob, and his daughters, and blessed them; and Laban went and returned to his place.

XXXII. And Jakob went on his way, and the angels of the Lord met him. And Jakob said when he saw them, These are not the host of Esau who are coming to meet me, nor the host of Laban, who have returned from pursuing me; but they are the host of the holy angels who are sent from before the Lord. Therefore the name of that place he called, in the language of the sanctuary, Machanäim. [JERUSALEM. And Jakob, when he beheld them, said, Perhaps they are a host from Laban, the brother of my mother, coming to set against me the array of battle to slay me; or (rather) they are a host of the holy angels from before the Lord, who are come to save me from their hands. And he called the name of that place Machanäim.]

## SECTION VIII.

## VAYISHLACH.

AND Jakob sent messengers before him to Esau his brother in the land of Gabla, the territory of the Edomites, and instructed them to say, Thus shall you speak to my lord Esau: Thus saith thy servant Jakob, With Laban have I dwelt, and have tarried until now. And of all that in which my father blessed me there is nothing in my hand; but I have a few oxen and asses, sheep, and servants and handmaids; and I have sent to tell my lord that that blessing hath not profited me; that I may find mercy in thine eyes, and that thou mayest not maintain (enmity) against me on account thereof.

And the messengers returned to Jakob, saying, We came to thy brother, to Esau, and he also cometh to meet thee, and four hundred chief-warriors<sup>4</sup> with him. [JERUSALEM. And four hundred men, warlike leaders with him.] And Jakob was greatly afraid, because for twenty years he had not been mindful of the glory of his father: and he had anxiety; and he divided the people who were with him, the sheep, and oxen, and camels, into three troops, for a portion to Leah, and a portion to Rahel. And he said, If Esau come to the one troop of them and smite it, the remaining troop may escape. And Jakob said, God of my father Abraham, Thou, the God of my father Izhak, the Lord, who saidst to me, Return to thy country and to thy kindred, and I will do thee good: I am altogether less than any of the (acts of) goodness and truth which Thou hast exercised towards Thy servant: for with my staff, alone, I passed this Jardena, and now I am become two bands.

<sup>4</sup> *Polimarkeen, πολέμαρχοι.*

Deliver me, I pray, from the hand of my elder brother, from the hand of Esau, for I fear him: for he hath been mindful of the glory of his father; lest he come and smite the mother with the children. But Thou hast promised me, I will surely do thee good, and will make thy sons many as the sand of the sea, that cannot be numbered for multitude.

And he abode there that night; and he took what was ready at his hand a present for Esau his brother: she-goats two hundred, and he-goats twenty; ewes two hundred, and rams twenty: milch camels with their young ones thirty; cows forty, and bulls ten, and small colts ten. [JERUSALEM. And small colts ten.] And he made them ready by the hand of his servants in flocks apart, and said to his servants, Pass over before me, and put much (room) between flock and flock. And he instructed the first, saying, When Esau my brother shall meet thee, and ask of thee, saying, Whose art thou, and whither art thou journeying, and whose are these before thee? Thou shalt say, It is a gift of thy servant Jakob, which he sends to my lord Esau, and, behold, he also cometh after us. And so he instructed the second, and the third, and all them who followed the flocks, saying, According to these words you must speak with Esau when you find him, and say, And, behold, thy servant Jakob also cometh after us. For he said, I will make his countenance friendly by the gift which goeth before me, and afterward will see his face: peradventure he may accept me. And the present passed over before him, and he abode that night in the camp. And he arose in the night, and took his two wives, and his two concubines, and his eleven children, and went over the ford Jubeka. And taking them he made them pass over the torrent, and all that he had went over.

And Jakob remained alone beyond the Jubeka ; and an Angel contended with him in the likeness of a man. And he said, Hast thou not promised to give the tenth of all that is thine ? And, behold, thou hast ten sons and one daughter : nevertheless thou hast not tithed them. Immediately he set apart the four firstborn of the four mothers, and there remained eight. And he began to number from Shimeon, and Levi came up for the tenth.

Michael answered and said, Lord of the world, this is Thy lot. And on account of these things he (Michael) remained from God at the torrent till the column of the morning was ascending. And he saw that he had not power to hurt him, and he touched the hollow of his thigh, and the hollow of Jakob's thigh was distorted in his contending with him.

And he said, Let me go, for the column of the morning ascendeth ; and the hour cometh when the angels on high offer praise to the Lord of the world : and I am one of the angels of praise, but from the day that the world was created my time to praise hath not come until now.

And he said, I will not let thee go, until thou bless me. [JERUSALEM. And the hollow of Jakob's thigh was displaced in contending with him. And he said, Send me away, for the column of the dawn ariseth, and, behold, the hour cometh for the angels to praise. And he said, I will not release thee until thou bless me.]

And he said, What is thy name ? He answered, Jakob. And he said, Thy name shall be no more called Jakob, but Israel, because thou art magnified with the angels of the Lord and with the mighty, and thou hast prevailed with them. And Jakob asked and said, Show me now thy name. And he said, Why dost thou ask for my name ? And he blessed Jakob there.

And Jakob called the name of the place Peniel ; for he said, I have seen the Angels of the Lord face to face, and my soul is saved. And the sun rose upon him before his time, (the sun) which on his account had set before his time, on his going out from Beersheba, as he crossed over Peniel. And he began to journey, and was lame upon his thigh. Therefore the sons of Israel eat not the sinew which shrank, which is in the hollow of the thigh of cattle and of wild animals, until this day ; because the Angel touched and laid hold of the hollow of the right thigh of Jakob, in the place of the sinew which shrank.

XXXIII. And Jakob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men of war. And he divided the children unto Leah, and to Rahel, and to the two concubines, and placed the concubines and their sons foremost ; for he said, If Esau come to destroy the children and abuse the women, he will do it with them, and meantime we will arise and encounter him in fight ; and Leah and her children after, and Rahel and Joseph after them. And he himself went over before them, praying and asking mercy before the Lord ; and he bowed upon the earth seven times, until he met with his brother.

And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they wept. Esau wept on account of the pain of his teeth which were shaken ; but Jakob wept because of the pain of his neck. [JERUSALEM. And Esau ran to meet him, and hugged him, and fell upon his neck and kissed him. Esau wept for the crushing of his teeth, and Jakob wept for the tenderness of his neck.<sup>5</sup>

And he lifted up his eyes and saw the wives and the children, and said, Who are these with thee ? And he

<sup>5</sup> See remarks in the Introduction, page 13.

And Jakob journeyed to Succoth, and sojourned there the twelve months of the year ; and he builded in it a midrasha,<sup>6</sup> and for his flocks he made booths ; therefore he called the name of the place Succoth.

Then came Jakob in peace with all that he had to the city of Shekem, in the land of Kenaan, in his coming from Padan Aram ; and he dwelt near the city, and bought the possession of a field where he spread his tent from the hand of the sons of Hamor father of Shekem, for a hundred pearls.<sup>7</sup> And he raised there an altar, and there he gave the tithes which he had set apart of all that he had before God, the God of Israel.

XXXIV. And Dinah the daughter of Leah, whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land. And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her. And his soul delighted in Dinah the daughter of Jakob ; and he loved the girl, and spake kindly to the heart of the girl. And Shekem spake to Hamor his father, saying, Take for me this damsel to wife. But Jakob had heard that he had polluted Dinah his daughter. And his sons were with the flocks in the field, and Jakob was silent until they came.

And Hamor the father of Shekem came forth to Jakob to speak with him. And the sons of Jakob had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonour in Israel in lying with the daughter of Jakob ; for so it was not right to have been done.

And Hamor spake with them, saying, The soul of

<sup>6</sup> "A school."

<sup>7</sup> *Margaleen.*

Shekem my son delighteth in your daughter: give her, I pray, to him to wife; and conjoin yourselves by marriage with us. Give your daughters to us, and take our daughters to you; and dwell with us, and the land shall be before you, to dwell where you please and do business in it and possess it. And Shekem said to her father and to her brethren, Let me find grace <sup>8</sup> in your sight, and what you shall tell me I will give. Multiply upon me greatly dowry and gift, and I will give as you shall tell me; only give me the damsel to wife. [JERUSALEM. Dotation and marriage portion.] But the sons of Jakob answered Shekem and Hamor his father with subtilty, and so spake, because he had polluted Dinah their sister, and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us. But in this we will accede to you, if you will be as we are by circumcising every male. And we will give our daughters to you, and will take your daughters to us, and dwell with you, and be one people. But if you will not hearken to us to be circumcised, we will take our daughter by force and will go. And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem the son of Hamor. And the young man delayed not to do the thing; because he wished for the daughter of Jakob; and he was more honourable than all his father's house.

And Hamor and Shekem his son came to the gate of their city, and spake with the men of the gate of their city, saying, These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them. But in this only will the men

<sup>8</sup> Or, "mercies."

accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are. Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us. And all they who came out of the gate of his city received from Hamor and from Shekem his son; and they circumcised every male, all who came out of the gate of the city.

And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of Jakob, Shimeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which was dwelling securely, and killed every male. And Hamor and Shekem his son they killed with the edge of the sword; and they took Dinah from the house of Shekem, and went forth. And the rest of the sons of Jakob came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it. Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled; and all their wealth and all their little ones they took and spoiled, and all that was in the houses.

And Jakob said to Shimeon and Levi, You have made my name to go forth as evil among the inhabitants of the land, among the Kenaanites and Pherezites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house. And Shimeon and Levi answered, It would not have been fit to be said in the congregations of Israel that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Jakob; but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Jakob. Shekem bar Hamor will not (now) deride us

with his words ; for as a whorish woman and an outcast who hath no avenger would he have made our sister, if we had not done this thing.

[JERUSALEM. The two sons of Jakob answered together, and said to Israel their father, It would not be fit to be said in the congregations of Israel, in their house of instruction, that the uncircumcised polluted the virgin, and the worshippers of idols the daughter of Jakob ; but it is fit that it be said in the congregations of Israel and in their house of instruction, that the uncircumcised were put to death for the sake of the virgin, and the worshippers of idols because they had defiled Dinah the daughter of Jakob. And Shekem bar Hamor will not boast in his heart and say, As a woman who hath no man to avenge her injury, so hath Dinah the daughter of Jakob been made. And they said, As an impure woman and an outcast would he have accounted our sister.]

XXXV. And the Lord said to Jakob, Arise, go up to Bethel and dwell there, and make there an altar unto Eloha, who revealed Himself to thee in thy flight from before Esau thy brother. And Jakob said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple<sup>9</sup> of Shekem, and purify you from the uncleannesses of the slain whom you have come nigh, and change your raiment. And we will arise and go up to Bethel, and I will make there an altar unto Eloha, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went.

And they delivered into Jakob's hand all the idols of the people which were in their hands which they had taken from the temple<sup>9</sup> of Shekem, and the jewels that

<sup>9</sup> Or, "the house of idols."

had been in the ears of the inhabitants of the city of Shekem, in which was portrayed the likeness of their images ; and Jakob hid them under the terebinth that was near to the city of Shekem.

And they journeyed from thence, offering praise and prayer before the Lord. And there was a tremor from before the Lord upon the people of the cities round about them, and they pursued not after the sons of Jakob. And Jakob came to Luz in the land of Kenaan, which is Bethel, he and all the people who were with him. And he builded there an altar, and named that place, To God, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of the Lord, in his flight from before Esau his brother.

And Deborah, the nurse of Rivekah, died, and was buried below Bethel, in the field of the plain. And there it was told Jakob concerning the death of Rivekah his mother ; and he called the name of it, The other weeping.<sup>10</sup>

And the Lord revealed Himself to Jakob again on his return from Padan of Aram, and the Lord blessed him by the name of His Word, after the death of his mother. And the Lord said to him, Heretofore was thy name Jakob : thy name shall be no more called Jakob, but Israel shall be thy name. And the Lord said to him, I am El Shadai : spread forth and multiply ; a holy people, and a congregation of prophets and priests, shall be from thy sons whom thou hast begotten, and two kings shall yet from thee go forth. And the land which I gave to Abraham and to Izhak will I give unto thee, and to thy sons after thee will I give the land.

[JERUSALEM. And Deborah the nurse of Rivekah died, and was buried below Beth El under an oak :<sup>2</sup> and

<sup>10</sup> *Ascharan bakutha.*

<sup>1</sup> *Beluta*, query, "chestnut."

he called the name of it, The Oak of Weeping.<sup>2</sup> The God of eternity, whose name be Blessed for ever and ever, hath taught us precepts which are beautiful and statutes that are comely: He hath taught us the blessing of matrimony from Adam and his bride, as the scripture expoundeth. And the Word of the Lord blessed them, and the Word of the Lord said to them, Be strong and multiply, and fill the earth, and subdue it. He hath taught us to visit the afflicted, from our father Abraham the Righteous, when He revealed Himself to him in the plain of Vision, and gave him the precept of circumcision, and made him to sit in the door of his tent in the heat of the day; as the scripture expoundeth and saith, And the Word of the Lord revealed Himself to him in the plain of Vision. And again He hath taught us to bless those who mourn, from our father Jakob the Righteous: for He revealed Himself to him on his coming from Padan of Aram, when the way of the world had happened to Deborah, the nurse of Rivekah his mother, and Rahel died by him in the way, and Jakob our father sat weeping and bewailing her, and mourning and crying. Then wast Thou, O Lord of all worlds, in the perfection of Thy free mercies revealed to him, and didst comfort him, and blessing the mourners didst bless him concerning his mother, even as the scripture expoundeth and saith, The Word of the Lord revealed Himself unto Jakob the second time on his coming from Padan Aram, and blessed him.]

And the Shekinah of the Lord ascended from him in the place where He had spoken with him. And Jakob erected there a pillar of stone in the place where He had spoken with him, a pillar of stone; and he outpoured upon it a libation of wine, and a libation of water, because thus it was to be done at the feast of

<sup>2</sup> *Belut bakutha.*

Tabernacles ; and he poured oil of olives thereupon. And Jakob called the name of the place where the Lord had spoken with him Beth El.

And they proceeded from Beth El ; and there was yet much space of provision land in the coming to Ephrath ; and Rahel travailed, and had hard labour in her birth. And it was in the hardness of her travail that the mid-wife said to her, Fear not, for this also is to thee a male child. And it was in the going forth of her soul, for death came upon her, that she called his name The son of my woe : but his father called him Benjamin. [JERUSALEM. And there was a space, as much ground, to come unto Ephrath ; and Rahel travailed, and had hard labour in her birth.....But his father called him in the language of the sanctuary, Benjamin.]

And Rahel died, and was buried in the way to Ephrath, which is Bethlehem. And Jakob erected a pillar over the house of burying,<sup>3</sup> which is the pillar of the tomb of Rahel unto this day.

And Jakob proceeded and spread his tent beyond the tower of Eder, the place from whence, it is to be, the King Meshiha will be revealed at the end of the days.

And it was while Israel dwelt in this land that Reuben went and confounded<sup>4</sup> the bed of Bilhah the concubine of his father, which had been ordained along with the bed of Leah his mother ; and this is reputed with regard to him, as if he had lain with her. And Israel heard it, and it afflicted him, and he said, Alas, that one should have come forth from me so profane, even as Ishmael came forth from Abraham, and Esau from my father ! The Spirit of Holiness answered, and thus spake to him : Fear not, for all are righteous, and none of them is profane.(!)

So, after that Benjamin was born, the sons of Jakob

<sup>3</sup> *Beth keburtha.*

<sup>4</sup> *Bilbal.*

were twelve. The sons of Leah, the first-born of Jakob, Reuben, and Shimeon, and Levi, and Jehudah, and Issakar, and Zabulon. The sons of Rahel, Joseph and Benjamin. The sons of Bilhah, the handmaid of Rahel, Dan and Naphtali; and the sons of Zilpha, the handmaid of Leah, Gad and Asher. These are the sons of Jakob who were born to him in Padan Aram.

And Jakob came to Izhak his father, at Mamre the city of Arba, which is Hebron, for there Abraham and Izhak had dwelt. And the days of Izhak were an hundred and eighty years. And Izhak expired and died and was gathered to his people, old and full of days; and Esau and Jakob his sons buried him.

XXXVI. These are the genealogies of Esau, who is called Edom. Esau took wives of the daughters of Kenaan, Adah the daughter of Elon the Hittah, and Ahalibama the daughter of Ana, the daughter of Sibeon the Hiva, and Basemath the daughter of Ishmael whom Nebaioth her brother gave to him. And Adah bare to Esau Eliphaz, and Basemath bare Reuel. And Ahalibama bare to Esau Jehus, and Jaalam, and Korach. These are the sons of Esau who were born to him in the land of Kenaan. And Esau had taken his wives and his sons and his daughters, and all the souls of his house, and his flocks and his cattle, and all the substance which he had gotten in the land of Kenaan, and had gone into another land; for there fell upon him a fear of Jakob his brother: for their possessions would be too great for them to dwell together, neither would the land of their sojourning maintain them, on account of their flocks. And Esau dwelt in the mountain of Gabal. He is Esau the prince of the Edomites.

And these are the kindreds of Esau the prince of the Edomites, the place of whose dwelling was in the mountain of Gabal. These are the names of the sons of

Esau, Eliphaz bar Adah, wife of Esau ; Reuel bar Basemath, wife of Esau. And the sons of Eliphaz were Teman Omar, Zephuh, and Gaatam, and Kenaz, and Timna. And Timna was the concubine of Eliphaz bar Esau, and she bare to Eliphaz Amalek. He is Eliphaz the companion of Job.

These are the sons of Adah wife of Esau. And these are the sons of Reuel, Nachath and Zerach, Shammah and Mizzah. These are the sons of Basemath wife of Esau. And these are the sons of Ahalibama the daughter of Anah the daughter of Sebeon wife of Esau ; and she bare to Esau, Jehus, and Jaalam, and Korach.

These are the chieftains of the sons of Esau ; the sons of Eliphaz, the first-born of Esau, Rabba Teman, Rabba Omar, Rabba Zephuh, Rabba Kenaz, Rabba Korach, Rabba Gaatam, Rabba Amalek : these are the chieftains of Eliphaz, whose habitation was in the land of Edom ; they are the sons of Adah.

And these are the sons of Reuel bar Esau ; Rabba Nachath, Rabba Zerach, Rabba Shammah, Rabba Mizzah ; these are the chieftains of Reuel, whose habitation was in the land of Edom. These are the sons of Basemath wife of Esau.

And these are the sons of Ahalibama wife of Esau ; Rabba Jeush, Rabba Jaalam, Rabba Korach ; these are the chieftains of Ahalibama, daughter of Adah wife of Esau. These are the sons of Esau, and these their chieftains. He is the father of the Edomites.

These are the sons of Gebal, the generations who before that had dwelt in that land : Lotan, and Shobal, and Sebeon, and Anah, and Dishon, and Etser, and Dishan. These are the chieftains of the generations of the sons of Gebal, whose habitation was of old in the land of the Edomites. And the sons of Lotan were the

Chori and Hemam ; and the sister of Lotan was Timna. And these are the sons of Shobal, Alvan, and Mana-choth, and Ebal, Shepho, and Onam. And these are the sons of Sebeon, Aja and Anah : he is Anah who coupled the onagers with the she-asses, and after a time found mules which had come forth from them, when he was tending the asses of Sebeon his father. And these are the children of Anah : Dishon ; and Ahalibama was the daughter of Anah. And these are the sons of Dishon, Hemdan, and Jisban, and Jithran, and Keran. These are the sons of Etser, Bilhan, and Zaavan, and Akan. These are the sons of Dishan, Hutz and Aram. These are the chieftains of the families : Rabba Lotan, Rabba Shobal, Rabba Sebeon, Rabba Anah, Rabba Dishon, Rabba Etser, Rabba Dishan : these are the chieftains of the families, according to their principalities, whose habitation was of old in the land of Gabla.

These are the kings who reigned in the land of Edom before any king reigned over the sons of Israel. In Edom reigned Bileam the son of Behor, and the name of the city of the house of his kingdom was Dinhaba. And Bela died, and in his stead reigned Jobab the son of Zerach of Botsra. And Jobab died, and in his stead reigned Husham of the south country ; and Husham died, and in his stead reigned Hadad the son of Bedad, who slew the Midianites when he arrayed war with them in the fields of Moab, and the name of the city of the house of his kingdom was Avith. And Hadad died, and in his stead reigned Simlah of Masrekah. And Simlah died, and instead of him reigned Shaul, who was of Rohoboth on the Pherat. And Shaul died, and in his stead reigned Baal Hanan bar Akbor. And Baal Hanan bar Akbor died, and instead of him reigned Hadar ; and the name of the city of the house of his

kingdom was Pahu; and the name of his wife was Mehetabel the daughter of Matred. He was the man who laboured with perseverance and vigilance, and who, after he had become wealthy and had gotten riches, turned to become more lofty in his heart, saying, What is silver, and what is gold? [JERUSALEM. And after him reigned Hadar; and the name of his city was Pahu, and the name of his wife Mehitabel the daughter of Matred, the daughter of the changer of gold: the man who laboured with perseverance all the days of his life; but who, after he had eaten and was satisfied, converted, and said, What is gold, and what is silver?]

And these are the names of the chieftains of Esau, after their kindreds, after the place of their habitations, with their names: Rabba Timna, Rabba Alva, Rabba Jetheth, Rabba Aholibama, Rabba Elah, Rabba Phinon, Rabba Kenaz, Rabba Teman, Rabba Mibzar, Rabba Magdiel,—he was called Magdiel from the name of his city whose (*migdol*) tower was strong,—Rabba Hiram. These are the chieftains of Edom, according to their habitations in the land of their possessions. He is Esau the father of the Edomites.

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## SECTION IX.

### VAYESHEV.

AND Jakob dwelt in peace in the land of the sojourning of his fathers, in the land of Kenaan. These are the generations of Jakob. Joseph was a son of seventeen years. He had come forth from the school, and was a youth brought up with the sons of Bilhah and the sons

of Zilpha his father's wives. And Joseph brought their evil report; for he had seen them eat the flesh that had been torn by wild beasts, the ears and the tails; and he came and told it to his father. And Israel loved Joseph more than all his sons, because the likeness of Joseph resembled his own, and he made him a figured robe. [JERUSALEM. A figured robe.] And his brothers saw that their father loved him more than all his brethren, and they cherished enmity against him, and were unwilling to speak peacefully with him.

And Joseph dreamed a dream, and declared it to his brethren, and they added yet to keep enmity against him. And he said to them, Hear now this dream which I have dreamed. Behold, we were binding sheaves in the midst of the field, and, lo, my sheaf arose, and stood upright; and, behold, your sheaves surrounded and bowed to my sheaf. [JERUSALEM. Were binding sheaves.] And his brothers said to him, Art thou thinking to reign over us, or dost thou expect to have rule over us? And they added yet to keep enmity against him, for his dream and for his words.

And he dreamed again another dream, and told it to his brothers, and said, Behold, I have dreamed yet a dream, and, lo, the sun, and the moon, and eleven stars, bowed to me. And he related it to his father and to his brethren: but his father rebuked him, and said to him, What dream is this that thou hast dreamed? Shall I, and thy mother, and thy brethren, really come and bow before thee to the ground? And his brothers envied him; yet his father kept the saying in his heart.

And his brothers went to feed their father's flock in Shekem. And it was at the time of days that Israel said to Joseph, Do not thy brethren feed in Shekem? But I am afraid lest the Hivae come and smite them,

because they smote Hamor and Shekem and the inhabitants of the city. Come now, and I will send thee to them. And he said, Behold me. And he said, Go, see the welfare of your brethren, and the welfare of the flock, and return me word. But he sent him according to the deep counsel which was spoken to Abraham in Hebron; for on that day began the captivity of Mizrain.

And Joseph arose, and came to Shekem. And Gabriel, in the likeness of a man, found him wandering in the field. And the man asked him, saying, What seekest thou? And he said, I seek my brothers; show me, I pray, where they feed. And the man said, They have journeyed hence: for I heard beyond the Veil, that, behold, from to-day would begin the servitude to the Mizraee; and it was said to them in prophecy, that the Hivaeē would seek to set battle in array against them. Therefore, said they, we will go unto Dothan.

And Joseph went after his brothers, and found them in Dothan. And they saw him from afar, before he had come nigh to them, and plotted against him to kill him. And Shimeon and Levi, who were brothers in counsel, said each man to his brother, Behold, this master of dreams cometh. And now, come, let us kill him, and throw him into one of the pits, and say that an evil beast hath devoured him; and we shall see what will be the interpretation of his dreams.

And Reuben heard, and delivered him from their hands, and said, We will not kill him, nor become guilty of his blood. And Reuben said, Let us not shed innocent blood. Throw him into this pit in the wilderness, but the hand of the slayer stretch not forth against him; because he would deliver him from their hand, to restore him to his father.

And when Joseph came to his brothers, they stripped

him of his garment, the figured garment that was on him, and took and threw him into the pit ; but the pit was empty, no water was therein, but serpents and scorpions were in it. And they sat around to eat bread. And they lifted up their eyes, and looked, and behold a band of Arabians [JERUSALEM. A band of Saracens] were coming from Gilead with their camels, carrying wax, resin, balsam and stacte, proceeding to go into Mizraim. And Jehuda said to his brethren, What profit of mammon should we have if we killed our brother, and covered his blood ? Come, let us sell him to the Arabians, and our hands shall not be upon him to kill him ; for our brother is our own flesh. And his brethren agreed. And the Midianite men, masters of business, passed by ; and they drew and brought up Joseph out of the pit, and sold Joseph to the Arabians for twenty mahin of silver ; and they bought sandals of them. And they brought Joseph to Mizraim.

And Reuben returned to the pit ; for he had not been with them to assist when they sold him, because he had sat fasting on account that he had confounded the couch of his father ; and he had gone and sat among the hills, that he might return to the pit and bring him up for his father, if haply he might avert his anger. But when he had returned, and looked, and, behold, Joseph was not in the pit, he rent his clothes, and returned to his brethren, and said, The youth is not ; and I, whither shall I go, and how shall I see the look of my father's face ?

But they took the garment of Joseph, and killed a kid of the goats, because his blood is like the blood of a man, and they dabbled the garment in the blood. And they sent it by the hand of the sons of Zilpha and of the sons of Bilhah, the figured garment ; and they brought it to their father, and said, This have we

found ; know now, whether it be thy son's garment, or not. And he recognised it and said, It is my son's garment : a beast of the wilderness hath not devoured him, neither hath he been slain by the hand of man ; but I see, by the Holy Spirit, that an evil woman standeth against him. [JERUSALEM. And he discerned it and said, It is my son's garment : yet a wild beast hath not devoured him, neither is my son Joseph slain ; but I see by the Spirit of the sanctuary, that an evil woman standeth against him.] And Jakob rent his clothes, and wrapped sackcloth on his loins, and mourned for his son many days. And all his sons and all the men of his house arose and went to console him ; but he refused to receive consolation, and said, For I will go down to my son mourning to the house of the grave. And Izhak his father also wept for him. But the Midianites sold him in Mizraim to Potiphar a captain of Pharoh, a captain of the guards.<sup>5</sup> [JERUSALEM. To Potiphar an officer<sup>6</sup> of Pharoh, a captain of the guards.]

XXXVIII. It was at that time that Jehuda had gone down from his property, and separated himself from his brethren, and had inclined to a man an Adulemite whose name was Hira, that Jehuda saw there the daughter of a merchant man whose name was Shuva, and he proselyted her, and entered with her. And she conceived and bare a son, and called his name Er,<sup>7</sup> because he was to die without a child. And she conceived again, and bare a son, and called his name Onan,<sup>8</sup> because his father would have to mourn for him. And she added, and bare a son, and called his name Shela, because her husband had forgotten her<sup>1</sup>

<sup>5</sup> *Sapuklatoria*, "spiculators, javelin men."      <sup>6</sup> *Shalita*, "ruler."

<sup>7</sup> *Er*, "naked, destitute."      <sup>8</sup> *Onan*, "sorrow," or, "iniquity."

<sup>1</sup> The Chaldee verb *shelah* is either "cessavit," "destitit," or "rejecit, vel oblitus est."

and was in cessation when she bare him. [JERUSALEM.  
And it was that she ceased.]

And Jehuda took a wife for Er his firstborn, a daughter of Shem the great, whose name was Tamar. But Er the firstborn of Jehuda was evil before the Lord because he had not given his seed unto his wife, and the anger of the Lord prevailed against him, and the Lord slew him. And Jehuda said unto Onan, Enter thou to thy brother's wife, and marry her, and raise up seed unto the name of thy brother. And Onan knew that they would not call the children after his name, and it was, when he entered to the wife of his brother, that he corrupted his work upon the earth, that he might not raise up children to his brother's name. And what he did was evil before the Lord, and he cut off his days also.

And Jehuda said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shela my son be grown up. For he said, Lest he also die as his brethren. And Tamar went, and remained in her father's house.

And days multiplied, and the daughter of Shuva, Jehuda's wife, had died, and Jehuda was comforted. And Jehuda went up to the shearing of his flock, he and Hira his friend the Adullemite, to Timnath. And it was told to Tamar, saying, Behold, thy father-in-law cometh up to Timnath to shear his flock. And she put the dress of her widowhood from her, and covered herself with a veil, and wrapped herself, and sat in the dividing of the road where all eyes see, upon the way of Timnath. For she knew that Shela was grown up, yet she had not been given to him to be his wife. And Jehuda saw her; but she seemed in his face as an harlot,<sup>2</sup> because she had provoked him to anger in his

<sup>2</sup> *Ke-naphkath bara*, "as an outcast."

house, and Jehuda did not love her. [JERUSALEM. For she had enwrapped her face.] And he inclined to her in the way and said, Let me now go in with thee: for he knew not that she was his daughter-in-law. And she said, What wilt thou give me to go in with me? And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give me a pledge until thou shalt have sent. And he said, What pledge shall I give thee? And she answered, Thy seal, and thy mantle, and thy staff which is in thy hand. And he gave (them) to her, and went in with her; and she conceived by him. And she arose and went, and put her veil from her, and put on the dress of her widowhood. And Jehuda sent the kid of the goats by the hand of his friend the Adullemite, to bring back the pledge from the hand of the woman; but he found her not. And he asked the men of the place, saying, Where is the harlot who was in the sight of the eyes by the way? And they said, There is no harlot here. And he returned to Jehuda and said, I could not find her: and the men of the place also said that no harlot was there. And Jehuda said, Lest she should have taken the pledge, lest we become a laughing-stock, behold, I have sent this goat, and thou canst not find her.

And it was at the time of three months, that she was known to be with child: and it was told to Jehuda, saying, Tamar thy daughter-in-law hath committed fornication, and, behold, she is with child by fornication. And Jehuda said, Is she not the daughter of a priest? Let her be brought forth and burned.

Tamar was brought forth to be burned, and she searched for the three pledges, but found them not. Uplifting her eyes to the heavens above, she thus said, Mercy I implore from Thee, O Lord: answer Thou me in this hour of need, and enlighten mine eyes to find

the three witnesses ; and I will dedicate unto Thee from my loins three saints, who shall sanctify Thy name, and descend to the furnace of fire in the plain of Dura.

In that hour the Holy One, blessed be He, signed to Michael, who enlightened her eyes, that she found (the witnesses) and took and cast them before the feet of the judges, and said, The man to whom these pledges belong is he by whom I am with child. Yet though I may be burned I do not make him manifest : nevertheless the Lord of the world will cause him in his heart to acknowledge them, and will deliver me from this great judgment.

Now when Jehuda saw them, he recognised them, and said in his heart, It is better for me to be ashamed in this world that passeth away, than be ashamed in the faces of my righteous fathers in the world to come. It is better that I burn in this world by a fire that is extinguished, than burn in the world to come with fire devouring fire. For measure is set against measure.<sup>3</sup> This is according to that which I said to Jakob my father, Know now the robe of thy son ; so am I now constrained to hear at the place of judgment, Whose are this seal and mantle and staff ?

And Jehuda acknowledged and said, Tamar is innocent ; she is with child by me. And the Bath kol fell from heaven, and said, From before Me was this thing done, and let both be delivered from judgment. And Jehuda said, Because I gave her not to Shela my son, hath this happened to me. But he added not to know her again.

[JERUSALEM. 19. Her veil. 25. Tamar was brought forth to be burned with fire ; and she sought the three witnesses, but found them not. She lifted up her eyes on

<sup>3</sup> *Mekela kebel mekela.*

high and said, For mercy I pray before the Lord. Thou art He, O Lord God, who answerest the afflicted in the hour of their affliction ; answer me in this the hour of my affliction, and I will dedicate to thee three saints in the valley of Dura, Hananya, Mishael, and Azarya.

[In that hour the Word of the Lord heard the voice of her supplication and said to Mikael, Descend, and let her eyes have light....When she saw them, she took them, and cast them before the feet of the judges, saying, By the man to whom these belong I am with child. But though I may be burned, I declare him not, but confide in the Ruler of all the world, the Lord who is witness between me and him, that He will give to the heart of the man to whom these belong, to acknowledge whose are these his ring, and mantle, and staff.

[And Jehuda recognised the three witnesses, and arose upon his feet and said, I pray you, my brethren, and ye men of the house of my fathers, to hear me. With the measure that a man measureth shall it be measured to him ; whether good measure or evil ; and blessed is every man who confesseth his works. Because I took the coat of Joseph my brother and dipped it into the blood of a goat, and brought it before the feet of my father and said to him, Know now whether this be thy son's coat or not, the measure is according to the measure, and the rule to the rule. Better is it for me to blush in this world than to blush in the world to come ; better to burn with a fire that goes out, than to burn in the fire devouring fire. Let Tamar my daughter-in-law be spared. She hath not conceived a child by fornication, but because I did not give to her Shela my son.

[The Bath kol came forth from heaven, and said, Both of you are acquitted in the judgment. The thing was from the Lord. And he added not to know her.]

But it was in the time of her giving birth, that, behold, twins were in her womb. And it was in being born that the child stretched forth his hand; and the midwife took it, and bound it with a scarlet thread, saying, This came the first. And after the child had withdrawn his hand, behold, his brother came forth, and she said, With what great power hast thou prevailed, and for thee will it be to prevail; for thou wilt possess the kingdom. And she called his name Pharets. And afterward came forth his brother, upon whose hand was bound the scarlet thread, and she called his name Zarach.

XXXIX. But Joseph was brought down into Mizraim; and Potiphar,<sup>4</sup>.....a man of Mizraim, a chief of Pharoah, a chief of the executioners, bought him with the pledge<sup>5</sup> of the Arabians who had brought him down thither. And the Word of the Lord was Joseph's Helper, and he became a prosperous man in the house of his Mizraite master. And his master saw that the Word of the Lord was his Helper, and that the Lord prospered in his hand all that he did; and Joseph found favour in his eyes, and he served him, and he appointed him superintendent over his house, and all that he had he delivered in his hands. [JERUSALEM. And he appointed him superintendent.]

And it was from the time he appointed him superintendent over his house, and over all that he had, the Lord prospered the house of the Mizraite for the sake of the righteousness of Joseph, and the blessing of the Lord was on all that he had in the house and in the field. And he left all that he had in Joseph's hand, and took no knowledge of anything of his, except his wife with whom he lay.

<sup>4</sup> I have omitted two clauses in this chapter.—TRANSLATOR.

<sup>5</sup> *Quando servos vendebant olim, eogebantur emptori dare sponzionem quod illos non furati sint.*—CASTEL, fol. 2889.

And Joseph was of goodly form and beautiful aspect. And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me. But he refused to come near her, and said to his master's wife, Behold, my master taketh no knowledge of what is with me in the house, and all he hath he delivereth into my hand; there is none in the house greater than I, nor hath he restricted me from anything but thyself, because thou art his wife: and how can I do this great wickedness, and become guilty before the Lord? And it was when she spake with Joseph this day and the next, and he hearkened not to her to lie with her, lest with her he should be condemned in the day of the great judgment of the world to come; it was on a certain day that he entered the house to examine the tablets of his accounts, and there was no man of the house within; that she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and went forth into the street. And when she saw that he had left his garment in her hand, and had gone forth into the street, that she.....called the men of the house and said, See this, which the Hebrew man hath done, whom your master hath brought to mock us. He came in to lie with me, and I cried with a high voice. And when he heard that I lifted up my voice, he left his garment with me, and went forth into the street. And she let the garment remain until his master came into his house; and she spake to him according to these words, saying, The Hebrew servant whom thou broughtest to us came in to me to mock me. [JERUSALEM. 18. And it was when I thundered with my voice.]

And when his master heard the words which his wife spake with him, saying, According to these things did thy servant to me, his wrath became strong. And Joseph's master took counsel of the priests, who.....

put him not to death, but delivered him into the house of the bound, where the king's prisoners were bound; and he was there in the house of the bound. [JERUSALEM. In the prison house.] And the Word of the Lord was Joseph's Helper, and extended mercy to him, and gave him favour in the eyes of the captain of the prison. And the captain of the prison confided all the prisoners who were in the house to Joseph's hands, and whatsoever was done there he commanded to be done. It was not needful for the captain of the prison to watch Joseph, after the custom of all prisoners, because he saw that there was no fault in his hands; for the Word of the Lord was his Helper, and that which he did the Lord made it to prosper.

XL. And after these things it was shown, saying, The chief of the butlers of the king of Mizraim, and the chief of the bakers, have offended; having taken counsel to throw the poison of death into his food, and into his drink, to kill their master the king of Mizraim. And Pharaoh was angry when he heard concerning his two servants, the chief cup-bearer and the chief baker. And he gave them in ward in the house of the chief executioner, the prison house where Joseph was confined. And the chief executioner intrusted Joseph with them, and he served them, and they were certain days in the house of custody.

And they dreamed a dream, both of them, each man his dream in one night, each man his own dream, and the interpretation of his companion's dream, the butler and the baker of the king of Mizraim who were confined in the prison. And Joseph came to them in the morning, and saw them, and, behold, they were troubled. And Joseph asked the chiefs of Pharaoh who were with him in the custody of his master's house, saying, Why is the look of your faces more evil to-day than all the other days

that you have been here? And they said to him, We have dreamed a dream, and there is no interpreter for it. And Joseph answered, Are not the interpretations of dreams from the Lord? Tell it now to me. And the chief of the butlers related his dream to Joseph, and said to him, I saw in my dream, and, behold, a vine was before me. And in the vine were three branches; and as it sprouted it brought forth buds, and immediately they ripened into clusters, and became grapes. And I saw till they gave the cup of Pharaoh into my hand, and I took the grapes, and expressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand.

And Joseph said to him, This is the end of the interpretation of the dream. The three branches are the three Fathers of the world, Abraham, Izhak, and Jakob, the children of whose sons are to be enslaved in Mizraim in clay and brick (work,) and in all labour of the face of the field: but afterwards shall they be delivered by the hand of three shepherds. As thou hast said, I took the grapes and expressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand: It is the vial of wrath which Pharaoh (himself) is to drink at the last. But thou, the chief butler, shalt receive a good reward, concerning the good dream which thou hast dreamed; and the interpretation of it, to thyself, is this: The three branches are three days until thy liberation. At the end of three days the memory of thee will come before Pharaoh, and he will lift up thy head with honour, and restore thee to thy service, and thou wilt give the cup of Pharaoh into his hand, according to thy former custom in pouring out<sup>6</sup> for him.

[JERUSALEM. And Joseph said, This is the interpretation of the dream: The three branches are the three

<sup>6</sup> Or, "commingling."

Fathers of the world, Abraham, Izhak, and Jakob, the children of whose sons will be enslaved in the land of Mizraim, and will be delivered by the hand of three faithful pastors,<sup>7</sup> who may be likened to the clusters. And whereas thou hast said, I took the grapes and expressed them into the cup of Pharaoh, and gave the cup into Pharaoh's hand: It is the cup of retribution which Pharaoh is to drink at the last. As to thyself, the chief of the butlers, thou wilt not lose thy reward; for this dream which thou hast dreamed is good. Nevertheless the interpretation of the dream (as relating to himself) Joseph had not told him; but afterwards he explained it, when it pleased him. And Joseph said to him, The three branches are three days.]

Joseph, leaving his higher trust<sup>8</sup> and retaining confidence in a man, said to the chief butler, But be thou mindful of me when it shall be well with thee, and act kindly by me, and remember me before Pharaoh, and obtain my deliverance from this prison house. For I was verily carried away dishonestly from the land of the Hivraee; and here also I have done nothing evil, that they should put me in prison.

And the chief baker, when he understood the interpretation of his companion's dream, seeing that he had interpreted well, began to speak with an impatient tongue, and said to Joseph, I also saw in my dream, and, behold, three baskets of fine cakes were upon my head; [JERUSALEM. And, behold, three baskets of hot loaves were upon my head;] and in the upper basket of all delicious meat for Pharaoh made by the confectioner: and the birds ate them from the basket upon my head.

Joseph answered and said, This is its interpretation. The three baskets are the three enslavements with which the house of Israel are to be enslaved. But thou, the

<sup>7</sup> Or, "rulers."

<sup>8</sup> *Rochetsana, "confidentia."*

chief of the bakers, wilt receive an evil award, by the dream which thou hast dreamed. And Joseph explained it, as it was proper in his eyes, and said to him: This is its interpretation to thyself. The three baskets are three days until thy death. At the end of three days, Pharaoh with the sword will take away thy head from thy body, and will hang thee upon a gibbet, and the birds will eat thy flesh from thee. [JERUSALEM. And he said to him, The three baskets are the three heavy enslavements which are to happen to the house of Israel in the land of Mizraim, in clay, and in bricks, and in all work on the face of the field. It will be that Pharaoh king of Mizraim will decree evil decrees against Israel, and throw their children into the river. Nevertheless Pharaoh will perish, and his host be destroyed, but the sons of Israel will go forth redeemed with uncovered head. And thou, the chief of the bakers, wilt receive punishment; for this dream which thou hast dreamed is evil. But the interpretation of the dream Joseph did not (at once) make known to him; but afterwards Joseph expounded it, when it pleased him. And Joseph said to him, This is the interpretation of the dream. The three baskets are three days.]

And it was on the third day, the nativity of Pharaoh, that he made a feast to all his servants. And he lifted up the head of the chief butler, and the head of the chief baker, in the midst of his servants. And he restored the chief butler to his butlership, because he found he had not been in that counsel. And he gave the cup into Pharaoh's hand. But the chief baker he hanged, because he had taken counsel to kill him, even as Joseph had expounded to them.

But because Joseph had withdrawn from <sup>9</sup> the mercy that is above, and had put his confidence in the chief

<sup>9</sup> *Shabak*, "had forsaken."

butler, he waited on the flesh. Therefore the chief butler did not remember Joseph, but forgat him, until from the Lord came the time of the end that he should be released. [JERUSALEM. Joseph left the mercy above, and the mercy beneath, and the mercy which accompanied him from his father's house, and put his confidence in the chief butler: he trusted in the flesh, and the flesh he tasted of, even the cup of death. Neither did he remember the scripture where it is written expressly, Cursed shall be the man who trusteth in the flesh, and setteth the flesh as his confidence. Blessed shall be the man who trusteth in the Name of the Word of the Lord, and whose confidence is the Word of the Lord. Therefore the chief butler did not remember Joseph, but forgat him, until the time of the end came that he should be released.]

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## SECTION X.

## VAYEHI MEKETS.

IT was at the end of two years, that the remembrance of Joseph came before the Word of the Lord. And Pharoh dreamed, and, behold, he stood by the river, and, behold, from the river came up seven oxen good-looking and fat-fleshed; and they grazed in the midst of the sedges.<sup>1</sup> [JERUSALEM. Grazing in the midst of the sedges.<sup>1</sup>] And, behold, seven other oxen came up from the river, evil-looking, and lean in their flesh, and stood by the side of the oxen on the bank of the river. And

<sup>1</sup> *Gomaya*, “papyri.”

the evil-looking and lean-fleshed oxen devoured the seven good-looking and fat. And Pharaoh awoke from his sleep.

And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full and good; and, behold, seven ears, thin and blighted with the east wind, sprang up after them. And the seven thin ears devoured the seven fat and full. And Pharaoh awoke, and, behold, it was a dream. And in the morning his spirit was troubled, and he sent and called all the magicians of Mizraim, and all the wise men; and Pharaoh told them the dreams; but no man was able to interpret it; for it was occasioned<sup>2</sup> by the Lord, because the time had come that Joseph should come forth from the house of the bound.

And the chief of the cup-bearers spake before Pharaoh, saying, My faults do I remember this day. It was occasioned from the Lord that Pharaoh was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker. And we dreamed a dream in one night, I and he; each man his (own) dream, and the interpretation of his companion's dream we dreamed. And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man he explained the interpretation of his dream. And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged.

And Pharaoh sent and called Joseph, and hastened him from the prison; and he dressed his hair,<sup>3</sup> and changed his garments, and went unto Pharaoh. And Pharaoh said to Joseph, I have dreamed a dream, and there is no interpreter for it; and I have heard of thee,

<sup>2</sup> *Istakaph.*

<sup>3</sup> *Shaphar*, “*totondit.*”

saying, that if thou hear a dream thou canst explain it. And Joseph answered Pharaoh, saying, (It is) without me; it is not man who interprets dreams: but from before the Lord shall be an answer of peace unto Pharaoh.

And Pharaoh spake with Joseph, saying, I saw in my dream, and, behold, I stood on the bank of the river. And, behold, from the river came up seven oxen, fat-fleshed and good-looking, and they grazed in the midst of the sedges. And, behold, seven other oxen came up after them, wasted, and very evil-looking, and lean in their flesh. I have not seen the like of them in all the land of Mizraim for badness. And the wasted and evil oxen devoured the first seven fat oxen. And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke.

And I saw in my dream, and, behold, seven ears arose on one stalk, full and good; and, behold, seven ears withered, thin,<sup>4</sup> blighted with the east wind, sprang up after them. And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me.

And Joseph said to Pharaoh, The dream of Pharaoh is one. That which the Lord is about to do He sheweth to Pharaoh. The seven good oxen announce seven years; and the seven good ears announce also those seven years: the dream is one. And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine. This is the word that I speak to Pharaoh: what the Lord is about to do He sheweth Pharaoh. Behold, there come seven years of great plenty in all

<sup>4</sup> Or, "stricken."

the land of Mizraim. And after them will arise seven years of famine, which will make all the plenty that was in the land of Mizraim to be forgotten ; and the famine will consume the inhabitants of the land ; neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong. And forasmuch as the dream was repeated to Pharaoh twice, therefore is the thing confirmed before the Lord, and the Lord hasteneth to do it.

But now let Pharaoh look out a man prudent and wise, and appoint him over the land of Mizraim. Let Pharaoh make superintendents over the land, and let them take out one part in five of all the produce of the land of Mizraim in the seven years of plenty. [JERUSALEM. Let Pharaoh make and appoint him a superintendent over the land ; and let him set apart one in five throughout the land of Mizraim in the seven years of plenty.] And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharaoh's superintendents, and set the produce in the cities to be kept ; and there will be provision laid up (as) in a cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mizraim, that the people of the land perish not through the famine.

And the word was good before Pharaoh, and before all his servants. And Pharaoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord ? And Pharaoh said to Joseph, Since the Lord hath made known all this to thee, there is no one so prudent and wise as thou art. Thou shalt be superintendent over my house, and by the decree of thy mouth shall all my people be armed ; only in the throne of the kingdom will I be greater than thou. And

Pharoh said to Joseph, See, I have appointed thee prince<sup>5</sup> over the land of Mizraim.

And Pharoh took off his ring from his hand, and set it on Joseph's hand; and he clothed him in vestments of fine linen, and set a collar of gold upon his neck, and made him ride in the second chariot of Pharoh; and they chanted before him, This is the Father of the king; Great in wisdom, few<sup>6</sup> in years. And he appointed him prince over all the land of Mizraim. [JERUSALEM. And they chanted before him, and said, Live the Father of the king, Great in wisdom and few in years.] And Pharoh said to Joseph, I am Pharoh the king, and thou art viceregent,<sup>7</sup> and without thy word a man shall not lift up his hand to gird on arms, or his foot to mount a horse in all the land of Mizraim. And Pharoh called the name of Joseph, The man who revealeth mysteries. And he gave him Asenath, whom Dinah had borne to Shekem, and the wife of Potiphera prince (Rabba) of Tanis had brought up, to be his wife. And Joseph went forth ruler over the land of Mizraim. And Joseph was a son of thirty years when he stood before Pharoh, king of Mizraim. And Joseph went out from Pharoh, and passed, a prince and a ruler, through all the land of Mizraim.

And the earth (so) brought forth, that every blade made two handfuls in the seven years of plenty, until all the granaries were full. And they gathered all the produce of the seven years of plenty which were in the land of Mizraim, and he laid up the produce in the cities; the produce of the fields which were round about a city he laid up therein.

And to Joseph were born two sons before the year of famine arose, which Asenath who had been brought up in the house of Potiphera prince of Tanis bare to him.

<sup>5</sup> *Sarkan.*

<sup>6</sup> Or, "tender."

<sup>7</sup> *Alkaphta.*

And Joseph called the name of his first-born Menasheh ; because, The Lord hath made me forget all my weariness and all the house of my father. And the name of the second he called Ephraim ; for he said, The Lord hath made me mighty in the land of my affliction, as he will make the house of my father mighty here in their afflictions.

And the seven years of plenty were completed which were to come in the land of Mizraim ; and the seven years of famine began to be, as Joseph had said. And there was famine in all lands, but in all the land of Mizraim there was bread. And all the land of Mizraim had dearth ; because the seed wheat bare no fruit, and the people cried before Pharoh for bread. And Pharoh said to all the Mizraee, Go to Joseph, and what he shall tell you do. And the famine was upon all the face of the land ; and Joseph opened all the treasures and sold to the Mizraee. And the famine waxed mighty in the land of Mizraim ; and all the inhabitants of the earth came into Mizraim to buy provision of Joseph ; for the famine was mighty in all the earth.

XLII. And Jakob saw that provisions might be bought, and that they brought corn from Mizraim ; and Jakob said to his sons, Why are you afraid to go down to Mizraim ? And he said, Behold, I have heard that corn is sold in Mizraim : go down thither and buy for us from thence, that we may live and not die. And the ten brothers of Joseph went down to buy corn from Mizraim. But Benjamin, Joseph's brother, Jakob sent not down with his brethren ; for he said, Behold, he is a youth, and I fear lest death should befall him.

And the sons of Israel went every one by one door, lest the evil eye should have sway over them, as they went together to buy among the Kenaanites who went also to buy ; because the famine was in the land of Kenaan.

And Joseph was ruler over the land ; and he knew that his brethren had come to buy ; for he had appointed notaries at the gates of the city to register daily, of every one who came, his name and the name of his father ; and he it was who sold corn to all the people of the land.

And the brethren of Joseph came. And they looked through all the streets, and public places, and hospices, but could not find HIM. And they came unto his house, and worshipped him with their faces to the ground.

And Joseph saw his brethren, and recognised them ; but he made himself as a stranger in their eyes, and spake hard words to them, and said to them, Whence come you ? And they said, From the land of Kenaan, to buy corn. Now Joseph recognised his brethren, because, when separated from them, they had the token of the beard ; but they did not recognise him, because (at that time) he had not the token of the beard, and at this hour he had it. And Joseph remembered the dreams he had dreamed of them. And he said to them, You are spies : to see the nakedness of the shame of the land are you come. And they answered him, No, my lord, thy servants are come to buy corn : we are all the sons of one man ; we are true ; thy servants are not spies. But he said to them, No, but to see the nakedness of the shame of the land are you come. They answered, Thy servants are twelve brothers, the sons of one man, in the land of Kenaan ; and, behold, the youngest is to-day with our father, and one went from us, and we know not what hath been in his end ! And Joseph said to them, This is what I have spoken to you, saying, You are spies. By that word you shall be proved. (By) the life of Pharoh you shall not go hence unless your youngest brother be brought hither. Send

one of you, and bring your brother ; but you shall be bound, and your words be proved if the truth is with you : and if not, (by) the life of Pharaoh you are spies. And he kept them together in the house of confinement three days.

And Joseph said to them on the third day, This do, that you may live ; for I fear the Lord. If you are true, let one of your brothers be bound in the house of your confinement ; and go you, carry the corn, that you may buy for the hunger of your house, and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so.

And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when he entreated us, and we would not hearken to him ; therefore hath this affliction come upon us. And Reuben answered them and said, Did I not tell you, saying, Do not sin against the youth ? But you would not listen to me ; and thus, behold, his blood is required of us. But they knew not that Joseph understood (heard) the holy language ; for Menasheh was interpreter<sup>8</sup> between them. [JERUSALEM. But they knew not that Joseph heard in the holy language ; for as an interpreter Menasheh stood between them.] And he withdrew from them and wept, and returned and spake with them. And from them he took Shimeon, who had counselled them to kill him, and bound him before them.

And Joseph commanded his servant to fill their vehicles with corn, and to return each man's money in his sack, and to give them provisions for the way. And he did so for them. And they laid their corn upon their asses and went thence.

<sup>8</sup> *Meturgeman.*

Levi, who had been left without Shimeon his companion, opened his sack to give food to his ass at the place of lodging, and saw his money: behold, it was in the mouth of his pannier. And he said to his brothers, My money is returned, behold, it is in my pannier. And knowledge failed from their hearts, and each wondered with his brother, saying, What is this which the Lord hath done, and not for sin of ours?

And they came to Jakob their father in the land of Kenaan, and related to him all that had befallen them, saying, The man the lord of the land spake with us harshly, and treated us as spies of the country: but we said to him, We are faithful men, not spies. We are twelve brothers, sons of our father; of one, we know not what was his end, and the youngest is to-day with our father in the land of Kenaan. And the man, the lord of the land said to us, By this I shall know that you are true. Leave me one of your brothers with me, and what is needed by the hunger of your houses take, and go, and bring your youngest brother to me, and I shall know that you are not spies, but faithful. I will (then) restore your brother to you, and you shall transact business in the land.

And it was as they emptied their baggages, behold, every man's bundle of money was in his baggage; and they and their father saw the bundles of money, and they were afraid on account of Shimeon whom they had left there. And Jakob their father said to them, Me have you bereaved! Of Joseph you said, An evil beast hath devoured him; of Shimeon you have said, The king of the land hath bound him; and Benjamin you seek to take away: upon me is the anguish of all of them. [JERUSALEM. And Jakob their father said to them, Me have you bereaved of Joseph. From the hour that I sent him to you I have not known what was

his end ; and Benjamin you are seeking to take. Yet by me are to arise the twelve tribes.] And Reuben spake to his father, saying, Slay my two sons with a curse<sup>\*</sup> if I do not bring him to thee. Give him into my hand, and I will restore him to thee. But he said, My son shall not go down with you ; for his brother is dead, and he alone remains of his mother ; and if death should befall him in the way that you go, you will bring down my age with mourning to the grave. But the famine was strong in the land. [JERUSALEM. Death.]

XLIII. And it was when they had finished eating the corn they had brought from Mizraim, their father said to them, Return and buy us a little corn. And Jehuda spake to him, saying, The man attesting attested to us saying, You shall not see the sight of my face unless your youngest brother be with you. If thou wilt send our brother with us, we will go down and buy corn for thee ; but if thou wilt not send (him), we will not go down ; for the man told us, You shall not see the sight of my face unless your brother be with you.

And Israel said, Why did you do me evil in showing the man that you had yet a brother ? And they said, The man demanding demanded (to know) about us, and about our family, saying, Is your father yet living ? Have you a brother ? And we informed him according to the word of these things. Could we know that he would say, Bring your brother down ? And Jehuda said to Israel his father, Send the youth with me, that we may arise and go ; and that we may live and not die, both we, and you, and our little ones. I will be surety for him : of my hand shalt thou require him. If I bring him not to thee again, and set him before thee, the guilt be upon me before thee all days.

\* *Be-schamatha.*

[JERUSALEM. I will be afar off from the salutation of my father all days.] For unless we had thus delayed, we should already have returned these two times.

And Israel their father said to them, If it must be so, do this: Take of the praiseworthy things of the land, and put them in your vessels, and carry down the man a present, a little gum<sup>1</sup> and a little honey, wax and ladanum,<sup>2</sup> the oil of nuts, and the oil of almonds, and money two upon one [JERUSALEM. Double] take in your hands, even the money that was returned in the mouth of your baggage, take back in your hands; perhaps it was done in error. And take Benjamin your brother, and arise, return to the man, and God the Almighty give you mercies before the man, that he may release to you your other brother, and Benjamin: and I, behold, I am now certified by the Holy Spirit that if I am bereaved of Joseph, I shall also be bereaved of Shimeon and of Benjamin. [JERUSALEM. And I, behold, if I be not bereaved of my son Joseph, so shall I not add to be bereaved of Shimeon and of Benjamin.]

The men took the present, and the money two for one in their hands, and they took Benjamin, and went down to Mizraim, and stood before Joseph. And Joseph saw Benjamin with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noon-day meal. And the man did as Joseph had said, and the man brought the men into Joseph's house.

<sup>1</sup> *Seraph ketaph*, “liquid gum.” *Lachrymæ arborum, sive herbarum.*  
—PESAC., 39, 1. *Opobalsamum*.—JOSEPHUS, *Ant.*, 8, 6.

<sup>2</sup> *Letom*, Arab., *Ladanon*, “gum of the cistus.”

The men feared when they were brought into Joseph's house, and said, For the money that was returned in our sacks at the first are we brought in, that he may find occasion against us and condemn us, and sell us for slaves, and take our asses. And they drew near the man who had been appointed intendant over Joseph's house, and spake with him at the gate of the house. And they said, We entreat you, my lord: we indeed came down at first to buy corn. But it was when we had come to our place of lodging, that we opened our sacks, and, behold, the money of a man was in the mouth of his sack: but we have brought it back in our hand. And other money have we brought down in hand to buy corn. We know not who put the money in our sacks. And he said, Peace to you; be not afraid of my lord. Your God and the God of your fathers gave you treasure in your sacks: your money came to me. And he brought out Shimeon to them.

The man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave them provender for their asses. And they made ready the present against the entrance of Joseph at the noon-day feast; for they had heard from him that they were to eat bread there.

And Joseph entered the house, and they offered to him the present which was in their hands for the house; and bowed before him upon the ground. And Joseph saluted them, and said, Is it well with your father, the old man of whom you told me? Is he still alive? They answered, It is well with thy servant our father; he is yet alive. And they bowed and made obeisance. And he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, Is this your youngest brother of whom you told me? And he said, Mercy from the Lord be upon thee, my son!

And Joseph made haste, for his compassions were moved upon his brother, and he sought to weep, and he went into the chamber [JERUSALEM. Into the chamber] the house of sleep, and wept there. And he washed [JERUSALEM. And he washed] his face from tears, and came forth, and hastened and said, Set bread. And they set for him by himself, and for them by themselves, and for the Mizraee who ate with him by themselves; for it was not proper for the Mizraee to eat bread with the Yehudaee, because the animals which the Mizraee worshipped the Yehudaee ate. And they sat around him, the greatest according to his majority, and the less according to his minority. For he had taken the silver cup in his hand, and, sounding<sup>3</sup> as if divining, he had set in order the sons of Leah on one side, and the sons of Zilpha on the other side, and the sons of Bilhah on another side, and Benjamin the son of Rahel he ordered by the side of himself. And the men wondered each at the other. And he sent portions from his table, and they set them forth from him before them. But Benjamin's portion was larger than the portions of any of them; five portions: one was his own portion: one portion from himself, one from his wife, and two portions from his two sons. And they drank and were drunken with him; for from the day when they were separated from him they had not drunk wine, neither he nor they, until that day.

XLIV. And he commanded Menasheh, whom he had appointed intendant of his house, saying, Fill the men's sacks with corn, as much as they can carry, and put each man's money in the mouth of his bag. And put my cup, the silver cup, in the mouth of the sack of the youngest, and his purchase money. And he did according to the word which Joseph had spoken.

<sup>3</sup> "Tinkling" or "ringing."

The morning lightened, and the men were sent away, they and their asses. They had not gone far from the city, when Joseph said to Menasheh whom he had appointed the intendant of his house, Arise, follow after the men, overtake them and say to them, Why have ye returned evil for good? Is it not that from which my lord drinketh, and by which divining he divineth? That which you have done is evil. [JERUSALEM. By which divining he divineth.] And he overtook them, and spake with them all these words.

They said to him, Why does my lord speak words like these? Far be it from thy servants to do such a thing. Behold, the money which we found in the mouth of our bags we brought to thee again from the land of Kenaan; how then should we steal from thy lord's house vessels of silver, or vessels of gold? With whomsoever of thy servants it shall be found, let him be guilty of death, and we also will be slaves of thy lord. And he said, According to your words let it be. With whomsoever it is found he shall be my slave, but you shall be innocent.

And they made haste, and brought down each man his sack upon the ground, and every man opened his sack. And he searched, beginning with Reuben, and ending with Benjamin. And the cup was found in Benjamin's sack. And they rent their clothes; but the strength of fortitude was given to them; and they laded every man his ass, and returned to the city.

And Jehuda and his brethren entered into Joseph's house. He was yet there; and they fell before him on the ground.

And Joseph said to them, What deed is this that you have done? Could you not know that a man like me divining can divine? And Jehuda said to him, What shall we say to my lord concerning the former

money, and what concerning the latter money ? and how shall we be acquitted concerning the cup ? From before the Lord there is sin found upon thy servants. Behold, we are my lord's servants, and he in whose hand the chalice hath been found. But he said, Far be it from me to do thus ; the man in whose hand the chalice hath been found shall be my slave ; but you, go you up in peace to your father.

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## SECTION XI.

## VAYIGGASH.

AND Jehuda came near to him and said, In imploring my lord, let thy servant, I implore, speak a word in the hearing of my lord, and let not thy anger grow strong against thy servant ; for at the hour that we came to thee thou didst say to us, I fear before the Lord ; and now thy judgments are rendered like (the judgments) of a prince of Pharoh. My lord asked his servants, saying, Have you a father or a brother ?

[JERUSALEM. And Jehuda came near him, and said, In beseeching thee, my lord, let thy servant now speak a word in the hearing of my lord, and let not thy anger be strong against thy servant ; for at the first time we came down to thee into Mizraim didst thou not tell us, I fear before the Lord ? And now thy judgments are returned like the judgments of Pharoh thy lord, by whom thou adjurest. Yet I am honourable as thou art, and my father is honourable as Pharoh thy lord is, by whom thou dost adjure. Can I not swear by the life of the head of my father, and not lie ? For if I

draw my sword from within its sheath, I would not return it till I had filled all the land of Mizraim with the slain ; to its sheath I would not return it, till I had made all Mizraim desolate of inhabitants, beginning with thyself, and ending with Pharoh thy lord, were it not against the will of my father. Or, hath it not been heard by thee, or not told thee, what my two brothers Shimeon and Levi did, who went up against the town of Shekem while they were dwelling in security, and killed every male by the edge of the sword, because they had corrupted Dinah our sister, who hath not been numbered in the tribes, nor hath portion or inheritance with us in the dividing of the land ? By how much more then (shall it be done) for Benjamin our brother, who is numbered with us among the tribes, and who hath portion and inheritance with us in the dividing of the land ? And my force is more unyielding than theirs, because I have become the sponsor for the youth at the hands of my father, saying, If I bring him not to thee, and set him before thee, I will be guilty with thee and be removed from thy salutation all the days. Hast thou not heard, or hath it not been told thee, that in the land of Kenaan we are kings and princes, as thou art ?

[19. When Joseph, the beloved and honourable, saw that the strength of Jehuda his brother had risen up, and that the thoughts of his heart came forth, and that they rent their garments, in that hour beckoned Joseph to Menasheh his first-born, and stamped with his shoe ; and all Joseph's palace trembled. In that hour Jehuda said, If it had not been on the side of the house of my father, it would not have been done so. Then began Jehuda to be milder in his words, and he said, My lord asked his servants, saying, Have you a father, or a brother ?]

And we told my lord, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loveth him. And thou saidst to thy servants, Bring him down to me, and I will set mine eyes on him for good. [JERUSALEM. Mine eyes shall be gracious upon him.] But we told my lord, The youth cannot leave his father: for if he leave his father, he will die. Yet thou saidst to thy servants, If you bring not your youngest brother down, you shall not again see my face. And it was when we went up to thy servant our father, we related to him my lord's words. And our father said to us, Return, and buy us a little corn. But we told him, We cannot go down if our youngest brother be not with us when we go down, for we shall not be able to see the man's face, unless our youngest brother be with us. And thy servant our father said to us, You know that my wife bare me two sons. One went forth from me, and I said, Surely he is dead, and I have not beheld him since; and you will now take this other from before me; and if death happen to him, you will bring down mine age with mourning to the house of the grave. Therefore thy servant became surety for the youth with my father, saying, If I restore him not to thee, let me be guilty before my father all the days. And now let thy servant remain, I beseech thee, as the slave of my lord, instead of the young man; and let the young man go up with his brothers. For how can I go up to my father, and the young man be not with us?—lest I behold the evil that will strike my father through!

XLV. And Joseph could not endure not to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Joseph made himself known to his brothers.

And he lifted up his voice with weeping ; and the Mizraee heard, and a man of the house of Pharaoh heard.

And Joseph said to his brothers, I am Joseph ! Is my father yet alive ?

But his brothers could not answer him a word ; for they were troubled before him.

And Joseph said to his brothers, Come near, I pray, and examine me. And they came near. And he said to them, I am Joseph your brother, whom you sold into Mizraim. Now, therefore, be not grieved, nor consider it a hard thing <sup>4</sup> that you sold me hither ; for the Lord sent me hither before you to preserve you. For these two years hath the famine been in the midst of the land, and there are yet five years in which there will be neither ploughing nor harvest. But the Lord sent me before you to set you a remnant in the land, and to preserve you by a great deliverance.

And now, it was not you who sent me hither, but it was from before the Lord that the thing was occasioned, that He might set me for a prince unto Pharaoh, a chief over his house, and a ruler in all the land of Mizraim. Make haste, and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me for a chief over all the Mizraee ; come down to me, delay not, and thou shalt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, thy sheep, thy oxen, and all that thou hast. And I will sustain you there, for there are yet five years of famine, lest thou, and the men of thy house, and all that thou hast be wasted away. And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth speaketh with you in the language of the house of holiness. And you must show my father all the honour

<sup>4</sup> "Let it not be hard in your eyes."

I have in Mizraim, and all my greatness which you see, and hasten my father hither.

And he bowed himself upon his brother Benjamin's neck, and wept ; because it would be that the house of holiness should be builded in the portion of Benjamin, and be twice destroyed : and Benjamin wept upon Joseph's neck, because he saw that the tabernacle of Shiloh would be in the portion of Joseph and be destroyed. And he kissed all his brethren, and wept over them, because he saw that the sons of his people would be brought into bondage. And afterward his brethren discoursed with him.

And a voice was heard in the royal house of Pharaoh, saying, The brothers of Joseph are come. And the thing was pleasing in the eyes of Pharaoh, and in the eyes of his servants. And he said to Joseph, Tell thy brethren, Do this. Lade your beasts, and go, carry into the land of Kenaan ; and take your father and the men of your house, and come to me, and I will give you the best of what is desirable in the land of Mizraim, and you shall eat the fat of the land. And thou Joseph shalt appoint for the honour of thy father : therefore tell thy brethren, Do this. Take with you from the land of Mizraim waggons drawn by oxen, in which to carry your children and your wives, and bring your father, and come. And your eyes must not look wistfully on your utensils : for the best of what is desirable in all the land of Mizraim is yours.

And the sons of Israel did so. And Joseph gave them waggons according to the word of Pharaoh, and he furnished them with provision for the way. And to each of them he gave vestments and apparel ; but to Benjamin he gave three hundred shekels of silver, and five vestments for apparel. And these presents he sent to his father ; ten asses laden with wine and the good

things of Mizraim, and ten she asses laden with corn, and bread, and provisions for his father's journey. And he dismissed his brothers to go, and said to them, Do not contend about my having been sold, lest you quarrel in passing along the way.

And they went up from Mizraim, and came to the land of Kenaan unto Jakob their father. And they declared to him, saying, Joseph is yet alive, and is ruler over all the land of Mizraim. But his heart was divided, because he did not believe them. [JERUSALEM. And his heart was divided.] And they told him all the words of Joseph which he had spoken to them. And when he saw the waggons which Joseph had sent to bring him, the Spirit of Prophecy which had gone up from him at the time that Joseph was sold, returning, rested upon Jakob their father. And Israel said, Many benefits hath the Lord wrought for me; He delivered me from the hand of Esau and from the hand of Laban, and from the hands of the Kenaanites who pursued me; and many consolations have I seen and have expected to see; but this I had not expected, that Joseph my son should yet be alive. I will go now, and behold him before I die. [JERUSALEM. And Israel said, Many benefits and consolations I had hoped to see; but this I had not expected, that, behold, Joseph my son should be yet alive. I will go and see him before I die.]

XLVI. And Israel journeyed with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Izhak. And the Lord spake to Israel in a prophecy of the night, and said, Jakob! and he said, Behold me. And He said, I am God, the God of thy father; fear not to go down into Mizraim on account of the servitude I have decreed with Abraham: for a great people will I make thee there. I am He who in My Word will go down with thee into Mizraim; I will

regard the affliction of thy children, and My Word shall bring thee up from thence, and cause thy children to come up; but Joseph shall lay his hand upon thine eyes.

And Jakob arose from Beer de Sheba; and the sons of Israel journeyed, with Jakob their father, their little ones, and their wives, in the waggons which Pharoh had sent to carry him. They took their possessions and the substance which they had gotten in the land of Kenaan, and came into Mizraim, Jakob and all his sons with him, his sons and his sons' children with him, his daughters, and the daughters of his sons; and all his seed came with him to Mizraim.

These are the names of the sons of Israel who came into Mizraim. Jakob and his sons. The firstborn of Jakob, Reuben. And the sons of Reuben, Hanok and Phallu, Hetsron and Karmi. The sons of Shimeon, Jemuel and Jamin, Ochad, Jakin, Sochar, and Shaul: he is Zimri, who made the work of the Kenaanites in Shittim. And the sons of Levi, Gershon, Kehath, and Merari. The sons of Jehuda, Er, Onan, Shelah, Pherets, and Zarach. But Er and Onan died, on account of their evil work in the land of Kenaan; and Shelah and Zarach had no children in the land of Kenaan; but the sons of Pherets who went down to Mizraim were Hetsron and Chamul. The sons of Issakar, sages, and masters of reasoning, their names were Tola, Phua, Job, and Shimron. The sons of Zebulon, merchants, masters of commerce nourishing their brethren, the sons of Issakar, and receiving a reward like theirs; and their names were Sered, Elon, and Jahleel. These are the sons of Leah, whom she bare unto Jakob in Padan Aram, with Dinah his daughter; all the souls of his sons and his daughter, thirty and three. And the children of Gad, Sephon, Haggi, Suni,

Ezbon, Eri, Arodi, and Areli. The children of Asher, Yimna, Yishvah, Yishvi, Beriah, and Serach their sister, who was carried away while alive into the Garden (of Eden), because she had announced to Jakob that Joseph still lived. It was she who saved the inhabitants of (the city) Abel from the judgment of death, in the days of Joab. The sons of Beriah who went down into Mizraim were Heber and Malkiel. These are the children of Zilpha, whom Laban gave to Leah his daughter, and she bare them to Jakob; sixteen souls. The sons of Rahel, wife of Jakob, Joseph and Benjamin. And to Joseph were born two sons in the land of Mizraim, whom Asenath, the daughter of Dinah, educated in the house of Potiphera prince of Tanis, bare,— Menasheh and Ephraim. The sons of Benjamin, ten; and their names, according to the interpretation of Joseph his brother: Bela,<sup>5</sup> who was swallowed up from him; Beker, who was the chosen of his mother; Eshbal, who went into captivity; Gera, who became a sojourner in a foreign land; Naaman, who was pleasant and honourable; Achi, who had a (twin) brother, the son of his mother; Rosh, who was a chief in his father's house; Muppim, who was sold into Muph; Chuppim, because at the time that he was separated from him he was the son of eighteen years and was eligible for marriage (*Chupha, thalamus nuptialis*); and Ared, who descended into Mizraim. These are the children of Rahel who were born unto Jakob, all the souls fourteen. The sons of Dan, able men (or armed) and merchants, of whose numbers there is no end (or sum). And the sons of Naphtali, Jakzeel, Guni, Jetser, and Shillem. These are the sons of Bilhah whom Laban gave to Rahel his daughter; and she bare them unto Jakob, all the souls seven. All the souls which went into

<sup>5</sup> The roots of these names have the meanings here assigned.

Mizraim with Jakob which had come forth from his thigh ; besides the wives of Jakob's sons, all the souls were sixty and six. But the sons of Joseph who were born to him in Mizraim, were two souls ; and Joseph who was in Mizraim, and Jokebed the daughter of Levi, who was born among the hills in their journey to Mizraim,—the sum of all the souls of the house of Jakob who came into Mizraim, seventy.

And he sent Jehuda before him to Joseph to indicate the way before him, to subdue the pillars of the earth, and to provide him a house of dwelling in Goshena. And they came to the land of Goshen. [JERUSALEM. To prepare him a place of habitation in Goshena.]

And Joseph made ready his chariot, and went up to meet Israel his father in Goshen ; and his father, before he recognised him, worshipped him, and thus became liable to be shortened (or cut off) in his years. And he wondered, and beheld him, and fell upon his neck, and wept still upon his neck, because he had worshipped him. And Israel said to Joseph, If at this time I die, I am comforted : for with the death that the righteous die shall I die, after seeing thy face, because thou art yet alive.

And Joseph said to his brethren and his father's house, I will go up and tell Pharaoh, and say to him, My brethren and my father's house from the land of Kenaan have come to me. The men are pastors of sheep ; for they are men, the masters of flocks ; and their sheep and oxen and all which they have, they have brought. And it must be, when Pharaoh calleth you, and saith, Tell me, what is your work ? you must say, Thy servants have been masters of flocks from our youth until now : that you may dwell in the land of Goshen ; because the Mizraec reject <sup>6</sup> all shepherds.

<sup>6</sup> Or, "keep at a distance from."

XLVII. And Joseph came and informed Pharaoh, and said, My father and my brethren, with their sheep and oxen and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen. And from the extreme of his brethren he took five men, Zebulon, Dan, Naphtali, Gad, and Asher, and presented them before Pharaoh. And Pharaoh said to Joseph's brethren, What is your work? And they said to Pharaoh, Thy servants are pastors of sheep, both we and our fathers. And they said to Pharaoh, To dwell in the land are we come, because there is no place of pasture for thy servants' sheep, for the famine hath prevailed in the land of Kenaan; let thy servants therefore now dwell in the land of Goshen.

And Pharaoh spake to Joseph, saying, Thy father and thy brethren have come to thee. The land of Mizraim is before thee. In the fairest part of the land make thy father and thy brethren to dwell: let them dwell in the land of Goshen. And if thou know any among them men of ability, appoint them masters over my flocks.

And Joseph brought Jakob his father, and presented him before Pharaoh. And Jakob blessed Pharaoh, and said, May it please the Almighty that the waters of Nilos may be replenished, and may the famine pass away from the world in thy days! And Pharaoh said to Jakob, How many are the days of the years of thy life? And Jakob answered Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have been the days of the years of my life; for in my youth I fled before Esau my brother, and sojourned in a land not my own; and now in the time of my old age have I come down to sojourn here. And my days have not reached the days of the years of the life of my fathers in the days of their pilgrimage. And

Jakob blessed Pharoh, and went out from before Pharoh.

And Joseph brought his father and brethren to dwell, and gave them a possession in the land of Mizraim, in a goodly part of the country, in the country of Pilusin, as Pharoh had commanded. [JERUSALEM. Pelusim.] And Joseph sustained his father and his brethren and all his father's house with bread, according to the need of their families. But there was no bread (grown) in all the land, because the famine prevailed greatly, and the inhabitants of the land of Mizraim failed, and the dwellers in the land of Kenaan, in presence of the famine. And Joseph collected all the money which was found in the land of Mizraim, and in the land of Kenaan, for the corn which he sold to them ; and Joseph brought the money into the treasure-house of Pharoh. And the money was finished from the land of Mizraim, and from the land of Kenaan ; and the Mizraee came to Joseph, saying, Give us bread ; why should we die before thee ? for all our money is finished. [JERUSALEM. And hath failed.] And Joseph said, Give your flocks, and for your flocks I will give you provisions, if the money be consumed. And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for the flocks of sheep, the oxen, and the asses ; and he sustained them with bread for all their flocks for that year. And that year being ended, all the Mizraee came to him, in the second year, and said to him, We will not hide it from my lord, that the money is finished, and my lord hath the flocks of cattle : there is nothing left us before my lord except our bodies, and our land. Why should we die, and thine eye seeing (it), both we and our land also ? Buy us, and our land, for bread, and we and our land will be servants of Pharoh, and give the seed of corn, that we may live and not die, and the

land be not desolated. And Joseph bought all the land of Mizraim for Pharaoh ; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became the property of Pharaoh. And the people of a province he removed to a city, and the people of the city he removed to a province, for the sake of the brethren of Joseph, that they might not be called wanderers : therefore he made them migrate from one end of Mizraim to the other. [JERUSALEM. And the people who were dwelling in the province he removed into the city ; and the people who dwelt in the city he removed into the province, that they might not deride the sons of Jakob, and call them Galilean (wandering) guests.] Only the land of the priests he bought not, because they had considered him innocent at the time when his master was seeking to put him to death, and they had delivered him from the judgment of death : and besides he had said that a portion should be given them from Pharaoh. So they ate the portion which Pharaoh gave them, and sold not their land.

And Joseph said to the people, Behold, I have this day bought you and your land for Pharaoh : behold, (I give) you seed corn to sow the land ; and at the time of the ingathering of your produce you shall give the fifth part to Pharaoh, and four parts shall be yours, for the seeding of your land, and for food and for provision for your houses and little ones. And they said, Thou hast preserved us : let us find favour in the eyes of my lord, and we will be Pharaoh's servants. And Joseph established it a law unto this day over the land of Mizraim to take to Pharaoh a fifth part of the produce, except only the land of the priests which was not Pharaoh's.

And Israel dwelt in the land of Mizraim, and they built there schools and mansions in the land of Goshen,

and inherited therein fields and vineyards ; and they increased and multiplied greatly.

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## SECTION XII.

## VAYECHI.

AND Jakob lived in the land of Mizraim seventeen years. And the sum of the days of Jakob, of the days of his life, was a hundred and forty and seven years. And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour before thee, put thy hand on the place of my circumcision, and deal with me in goodness and truth, That thou wilt not bury me in Mizraim, that I may sleep with my fathers, and thou mayest carry me from Mizraim, and bury me in their sepulchre. But because he was his son he did not (so) put his hand ; but said, I will do according to thy word. And he said, Swear to me : and he sware to him. And immediately the Glory of the Shekina of the Lord was revealed to him, and Israel worshipped upon the pillow<sup>7</sup> of the bed. [JERUSALEM. And Israel praised upon the head of the couch.]

XLVIII. And after these things it was told Joseph, Behold, thy father is lying ill. And he took his two sons with him, Menasheh and Ephraim. And it was announced to Jakob, saying, Behold, thy son Joseph hath come to thee : and Israel strengthened himself, and sat upon the bed.

<sup>7</sup> Or, "head."

And Jakob said to Joseph: El Shadai revealed Himself to me at Luz, in the land of Kenaan, and blessed me. And He said to me, Behold, I will increase thee and multiply thee, and make thee an assemblage of tribes, and will give this land to thy sons after thee for an everlasting inheritance. And now, thy two sons who have been born to thee in the land of Mizraim before I came to thee into Mizraim are mine; Ephraim and Menasheh as Reuben and Shimeon shall be reckoned unto me. And thy children whom thou mayest beget after them shall be thine; by the name of their brethren shall they be called in their inheritance. And I beseech thee to bury me with my fathers. Rahel died by me suddenly in the land of Kenaan, while there was yet much ground to come to Ephrath; nor could I carry her to bury her in the Double Cave, but I buried her there, in the way of Ephrath which is Bethlechem.

And Israel looked at the sons of Joseph and said, From whom are these born to thee? And Joseph answered his father, They are my sons which the Word of the Lord gave me according to this writing, according to which I took Asenath the daughter of Dinah thy daughter to be my wife.

And he said, Bring them now near to me, and I will bless them. But Israel's eyes were heavy from age, and he could not see. And he brought them to him, and he kissed them and embraced them. And Israel said to Joseph, To see thy face I had not reckoned, but, behold, the Lord hath also showed me thy sons. And Joseph brought them out from (between) his knees, and worshipped on his face upon the ground. And Joseph took both of them, Ephraim on his right side, which was Israel's left, and Menasheh on his left side, which was Israel's right, and brought them to him.

And Israel stretched out his right hand and laid it

upon the head of Ephraim, though he was the younger; and his left hand upon the head of Menasheh, altering his hands, for Menasheh was the firstborn. [JERUSALEM. He altered his hands.] And he blessed Joseph, and said:

The Lord, before whom my fathers, Abraham and Izhak, did serve; the Lord who hath fed me since I have been unto this day, be pleased that the angel whom thou didst ordain for me, to redeem me from all evil, may bless the children; and let my name be called upon them, and the names of my fathers Abraham and Izhak. And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Joseph be multiplied abundantly in the midst of the earth.

And Joseph saw that his father placed his right hand upon Ephraim's head; and it was evil before him, and he uplifted his father's hand to remove it from off the head of Ephraim, that it might rest on the head of Menasheh. And Joseph said to his father, Not so, my father, for this is the firstborn; lay thy right hand on his head. But his father was not willing, and said, I know, my son, I know that he is the firstborn, and also that he will be a great people, and will also be multiplied; yet will his younger brother be greater than he, and his sons be greater among the nations. And he blessed them in that day, saying, In thee, Joseph my son, shall the house of Israel bless their infants in the day of their circumcision, saying, The Lord set thee as Ephraim and as Menasheh. And in the numbering of the tribes the prince of Ephraim shall be numbered before the prince of Menasheh. And he appointed that Ephraim should be before Menasheh.

And Israel said to Joseph, Behold, my end cometh to die. But the Word of the Lord shall be your

Helper, and restore you to the land of your fathers ; and I, behold, I have given to thee the city of Shekem, one portion for a gift above thy brethren, which I took from the hand of the Amoraee at the time that you went into the midst of it, and I arose and helped you with my sword and with my bow. [JERUSALEM. And I, behold, I have given thee one portion above thy brethren, the robe of the first Adam. Abraham the father of my father took it from the hands of Nimrod the Wicked, and gave it to Izhak my father ; and Izhak my father gave it to Esau, and I took it from the hands of Esau my brother, not with my sword nor with my bow, but through my righteousness and my good works.]

XLIX. And Jakob called his sons and said to them, Purify yourselves from uncleanness, and I will show you the hidden mysteries, the ends concealed, the recompense of reward for the righteous, the retribution of the wicked, and the bower of Eden, what it is. And the twelve tribes of Israel gathered themselves together around the golden bed whereon he reclined, and where was revealed to him the Shekina of the Lord, (though) the end for which the king Meshiha is to come had been concealed from him. Then said he, Come, and I will declare to you what shall befall you at the end of the days. Gather yourselves together and hear, ye sons of Jakob, and receive instruction from Israel your father.

REUBEN, thou art my firstborn, the beginning of the strength of my generation, and the chief event of my thoughts. To thee belonged the birthright, and the high priesthood, and the kingdom : but because thou hast sinned, my son, the birthright is given to Joseph, and the kingdom to Jehuda, and the priesthood to Levi. I will liken thee to a little garden in the midst

of which there enter torrents swift and strong, which it cannot bear, but is overwhelmed. Be repentant then, Reuben my son, for thou hast sinned, and add not ; that wherein thou hast sinned it may be forgiven thee ; for it is reckoned to thee as if thou wentest in to have to do with the wife of thy father at the time that thou didst confound my bed upon which thou wentest up.

SHIMEON and LEVI are brothers of the womb ;<sup>8</sup> their thoughts are of sharp weapons for rapine. In their counsel my soul hath not had pleasure, and in their gathering against Shekem to destroy it mine honour was not united ; for in their anger they slew the prince and his ruler, and in their ill will they demolished the wall<sup>9</sup> of their adversary. And Jakob said, Accursed was the town of Shekem when they entered within it to destroy it in their violent wrath ; and their hatred against Joseph, for it was relentless. If, said Jakob, they dwell together, no king nor ruler may stand before them. Therefore will I divide the inheritance of the sons of Shimeon into two portions ; one part shall come to them out of the inheritance of the sons of Jehuda, and one part from among the rest of the tribes of Jakob ; and the tribe of Levi I will disperse among all the tribes of Israel.

JEHUDA, thou didst make confession in the matter of Tamar : therefore shall thy brethren confess<sup>1</sup> thee, and shall be called Jehudain from thy name. Thy hand shall avenge thee of thy adversaries, in throwing arrows upon them when they turn their backs before thee ; and the sons of thy fathers shall come before thee with salutations. I will liken thee, my son Jehuda, to a whelp, the young of a lion ; for from the killing of Joseph my son thou didst uplift thy soul, and from

<sup>8</sup> *Achin telamin, "fratres uterini."*—CASTEL, 3903.

<sup>9</sup> Or, "destroyed the oxen." <sup>1</sup> Or, "praise."

the judgment of Tamar thou wast free. He dwelleth quietly and in strength, as a lion ; and as an old lion when he reposeth, who may stir him up ? Kings shall not cease, nor rulers, from the house of Jehuda, nor sapherim teaching the law from his seed, till the time that the King, the Meshiha, shall come, the youngest of his sons ; and on account of him shall the peoples flow together. How beauteous is the King, the Meshiha who will arise from the house of Jehuda ! He hath girded his loins, and descended, and arrayed the battle against his adversaries, slaying kings with their rulers ; neither is there any king or ruler who shall stand before him. The mountains become red with the blood of their slain ; his garments, dipped in blood, are like the outpressed juice of grapes. How beautiful are the eyes of the king Meshiha, as the pure wine ! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent ; and his teeth, purer than milk, cannot eat that which is stolen or torn ; and therefore his mountains are red with wine, and his hills white with corn, and with the cotes of flocks.

ZEBULON shall dwell upon the banks of the sea, and have dominion over the havens ; he will surmount the breakers of the sea with ships, and his border will extend unto Zidon.

ISSAKAR is an ass in the law ; a strong tribe, knowing the order<sup>2</sup> of the times ; and he lieth down between the limits of his brethren. And he saw the rest of the world to come that it is good, and the portion of the land of Israel that it is pleasant ; therefore bowed he his shoulders to labour in the law, and unto him shall come his brethren bearing presents.

From the house of DAN there is to arise a man who will judge his people with the judgment of truth. All

<sup>2</sup> Or, "intention."

the tribes of Israel will hearken to him together. A chosen man shall arise from the house of Dan, like the basilisk which lieth at the dividing of the way, and the serpent's head which lurketh by the way, that biteth the horse in his heel, and the master from his terror is thrown backward. Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards.

When Jakob saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Thy salvation have I waited, and will look for, O Lord; for Thy salvation is the salvation of eternity.

The tribe of GAD with the rest of the tribes will, armed, pass over the streams of Arnona, and subdue before them the pillars of the earth, and armed will they return into their limits with much substance, and dwell in peace beyond the passage of Jardena; for so will they choose, and it shall be to them to receive their inheritance.

Happy is ASHER, whose fruitage is plenteous, and whose land aboundeth in balsams and costly perfumes.

NAPHTALI is a swift messenger, like a hind that runneth on the tops of the mountains, bringing good tidings: he it was who announced that Joseph was living; he it was who hasteneth to go into Mizraim, and bring the contract of the double field in which Esau had no portion; <sup>3</sup> and when he shall open his mouth in the congregation of Israel to give praise, he shall be the chosen of all tongues.

JOSEPH, my son, thou hast become great; Joseph, my

<sup>3</sup> See the next chapter.

son, thou hast become great and mighty; the end (determined) on thee was (that thou shouldst) be mighty, because thou didst subdue thy inclination in the matter of thy mistress, and in the work of thy brethren. Thee will I liken to a vine planted by fountains of water, which sendeth forth her roots, and over-runneth the ridges of stone, and covereth by her branches all unfruitful trees; even so didst thou my son Joseph subject by thy wisdom and thy good works all the magicians of Mizraim; and when, celebrating thy praises, the daughters of princes walking on the high places cast before thee bracelets and chains of gold, that thou shouldst lift up thine eyes upon them, thine eyes thou wouldest not lift up on one of them, to become guilty in the great day of judgment. And all the magicians of Mizraim were bitter and angry against him, and brought accusations against him before Pharaoh, expecting to bring him down from his honour. They spake against him with the slanderous tongue<sup>4</sup> which is severe as arrows. But he returned to abide in his early strength, and would not yield himself unto sin, and subdued his inclinations by the strong discipline he had received from Jakob, and thence became worthy of being a ruler, and of being joined in the engraving of the names upon the stones of Israel. From the Word of the Lord shall be thy help; and He who is called the All-Sufficient shall bless thee with the blessings which descend with the dew of heaven from above, and with the good blessing of the fountains of the deep which ascend and clothe the herbage from beneath. The breasts are blessed at which thou wast suckled, and the womb in which thou didst lie. The blessings of thy father be added to the blessings wherewith my fathers

<sup>4</sup> "With triple tongue." Compare the Targum on Psalm ci. 5; Psalm cxl. 11; Eccles. x. 11; and our Introduction, p. 12.

Abraham and Izhak have blessed me, and which the princes of the world Ishmael and Esau and all the sons of Keturah have desired :—let all these blessings be united, and form a diadem of majesty for the head of Joseph, and for the brow of the man who became chief and ruler in Mizraim, and the brightness of the glory of his brethren.

BENJAMIN is a strong tribe, (like) the wolf (with) his prey. In his land will dwell the Shekina of the Lord of the world, and the house of the sanctuary be builded in his inheritance. In the morning will the priests offer the lamb continually until the fourth hour, and between the evenings the second lamb, and at eventide will they divide the residue remaining of the offering, and eat, every man, his portion.

[JERUSALEM TARGUM.] And our father Jakob called his sons, and said to them, Gather together, and I will teach you the concealed end, the secret mysteries, the recompense of reward for the just, and the punishment of the wicked, and the blessedness of Eden, what it is. And the twelve tribes of Jakob assembled and surrounded the golden bed whereon our father Jakob lay, desiring that he should teach them (at the) end in benediction and consolation. Then was revealed to him the secret that had been hidden from him, and then was opened the door which had been shut to him. Our father Jakob turned therefore and blessed his sons, every man according to his good did he bless him.

[When the twelve tribes of Jakob were assembled, and surrounded the golden bed whereon our father Jakob lay, they expected that he would make known to them the order of blessing and consolation : but they were hidden from him. Our father Jakob answered and said to them : From Abraham my father's father arose the profane Ishmael and all the sons of Keturah ; and from

Izhak my father arose the profane Esau, my brother ; and I am afraid lest there should be among you a man whose heart is separated from his brethren to go and worship before strange idols. The twelve tribes of Jakob answered all together, and said, **HEAR US, ISRAEL OUR FATHER ! THE LORD OUR GOD IS ONE LORD !** And Jakob our father answered, and said, May His Great Name be blessed for ever and ever !

[**REUBEN**, my firstborn art thou, my strength, and the beginning of my sorrow. To thee my son Reuben would it have pertained to receive three portions above thy brethren, birthright, priesthood, kingdom : but because thou hast sinned, Reuben, my son, the birthright is given unto Joseph, the kingdom to Jehuda, and the high priesthood to the tribe of Levi. I will liken thee, my son Reuben, to a little garden into the midst of which there enter rapid torrents, which it cannot bear, but is carried away before them. Be repentant then, my son Reuben, with good works, for thou hast sinned ; and sin no more, that that which thou hast sinned may be forgiven thee.

[5. **SHIMEON** and **LEVI** are brothers of the womb, men who are masters of sharp weapons ; they made war from their youth ; in the land of their adversary they wrought out the triumphs of war. In their counsels my soul found no pleasure ; and in their gathering together at the city of Shekem to destroy it, they were not favourable to my honour ; for in their anger they slew kings with princes, and in their wilfulness they sold Joseph their brother, who is compared to the ox. Accursed was the town of Shekem when Shimeon and Levi entered to destroy it in their wrath, for it was strong, and in their anger, for it was cruel. And Jakob our father said, If these remain together, no people or kingdom can stand before them. I will divide the tribe

of Shimeon, that they may become preachers and teachers of the law in the congregation of Jakob ; and I will disperse the tribe of Levi in the houses of instruction for the sons of Israel.

[8. JEHUDA, thee shall all thy brethren praise, and from thy name shall all be called Jehudaee ; thy hand shall avenge thee of thy adversaries ; all the sons of thy father shall come before thee with salutation. I will liken thee, my son Jehuda, to a whelp the son of a lion : from the slaying of Joseph thou wast free, from the judgment of Tamar thou, my son, wast acquitted. He remaineth tranquil in the midst of war, as the lion and as the lioness ; nor is there people or kingdom that can stand against thee. Kings shall not cease from the house of Jehuda, nor sapherim teaching the law from his children's children, until the time that the King Meshiha shall come, whose is the kingdom, and to whom all the kingdoms of the earth shall be obedient. How beauteous is the King Meshiha, who is to arise from the house of Jehuda !

[Binding his loins, and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones ; his garments will be dipped in blood, and he himself be like the juice of the winepress. More beautiful are the eyes of the king Meshiha to behold than pure wine ; they will not look upon that which is unclean, or the shedding of the blood of the innocent. His teeth are employed according to the precept rather than in eating the things of violence and rapine ; his mountains shall be red with vines, and his presses with his wine, and his hills be white with much corn and with flocks of sheep.

[14. ISSAKAR is a strong tribe, and his limits shall be

in the midst between two boundaries. And he saw the house of the sanctuary, which is called Quietness,<sup>5</sup> that it is good, and the land that its fruits are rich; and bared his shoulders to labour in the law, and to him shall be all his brethren bringing tribute.

[17. (Of DAN) He will be the deliverer who is to arise, strong will he be and elevated above all kingdoms. And he will be like the serpent that lieth in the way, and the basilisk which lurketh at the dividing of the road, which striketh the horse in his heel, and thinketh by the terror of him to throw his rider backward. He is Shimshon bar Manovach, who will be a terror upon his adversaries, and a fear upon them that hate him, and who will slay kings with princes. Our father Jakob said, My soul hath not waited for the redemption of Gideon bar Joash which is for an hour, nor for the redemption of Shimshon which is a creature redemption, but for the Redemption which Thou hast said in Thy Word shall come for Thy people the sons of Israel, for this Thy Redemption my soul hath waited.

[19. From the house of GAD will go forth hosts arrayed in arms. They will bring Israel over Jardena; put them in possession of the land of Kenaan, and afterwards return in peace to their tabernacles.

[Of happy ASHER, how fertile is the land! His land shall satisfy with dainties the kings of the sons of Israel.

[NAPHTALI is a swift messenger declaring good tidings. He first declared to our father Jakob that Joseph was yet in life, and he went down to Mizraim in a little time, and brought the contract of the Double Field from the palace of Joseph. And when he openeth his mouth in the congregation of Jakob, his tongue is sweet as honey.

[22. My son who hast become great, JOSEPH, my son,

<sup>5</sup> *Menucha.*

who hast become great, and waxed mighty, that thou wouldst become mighty was foreseen. Thee, Joseph, my son, will I liken to a vine planted by fountains of water, which sendeth her roots into the depth and striketh the ridges of the rocks, uplifting herself on high and surmounting all the trees. So hast thou, O Joseph my son, risen by thy wisdom above all the magicians of Mizraim, and all the wise men who were there, what time thou didst ride in the second chariot of Pharaoh, and they proclaimed before thee and said, This is the father of the king, Long live the father of the king, Great in wisdom, though few in years. And the daughters of kings and of princes danced before thee at the windows, and beheld thee from the balconies, and scattered before thee bracelets, rings, collars, necklaces, and all ornaments of gold, in hope thou wouldest uplift thine eyes and regard one of them. But thou my son Joseph wast far from lifting thine eyes on any one of them, though the daughters of kings and of princes spake one to another, This is the holy man Joseph, who walks not after the sight of his eyes nor after the imagination of his heart; because the sight of the eyes and the imagination of his heart make the son of woman to perish from the world. Therefore will arise from thee the two tribes Menasheh and Ephraim, who shall receive portion and inheritance with their brethren in the dividing of the land. The magicians of Mizraim and all the wise men spake against him, but could not prevail over him; they spake evil of him before his lord, they accused him before Pharaoh king of Mizraim, to bring him down from his dignity; they spake against him in the palace of Pharaoh with a slanderous tongue severe as arrows. But the strength of his confidence<sup>6</sup> remained in both his

<sup>6</sup> Or, "fidelity."

hands and his arms, and he sought mercy from the strength of his father Jakob, under the arms of whose power the tribes of Israel are led, and do come. Blessed are the breasts that suckled thee, and the womb in which thou didst lie. The blessing of thy father be added upon thee, upon the blessings wherewith thy fathers Abraham and Izhak who are like mountains blessed thee, and upon the blessing of the four mothers, Sarah, Rivekah, Rahel, and Leah, who are like hills ; let all these blessings come, and make a diadem of majesty upon the head of Joseph, and upon the crown of the man who became a chief and ruler in the land of Mizraim, and the brightness of the glory of his brethren.

[17. (Of BENJAMIN) I will liken him to a ravening wolf. In his limits will the sanctuary be builded, and in his inheritance the glory of the Shekina of the Lord will dwell. In the morning will the priests offer the continual lamb and its oblations, and at the going down of the sun will the priests offer the continual lamb and its oblations, and at evening divide the offerings of the sons of Israel.]

All these Tribes of Israel are twelve : they are all righteous together, and this it is which their father spake to them, and blessed them ; according to his blessing blessed he each man. And he commanded them and said to them, I am to be gathered to my people ; bury me with my fathers in the cavern which is in the field of Ephron the Hitah, in the cave that is in the Double Field over against Mamre in the land of Kenaan ; for Abraham bought the field of Ephron the Hitah for an inheritance of burial. There they buried Abraham, and Sarah his wife ; there they buried Izhak, and Rivekah his wife ; and there I buried Leah :—the purchase of the field, and the cave that is in it, of the sons of Hitah.

And Jakob ceased to command his sons. And he gathered up his feet into the midst of the bed, and expired, and was gathered unto his people.

L. And Joseph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Ishmael; there stood the Lion of Jehuda, the strength of his brethren. He answered and said to his brethren, Come, and let us raise up to our father a tall cedar whose head shall reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from it the Levites in their appointments for singing. Then, behold, Joseph bowed himself upon his father's face, and wept over him, and kissed him.

[JERUSALEM. And Joseph laid him on a couch of ivory which was covered with pure gold, and inset with pearls, and spread with clothes of byssos and purple. There they poured out wine with choice perfumes, there they burned aromatic gums; there stood the chiefs of the house of Esau; there stood the princes of the house of Ishmael; there stood the Lion Jehuda, the strength of his brethren. And Jehuda answered and said to his brethren, Come, let us raise up to our father a tall cedar, whose head shall reach to heaven, but whose branches unto the inhabitants of the world. From it have arisen the twelve tribes, from it the priests with their trumpets and the Levites with their harps. And they wept, and Joseph bowed himself on the face of his father, and wept over him and kissed him.]

And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Jakob the Holy, whose righteousness turned away the famine from the land of Mizraim. For it had been decreed that there should be forty and two years of famine, but through the righteousness of Jakob forty years are withheld from Mizraim, and there came famine but for two years only.<sup>7</sup> And the days of his mourning passed. And Joseph spake with the lords of the house of Pharoh, saying, If I may find favour in your eyes, speak now in the hearing of Pharoh, saying, My father made me swear, saying, Behold, I die, in the sepulchre which I have prepared for me in the land of Kenaan there shalt thou bury me. And now let me go up and bury my father, and I will return. And Pharoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father; and all the servants of Pharoh, the elders of his house, and all the elders of the land of Mizraim, went up with him. And all the men of Joseph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen.

And there went up with him chariots and horsemen and a very great host. And they came to the threshing floor of Atad, which is beyond the Jardena, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days. And the inhabitants of the land of Kenaan beheld the mourning at the threshing-floor of Atad, and they loosed the girdles of their loins in

<sup>7</sup> Fiction.

honour of Jakob, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the place Abel Mizraim, which is on the other side of Jardena. And his sons did for him as he had commanded them.

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali, and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Izhak his father; and the sons of Esau buried his body in the double field,<sup>8</sup> and afterward the sons of Jakob buried him in the cave of the double field; in the field which Abraham bought for an inheritance-sepulchre, of Ephron the Hitah, over against Mamre.

And Joseph returned to Mizraim, he and his brethren, and all who went up with him to bury his father, after they had buried his father.

And Joseph's brethren saw that their father was dead, and that he (Joseph) did not return to eat together with them, and they said, Perhaps Joseph retaineth enmity against us, and will bring upon us all the evil that we did him. And they instructed Bilhah to say to Joseph, Thy father commanded before his death to speak to thee, Thus shall you say to Joseph, Forgive now the guilt of thy brethren and their sin, for

<sup>8</sup> Fiction.

they committed evil against thee ; but forgive, I beseech thee, the guilt of the servants of the God of thy father. [JERUSALEM. And they instructed the tribe of Bilhah the handmaid of Rahel to say, Thy father before he was gathered commanded, saying.]

And Joseph wept when they spake with him. And his brethren came also, and bowed themselves before him, and said, Behold, we are thy servants. And Joseph said to them, Fear not, for I will not do you evil, but good ; for I fear and humble myself before the Lord. [JERUSALEM. And Joseph said to them, Fear not, for the evil that you did me hath ended. Are not the thoughts of the sons of men before the Lord ?] You indeed imagined against me evil thoughts, that when I did not recline with you to eat it was because I retained enmity against you. But the Word of the Lord thought on me for good ; for my father hath caused me to sit at the head, and on account of his honour I received ; but now not for the sake of my (own) righteousness or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Jakob. And now fear not ; I will sustain you and your little ones. And he comforted them, and spake consolation to their heart.

And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation ; also the sons of Makir the son of Menasheh, when they were born, were circumcised by Joseph.

And Joseph said to his brethren, Behold, I die ; but the Lord remembering will remember you, and will bring you up from this land, into the land which He sware to Abraham, to Izhak, and to Jakob. And

Joseph adjured the sons of Israel to say to their sons, Behold, you will be brought into servitude in Mizraim ; but you shall not presume to go up out of Mizraim until the time that two Deliverers shall come, and say to you, Remembering, remember ye the Lord. And at the time when ye go up ye shall carry up my bones from hence.

And Joseph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nilos of Mizraim. [JERUSALEM. And they embalmed him, and laid him in an ark in the land of Mizraim.<sup>9</sup>

<sup>9</sup> The Jerusalem Talmud records the tradition that "the Egyptians enclosed the body of Joseph in a metal coffin, and buried it in the Nile, that thereby the waters of the river might be blessed ;" and that at the Exodus the coffin was recovered.—*Sotah*, 10.

END OF THE TARGUM OF PALESTINE  
ON THE SEPHER BERESHITH.

THE TARGUM OF ONKELOS  
ON  
THE BOOK SHEMOTH,  
OR  
EXODUS.

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[In the Pentateuch the first chapter of Exodus begins the Thirteenth Section of the Law with the initial SHEMOTH, or Names.]

I. AND these are the names of the sons of Israel who came into Mizraim with Jakob ; (each) man with the men of his house they came in : Reuben, Shimeon, Levi and Jehudah, Issakar, Zebulon and Benyamin, Dan and Naphtali, Gad and Asher. And all the souls that came forth from the thigh of Jakob were seventy souls, with Joseph who was in Mizraim.

And Joseph died, and all his brethren, and all that generation ; but the sons of Israel increased and propagated, and became great and very mighty, and the land was filled with them.

But a new king arose over Mizraim who did not hold valid (or confirm) the decree of Joseph. And he said to his people, Behold, the people of the sons of Israel are more numerous and stronger than we : come, let us deal wisely by them, lest they multiply, and it be that should war happen to us they join themselves with our enemies, and break forth in the war against us, and go up from the land. And they appointed over them evil-doing governors (*shiltonin*) to afflict them in their labours. And they builded cities of treasure houses for

Pharoh, Pithom, and Raamsas. But by as much as they afflicted them, so they increased and waxed strong; and the Mizraee had vexation on account of the son of Israel; and the Mizraee made the sons of Israel serve with rigour, and embittered their lives with hard labour, in clay and in brick, and in all labour of the field,—all the work which they wrought, they made them do with hardship.

And the king of Mizraim spake to the midwives Jewesses, (*Yehuditha*), of whom the name of the one was Shiphra, and the name of the second Puah; and he said, When you do the office of the midwife among the Jewish women, and you look upon the childbirth, if it be a son, you shall kill him; but if a daughter, let her live. But the midwives feared before the Lord, and did not act as the king of Mizraim had bidden them, but preserved the sons alive. And the king of Mizraim called the midwives and said to them, Why have you done this thing and have kept the sons alive? And the midwives said to Pharoh, It is because the Jewesses are unlike the Mizraite women; they are cunning, and give birth before the midwives come to them. And the Lord did good to the midwives; and the people multiplied and became very strong. And because the midwives feared before the Lord He made for them houses. But Pharoh commanded all his people, saying, Every son who is born to the Jews you shall throw into the river, and every daughter you shall keep alive.

II. And a man of the house of Levi went and took a daughter of Levi (to wife). And the woman conceived, and bare a son; and she saw that he was good and concealed him three months. But not being able to hide him longer, she took an ark of reed, and covered it with bitumen and pitch, and laid the chi-

within it, and set it in the river upon the brink of the stream.<sup>1</sup> And his sister stationed herself at a distance, to know what would be done to him.

And the daughter of Pharaoh came down to wash at the river, and her damsels walked on the river's bank ; and she saw the ark in the flood,<sup>2</sup> and reached out her arm and took it. And opening, she saw the child ; and, behold, the infant wept. And she had compassion on him and said, This is one of the children of the Jehudaee. Then spake his sister to the daughter of Pharaoh, Shall I go and call a nurse-woman of the Jehudaee who will suckle the child for thee ? And the daughter of Pharaoh said to her, Go ; and the maiden went, and called the child's mother. And Pharaoh's daughter said to her, Take this child and nurse it for me, and I will give thee thy recompense. And the woman took the child and suckled him. And the child grew, and she brought him to Pharaoh's daughter, and he became to her a son, and she called his name Mosheh, saying, Because I drew him out from the water.

And it was in those days when Mosheh had grown that he went out to his brethren and beheld their servitude. And he saw a Mizraite man smite a man, a Jehudai, (one) of his brethren. And he turned this way and that, and saw that there was no man ; and smote the Mizraite, and buried him in the sand. And he went out the second day, and, behold, two men, Jehudaeen contended. And he said to the guilty one, Why did you strike your companion ? But he said, Who set you a chief man and a judge over us ? Will you who speak so kill me, as you killed the Mizraya ? And Mosheh was afraid, and said, Surely the thing is known. And Pharaoh heard that thing, and sought to

<sup>1</sup> Sam. Vers., "among the rushes."

<sup>2</sup> *Ibid.*

kill Mosheh ; and Mosheh fled from before Pharoah, and dwelt in the land of Midian.

And he sat by a well ; and the prince (*rabba*) of Midian had seven daughters ; and they came and drew and filled the troughs to water their father's flock. But the shepherds came and drove them away ; and Mosheh arose and rescued them, and watered the flock.

And they came to Reuel their father ; and he said, What is this, that ye have come so quickly to-day ? And they said, A man, a Mizraya, delivered us from the hand of the shepherds, and also drew for us and watered the flock. And he said to his daughters, And where is he ? wherefore have you left the man ? Call him, that he may eat bread. And Mosheh was willing to dwell with the man ; and he gave Zipporah his daughter unto Mosheh. And she bare a son ; and he called his name Gershom ; for, said he, I am a stranger in a foreign land.

And it was in many of those days : and the king of Mizraim died. And the sons of Israel groaned with the hard service which was upon them ; and the cry rose up before the presence of the Lord, from their labour. And their appeal was heard before the Lord ; and the Lord remembered His covenant with Abraham, with Izhak, and with Jakob. And the servitude of the sons of Israel was known before the Lord, and the Lord said in His Word, that He would deliver them.

III. And Mosheh tended the flock of Jethro his father-in-law, the *rabba* of Midian, and he led the flock to the place of the best pastures of the wilderness, and came to the mountain on which was revealed the glory of the Lord, unto Horeb. And the Angel of the Lord appeared to him in a flame of fire in the midst of a bush. And he gazed, and, behold, the bush burned with fire, but the bush was not consumed. And

Mosheh said, I will now turn and see this great sight, why the bush is not burned up. And the Lord saw that he turned to see, and the Lord called to him from the midst of the bush, and said, Mosheh, Mosheh ! And he said, Behold me. And He said, Approach not hither ; <sup>3</sup> loose the sandal from thy foot, for the place where thou standest is holy. And He said, I am the God of thy fathers ; the God of Abraham, the God of Izhak, and the God of Jakob. And Mosheh bowed with his face ; for he was afraid to look up to the glory of the Lord.

And the Lord said, The bondage of My people who is in Mizraim is verily disclosed before Me, and before Me is heard their cry on account of their toils ; <sup>4</sup> for their afflictions are disclosed before me ; and I have appeared to deliver them from the hand of the Mizraee, and to bring them up from that land, unto a land good and large, a land producing milk and honey, unto the place of the Kenaanaee, and the Hittae, and the Amo-  
raee, and the Perizaee, and the Hivaee, and Yevusaee. And now, behold, the cry of the sons of Israel ascendeth before Me, and the affliction is also revealed before Me wherewith the Mizraee afflict them. And now, come, I will send thee to Pharoh, and will bring forth the sons of Israel from Mizraim.

And Mosheh said before the Lord, Who am I, that I should go unto Pharoh to bring forth the sons of Israel from Mizraim ? And He said, Because My Word shall be thy helper : and this shall be the sign that I have sent thee : In thy leading forth of the people from Mizraim you shall do service before the Lord upon this mountain.

And Mosheh said before the Lord, Behold, when I

<sup>3</sup> Sam. Vers., "suddenly," or, "rashly."

<sup>4</sup> Sam. Vers., "before the face of their taskmasters."

am come to the sons of Israel, and say to them, The God of your fathers hath sent me to you, and they say to me, What is His name? what shall I say to them? And the Lord said unto Mosheh, **EHEYEH ASHER EHEYEH.** And he said, Thus shalt thou speak to the sons of Israel, **EHEYEH** hath sent me unto you.

The Lord said moreover to Mosheh, Thus shalt thou speak to the sons of Israel, The Lord, the God of your fathers, the God of Abraham, the God of Izhak, and the God of Jakob, hath sent me unto you. This is My Name for ever, and this is My Memorial in every generation and generation. Go and assemble the elders of Israel and say to them, The Lord, the God of your fathers, hath revealed Himself to me, the God of Abraham, Izhak, and Jakob, saying, Remembering I have remembered you, and that which hath been done to you in Mizraim; and I have said that I would bring you up from the bondage of Mizraim to the land of the Kenaanaee, and Hittae, and Eunoraee, and the Pherizae, and Hivae, and Jebusaee,—to a land producing milk and honey. And they will be obedient to thee,<sup>5</sup> and thou shalt go, thou and the elders of Israel, to the king of Mizraim, and say to him, The Lord, the God of the Jehudae, hath called us;<sup>6</sup> and now let us go, as (for) a journey of three days into the desert, that we may sacrifice before the Lord our God. But it is manifest before Me that the king of Mizraim will not release you, that you may go, not even on account of Him whose power is mighty. But I will send forth the stroke of My power, and will smite the Mizraee with all My miracles which I will perform among them, and afterward they will send you away. And I will give this people to become favourites in the eyes of the Mizraee, and it

<sup>5</sup> *Al. cod.*, “to thy word.”

<sup>6</sup> *Al. cod.*, “hath revealed Himself to us.”

shall be that when you go you shall not go empty. But you shall demand, a woman of her neighbour and the inmates of her house, articles of silver and of gold and vestments, and put them upon your sons and upon your daughters, and shall make the Mizraee empty.<sup>7</sup>

IV. And Mosheh answered and said, But, behold, they will not believe me nor hearken to me: for they will say, The Lord hath not been revealed to thee. And the Lord said to him, What is that which is in thy hand? and he said, A rod. And He said, Cast it to the ground; and he cast it upon the ground, and it became a serpent, and Mosheh fled from before it. And the Lord said to Mosheh, Stretch forth thy hand and seize it by its tail; and he put forth his hand and grasped it, and it became a rod in his hand. That they may believe that the Lord God of their fathers hath been revealed to thee, the God of Abraham, the God of Izhak, and the God of Jakob. And the Lord said yet to him, Put now thy hand into thy bosom. And he put his hand into his bosom, and drew it out; and, behold, his hand was white as snow. And He said, Return thy hand into thy bosom. And he returned his hand into his bosom, and drew it out from his bosom, and, behold, it had turned to be as his own flesh. And it shall be, if they will not believe thee nor receive the voice of the first sign, that they shall believe the voice of the latter sign. But if they will not believe either of these two signs, nor receive from thee, take of the water that is in the river, and pour it upon the ground; and the water which thou takest from the river shall become blood upon the ground.

And Mosheh said before the Lord, In entreating, I am not a man who is (well) spoken, neither yesterday nor the day before, and from the time that thou spakest

<sup>7</sup> Sam. Vers., "strip the Mizraee."

with Thy servant: for I am heavy of speech and of a deep<sup>8</sup> tongue. But the Lord said to him, Who hath appointed the mouth of man, and who hath appointed the mute, or the deaf, or the open-sighted, or the blind? Have not I, the Lord? And now go, and My Word shall be with thy mouth, and I will teach thee what to say. And he said, I beseech the Lord to send by the hand of one who is fit to be sent. And the displeasure of the Lord was kindled against Mosheh; and He said, Is not Aharon the Levite, thy brother, known before Me as one who speaking can speak? and also, behold, he cometh forth to anticipate thee, and will see thee, and rejoice in his heart. And thou shalt speak with him, and put the words in his mouth; and My Word will be with thy mouth and with his mouth, and I will teach you what to do. And he shall speak for thee with the people, and shall be thy interpreter, and thou shalt be to him a rab; and this staff thou shalt take in thy hand wherewith to work the signs.

And Mosheh went, and returned to Jether his father-in-law, and said to him, I will now go and return to my brethren who are in Mizraim, and see if they still live. And Jether said to Mosheh, Go in peace. And the Lord said to Mosheh in Midian, Go, return to Mizraim; for all the men who sought to kill thee are dead. And Mosheh took his wife and his sons, and made them ride upon the ass, and returned to the land of Mizraim. And Mosheh took the staff with which the miracles had been done before the Lord in his hand. And the Lord said to Mosheh, In thy going to return to Mizraim look to all the wonders that I have appointed by thy hand, and do them before Pharaoh. But I will obdurate his heart, and he will not send the people away. And thou shalt say unto Pharaoh, Thus said the Lord; Israel

<sup>8</sup> Or, "stammering."

is My son, My firstborn. And I say unto thee, Let My son go, that he may serve before Me ; and if thou refuse to send him away, behold, I will kill thy son, thy firstborn.

And it was in the way, at the place of lodging, that the Angel of the Lord met him, and sought to kill him. And Zipporah took a stone, and circumcised the foreskin of her son, and approached before him, and said, On account of the blood of this circumcision let my husband be given (back) to me. And when he had desisted from him, she said, But for the blood of this circumcision my husband would have been condemned to die.

And the Lord said to Aharon, Go thou to meet Mosheh in the desert. And he went, and met him at the mountain on which was revealed the glory of the Lord, and he kissed him. And Mosheh showed Aharon all the words with which the Lord had sent him, and all the signs which he had commanded. And Mosheh and Aharon went and assembled all the elders of the sons of Israel ; and Aharon told all the words which the Lord had spoken with Mosheh, and did the signs in the eyes of the people. And the people believed, and understood (heard) that the Lord had remembered the sons of Israel, and that their slavery was manifest before him ; and they bowed, and adored.

V. And afterward Mosheh and Aharon went in, and said to Pharaoh : Thus saith the Lord, the God of Israel, Let My people go, to solemnize a feast (*yechagun*) before Me in the desert. And Pharaoh said, The name of the Lord is not known to me, that I should hearken to His word to send Israel away. The name of the Lord is not revealed to me, and Israel I shall not release. And they said, The God of the Jehudaee hath revealed Himself to us ; let us now go three days' journey

into the desert to sacrifice before the Lord our God, lest He come upon us with death or with slaughter. And the king of Mizraim said to them, Why, Mosheh and Aharon, do you hinder the people from their works? Go to your employment. And Pharoah said, Behold now, the people of the land are many, and you make them relax from their employment. And Pharoah that day commanded the masters<sup>9</sup> of the people and the overseers,<sup>10</sup> saying, You shall not continue (add) to give straw to the people to cast bricks, as heretofore; let them go and collect straw for themselves; yet the number<sup>11</sup> of bricks which they have made heretofore you shall still lay upon them and not diminish; for they are idle, and therefore cry, saying, We will go and sacrifice before our God. Make labour heavy upon the men: let them be occupied with it, and not with vain words. And the masters of the people and the overseers went forth and spake to the people, saying, Thus saith Pharoah, I will not give you straw; you shall go and gather up straw for yourselves wheresoever you can find it; though from your work there shall be nothing diminished. And the people were scattered abroad over all the country of Mizraim to gather stubble for straw. And the masters were urgent, saying, Fulfil your work, the matter of a day in a day, as you did when straw was given you. And the masters whom Pharoah set over the sons of Israel smote them, saying, Why do you not fulfil your requirement to cast the bricks as heretofore, as yesterday, so also to-day? And the overseers of the sons of Israel came and complained before Pharoah, saying, Why hast thou done thus with thy servants? Thou hast not given thy servants straw, yet they say to us, Make bricks; and, behold, thy servants

<sup>9</sup> Sam. Vers., "the foremen."

<sup>10</sup> Sam. Vers., "his scribes."

<sup>11</sup> Sam. Vers., "proportion."

are beaten, and thy people sin against us. But he said, You are idle, you are idle: therefore you say, We will go and sacrifice before the Lord. And now go, work: but straw I will not give you; yet the number of bricks you shall render. And the overseers of the sons of Israel perceived that they were in evil: for they said to them, You shall not diminish from your bricks the matter of a day, in a day.

And they met Mosheh and Aharon standing before them in their coming out from being with Pharoh. And they said to them, May the Lord manifest Himself to you and adjudge;<sup>1</sup> because you have made our savour evil in the eyes of Pharoh, and in the eyes of his servants, and have put a sword into their hands to kill us! And Mosheh returned before the Lord and said, O Lord, why hast Thou done evil unto this people, and wherefore didst Thou send me? and from the time that I went in to Pharoh to speak in Thy name he hath done evil to this people, but liberating Thou hast not liberated Thy people. VI. But the Lord said to Mosheh, Now shalt thou see what I will do to Pharoh: for with a strong hand shall he send them away, and with a strong hand drive them from his land.

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## SECTION XIV.

### VAERA.

AND the Lord spake to Mosheh and said to him, I am the Lord; and I appeared unto Abraham and to Izhak and to Jakob by (the name) El-Shaddai, but by My name Jehovah<sup>2</sup> I was not known to them. And also

<sup>1</sup> Sam. Vers., "interpret."

<sup>2</sup> Onkelos, *Yeyd*.

I have confirmed My covenant with them to give them the land of Kenaan, the land of their sojournings in which they sojourned. And before Me hath been heard the cry of the sons of Israel whom the Mizraee make to labour for them ; and I have remembered My covenant. Therefore, say thou to the sons of Israel, I am the Lord, and I will bring you out from the midst of the sore labour for the Mizraee, and will deliver you from their servitude, and redeem you with a lofty arm and with great judgments. And I will bring you nigh before Me to be a people, and I will be unto you a God ; and you shall know that I am the Lord your God who bringeth you out from the sore Mizrean bondage. And I will lead you into the land which I have sworn in My Word to give to Abraham, to Izhak, and to Jakob ; and to you will I give it for an inheritance ; I am the Lord. And Mosheh so spake with the sons of Israel : but they received not from Mosheh through anguish of spirit, and from the labour which was hard upon them.

And the Lord spake to Mosheh, saying, Go in, speak with Pharoh king of Mizraim, that he send away the sons of Israel from his land. And Mosheh spake before the Lord, saying, Behold, the sons of Israel have not received from me, and how then will Pharoh receive, and I (so) heavy of speech ? And the Lord spake to Mosheh and Aharon, and gave them commandment to the sons of Israel and unto Pharoh king of Mizraim for the going forth of the sons of Israel from the land of Mizraim.

These are the heads of the house of their fathers. The sons of Reuben the firstborn of Israel, Hanuk and Phalli, Hetsron and Karmi ; these are the progeny of Reuben. And the sons of Shimeon, Yemuel and Yamin and Achad and Yakin and Zochar and Shaul the son of a Kenaanitha ; these are the progeny of Shimeon. And

these are the names of the sons of Levi, according to their generations: Gershon and Kehath and Merari. And the years of the life of Levi were a hundred and thirty and seven years. The sons of Gerson, Libni and Shimei, after their progenies. And the sons of Kehath, Amram and Izhar and Hebron and Uzziel. And the years of the life of Kehath, a hundred and thirty and three years. And the sons of Merari, Maheli and Mushi. These are the progenies of Levi, after their generations. And Amram took Yokebed the sister of his father unto him to wife, and she bare him Aharon and Mosheh. And the years of the life of Amram were an hundred and thirty and seven years. And the sons of Izhar, Korah and Nepheg and Zikri. And the sons of Uzziel, Mishael and Elzaphan and Sithri. And Aharon took Elisheba the daughter of Aminadab the sister of Nachshon to him to wife; and she bare him Nadab and Abihu, Elazar and Ithamar. And the sons of Korah, Asir and Elkanah and Abiasaph: these are the progeny of Korah. And Elazar the son of Aharon took (one) of the daughters of Phutiel to himself to wife, and she bare him Pinhas. These are the chiefs of the fathers of the Levae, according to their generations. It is Aharon and Mosheh, to whom the Lord had said, Bring forth the sons of Israel from the land of Mizraim by their armies. These are they who spake with Pharaoh king of Mizraim to let the sons of Israel go forth from Mizraim: it is Mosheh and Aharon.

And it was in the day when the Lord spake with Mosheh in the land of Mizraim, that the Lord spake unto Mosheh, saying, I am the Lord: Speak with Pharaoh king of Mizraim all that I have said to thee. But Mosheh said before the Lord, Behold, I am heavy of speech, and how will Pharaoh receive from me? But the Lord said to Mosheh, See, I have appointed thee a

Master (*rab*) with Pharaoh, and Aharon shall be thy interpreter (*methurgeman*). Thou shalt speak all that I have commanded thee, and Aharon thy brother shall speak with Pharaoh to send away the sons of Israel from his land. And I will harden the heart of Pharaoh, and will multiply My signs and wonders in the land of Mizraim. But Pharaoh will not receive from you; and I will give forth the stroke of My power upon Mizraim, and will bring out My host, My people, the sons of Israel, from the land of Mizraim by great judgments. And the Mizraee shall know that I am the Lord when I uplift the stroke of My power upon Mizraim, and bring forth the sons of Israel from among them. And Mosheh and Aharon did as the Lord commanded them, so did they. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, in their speaking with Pharaoh.

And the Lord spake to Mosheh and Aharon, saying, When Pharaoh shall speak to you, saying, Produce a sign, thou shalt say to Aharon, Take thy rod, and throw it down before Pharaoh, and it shall become a serpent (*tanina*, Heb., *tanin*, a long creature, whether serpent or crocodile. T.). And Mosheh and Aharon went in unto Pharaoh, and did as the Lord had commanded them. Aharon threw down his rod before Pharaoh and before his servants, and it became a serpent. And Pharaoh called for the wise men and the magicians; and they also, the Mizraite magicians, did so by their enchantments. They cast down every man his rod, and they became serpents; but the rod of Aharon swallowed up their rods. And Pharaoh's heart was hardened, and he would not hearken to them, as the Lord had said.

And the Lord said to Mosheh, The heart of Pharaoh is obdurate (heavy): he is unwilling to send the people away. Go unto Pharaoh in the morning; behold, he

goeth forth to the waters, and stand to meet him on the bank of the river, and the rod that was turned to a serpent (*cherja*, Heb., *nachash*) take in thy hand; and say to him, The Lord God of the Jehudaee hath sent me to thee, saying, Release My people, that they may serve before Me in the desert; and, behold, thou hast not yet acceded. Thus saith the Lord, By this thou shalt know that I am the Lord: Behold, with the rod that is in my hand I smite the water of the river, and it shall be turned to blood: and the fish which are in the river shall die, and the river become putrid, and the Mizraee try in vain to drink the water from the river.

And the Lord spake to Mosheh, Say to Aharon, Take thy rod, and lift up thy hand over the waters of the Mizraee, upon their rivers, upon their canals, and upon their lakes, and upon all their reservoirs of water, that they may become blood; and there shall be blood in all the land of Mizraim, and in vessels of wood and in vessels of stone. And Mosheh and Aharon did so, as the Lord commanded; and he lifted the rod, and struck the waters of the river, in the sight of Pharoh, and in the eyes of his servants, and all the waters of the river were turned into blood. And the fish of the river died, and the river became putrid; and the Mizraee could not drink of the water of the river, and there was blood in all the land of Mizraim. And the magicians did so with their enchantments; and Pharoh's heart was hardened, and he would not hearken to them, as the Lord had said. And Pharoh turned and entered into his house; neither did he set his heart also unto this. And all the Mizraee digged by the bending of the river for water to drink; for the water which was in the river they could not drink.

And seven days were fulfilled after that the Lord had struck the river; and the Lord said to Mosheh, Go in

unto Pharoah and say to him, Thus saith the Lord : Send away My people, that they may serve before me. But if thou refuse to send them away, behold, I will smite all thy borders with frogs, and the river shall multiply frogs ; and they shall come up and enter into thy house, and into thy chamber the place of sleep, and upon thy bed, and into the house of thy servants, and among thy people, and into thy ovens and thy kneading pans ; and upon thee and upon thy people and upon all thy servants shall the frogs come up. And the Lord said to Mosheh, Say to Aharon, Uplift thy hand with thy staff upon the streams, upon the rivulets, and upon the lakes ; and the frogs shall come up on the land of Mizraim. And Aharon lifted up his hand over the waters of the Mizraee, and the frogs came up and covered the land of Mizraim. And the magicians did so with their enchantments, and made frogs to come up on the land of Mizraim. And Pharoah called Mosheh and Aharon, and said, Pray before the Lord that the frogs may be removed from me and from my people ; and I will release the people, that they may sacrifice before the Lord. And Mosheh said to Pharoah, Demand for thyself a miracle, and appoint me a time<sup>3</sup> when I shall pray for thee, and for thy servants and thy people, that the frogs may be finished from thee and from thy house, and remain only in the river. And he said, To-morrow. And he said, According to thy word ; that thou mayest know that there is none as the Lord our God. And the frogs shall be removed from thee and from thy house and thy servants and thy people ; in the river only shall they remain. And Mosheh and Aharon went out from Pharoah ; and Mosheh prayed before the Lord concerning the frogs which he had appointed unto Pharoah. And the Lord did according to the words of

<sup>3</sup> Sam. Vers., "Decide for me," or, "over me."

Mosheh ; and the frogs died from the houses, and from the courts, and from the fields. And they gathered them in heaps (upon) heaps, and they corrupted upon the ground. And Pharoah saw that there was relief ; and hardened his heart, and would not hearken to them, as the Lord had said.

And the Lord spake to Mosheh, Say unto Aharon, Lift up thy rod and smite the dust of the earth, and it shall become insects,<sup>4</sup> in all the land of Mizraim. And they did so. And Aharon lifted up his hand with the rod and smote the dust of the earth, and it became insects on man and on cattle ; all the dust of the earth became insects in all the land of Mizraim. And the magicians wrought so with their enchantments to produce the insects, but were not able ; and there were insects on man and on beast. And the magicians said to Pharoah, This is a plague from before the Lord. Yet Pharoah's heart was hardened, and he would not hearken to them, as the Lord had said.

And the Lord said to Mosheh, Arise in the morning and stand before Pharoah ; behold, he goeth out to the waters ; and say to him, Thus saith the Lord, Send My people away, that they may serve before Me. For if thou wilt not send My people away, behold, I will send on thee, and on thy servants, and on thy people, and upon thy houses, the aroba ;<sup>5</sup> and they shall fill the houses of the Mizraee with the aroba ; and also the ground on which they are. But I will make a distinction in that day with the land of Goshen where My people dwell, that the aroba shall not be there ; so that thou mayest know that I the Lord do rule in the midst of the earth. And I will ordain redemption to My

<sup>4</sup> "Poisonous flies." *Kalmetha*, ONK. *Ciniphes*, *Skniphes*, LXX.

<sup>5</sup> Heb., *Arob* ; probably beetles,—*blatta Egyptica*, a formidable and voracious insect.

people, but upon thy people shall be the plague. To-morrow shall this sign be. And the Lord did so; and the aroba came with strength into the house of Pharoh, and into the house of his servants, and into all the land of Mizraim; and the land was destroyed before the aroba.

And Pharoh called for Mosheh and Aharon, and said, Go, sacrifice before your God in the land. But Mosheh said, It will not be fitting to do so; because the animals which the Mizraee worship we shall take to sacrifice before the Lord our God. Behold, should we immolate the animal which the Mizraee worship, would they not stone us when they saw it? A journey of three days will we go into the desert, and sacrifice before the Lord our God, as He hath told us. And Pharoh said, I will send you away, that you may sacrifice before the Lord your God in the desert; only you shall not go farther and farther: pray also for me. And Mosheh said, Behold, I will go out from being with thee, and will pray before the Lord, and He will remove the aroba from Pharoh, and from his servants, and his people, to-morrow; only let Pharoh no more be false<sup>6</sup> in not sending away the people to sacrifice unto the Lord. And Mosheh went out from before Pharoh, and prayed before the Lord. And the Lord did according to the word of Mosheh, and removed the aroba from Pharoh and his servants, and his people; not one remained. But Pharoh hardened his heart this time also, and would not dismiss the people.

And the Lord said to Mosheh, Go in unto Pharoh and say to him: Thus saith the Lord, the God of the Jehudaee; Send My people away, that they may serve before Me: for if thou refuse to send them away,—and thou hast kept them until now,—behold, a plague from

<sup>6</sup> “Add to lie.” So also the Sam. Vers.

before the Lord shall be upon thy cattle which are in the field ; upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, a very great death. But the Lord will make distinction between the cattle of Israel and the cattle of the Mizraee ; and of all that the children of Israel possess not one shall die. And the Lord set a time,<sup>7</sup> saying, To-morrow will the Lord do this thing in the land. And the Lord did that thing on the following day, and all the cattle of the Mizraee died ; but of the cattle of the sons of Israel died not one. And Pharaoh sent, and, behold, not one of the cattle of the sons of Israel had died. And Pharaoh's heart was hardened, and he would not send the people away.

And the Lord said to Mosheh and Aharon, Take you handfuls of dust of the furnace, and let Mosheh scatter it towards the heavens in the presence of Pharaoh ; and it will be like fine powder upon all the land of Mizraim, and it shall be upon man and beast an inflammation growing into ulcers in all the land of Mizraim. And they took the dust of the furnace and stood before Pharaoh ; and Mosheh scattered it towards the heavens, and it became an inflammation of ulcers multiplying on man and beast. And the magicians could not stand before Mosheh, on account of the disease ; for the disease was upon the magicians and upon all the Mizraee. And the Lord obdured the heart of Pharaoh, and he would not hearken to them, as the Lord had said to Mosheh.

And the Lord said to Mosheh, Rise up in the morning and stand before Pharaoh, and say to him, Thus saith the Lord, the God of the Jehudaee, Send My people away, that they may serve before Me : for at this time I will send all My plagues upon thy heart, and

<sup>7</sup> Sam. Vers., "appointed a testimony."

upon thy servants and thy people, that thou mayest know that there is no one like Me, the Ruler in all the earth. For now it is nigh before Me to send indeed My strong plagues, and smite thee and thy people with death, and cut thee off from the earth. For therefore have I raised thee up, that I may show thee My power, and that they may acknowledge the might of My name in all the earth. Until now hast thou kept My people down,<sup>8</sup> that thou mayest not release them. Behold, I will cause to come down, as at this time to-morrow, hail most mighty, the like of which hath never been in Mizraim from the day that it was founded until now. And now, send, gather in thy cattle and all that thou hast in the field; for upon every man and beast that may be found in the field not gathered into the house the hail will fall, and they shall die. Who feared the word of the Lord among the servants of Pharoh collected his servants and his cattle unto the houses; but he who did not set his heart upon the word of the Lord, left his servants and his cattle in the field.

And the Lord said to Mosheh, Uplift thy hand towards the heavens, and there shall be hail in all the land of Mizraim upon man, and beast, and every herb of the field throughout the land of Mizraim. And Mosheh lifted up the rod towards the heavens, and the Lord sent thunders, (voices,) and hail, and fire going upon the ground: and the Lord rained hail upon the land of Mizraim, and there was hail, and fire flaming among the hail, very mighty, such as the like of had not been in all the land of Mizraim since the time it had been for a people. And the hail smote in all the land of Mizraim all that was in the field from man to cattle, and every herb of the field the hail struck, and every tree of the field it brake. Only in the land of

<sup>8</sup> Sam. Vers., "hast dealt deceitfully with."

Goshen, where the sons of Israel were, there was no hail.

And Pharaoh sent and called for Mosheh and Aharon, and said to them, I have sinned this time; the Lord is righteous, and I and my people are guilty. Pray before the Lord that relief may be multiplied before Him, so that there may be upon us no more thunders of malediction like these before the Lord, nor hail; and I will send you away, and will not continue to detain you. And Mosheh said to him, When I shall have gone out of the city, I will spread forth my hands in prayer before the Lord, and the thunders shall cease, and there shall be no more hail, that you may know that the earth is the Lord's. But (as for) thee and thy servants, I know that as yet ye are not humbled before the Lord God. And the flax and the barley were smitten, because the barley was earing, and the flax was in flower: but the wheat and the spelt were not smitten, for they were later. And Mosheh went out of the city from Pharaoh, and spread forth his hands in prayer before the Lord, and the thunders ceased, and the hail and the rain which had descended came not (more) upon the earth. And Pharaoh saw that the rain had ceased, and the hail and the thunders, and he added yet to sin, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, and he would not send away the sons of Israel, as the Lord had spoken by the hand of Mosheh.

## SECTION XV.

## BO EL PHAROH.

AND the Lord said to Mosheh, Go in unto Pharoah ; for I have hardened his heart, and the heart of his servants, to set these My signs among them ; and that thou mayest relate before thy son and the son of thy son the miracles which I wrought in Mizraim and the signs that I did set among them, that ye may know that I am the Lord. And Mosheh and Aharon entered unto Pharoah, and said to him, Thus saith the Lord the God of the Jehudaei, Until now thou hast obstinately refused to humble thyself before Me ; send My people away, that they may serve Me. For if thou refuse to release My people, behold, to-morrow I will bring the locust into thy borders, and he shall cover the eye of the sun of the earth, (or, shall hide the sun (which is) the eye of the earth,<sup>9</sup>) so that it will not be possible to see the ground ; and he will devour the residue which hath been spared (saved) and that hath been reserved to you from the hail, and will devour every tree which groweth up for you from the field ; and they shall fill thy house, and the houses of thy servants, and the houses of all the Mizraee, which thy fathers have not seen, nor the fathers of thy fathers, from the day they were upon the earth until this day. And he turned and went out from Pharoah.

And the servants of Pharoah said to him, How long shall this man be an injury (stumbling-block) to us ? Send the men away, that they may serve before the Lord their God. Knowest thou not yet that Mizraim hath perished ? And Mosheh and Aharon were made to return unto Pharoah ; and he said to them, Go, serve

<sup>9</sup> Sam. Vers., " shall cover the appearance of the earth."

before the Lord your God : (but) who and who shall go ? And Mosheh said, With our young ones and with our old men will we go ; with our sons and with our daughters, with our sheep and with our oxen, will we go ; for we have a feast before the Lord. And he said to them, So be the Word of the Lord in your help when I send you away and your little ones : beware, for the evil that you are thinking to do will be turned against your faces. Not so : but let the men go and serve before the Lord ; for it was that which you demanded. And they were driven from before Pharaoh.

And the Lord said to Mosheh, Lift up thy hand over the land of Mizraim, that the locusts may come, and go up on the land of Mizraim, and devour every herb of the earth, even all which the hail hath left. And Mosheh stretched forth his rod upon the land of Mizraim, and the Lord led an east wind upon the land all that day and all the night ; at morn the east wind bare the locust. And the locust came up on all the land of Mizraim, and abode in all the boundary of Mizraim exceedingly strong. Before him the locust had never been like him, nor afterward will he be so ; and he covered the eye of the sun of all the earth, and the earth was darkened ; and he devoured every herb of the ground, and all the fruit of the trees which the hail had left ; and there did not remain any green on the trees nor herbage of the field in all the land of Mizraim. And Pharaoh made haste to call Mosheh and Aharon, and said, I have sinned before the Lord your God, and you. And now, forgive my sin only this time, and intercede before the Lord your God, that He may remove from me only this death. And they went out from Pharaoh, and prayed before the Lord. And the Lord turned a west wind exceedingly strong, and it carried the locust and drove him into the sea of Suph, nor did one locust remain in

all the border of Mizraim. Yet the heart of Pharaoh was hardened, and he would not send the sons of Israel away.

And the Lord said to Mosheh, Uplift thy hand towards heaven,<sup>1</sup> and there shall be darkness<sup>2</sup> upon the land of Mizraim after the darkness of the night hath passed away. And Mosheh lifted up his hand towards heaven, and there was darkness of darkness in all the land of Mizraim three days: a man saw not his brother, nor did any man rise up from his place, three days. Yet, all the sons of Israel had light in their dwellings. And Pharaoh called Mosheh and said, Go, serve before the Lord; only leave your sheep and your oxen, your little ones also may go with you. But Mosheh said, Thou must give into our hands also the holy victims and holocausts, that we may serve before the Lord our God. Our cattle too shall go with us, and there shall not remain any thereof; for of it we must take to serve the Lord our God, and we know not with what we have to do service before Him until we come thither. But the Lord hardened Pharaoh's heart, and he was not willing to send them away. And Pharaoh said to him, Go from me. Beware for thyself. See my face no more; for in the day that thou seest my face thou shalt die. And Mosheh said, Thou hast spoken well. I will see thy face no more.

But the Lord said to Mosheh, Yet one plague will I bring upon Pharaoh and upon Mizraim; after which he will send you hence. When sending away he thoroughly driving will drive you from hence. Speak now before the people of Israel that a man shall require of his companion, and a woman of her companion, vessels of silver

<sup>1</sup> *Al tsaith shemaya*, "towards the height of the heavens." Sam. Vers., "towards the height."

<sup>2</sup> Sam. Vers., "That darkness may be brought."

and vessels of gold. And the Lord gave the people favour in the eyes of the Mizraee ; also the man Mosheh was very great in the land of Mizraim, in the eyes of the servants of Pharoh and in the eyes of the people.

And Mosheh said, Thus saith the Lord, At the dividing of the night I will be revealed in the midst of Mizraim, and all the firstborn in the land of Mizraim shall die ; from the firstborn of Pharoh who would sit upon the throne of his kingdom, unto the firstborn of the woman-servant who is behind<sup>3</sup> the mills, and all the firstborn of cattle. And there shall be a great cry in all the land of Mizraim, the like of which hath not been, nor will be the like of it again. But any one of the sons of Israel no dog will hurt even with his tongue by barking, from man and to beast, so that you shall know that the Lord hath distinguished between the Mizraee and Israel. And all these thy servants shall come down to me, and beseech of me, saying, Go forth, thou and all thy people who are with thee : and after that I will go forth. And he went out from Pharoh with vehement anger.

And the Lord said to Mosheh, Pharoh will not hearken to you ; therefore will I multiply My wonders in the land of Mizraim. And Mosheh and Aharon wrought all these wonders before Pharoh ; but the Lord hardened Pharoh's heart, that he would not send the children of Israel from his land.

XII. And the Lord spake to Mosheh and Aharon in the land of Mizraim, saying, This month shall be to you the beginning of the months ; the first, it shall be to you, of the months of the year. Speak with all the congregation of Israel, saying, In the tenth of this month they shall take to them every man a lamb for the house of a father, a lamb for the house. And if the house be smaller than the numbering (required) for the

<sup>3</sup> Some copies, "who is in the house of the mills."

lamb, let him take himself, and his neighbour who is nearest to his house, according to the number of the souls, every man according to the mouth of his eating shall you count over the lamb. The lamb shall be perfect, a male, the son of a year; it shall be to you; from the sheep or from the goats<sup>4</sup> you may take it. And you shall have it in keeping till the fourteenth day of this month, and the whole church (*kehala*) of the congregation of Israel shall kill him between the suns. And they shall take of the blood, and apply it upon the two posts and upon the lintel of the houses in which they eat him. And they shall eat the flesh in that night roasted with fire, and (with) unleavened cake with bitters you shall eat him. You shall not eat of it while living, neither boiled with boiling in water, but roasted with fire; his head with his feet and his inwards. And you shall not leave of it till the morning; and that which remains of it till morning you shall burn in the fire. And thus shall you eat it; with your loins girded, with your sandals on your feet, and your staves in your hands, and you shall eat it in haste; it is the Pascha before the Lord. And I will appear in the land of Mizraim in that night, and will kill every firstborn in the land from man unto beast, and on all the idols of Mizraim I will execute judgment: I am the Lord. And the blood shall be for you a sign upon the houses where you are; and I will see the blood, and will have mercy upon you, and there shall not be among you the destruction of death when I slay in the land of Mizraim. And this day shall be to you for a memorial, and you shall solemnize it a festival before the Lord in your generations; an everlasting ordinance (covenant) shall you solemnize it. And on the first day there shall be an holy congregation, and on the seventh day an holy congregation shall there

<sup>4</sup> Other copies, "from the sons of the goats."

be to you. Every kind of work may not be done in them ; save what pertains to the eating of every soul, that only may be done by you. And you shall keep the (feast of the) Unleavened ; for on this very day shall I have brought your hosts out of the land of Mizraim, and you shall keep this day to all your generations for ever.<sup>5</sup> In Nisan, on the fourteenth day of the month in the evening you shall eat unleavened, until the twenty and first of the month in the evening. Seven days leaven shall not be found in your houses ; for whosoever will eat of that which is leavened, that man shall perish from the congregation of Israel, of the stranger, or of the native of the land. You shall eat no leavened (food), in all your dwellings you shall eat unleavened.

And Mosheh called for all the elders of Israel, and said to them, Draw out, and take to you from the sons of the flock for your families, and kill the pascha. And you shall take a bundle of hyssop and dip it in the blood that is in the basin, and sprinkle upon the lintel and the two posts from the blood which is in the basin ; and you shall not go forth from the door of your house<sup>6</sup> until the morning. For the Lord will be revealed to smite the Mizraee ; and seeing the blood upon the lintel and upon the two posts, the Lord will be merciful upon the door, and will not suffer the Destroyer (or destruction) to enter your houses to smite. And you shall observe the thing for an ordinance to thee and to thy sons for ever. And it shall be, when you have entered into the land which the Lord will give you as He hath said, that you shall (still) keep this service. And it shall be, when your children say to you, What is this service to you ? you shall say, It is a sacrifice for compassion before the Lord,

<sup>5</sup> Other copies, "an everlasting ordinance in all your."

<sup>6</sup> Other copies, "any man from the door of his house."

because He had compassion on the house of the sons of Israel in Mizraim, when He smote the Mizraee, but spared our houses. And the people bowed and worshipped. And the sons of Israel went and did as the Lord had commanded Mosheh and Aharon, so did they.

And it came to pass at the dividing of the night that the Lord slew all the firstborn in the land of Mizraim; from the firstborn of Pharaoh who should sit on the throne of his kingdom unto the firstborn of the captive in the house of the chained, and all the firstborn of cattle. And Pharaoh rose up in that night, and all his servants and all the Mizraee; and there was a great cry in Mizraim, because there was no house in which there was not the dead. And he cried to Mosheh and to Aharon by night, and said, Arise, go out from among my people, you and the sons of Israel, and go and serve before the Lord, as you have said. Your flocks and your herds take also, as you have spoken, and go, and pray also for me. And the Mizraee were forcible on the people to hasten to send them away; for they said, All of us are dead. And the people took their dough while not leavened, remaining in the kneading pans, bound with their clothes upon their shoulders. And the children of Israel did according to the word of Mosheh, and demanded of the Mizraee vessels of silver, and vessels of gold, and raiment. And the Lord gave the people favour in the eyes of the Mizraee, and they demanded of them, and left the Mizraee empty.<sup>7</sup>

And the children of Israel journeyed from Ramases to Succoth; about six hundred thousand men on foot, besides children (or families); and a multitude of strangers also went up with them, and flocks and herds and very much cattle. And they baked the dough

<sup>7</sup> Sam. Vers., "stripped."

which they had brought out from Mizraim (into) unleavened cakes ; for it had not been leavened, because they had been driven out from Mizraim and could not stay, and they had not made provision. And the dwelling of the sons of Israel in their abode in Mizraim (was) four hundred and thirty years. And it was at the end of four hundred and thirty years, in that same day, that all the hosts of the Lord went forth from the land of Mizraim. It is a night to be kept before the Lord for bringing them forth from the land of Mizraim : this is that night before the Lord kept by all the children of Israel in their generations.

And the Lord said to Mosheh and to Aharon, This is the rite of the Pascha. Every son of Israel who apostatizes shall not eat of it ; but every male servant bought with silver, and thou hast circumcised him, may eat thereof. A sojourner and a hireling shall not eat thereof. In one company it shall be eaten. You shall not carry any of the flesh from the house without, and a bone shall not be broken in him. All the congregation of Israel shall do this. And when the sojourner who sojourneth with thee will perform the pascha before the Lord, every male of his shall be circumcised, and he may then approach and perform it ; he shall be as one born in the land, but none uncircumcised shall eat of it. One law shall there be for the native and for the proselyte who sojourneth among you. And all the children of Israel did as the Lord commanded Mosheh and Aharon, so did they. And it was on the same day that the Lord led forth the sons of Israel from the land of Mizraim by their armies.

XIII. And the Lord spake with Mosheh, saying, Sanctify unto Me all the firstborn. Every one which openeth the womb among the children of Israel, of man and of beast, that is Mine. And Mosheh said to the

people, Remember this day, in which you went forth from Mizraim from the house of servitude ; for with a mighty hand hath the Lord brought you forth from thence ; and you shall not eat what is leavened. This day have you come out, in the month of Abiba. And it shall be when the Lord hath led thee into the land of the Kenaanaee and Hittaee and Emorae and Hivae and Jebusaee, which He covenanted to thy fathers to give thee, a land producing milk and honey, that thou shalt perform this service in this month. Seven days thou shalt eat the (*phatira*) unleavened cake, and in the seventh day solemnize a feast before the Lord. The unleavened cake thou shalt eat seven days ; that which is leavened shall not be seen with thee ; the leavened thing shall not be seen with thee in all thy limits. And thou shalt teach thy son on that day, saying, (It is) on account of that which the Lord did for me in bringing me out of Mizraim. And it shall be a sign to thee on thy hand, and for a memorial between thine eyes, that the Law of the Lord may be in thy mouth, for that with a mighty hand did the Lord bring thee forth from Mizraim : and thou shalt keep this ordinance in its season from time to time.

And it shall be, when the Lord hath brought thee into the land of the Kenaanaee, as He sware to thee and to thy fathers, and hath given it to thee, that thou shalt make over whatsoever openeth the womb before the Lord ; among the cattle which thou hast the male shall be consecrate before the Lord. And every firstling of an ass thou shalt ransom with a lamb ; but if thou wilt not ransom it, thou shalt destroy it ; and every firstborn of man among thy children thou shalt ransom. And it shall be, when thy son shall ask thee to-morrow, saying, Why is this ? thou shalt say to him, By a mighty hand the Lord brought us out of Mizraim from the

house of servitude. And it was when Pharaoh was obdurate about letting us go away that the Lord slew all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle: therefore I sacrifice before the Lord of all that openeth the womb, the males, and all the firstborn of my children I ransom. And it shall be for a sign upon thy hand and for Tephillin between thine eyes, because with a mighty hand hath the Lord brought thee out of Mizraim.

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## SECTION XVI.

## BESHALLACH.

AND it was when Pharaoh had sent the people away, that the Lord led them not by the way of the land of the Philistines because it was the nearest: for the Lord said, Lest the people be terrified at the seeing of war, and return to Mizraim. But the Lord led the people round by the way of the desert to the sea of Suph; and harnessed (or girded) went the sons of Israel up out of the land of Mizraim. And Moses brought up the bones of Joseph with him; for he had adjured the sons of Israel with an oath, saying, Remembering, the Lord will remember you, and you shall carry up my bones from hence. And they journeyed from Sukkoth, and encamped in Etham, which is beside the desert. And the Lord went before them by day in the column of the cloud to lead them in the way, and by night in the column of fire to enlighten them, that they might go in the day and in the night. The column of the cloud by day, nor the column of the fire by night, departed not before the people.

And the Lord spake to Mosheh, saying, Speak with the sons of Israel that they return and encamp before Pum Hiratha, between Migdol and the sea, before Beel Zephon: you shall encamp before it by the sea. And Pharoah will say of the children of Israel, They are bewildered in the land, the desert hath got hold of them :<sup>8</sup> and I will harden Pharoah's heart, and he will pursue them; and I will be glorified in Pharoah and in all his host; and the Mizraee shall know that I am the Lord. And they did so. And it was seen by the king of Mizraim that the people had gone. And the heart of Pharoah and of his servants was turned to the people; and they said, What is this that we have done, that we have sent Israel away from serving us? And he set his chariot in order, and took his people with him. He took also six hundred select chariots, and all the chariots of the Mizraee, and appointed strong men over them. And the Lord hardened the heart of Pharoah king of Mizraim, and he pursued after the children of Israel. But the children of Israel went forth with uncovered head. And the Mizraee followed after them, and overtook them while encamping by the sea; all the chariot horses of Pharoah, and his horsemen, and his army, by Pum Hiratha which is before Beel Zephon. And Pharoah drew nigh, and the sons of Israel lifted up their eyes, and, behold, the Mizraee were coming after them: and they were greatly afraid, and the children of Israel cried before the Lord. But to Mosheh they said, Was it because there were no graves in Mizraim that thou hast taken us to die in the wilderness? What is this that thou hast done to bring us out of Mizraim? Was not this the word which we spake with thee in Mizraim, saying, Let us alone, and we will serve the Mizraee? for better would it have been for us

<sup>8</sup> Sam. Vers., "hath covered them."

to serve the Mizraee, than to die in the wilderness. And Mosheh said to the people, Fear not, stand still (or, be ready) and see the Lord's deliverance which He will work for you this day ; for as you have seen the Mizraee this day, you will see them no more for ever : the Lord will fight for you the fight, and you shall be quiet.

And the Lord said to Mosheh, I have heard thy prayer. Speak to the children of Israel that they go onward : and thou, take thy rod and stretch forth thy hand over the sea, and divide it, and the children of Israel shall go in the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Mizraee, and they will go in after them ; and I will be glorified by Pharoh and by all his army, by his chariots and his horsemen ;<sup>9</sup> and the Mizraee shall know that I am the Lord, when I have been glorified by Pharoh and his chariots and his horsemen.<sup>9</sup>

And the angel of the Lord who went before the camp of Israel passed by and came behind them ; and the column of the cloud passed from before them and abode behind them. And it entered between the camp of the Mizraee and the camp of Israel ; and was a cloud and darkness to the Mizraee, but unto Israel a light all the night : and that came not near to this all the night.

And Mosheh stretched forth his hand over the sea ; and the Lord drove the sea by a mighty east wind all the night, and caused the sea to be dry, and the waters were disparted ; and the children of Israel went into the midst of the sea upon dry ground ; and the waters were to them a wall<sup>10</sup> on their right hand and on their left. And the Mizraee followed and entered in after them, all the horses of Pharoh, and his chariots and horsemen, into the midst of the sea. And it was in the morning watch that the Lord looked upon the host of the Mizraee

<sup>9</sup> Sam. Vers., "footmen."

<sup>10</sup> Sam. Vers., "a munition."

from the column of fire and cloud, and perturbed the host of the Mizraee. And he removed the wheels of the chariots, so that they drove them by strength;<sup>1</sup> and the Mizraee said, Let us flee from before Israel; for this is the power of the Lord which hath done battle for them against Mizraim.

And the Lord said to Mosheh, Stretch forth thy hand over the sea, and the waters shall return upon the Mizraee, upon their chariots and their horsemen. And Mosheh stretched out his hand over the sea, and the sea returned, at the time of the morning, unto its strength; and the Mizraee fled before it; and the Lord drowned the Mizraee in the midst of the sea. And the waters returned and covered the chariots and horsemen and all the host of Pharaoh who had gone after them into the sea, and there remained of them not one. But the children of Israel walked on dry land in the midst of the sea; and the waters were a wall to them on their right hand and on their left. And the Lord delivered Israel that day from the Mizraee, and Israel saw the Mizraee dead upon the shore of the sea. And Israel saw the Power of the Great Hand which the Lord had made (to appear) in Mizraim; and the people feared before the Lord, and believed in the Word of the Lord, and in the prophetic (work) of Mosheh His servant.

Then sang Mosheh and the children of Israel this hymn before the Lord; and they spake, saying, We will sing and give thanks before the Lord, because He is magnified upon the mighty, and the power is His own; the horse and his rider hath He cast into the sea. My strength and my song<sup>2</sup> is the terrible Lord; He hath said by His Word that He will be mine to redeem. This is my God, and I will build Him a sanctuary; the God of my fathers, and I will worship before Him. The

<sup>1</sup> Or, "with difficulty."

<sup>2</sup> Sam. Vers., "my portion."

Lord is the Lord of Victory in battles, the Lord is His Name. The chariots of Pharaoh and his horses He hath cast into the sea, his chosen warriors are drowned in the sea of Suph. The depths covered them over, they went down to the bottom as a stone. Thy right hand, O Lord, is illustrious in power; Thy right hand, O Lord, shattereth the adversary; and in the greatness of Thy might Thou hast broken down them who arose against Thy people. Thou didst send forth Thy wrath, and it consumed them as stubble in the flame, and by the word of Thy mouth the waters, (as if) wise, stood up like a wall; the depths were congealed in the heart of the sea. The adversary said, I will pursue, I will overtake, I will divide the spoil; my soul shall be satisfied upon them; I will draw my sword, and my hand shall destroy them. Thou didst speak by Thy Word, the sea covered them over, they sank like lead in the mighty waters. There is none beside Thee, O God, (who art) glorious in holiness, fearful in praises, doing wonders. Thou didst uplift Thy right hand, the earth swallowed them up. Thou hast led forth in goodness Thy people whom Thou hast redeemed; Thou wilt bring them by Thy strength to the dwelling of Thy holiness. The nations will hear it, and be moved; terror will seize on the inhabitants of Pela-sheth; then will the princes of Edom be alarmed, the strong ones of Moab will be seized with trembling, and they who dwell in Kenaan will be broken down. Fear and dread will fall upon them, by the greatness of Thy power they will be silent as a stone, until Thy people, O Lord, pass over Arnona, until Thy people whom Thou hast redeemed pass over Jardena. Thou wilt bring them in, and cause them to dwell in the mountain of Thine inheritance, in the place which Thou hast ordained for the house of Thy Shekina, the sanctuary which Thy hands, O Lord, have prepared. The kingdom of the

Lord endureth for ever, and for ever, evermore ! Because, when the horses of Pharoah with his chariots and his horsemen had entered into the sea, the Lord caused the waters of the sea to return upon them, and the children of Israel walked upon dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aharon, took the timbrel in her hand, and all the women went out after her with timbrels and choruses. And Miriam answered them : Sing and give thanks before the Lord, for He hath magnified Himself upon the proud : and the majesty belongeth (only) unto Him ; the horse and his rider hath He cast into the sea.

And Mosheh caused Israel to remove from the sea of Suph, and they went forth into the desert of Chagra, and went three days in the desert, but found no water. And they came to Marah, and could not drink the waters of Marah because they were bitter ; therefore he called the name of it Marah. And the people were fretful against Mosheh, saying, What shall we drink ? And he prayed before the Lord ; and the Lord instructed him (in the properties of) a tree, and he cast it into the waters, and the waters became sweet. There decreed He a statute, and a judgment, and there He tried him. And He said, If hearkening thou wilt hearken unto the Word of the Lord thy God, and wilt do what is right in His eyes, and wilt listen to His precepts and keep all His statutes, none of the maladies which I have set upon Mizraim will I put upon thee ; for I am the Lord thy Healer.

And they came to Elim, and there were twelve wells of water and seventy palm trees ; and they encamped there before the waters. And they journeyed from Elim, and came, the whole assembly of the sons of Israel, to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month from their outgoing

from the land of Mizraim. And all the congregation of the children of Israel were troublous against Mosheh and against Aharon in the desert ; and the children of Israel said to them, O that we had died before the Lord in the land of Mizraim, when we sat by the caldrons of flesh, and could eat bread and be satisfied ! Why have you brought us out into this wilderness to kill this whole assembly with famine ?

And the Lord said to Mosheh, Behold, I will cause bread to come down to you from heaven ; and the people shall go out and collect the matter of the day for the day ; that I may prove them whether they will walk in My law, or not. And in the sixth day, when they prepare that which they bring in, it shall be two for one upon what they collect from day to day. And Mosheh and Aharon said to all the children of Israel, In the evening you shall know that the Lord brought you out of the land of Mizraim, and in the morning shall you see the Glory of the Lord ; for your tumults are heard before the Lord : and we—what, that you are restive against us ? And Mosheh said, When the Lord will give you at evening flesh to eat, and bread in the morning to satisfy, while are heard before the Lord your tumults against Him ! For what are we ? your tumults are not against us, but against the Word of the Lord. And Mosheh said to Aharon, Bid all the congregation of the sons of Israel to come together before the Lord ; for your tumult is heard before the Lord.<sup>3</sup> And it was, while Aharon was speaking with all the congregation of the sons of Israel, that they turned towards the desert, and, behold, the glory of the Lord was revealed in the cloud.

And the Lord spake with Mosheh, saying, The tumult of the children of Israel is heard before Me.

<sup>3</sup> Other copies, "before Him."

Speak with them to say, Between the evenings you shall eat flesh, and in the morning be satisfied with bread, and you shall know that I am the Lord your God. And it was in the evening that the quails came up and covered the camp ; and in the morning a dew descended round about the camp ; and when the dew which had fallen had gone up, behold, upon the face of the desert, a small (substance) without covering,<sup>4</sup> small like hoar frost, heaped on the earth. And the sons of Israel saw, and said, a man to his brother, Mana-hu ! for they knew not what it was. And Mosheh said to them, This is the bread which the Lord will give you to eat. This is the word that the Lord hath commanded : Let every man gather of it according to his eating<sup>6</sup> an omera for every head according to the number of your souls, a man for those of his tent shall you take. And the sons of Israel did so, and gathered, some more, (others) less ; and they measured with an omera,—and he who had (gathered) much had not more, and he who had (gathered) little had not less ; every man according to his eating<sup>6</sup> they gathered. And Mosheh said to them, No man must leave of it for the morning. But they hearkened not to Mosheh, but some left for the morning, and it swarmed worms and corrupted. And Mosheh was angry with them. And they gathered it from morning to morning a man according to his eating ; and when the sun grew hot on that which remained upon the face of the field, it melted. And it was that on the sixth day they gathered a double (quantity) of bread,<sup>7</sup> two omers for one : and all the chiefs of the congregation came and showed Mosheh. And he said to them, To-morrow is the rest of the holy Shabbath before the Lord. That which you prepare

<sup>4</sup> Or, "peeled." Sam. Vers., "shining." <sup>5</sup> Sam. Vers., "ashes."

<sup>6</sup> Or, "the mouth of his eating." <sup>7</sup> Or, "bread for one, two."

by baking, bake, and that which you prepare by boiling, boil, and all the remainder lay up to you, a store for the morning. And they laid it up till the morning, as Mosheh had instructed ; and it did not corrupt, neither were there worms in it. And Mosheh said, Eat that to-day, for this day is Shabbath before the Lord ; this day you would not find it in the field. Six days you shall collect it ; but on the seventh day, the Shabbath, there will be none. And it was on the seventh day that some of the people went out to gather, but they found it not.

And the Lord said to Mosheh, How long will you be unwilling to keep My commandments and My laws ? See, because the Lord hath given you the Shabbath He hath therefore given you on the sixth day the bread for two days ; let every man dwell in his resting, and not go out from his place on the seventh day. And the people reposed on the seventh day. And the house of Israel called the name of it Manna ; and it was as the seed of Gida <sup>8</sup> white, and its taste was like cake broiled with honey. And Mosheh said, This is the word which the Lord hath commanded. Fill an omera of it to be kept for your generations, that they may see the bread which I made you eat in the desert when I brought you forth from the land of Mizraim. And Mosheh said to Aharon, Take one vase, and put therein an omera full of manna, and lay it up before the Lord to be preserved for your generations. As the Lord commanded, so did Mosheh ; and Aharon laid it up before the Testimony, to keep. And the children of Israel ate the manna forty years, until they came to the land inhabited ; they did eat the manna till they came to the confines of the land of Kenaan. And one omera is the tenth of three seahs.

XVII. And all the congregation of the children of

<sup>8</sup> Heb., *Gid*, " coriander." Sam. Vers., " rice."

Israel journeyed from the desert of Sin, according to their itinerations by the Word of the Lord; and they encamped in Rephidim: but the people had no water to drink; and the people were contentious with Mosheh, and said, Give us water that we may drink. And Mosheh said, Why do you contend with me? why do you tempt before the Lord? But the people thirsted there for water, and the people were turbulent against Mosheh, and said, Why is this,—to have brought us from Mizraim, to kill me and my children and my cattle with thirst? And Mosheh prayed before the Lord, saying, What shall I do with this people? Yet a little, and they will stone me! And the Lord said to Mosheh, Pass over before the people, and take with thee of the elders of Israel, and thy rod wherewith thou didst smite the river take in thy hand, and go. Behold, I will stand before thee there, upon the rock in Horeb, and thou shalt smite the rock, and water shall come out of it, that the people may drink. And Mosheh did so in the eyes of the elders of Israel. And he called the name of the place, Temptation and Strife, because of the striving of the sons of Israel, and because they tempted before the Lord, saying, Is the Majesty of the Lord among us, or not?

And Amaleq came, and warred battle with Israel in Rephidim. And Mosheh said to Jehoshua, Choose for us men, and go forth and do battle with Amaleq. To-morrow I will stand on the top of the hill, and the rod with which the miracles are wrought from before the Lord shall be in my hand. And Jehoshua did as Mosheh had said to him, and he did battle with Amaleq. And Mosheh, Aharon, and Hur ascended to the top of the hill. And it was that when Mosheh lifted up his hand, the house of Israel prevailed; and when he let down his hand, the house of Amaleq

prevailed. But the hands of Mosheh became heavy, and they took a stone and placed it under him, and he sat upon it, and Aharon and Hur held up his hands, here one, and there one; and thus were his hands stretched out in prayer until the going of the sun. And Jehoshua shattered Amaleq and his people with the edge of the sword. And the Lord said to Mosheh: Write this memorial in the Book, and set it before Jehoshua,—That blotting, I will blot out the memorial of Amaleq from under the heavens. And Mosheh builded an altar, and ministered upon it before the Lord who had wrought (such) miracles for him. And he said, With an oath hath this been declared from before the Fearful One whose Shekinah is upon His glorious throne; that war shall be waged with the house of Amaleq, to destroy it from the generations of the world.

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## SECTION XVII.

## YETHRO.

XVIII. AND Jethro, the rabba of Midian, the father-in-law of Mosheh, had heard of all that the Lord had done for Mosheh and for Israel His people, and that the Lord had brought Israel out of Mizraim. And Jethro, Mosheh's father-in-law, took Zipporah the wife of Mosheh, after he had let her go, and his two sons, the name of the one Gershom; For, he said, I have been a sojourner in a strange land; and the name of the other Eliezer; For (said he) the God of my fathers hath

been my helper, and hath delivered me from the sword of Pharaoh. And Jethro the father-in-law of Mosheh came, and his sons, and his wife, to Mosheh in the desert where he had encamped at the mountain upon which was revealed the glory of the Lord. And he had told Mosheh, I, thy father-in-law Jethro, come to thee with thy wife, and her two sons with her. And Mosheh went forth to meet his father-in-law, and bowed, and kissed him, and each saluted the other with peace; and they entered the tabernacle. And Mosheh recounted to his father-in-law all that the Lord had done to Pharaoh and to Mizraim for Israel's sake; and all the tribulation that they had found upon the way, and how the Lord had delivered them. And Jethro was glad over all the good which the Lord, who had saved him from the hand of Mizraim, had wrought for Israel. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Mizraee, and out of the hand of Pharaoh, and hath delivered the people from under the domination of the Mizraee. Now know I that the Lord is great, and that there is no God but He for by the thing by which the Mizraee had thought to punish (judge) Israel, they themselves are punished. And Jethro the father-in-law of Mosheh offered a burnt offering and sacrificed holy things before the Lord. And Aharon came, with all the elders of Israel, to eat bread with the father-in-law of Mosheh before the Lord.

And on the day after, Mosheh sat to judge the people, and the people stood about Mosheh from morn till evening; and the father-in-law of Mosheh observed all that he did to the people. And he said, What thing is this that thou art doing to the people? Why dost thou sit alone, with all the people standing about thee from morn till evening? And Mosheh said to his father-in-law, Because the people come to me to ask

instruction from before the Lord. When they have (a matter) for judgment they come to me, and I adjudicate between a man and his neighbour, and make them to know the statutes of the Lord, and His laws. But the father-in-law of Mosheh said to him, The thing thou art doing is not right; with weariness thou wilt be weary, thou and also this people who are with thee; for the thing is too weighty for thee, thou art not able to do it by thyself. Now hearken to me, I will give thee counsel, and the Word of the Lord shall be thy helper. Be thou for the people the seeker of instruction from the presence of the Lord, to bring the matters before the Lord: and thou shalt admonish them in the statutes and the laws, and make them know the way in which to walk, and the work that must be done. And thou, look out from the whole people men of ability who fear the Lord, men of truth who abhor to take mammon; and superappoint them chiefs of thousands, and chiefs of hundreds, and chiefs of fifties, and chiefs of tens. And they shall judge the people at any time, and every great matter they shall bring to thee, but every small thing they shall judge; and they will lighten it from thee, and bear it with thee. If thou wilt do this, and the Lord teach thee, thou wilt be able to endure, and (of) all this people (every one) will go to his place in peace. And Mosheh hearkened to his father-in-law, and did all that he had said. And Mosheh chose men of ability from all Israel, and appointed them heads over the people; chiefs<sup>9</sup> of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens; and they judged the people at all times; a weighty thing they brought to Mosheh, and every minor thing they judged themselves. And Mosheh sent his father-in-law away, and he went unto his land.

<sup>9</sup> Sam. Vers., "scribes."

XIX. In the third month<sup>1</sup> of the outgoing of the sons of Israel from the land of Mizraim, on that day came they to the desert of Sinai. And they journeyed from Rephidim, and came to the desert of Sinai, and dwelt there by the side of the mountain. And Mosheh ascended before the Lord. And the Lord called to him from the mount, saying, As thus thou shalt speak to the house of Jakob, and show to the sons of Israel: You have seen what I did to the Mizraee, and how I bare you as on eagles' wings, and brought you nigh to serve Me: and now, if hearkening you will hearken to My Word, and will keep My covenant, you, before Me, shall be more beloved than all peoples; for all the earth is Mine. And you, before Me, shall be kings (and) priests, a holy people. These are the words which thou shalt speak with the sons of Israel. And Mosheh came, and called the elders<sup>2</sup> of the people, and set all these words in order before them, as the Lord had instructed him. And all the people responded together, and said, All that the Lord hath spoken we will do. And Mosheh brought back the words of the people before the Lord. And the Lord said to Mosheh, Behold, I will be revealed to thee in the darkness of the cloud, that the people may hear, in My speaking with thee, and also that they may confide in thee for ever. And Mosheh showed the words of the people before the Lord. And the Lord said to Mosheh, Go unto the people and prepare them, to-day and to-morrow, and let them purify<sup>3</sup> their clothing; and be ready for the third day; for on the third day the Lord will be revealed in the eyes of all the people upon mount Sinai. And thou shalt set a limit for the people round about, saying, Beware you of going up on the mountain, or of approaching the border of it. Whoever approaches the mountain, slain he shall be

<sup>1</sup> *Sivan.*    <sup>2</sup> Sam. Vers., "wise men."    <sup>3</sup> Sam. Vers., "make white."

slain. No hand shall touch him ; for stoned he shall be stoned, or pierced he shall be pierced ; whether beast or man, he shall not live. When the trumpet is prolonged they shall be allowed to go forward to the mount. And Mosheh came down from the mountain unto the people, and prepared the people, and they made white their clothes. And he said to the people, Be ready on the third day, approach not to a woman. And it was the third day <sup>4</sup> at morning ; and there were voices, and lightnings, and mighty clouds upon the mountain, and the voice of the trumpet exceedingly strong ; and all the people trembled who were in the camp. And Mosheh led forth the people out of the camp to meet the Word of the Lord ; and they stood at the lower parts of the mount. And the mountain of Sinai was altogether fuming from before the revelation of the Lord upon it in fire ; and the smoke went up as the smoke of a furnace, and the whole mount trembled greatly. But when the voice of the trumpet went forth and became exceedingly strong, Mosheh spake, and from the presence of the Lord he was answered by a voice. And the Lord was revealed upon mount Sinai, on the head of the mountain ; and the Lord called Mosheh unto the head of the mount ; and Mosheh went up. And the Lord said to Mosheh, Go down, warn the people lest they break through before the Lord to see, and many of them fall. And let the priests also, who are to minister before the Lord, sanctify themselves, lest the Lord slay them. And Mosheh spake before the Lord, The people are not able to come up to mount Sinai ; for Thou hast warned us, saying, Set a boundary to the mountain, and sanctify it. But the Lord said to him, Go, descend, and come up, thou and Aharon with thee ; but let not the priests nor the people break through to come up

<sup>4</sup> Sixth of *Sivan*.

before the Lord, lest He slay them. And Mosheh went down to the people, and spake with them.

XX. And the Lord spake all these words, saying, I am the Lord thy God, who have brought thee out of the land of Mizraim, out of the house of servitude. Thou shalt have no other God beside Me. Thou shalt not make to thee image nor likeness of any thing that is in the heavens above, nor in the earth beneath, nor in the waters under the earth: thou shalt not worship them nor serve them; for I the Lord thy God am a jealous God; visiting the sins of the fathers upon the rebellious children, unto the third generation and to the fourth generation of those who hate Me; while the children continue (or complete) to sin after their fathers; but doing good to thousands of generations of those who love Me and keep My commandments. Thou shalt not swear in the name of the Lord thy God vainly; for the Lord will not acquit him who sweareth in His Name with falsity. Remember the day of Shabbatha to sanctify it. Six days shalt thou do service and do all thy work; but the seventh day is Shabbath before the Lord thy God. Thou shalt not do every work; thou, nor thy son, nor thy daughter, thy servant nor thy handmaid, nor thy cattle, nor thy sojourner who is in thy city.<sup>5</sup> For in six days the Lord made the heavens and the earth, the seas and all that is in them, and rested on the seventh day; wherefore the Lord blessed the day of Shabbatha, and sanctified it. Honour thy father and thy mother, that thy days may be prolonged upon the land which the Lord thy God giveth to thee. Thou shalt not kill life. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not testify against thy neighbour a testimony of falsehood. Thou shalt not covet thy neighbour's house; thou shalt not

<sup>5</sup> Sam. Vers., "thy cities."

covet thy neighbour's wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is thy neighbour's.

And all the people saw the thunders, and the flames, and the voice of the trumpet, and the mountain smoking; and the people saw, and trembled, and stood afar off. And they said to Mosheh, Speak thou with us, and we will hearken; but let it not be spoken to us from before the Lord, lest we die. And Mosheh said to the people, Fear not; for that He may prove you He hath revealed to you the glory of the Lord, and that His fear may be before your face, that you may not sin. And the people stood afar off, but Mosheh drew nigh to the darkness where was the glory of the Lord.

And the Lord said to Mosheh, Thus shalt thou speak to the children of Israel; You have seen that I have spoken to you from the heavens. You shall not make before Me idols of silver, neither idols of gold shall you make to you. An altar of earth shalt thou make before Me, and shalt sacrifice upon it thy burnt offerings and thy sanctified victims, thy sheep and thy oxen. In every place where I may cause My Shekinah to dwell, thither will I send My blessing, and will bless thee. And if thou wilt make Me an altar of stone before Me, thou shalt not build it with hewn stones, lest thou lift up thy cutting-tool<sup>6</sup> upon it and profane it. And thou shalt not ascend by steps to My altar, that thy nakedness may not be discerned upon it.

<sup>6</sup> Lit., "thy sword."

## SECTION XVIII.

## MISHPATIM.

AND these are the judgments which thou shalt set in order before them. When thou dost purchase a servant, a son of Israel, six years he shall serve, and in the seventh go forth free, for nothing. If he came in alone, he shall go out alone ; if the husband of a wife, his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and the children are the master's, and he shall go out alone. But if the servant saying shall say, I love my master, my wife and my children, I will not go out free ; his master shall bring him before the judges, and shall take him to the door, even to the post, and his master shall bore his ear with an awl ; and he shall be to him a working servant for ever.

And when a man selleth his daughter to be a hand-maid, she shall not go out as at the outgoing of the men servants. If she be evil in the eyes of the master who had covenanted with her to be his, then shall he make her free ; to another man he shall not have ability to sell her to domineer over her. And if he hath covenanted her to his son, after the custom of the daughters of Israel shall he act towards her. And if he take another to him, her food, her raiment, and her marriage due he shall not restrain. And if these three he doth not perform to her, he shall release her freely without money.

Whosoever striketh a man and killeth him, being killed he shall be killed. But if it was not (done) covertly to him, but he was delivered into his hand

from before the Lord, then I will appoint thee a place whither he may flee. But when a wicked man acts toward his neighbour with deceitfulness to kill him, even from Mine altar thou shalt bring him away to put him to death. Whosoever striketh his father or his mother shall be surely put to death. And whosoever stealeth a soul of the house of Israel and selleth him, or if he be found in his hand, shall be surely put to death. And he who curseth his father or his mother shall surely be put to death. And when men contend, and a man smiteth his neighbour with a stone or with his fist, and he die not, but fall upon his bed ;—if he rise (again) and walk about upon his staff, he who smote him shall be acquitted ; only he shall make good his loss of labour, and defray the charge of the physician.

And when a man smiteth his servant or his handmaid with a staff, and he die under his hand, condemned he shall be condemned. But if he survive one day, or two, he shall not be condemned, because he was his money. If men contending strike a woman with child and she miscarry, but die not, fined he shall be fined, as the husband of the woman may set upon him, and he shall give according to the sentence of judgment. But if death take place, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, bruise for bruise. And if a man smite the eye of his servant or his handmaid and destroy it, he shall let him go free, for the sake of his eye. Or if he beat out (cause to fall) a tooth of his servant or a tooth of his handmaid, he shall let him go free for the sake of his tooth.

If an ox gore a man or woman unto death, the ox being stoned shall be stoned, and his flesh must not be eaten ; but the master of the ox shall be acquitted.

But if the ox had gored in time before (yesterday and the day before), and it had been attested to his master, and he not keeping him he hath killed man or woman, the ox shall be stoned and the owner be put to death. If a fine of money<sup>7</sup> (if mammon) be laid upon him, he may give redemption for his life according to all that is laid upon him. If the ox gore a son or daughter of Israel, after this judgment shall it be done to him. If an ox gore a man-servant or a maid-servant, (the owner) shall give to his master thirty sileen of silver, and the ox shall be stoned.

And if a man open a pit, or dig a pit, and doth not cover it, and an ox or an ass fall therein, the master of the pit shall pay: he shall give silver to his owner, and the carcass shall be his own. And if the ox of one man hurt a neighbour's ox that it die, they shall sell the living ox and divide the money; and that which is dead they shall also divide. But if it be known that the ox gored in time past and his owner did not keep him in, paying he shall pay ox for ox, and the dead one shall be his. If a man steal an ox or a lamb, and kill or sell it, he shall repay five oxen for the ox, and four sheep for the lamb.

XXII. If a thief be found breaking through, and he be smitten and die, there shall be no blood due to him. If the eyes of witnesses fall upon him, blood shall be due to him, paying he shall pay. If he have nothing, he shall be sold for his robbery. If the thing stolen, from an ox to an ass, be found in his possession, they being alive, he shall restore two for one. If a man make waste a field or vineyard, or send his cattle to consume another's field, the best of his field and the best of his vineyard he shall restore. If fire break out, and it find thorns, so that sheaves or standing corn or

<sup>7</sup> Sam. Vers., "If a price of expiation."

the field be consumed, he who kindled the fire paying shall pay.

When a man giveth his neighbour silver or vessels to keep, and they be stolen from the man's house ; if the thief be found, he shall repay double. If the thief be not found, the master of the house shall be brought before the judges (to make oath) that he hath not put forth his hand upon that which his neighbour had delivered to him. Upon every matter of guiltiness about ox or ass or lamb, or raiment, or anything destroyed of which it may be said, This is it, the cause of both shall be brought before the judges, and he whom the judges shall condemn shall pay double to his neighbour. If a man deliver to his neighbour an ass or an ox or a lamb or any cattle to keep, and it die, or be injured, or be carried away, no one seeing ; an oath of the Lord shall be between them that he hath not put forth his hand against that which his neighbour had delivered, and the owner shall accept the oath, and he shall not repay. But if it be stolen from him, he shall repay its owner ; and if it be torn, and he bring witnesses that it was torn, he shall not repay. And if a man borrow of his neighbour and it be injured or die, the owner of it not being with it, repaying he shall repay. But if the owner be with it, he shall not repay. If it were hired, let it be (considered) for its hire.

And if a man seduce a virgin who is not betrothed and lie with her, he shall surely establish her to be his wife. If her father be unwilling to give her to him, he shall weigh down silver according to the dowry of virgins. An enchantress <sup>8</sup> shall not live. Whosoever lieth with a beast shall be surely put to death. Whosoever sacrificeth to the idols of the Gentiles shall be put to death :—but to the Name of the Lord alone.

<sup>8</sup> Sam. Vers., "a pythoness."

And a stranger thou shalt not trouble nor oppress ; for you were sojourners in the land of Mizraim. Afflict not the widow or the orphan : if you indeed afflict them, and they cry before Me, I will surely hearken to their cry ; and My displeasure shall be strong, and will kill you with the sword ; and your wives shall be widows and your children fatherless. If thou lend money to My people, to the poor who is with thee, thou shalt not be to him as an usurer,<sup>9</sup> neither shalt thou inflict an injury upon him. If, (as) a pledge, thou take thy neighbour's garment, at the going away of the sun thou shalt return it unto him. For it may be his only covering ; for (then) it is the clothing for his skin : wherein shall he sleep ? And it shall be that when he crieth before Me I will hearken ; for I am merciful.

Thou shalt not revile the judges, nor curse the ruler of My people. Thy firstfruits and thy tithes thou shalt not delay (to offer :) the firstborn of thy children thou shalt separate before Me ; so shalt thou do with thy oxen and with thy sheep. Seven days shall (the firstling) be with its mother ; on the eighth day thou shalt separate it before Me. And ye shall be holy men before Me ; and the flesh torn from a living animal you may not eat ; you shall cast it to the dogs.

Thou shalt not take up a false report, nor set thine hand with the wicked to be a false witness for him. Thou shalt not follow the many to wickedness, neither shalt thou fail to teach that which in thine eyes is judgment ;<sup>1</sup> after the many (majority ?) thou shalt fulfil judgment. And upon the poor thou shalt not be pitiful in judging him.

If thou meet the ox of thy enemy, or his ass, wan-

<sup>9</sup> Sam. Vers., "an exactor."

<sup>1</sup> Other copies, "what thou hast sought out concerning judgment."

dering away, thou shalt surely bring it back to him. When thou seest thine enemy's ass prostrate beneath his burden, thou shalt forbear from forsaking him ;<sup>2</sup> thou shalt surely abandon what is in thy heart against him, and shalt deliver it unto him. Thou shalt not warp the judgment of the poor man in his cause. From a false matter keep distant ; and him who has been acquitted and has come forth from judgment uncondemned thou shalt not kill ; for I will not justify the guilty. And thou art not to receive a bribe ; for a bribe blinds the eyes of the wise, and perverts the words of the just. And thou shalt not distress the sojourner ; for you know the mind of a sojourner ; for you were dwellers in the land of Mizraim.

Six years thou shalt sow the land and gather in its produce, but the seventh year thou shalt let it alone and suffer it to rest, that the poor of thy people may eat, and what they leave the beast of the field may eat. So also shalt thou do with thy vineyard and with thy olive ground. Six days shalt thou do thy work, and in the seventh day have rest, that thy ox and thy ass may rest, and the son of thine handmaid and thy sojourner may be quiet. And of all that I have spoken to you be mindful, and the name of the idols of the Gentiles remember not ; let it not be heard upon thy lips.

Three times thou shalt solemnize festival before Me in the year. Thou shalt keep the festival of unleavened bread. Seven days shalt thou eat unleavened cake, as I have commanded thee, in the time of the moon of Abiba, for therein you went forth from Mizraim ; and you shall not appear before Me empty. And the festival of harvest, the first fruits of thy labours which thou hast sowed in thy fields ; and the festival of gathering, at the end of the year when thou gatherest

<sup>2</sup> Sam. Vers., "wilt thou turn away to abandon him ?"

in thy labours from the field. Three times in the year shall all thy males appear before the Lord, the Ruler of the world. Thou shalt not offer with unleavened bread the blood of My pascha, neither shall the fat of the sacrifice of the feast remain without on the altar until morning. The beginning of the first fruits of thy land thou shalt bring into the sanctuary of the Lord thy God. Thou shalt not eat flesh with milk.

Behold, I send My Angel<sup>3</sup> before thee, to protect thee in the way, and to bring thee into the place which I have prepared. Take heed before Him, and hearken to His words ; rebel not against Him, for He will not forgive your sins ; for in My Name are His words. For if thou wilt truly hearken to His words, and do all that I shall speak, I will be a foe to thy enemies, and will afflict them that afflict thee. For My Angel shall go before thee, and bring thee in, to the Amoraee and Hittaee, and Perizaee and Kenaanaee, Hivaaee and Jebusaee ; and I will destroy them. Thou shalt not worship their idols, nor serve them, nor do according to their doings, but shalt utterly demolish them, and break their images ; and you shall serve before the Lord your God, and He will bless thy food and thy drink, and will take away grievous evils from among thee. There shall be none abortive or barren in thy land ; the number of thy days will I complete. I will send My terror before thee, and will perturb all the people among whom thou shalt come to fight against them, and I will make all thy adversaries turn their back before thee. I will send the hornet before thee, and it shall drive out the Hivaaee and Kenaanaee and the Hittaee from before thee. I will not expel them before thee in one year, lest the land be made desolate, and the beasts of the field multiply against thee. By little and little I will drive

<sup>3</sup> Sam. Vers., *shelachi*, "my apostle."

them out before thee, until thou shalt be increased and inherit the land. And I will appoint thy boundary from the sea of Suph unto the sea of the Philistaei, and from the desert to the river ; for I will deliver the inhabitants of the land into your hands, and thou shalt drive them out before thee. Thou shalt strike no covenant with them nor with their idols. They shall not dwell in thy land, lest they cause thee to commit sin before Me ; for if thou serve their idols, it will be a stumbling-block to thee.

XXIV. And He said to Mosheh, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel ; and they shall worship at a distance. And Mosheh shall draw nigh alone before the Lord, but they shall not draw nigh, nor shall the people ascend with them. And Mosheh came and recited to the people all the words of the Lord and all the judgments ; and all the people answered with one voice and said, All the words that the Lord hath spoken will we do. And Mosheh wrote all the words of the Lord. And he arose in the morning, and builded an altar at the lower part of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent the firstborn sons of Israel, and they offered holocausts, and sacrificed oxen (as) consecrated victims before the Lord. And Mosheh took half of the blood and set it in basins, and half the blood he sprinkled upon the altar. And he took the Book of the Covenant, and read before the people ; and they said, All that the Lord hath spoken we will do and obey. And Mosheh took the blood and sprinkled it upon the altar to propitiate for the people, and said, Behold the Blood of the Covenant which the Lord hath ratified with you upon all these words.

And Mosheh and Aharon, Nadab and Abihu, and

seventy of the elders of Israel went up. And they saw the Glory of the God of Israel, and under the throne of His glory as the work of a precious stone, and as the face of heaven for its clearness. Yet the princes of the sons of Israel were not hurt ; and they saw the Glory of the Lord, and rejoiced in their sacrifices which were accepted with favour, as though they had eaten and drunk. And the Lord said to Mosheh, Come up into My Presence in the mountain, and be there, and I will give thee the tablets of stone, and the law and the precepts, as I have written (them), that thou mayest teach them.

And Mosheh arose and Jehoshua his minister, and Mosheh ascended the mountain on which was revealed the Glory of the Lord. But to the elders he said, Wait for us here until we return to you : and, behold, **Aharon** and **Hur** are with you : whosoever hath a (matter for) judgment, let him bring it before them. And Mosheh ascended the mountain, and the cloud covered the mountain ; and the glory of the Lord dwelt upon Mount Sinai, and the cloud enveloped it six days. And He called to Mosheh on the seventh day out of the midst of the cloud. And the appearance of the Glory of the Lord was as the appearance of devouring fire on the summit of the mountain in the eyes of the sons of Israel. And Mosheh entered into the midst of the cloud, and ascended the mount ; and Mosheh was in the mount forty day and forty nights.

## SECTION XIX.

## TERUMAH.

XXV. AND the Lord spake with Mosheh, saying, Speak with the sons of Israel that they set apart before Me a separated portion: from every man who is willing in his heart thou shalt receive that which is set apart. And this is the separation that thou shalt take of them: gold, and silver and brass; and hyacinth, and purple, and vermillion, (lit., bright colour,) and fine linen, (*butz,*) and hair of goats, and skins of rams made red, and skins of purple, and sittin woods; oil for the illuminators, aromatics for the anointing oil, and aromatics for the incense; burilla stones, and stones that may complete the insetting of the ephod and the breast-plate. And they shall make before me a SANCTUARY in which I will dwell among them. Altogether as I show thee the pattern of the sanctuary, and the pattern of all its vessels, even so shalt thou make them.

And they shall make an ARK of sitta wood; two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height. And thou shalt cover it with pure gold within and without, and thou shalt make a crown of gold upon it round about. And thou shalt cast for it four rings of gold, and set them upon its four corners, two rings upon one side of it, and two rings upon its other side. And thou shalt make staves of sittin woods, and cover them with gold, and shalt insert the staves in the rings upon the sides of the ark, that the ark may be carried upon them. In the rings of the ark shall be the staves, they shall not be removed therefrom. And thou shalt place in the ark the Testimony that I will give thee.

And thou shalt make a **PROPIITIATORY** of pure gold ; two cubits and a half its length, and a cubit and a half its breadth. And thou shalt make two **KERUBIN** of gold, beaten (ductile) shalt thou make them, on the two sides of the propitiatory. And thou shalt make one keruba on this side and one keruba on that side of the propitiatory ; thou shalt make the kerubin on its two sides. And the kerubin shall have their wings out-spreading above, overshadowing the propitiatory with their wings ; and their faces shall be opposite one to another, towards the propitiatory shall be the faces of the kerubin. And thou shalt set the propitiatory upon the Ark over above, and within the ark shalt thou put the Testimony that I will give thee. And I will appoint My Word (Memra) with thee there ; and I will speak with thee from above the Propitiatory, from between the two kerubin that are upon the Ark of the Testimony, all that I may command thee for the sons of Israel.

And thou shalt make a **TABLE** of sittin woods, two cubits the length of it, and a cubit its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold, and make for it a crown of gold round about. And thou shalt make to it a border, a hand-breadth high round about, and make a crown of gold to the border of it round about. And thou shalt make for it four golden rings, and put the rings upon the four corners of its four feet. Opposite to the border shall be the rings for the place of the staves for carrying the table. And thou shalt make the staves of sittin woods, and cover them with gold, that they may carry the table upon them. And thou shalt make its dishes and its vases, its vials and its chalices with which the libations are outpoured, of pure gold shalt thou make them. And thou shalt set upon the table the **PRESENCE-BREAD** continually before Me.

And thou shalt make a CANDELABRUM ; of pure ductile gold shalt thou make the candelabrum ; its base and its shaft, its cups, apples, and lilies, of the same shall they be. And six branches shall come out from its sides, three branches of the candelabrum from one side, and three branches of the candelabrum on the second side. Three cups (calyxes) figured on one branch with apple and lily, and three cups figured on one branch with apple and lily, so for the six branches that come out from the candelabrum. And upon the candelabrum shall be four cups, figurated with apples and lilies ; an apple under the two branches of this, and an apple under the two branches of that, according to the six branches that come forth from the candelabrum. Their apples and their branches shall be of it, all beaten of pure gold. And thou shalt make its seven lights, and kindle its lights that they may shine towards its face. And its snuffers and shovels (shall be made) of pure gold. Of a talent of pure gold shall he make it and all these vessels. And look thou, and make, according to their resemblance which was displayed in the mount.

XXVI. And thou shalt make THE TABERNACLE (of) ten curtains of fine linen twined, and hyacinth, and purple, and vermillion, (and) figures of kerubin, the work of the artificer shalt thou make them. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits ; the measure of all the curtains shall be one. Five curtains shall be conjoined one with another, and five curtains conjoined one with another. And thou shalt make loops of hyacinth upon the edge of one curtain in the side on which it is joined, and so shalt thou do on the border of the second curtain in the side on which it is joined. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the side of the curtain which is in the place of the second

coupling, that the loops may answer one with another. And thou shalt make fifty taches of gold, and loop the curtains one with another with the taches, that it may be one Tabernacle. And thou shalt make curtains of goat's (hair) to stretch over the tabernacle; eleven curtains thou shalt make them. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; of one measure shall be the eleven curtains. And thou shalt loop five curtains together, and six curtains together, and fold the sixth curtain against the front of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain where it is conjoined, and fifty loops on the edge of the curtain at the place of the second conjoinment. And thou shalt make fifty taches of brass, and introduce the taches into the loops, and conjoin the tabernacle that it may be one. And the overplus which remaineth of the tabernacle curtains, the half curtain, (namely,) thou shalt stretch over the hinder side of the tabernacle. And the cubit on this and the cubit on that (side) which remain in the length of the curtains of the tabernacle shall be spread over the sides of the tabernacle, here and there, to cover it. And thou shalt make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above. And thou shalt make the standing-boards of the tabernacle of sittin woods. Ten cubits the length of one board, and a cubit and a half its breadth. Two tenons (shall there be) to each board, fastened over against one another; so shalt thou make all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the southern side. And forty bases of silver shalt thou make under the twenty boards; two bases under one board for its two tenons, and two bases under one board for its two tenons. And for the second side of the tabernacle, on the northern side, twenty boards and

their forty sockets of silver; two sockets under one board, and two sockets under another. And for the side of the tabernacle westward thou shalt make six boards. And two boards thou shalt make at the corners of the tabernacle at their extremities; and they shall be united below and likewise united at head with one ring; so shall it be with both of them for the two corners. And they shall be eight boards, and their silver bases, sixteen bases; two bases under one board, and two bases under the other board. And thou shalt make bars of sittin woods, five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the end side of the tabernacle toward the west. And the middle bar in the midst of the boards shall pass from end to end. And the boards thou shalt overlay with gold, and the rings make thou of gold, the place for the bars, and cover the bars with gold. And thou shalt erect the tabernacle after the manner of it which hath been showed thee on the mount.

And thou shalt make a VEIL, of hyacinth, and purple, and vermillion, and fine linen twined with the work of the artificer, it shall be made, figured with kerubin. And thou shalt set it upon four pillars of sittin covered with gold, and their hooks shall be of gold upon four bases of silver. And thou shalt put the veil under the taches, and shalt bring in thither within the veil the Ark of the Testament; and the veil shall separate to you between the Holy and the Holy of Holies. And thou shalt set the Mercy Seat upon the ark of the Testament in the Holy of Holies. And place thou the table without the veil, and the candelabrum over against the table at the south side of the tabernacle, and the table place thou at the north side. And thou shalt make a curtain for the door of the tabernacle of hyacinth, and

purple, and vermillion, and fine linen twined, the work of the embroiderer; and make for the curtain five pillars of sittin, and overlay them with gold, and their hooks shall be of gold; and shalt set them upon five bases of brass.

**LXXVII.** And thou shalt make **THE ALTAR** of sittin woods; five cubits the length and five cubits the breadth; square shall be the altar, and three cubits its height. And thou shalt make its horns upon its four corners; of the same shall be its horns, and overlay it with brass. And make its pots, to collect the ashes, and its fire-shovels, and its basins, and its flesh-hooks, and its thuribles, all its vessels make thou of brass. And make for it a grate, a work of netting of brass, and make upon the network four rings of brass upon its four sides, and place it under the surrounding of the altar beneath, that the net may (extend) to the middle of the altar. And make thou staves for the altar, staves of sittin wood, and overlay them with brass; and he shall put the staves into the rings, and the staves shall be at the two sides of the altar to carry it. Hollow (with) boards make thou it, according to what was showed thee in the mount, so do thou.

And thou shalt make **THE COURT** of the tabernacle on the side toward the south: curtains (shall there be) for the court of fine twined linen a hundred cubits in length on one side. And its pillars twenty and their bases twenty of brass, the hooks of the pillars and their rods of silver. And so for the north side in length (there shall be) curtains of a hundred cubits long, and their columns twenty and their bases twenty of brass; the hooks of the pillars and their rods shall be of silver. And on the side of the court toward the west curtains of fifty cubits, their columns ten and their bases ten. And the breadth of the court toward the east side east-

ward, fifty cubits, and fifteen cubits the curtains on a side, their columns three and their bases three. And on the second side fifteen curtains, their pillars three, and their bases three. And for the door of the court shall be an hanging of twenty cubits, of hyacinth, and purple, and vermillion, and fine linen twined, the work of the embroiderer ; their pillars four and their bases four. All the pillars round about the court shall be (united) with rods of silver, their hooks shall be of silver and their bases of brass. The length of the court, one hundred cubits, and the breadth fifty, and the height five cubits, of fine linen twined, and their bases of brass. All the vessels of the tabernacle, and all its service, and all its utensils, and all the pins of the court shall be of brass.

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## SECTION XX.

## TETSAVVEH.

AND thou shalt instruct the sons of Israel to bring to thee the pure oil of olives, beaten, to illuminate, that the lamps may burn continually. In the tabernacle of ordinance, without the veil that is before the testimony, Aharon and his sons shall set it in order from evening to morning before the Lord ; a perpetual statute for the generations of the sons of Israel.

XXVIII. And thou, bring to thee Aharon thy brother and his sons with him from among the sons of Israel, that they may minister before Me ; Aharon, Nadab and Abihu, Elazar and Ithamar, sons of Aharon. And thou shalt make the holy vestments for Aharon thy brother for glory and for praise. And speak thou with

all the wise of heart whom I have filled with the Spirit of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me. And these are the vestments which they shall make; the breastplate, and the ephoda, and the robe, and the inwrought tunic, and the mitre, and the girdle; and they shall make holy vestments for Aharon thy brother and for his sons to minister before Me. And they shall take the gold, and the hyacinth, and the vermillion, and the fine linen.

And shall make the **EPHODA** of gold, hyacinth, and vermillion, and fine linen twined, the work of the artificer. Two shoulder-pieces doubled (or, conjoined) shall it have at the two sides conjoined. And the adorned girdle thereof which is upon it shall be of the same work, and be of gold, hyacinth, vermillion, and fine linen twined. And thou shalt take two stones of onyx (burilla); and engrave upon them the names of the sons of Israel. Six of their names upon the one stone, and the six names which remain upon the second stone, according to their nativity. By the work of the artificer in precious stone the writing shall be distinct; as the engraving of a ring, so shalt thou engrave the two stones with the names of the sons of Israel; inwrought in sockets of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the ephod, stones of the memorial of the sons of Israel; and Aharon shall bear their names before the Lord upon his two shoulders for a memorial. And thou shalt make sockets of gold; and two chains of pure gold enwreathed shalt thou make of twisted work, and shalt set the twisted chains in the sockets.

And thou shalt make **THE BREASTPLATE OF JUDGMENT** with the work of the artificer, like the work of the ephod shalt thou make it, of gold, hyacinth, vermillion, and fine linen twined shalt thou make it. Square shall it

be ; doubled ; a span its length and a span its breadth ; and thou shalt fulfil in it the complement of stones : four rows of precious stones ; the first row, the carnelian, topaz and smaragd, the first row ; the second row, the carbuncle, sapphire, and onyx ;<sup>4</sup> and the third row, the jacinth, agate, and amethyst ; and the fourth row, the chrysolite, and beryl, and jasper : they shall be inset in gold in their completeness. And the stones shall be according to the names of the sons of Israel, twelve according to their names ; the writing distinct as the engraving of a ring ; a man according to his name shall they be, after the twelve tribes. And thou shalt make on the breastplate wreathed chains of twisted work of pure gold, and upon the breastplate two golden rings, and shalt set the two rings upon the two sides of the breastplate. And thou shalt put the two wreaths of gold into the two rings on the sides of the breastplate ; and the two wreaths which are upon its two sides thou shalt set in the two sockets, and put them upon the shoulders of the ephod over against its front. And thou shalt make two rings of gold, and set them on the two sides of the breastplate at its edges on the side of the ephod within. And thou shalt make two (other) rings of gold, and put them upon the two shoulders of the ephod beneath, over against its conjunction above the girdle of the ephod. And they shall unite the breastplate with its rings to the rings of the ephod with ribbon of hyacinth to be above the girdle of the ephod, that the breastplate be not separated from (being) upon the ephod. And Aharon shall bear the names of the sons of Israel on the breastplate of judgment upon his heart in his going into the sanctuary, for a perpetual memorial before the Lord.

And thou shalt put in (or upon) the breastplate of judgment THE URAIA and THE THUMMAIA ;<sup>5</sup> and they

<sup>4</sup> Or, "emerald."

<sup>5</sup> Hebrew, *Eth ha-urim ve-eth ha-tummim.*

shall be upon Aharon's heart when he entereth before the Lord ; and Aharon shall carry the judgment of the sons of Israel upon his heart before the Lord continually. And thou shalt make the ROBE of the ephod of hyacinth altogether. And the orifice thereof for the head shall be doubled inwardly ; its opening shall be binded round about with the work of the sewer, as the opening of a coat of mail it shall be, that it be not torn. And thou shalt make on the lower part of it pomegranates of hyacinth, and purple, and vermillion upon its lower part round about, with bells of gold between them round about. A golden bell and a pomegranate ; a golden bell and a pomegranate upon the lower part of the robe round about. And it shall be upon Aharon to minister, and its voice shall be heard in his entering into this sanctuary before the Lord, and in his coming out, that he shall not have died.

And thou shalt make a DIadem (or plate) of pure gold, and engrave upon it (in) distinct writing HOLINESS UNTO THE LORD ; and thou shalt set it upon a ribbon of hyacinth, that it may be upon the tiara ; over the front of the tiara shall it be. And it shall be upon Aharon's forehead, that Aharon may bear the iniquity of the things which the sons of Israel may consecrate of all their consecrated gifts ; and it shall be upon his forehead continually for their acceptableness before the Lord. And thou shalt weave the vesture of fine linen, and make the tiara of fine linen, and a girdle shalt thou make, the work of the embroiderer.

And for the sons of Aharon thou shalt make vestures, and make for them girdles, and mitres shalt thou make for them for honour and for praise. And thou shalt dress them, Aharon thy brother and his sons with him, and shalt anoint them and offer oblations and consecrate them, that they may minister before Me. And thou

shalt make them coverings of fine linen to cover the flesh of their shame ; from the loins to the thighs shall they be. And they shall be upon Aharon and upon his sons in their entering into the tabernacle of ordinance, or in approaching to the altar to minister in the sanctuary, that they contract not guilt and die. (This shall be) an everlasting statute for him and for his sons after him.

XXIX. And this is the thing which thou shalt do to them, to consecrate them to minister before Me : Take one bullock, the young of a bullock, and two rams unblemished ; and unleavened bread, and unleavened cakes mingled with oil, and wafers unleavened which are anointed with oil ; of wheaten flour shalt thou make them. And thou shalt put them on one basket, and bring them in the basket, and the bullock and the two rams, and Aharon and his sons thou shalt bring to the door of the tabernacle of ordinance, and wash them with water. And thou shalt take the vestments, and dress Aharon with the tunic and the robe of the ephod, and the ephod and the breastplate, and shalt ordain him with the girdle of the ephod. And thou shalt set the tiara on his head, and put the diadem of Holiness upon the tiara. And thou shalt take the oil of anointing, and pour upon his head to anoint him. And thou shalt bring his sons near, and dress them in the tunics and gird them with the girdles, Aharon and his sons ; and thou shalt set on them the mitres, and it shall be to them a priesthood, by a perpetual statute. And thou shalt offer the oblation for Aharon and the oblation for his sons, and the bullock shalt thou offer before the tabernacle of ordinance. And Aharon and his sons shall lay their hands upon the head of the bullock ; and thou shalt slay the bullock before the Lord at the door of the tabernacle of ordinance. And thou shalt take of the blood of the bullock, and put it upon the horns of the

altar with thy finger, and all the blood (that remains) thou shalt pour out at the base of the altar. And thou shalt take all the fat which covereth the inwards, and the caul that is upon the liver, and the two kidneys and the fat that is upon them, and sacrifice them upon the altar. And the flesh of the bullock, his skin, and his dung, burn thou with fire without the camp ; it is a sin-offering. And thou shalt take the one ram, and Aharon and his sons shall lay their hands upon the head of the ram ; and thou shalt kill the ram, and take his blood, and sprinkle upon the altar round about. And the ram thou shalt divide by his members, and shalt cleanse his inwards, and his legs, and put them upon his members, and upon his head, and thou shalt sacrifice the ram at the altar ; it is a holocaust before the Lord, to be accepted with favour, an oblation before the Lord. And thou shalt take the second ram, and Aharon and his sons shall lay their hands upon the head of the ram. And thou shalt kill the ram, and take of his blood, and put it on the tip of Aharon's ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the toe of their right foot ; and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood which is upon the altar, and of the oil of anointing, and drop it on Aharon and on his vestments, and on his sons, and on the vestments of his sons with him, and he shall be consecrated, he and his vestments, and his sons, and the vestments of his sons with him. And thou shalt take of the ram, the fat, and the tail, and the fat which covereth the inwards, and the caul which is on the liver, and the two kidneys, and the fat which is on them, and the right shoulder, for it is a ram for oblation ; and one loaf of bread, and one cake of bread (with) oil, and one

wafer from the basket of the unleavened ones which is before the Lord : and put thou all upon the hands of Aharon and upon the hands of his sons, and uplift them for an elevation before the Lord ; and take them from their hands, and offer them at the altar upon the burnt offering, that they may be received with acceptance before the Lord ; it is an oblation before the Lord. And thou shalt take the breast of the ram of Aharon's oblations, and uplift it, an elevation before the Lord ; and it shall be thy portion. And thou shalt consecrate the breast of the elevation and the shoulder of separation which is uplifted and which is separated of the oblation-ram of Aharon and that of his sons ; and it shall be for Aharon and for his sons by a perpetual statute for the sons of Israel, because it is a thing separated. And a separation shall be (taken) from the sons of Israel of their consecrated sacrifices, (even) their separation before the Lord.

And the sacred garments of Aharon shall be his sons' after him, to be anointed in them, (and) in them to offer their oblations. Seven days shall the priest wear them, who of his sons (is to be anointed) instead of him, and who shall enter into the tabernacle of ordinance to minister in the sanctuary. And the ram of the oblations thou shalt take, and boil his flesh in the holy place. And Aharon and his sons shall eat the flesh of the ram and the bread that is on the basket at the door of the tabernacle of ordinance. And they may eat those things by which propitiation is made in offering them as oblations to consecrate them ; but an alien may not eat, because they are sacred. And if any (part) of the flesh of the oblations or of the bread remain until the morning, the remainder shall be burned with fire ; it shall not be eaten, it is sacred. And thou shalt do (thus) to Aharon and to his sons,

according to all that I have prescribed to thee : seven days shalt thou offer <sup>6</sup> their oblations. A bullock that is a sin-offering thou shalt perform daily for expiation, and thou shalt make purification upon the altar in making expiation upon it, and shalt anoint it, to sanctify it. Seven days must thou make expiation on the altar to sanctify it, and the altar shall be most holy ; <sup>7</sup> whosoever shall touch the altar let him be sanctified.

And this is what thou shalt perform upon the altar : Two lambs, the offspring of the year, for the day, continually. The one lamb thou shalt perform in the morning, and the second lamb thou shalt perform between the evenings. And a tenth of flour, sprinkled with the fourth of a hin of beaten oil, and a libation of the fourth of a hin of wine, to one lamb. And the second lamb thou shalt perform between the evenings, as the oblation of the morning, and as its libation thou shalt perform it to be received with acceptance, an oblation before the Lord. A perpetual holocaust unto your generations at the door of the tabernacle of ordinance before the Lord, where I have appointed My Word with you, to speak with you there. And I will appoint My Word there unto the sons of Israel, and (with) My glory will I sanctify (it).<sup>8</sup> And I will sanctify the tabernacle of ordinance, and the altar, and Aharon, and his sons will I sanctify to minister before Me. And I will cause My Shekinah to dwell in the midst of the sons of Israel, and I will be their God. And they shall know that I am the Lord their God who brought them out from the land of Mizraim, that I may make My Shekinah to dwell among them. I am the Lord their God.

XXX. And thou shalt make an altar upon which to

<sup>6</sup> Sam. Vers., "thou shalt complete."

<sup>7</sup> Or, "it shall be the altar of the Holy of holies."

<sup>8</sup> Sam. Vers., "and I will sanctify (it) with My glory."

burn fragrant incense, of woods of sittin shalt thou make it. A cubit its length, and a cubit its breadth, four-square shall it be, and two cubits its height. The horns of it shall be of the same. And thou shalt cover it with fine gold, its top and its sides round about, and its horns. And thou shalt make to it a crown of gold round about, and two rings of gold shalt thou make to it under its crown, upon its top corners, at its two sides ; and it shall be for the places of the staves by which to carry it. And thou shalt make the staves of sittin woods, and cover them with gold. And thou shalt place it before the veil which is over the ark of the testimony before the mercy-seat which is over the testimony, where I will appoint My Word to be with thee. And Aharon shall burn thereon fragrant incense from morning to morning, when he setteth the lamps in order he shall burn it. And when Aharon kindleth the lamps between the evenings, he shall burn fragrant incense continually before the Lord in your generations. You shall not offer upon it incense of strange perfumes, nor holocaust, nor mincha, nor pour any libation upon it. And Aharon shall atone upon its horns once in the year with the blood of the sin offering of the atonement, once in the year shall he atone upon it, unto your generations. It is holy of holiness before the Lord.

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## SECTION XXI.

## KI THISSA.

AND the Lord spake with Mosheh, saying, When thou takest the account of the sons of Israel according to their number, they shall give every man a ransom for his soul before the Lord, when thou numberest them,

that there may not be death among them when thou numberest them. This they shall give: every one who cometh over to the adnumberment, a half shekel, of the shekel of the sanctuary, of twenty mayin the shekel, half a shekel shall be set apart before the Lord. Every one who cometh over to the adnumberment, from a son of twenty years and above, shall give the separation before the Lord. He who is rich shall not increase (it), and he who is poor shall not diminish from the half shekel in presenting the separation before the Lord to propitiate for your souls. And thou shalt take the silver of the propitiation from the sons of Israel, and appoint it for the service of the tabernacle of ordinance; and it shall be to the sons of Israel for a memorial before the Lord to propitiate for your souls.

And the Lord spake with Mosheh, saying, Thou shalt make a LAVER of brass, and its foundation of brass for purifying; and set it between the tabernacle of ordinance and the altar, and put water therein. And Aharon and his sons shall purify at it their hands and their feet. In their entering into the tabernacle of ordinance they shall cleanse themselves with water, that they die not; or when they approach the altar to minister, to offer an oblation before the Lord; and (thus) they shall purify their hands and their feet, that they may not die. And it shall be to them an everlasting statute, to him and to his sons unto their generations.

And the Lord spake with Mosheh, saying, Take thou also to thee choice (first or principal) aromatics: pure myrrh, five hundred (shekels' weight); and sweet cinnamon, one half (as much), two hundred and fifty (shekels') weight; of sweet calamus, two hundred and fifty (shekels') weight; and cassia, five hundred (shekels') weight, of the shekels of the sanctuary; and olive oil, a hina full; and make it a holy anointing oil, most fragrant,

the work of the perfumer ; it shall be the holy oil for anointing. And thou shalt anoint therewith the tabernacle of ordinance and the ark of the testimony, and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation, and consecrate them. They shall be most holy ; whoever approacheth them shall be sanctified. And Aharon and his sons thou shalt anoint, and consecrate them to minister before Me. And thou shalt speak to the sons of Israel, saying, A holy anointing oil shall thus be unto Me for your generations. Upon the flesh of man it shall not be poured, nor the like to it be made ; sacred is it, and sacred shall it be to you. The man who compoundeth the like to it, or who putteth it upon an alien, shall be destroyed from his people.

And the Lord said to Mosheh, Take thee spices, stachte<sup>9</sup> and onycha, and galbanum spices, and pure frankincense, weight for weight shall they be ; and thou shalt make it a sweet incense, fragrant, the work of the perfumer, mixed, pure, for consecration. And thou shalt beat some of it and make it fine, and put thereof before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with thee ; to you it shall be most holy. And of the sweet incense which thou shalt make you must not make the like for yourselves ; it shall be sacred to thee before the Lord. The man who maketh the like of it, to smell thereto, shall be destroyed from his people.

XXXI. And the Lord spake with Mosheh, saying, Behold, I have named by name Bezalel bar Uri bar Hur, of the tribe of Jehudah, and have fulfilled him with the spirit of prophecy from before the Lord, with wisdom,

<sup>9</sup> Sam. Vers., "balsam."

and with intelligence, and with knowledge, and in all work (to excel), to instruct artificers to work in gold, and in silver, and in brass, and in artisanship of precious stone, to fill in, and in carving of wood, to accomplish all the work. And I, behold, have given with him Ahaliab bar Achisamak, of the tribe of Dan ; and in the heart of all the wise of heart have I ingiven wisdom, that they may make all that I have commanded thee : The tabernacle of ordinance, and the ark of the testimony, and the propitiatory that is upon it, and all the vessels of the tabernacle ; and the table and its vessels, and the pure candelabrum and all its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation. And the vestments of ministration, and the holy vestments of Aharon the priest, and the vestments of his sons for ministry ; and the oil of anointing, and the sweet incense for the sanctuary, according to all that I have commanded thee, they shall make.

And the Lord spake with Mosheh, saying, Speak thou also with the sons of Israel, saying, The days of My Sabbaths ye shall indeed keep ; for it is a sign between My Word and you, unto your generations, that ye may know that I am the Lord who sanctifieth you. And you shall keep the Sabbath, for it is holy unto you ; whosoever profaneth it, dying, he shall die ; for whosoever doeth work therein, that man shall be destroyed from among his people. Six days shalt thou do work, and the seventh day is Sabbath, the Holy Sabbath before the Lord : whosoever doeth work on the day of the Sabbath, dying, he shall die. And the sons of Israel shall keep the Sabbath to fulfil (lit., perform) the Sabbath unto their generations, a statute for ever. Between My Word and the sons of Israel it is a sign for ever ; for in six days the Lord made the heavens and the earth ; and

in the seventh day rested and was refreshed.<sup>10</sup> And He gave to Mosheh, when He had finished to speak with him on Mount Sinai, two tablets of the testimony, tablets of stone, inscribed with the finger of the Lord.

XXXII. But the people saw that Mosheh delayed to come down from the Mount ; and the people gathered together unto Aharon, and said to him, Arise, make us gods (*dachalan*, pl., objects to be venerated) that may proceed before us ;<sup>11</sup> for this Mosheh, the man who brought us up from the land of Mizraim, we know not what hath been to him. And Aharon said to them, Take off the golden ear-rings which are in the ears of your wives, your sons, and your daughters, and bring them to me. And all the people took off the golden rings which were in their ears, and brought them unto Aharon. And he took them from their hands, and formed it with a graver, and made it a molten calf. And they said, These are thy gods, Israel, which brought thee up from the land of Mizraim. And Aharon saw,<sup>1</sup> and builded an altar before it ; and Aharon proclaimed and said, A feast shall be held before the Lord to-morrow. And they arose next day, and sacrificed burnt offerings and offered oblations ; and the people sat around to eat and drink, and rose up to disport.

And the Lord spake with Mosheh, Go, descend, for thy people whom thou broughtest up from the land of Mizraim have corrupted themselves ; they have quickly warped from the way which I had taught them ; they have made a molten calf, and have worshipped it, and sacrificed unto it, and have said, These are thy gods, Israel, which have brought thee up from the land of Mizraim. And the Lord said to Mosheh, It is seen

<sup>10</sup> Sam. Vers., "breathed."

<sup>11</sup> Sam. Vers., "as it may please us."

<sup>1</sup> Sam. Vers., "feared."

before Me that this people are hard-necked. And now refrain from thy prayer before Me, and My anger shall prevail against them, and I will destroy them, and will make thee to a great people. But Mosheh prayed before the Lord his God, and said, Why, Lord, is Thy anger strong against Thy people, whom Thou didst bring up from the land of Mizraim with great power and with mighty hand? Wherefore should the Mizraee speak to say, With evil (purpose) He led them out to kill them among the mountains, and to consume them from the face of the earth? Turn from the strength of Thine anger, and revert from the evil which Thou hast threatened to do unto Thy people. Remember Abraham, Izhak, and Israel, Thy servants to whom Thou hast sworn by Thy Word, and to whom Thou hast said, I will multiply your sons as the stars of the heavens, and all this land of which I have spoken I will give unto your sons, and they shall own it for ever.

And the Lord did turn from the evil which He had threatened to do unto the people. And Mosheh returned and went down from the Mount, and the two tablets of testimony were in his hand: the tablets were inscribed on their two sides, here and there were they inscribed. And the tablets were the work of the Lord, and the writing was the writing of the Lord set forth distinctly upon the tablets.

And Jehoshua heard the voice of the people as they made outcry, and he said to Mosheh, The voice of war is in the camp. But he said, It is not the voice of men who are victorious, nor is it the voice of the weak who are beaten, but it is the voice of revellers that I hear. And it was that as he drew nigh the camp, and saw the calf and the dancing, that the anger of Mosheh grew strong, and he cast from his hands the tablets, and brake them at the declivity of the mountain. And

he took the calf which they had made, and burned it in fire, and ground it until it was powder, and spread it on the face of the water, and made the sons of Israel drink it.

And Mosheh said to Aharon, What did this people to thee, that thou hast brought upon them so great a sin ? And Aharon said, Let not my lord's anger be violent : thou knowest the people, that it is prone to evil. And they said to me, Make us gods that shall go before us : for this Mosheh, the man who brought us up from the land of Mizraim, we know not what hath been done to him. And I said to them, Whoever hath gold let him deliver, and give it to me ; and I cast it into the fire, and this calf came forth. And Mosheh saw that the people were undone (or, made empty) ; for Aharon had undone them, to defile them with an evil name in their generations ; and Mosheh stood at the gate of the camp, and said, Let those who fear the Lord come to me. And all the sons of Levi gathered together to him. And he said to them, Thus saith the Lord the God of Israel, Let every man put his sword upon his thigh, pass through, and return, from gate to gate in the camp, and slay, a man his brother, and a man his companion, and a man his neighbour. And the sons of Levi did according to the word of Mosheh, and there fell of the people in that day as three thousand men. And Mosheh said, Present your hands <sup>2</sup> this day an offering before the Lord, every man with (or, on account of) his son and his brother, that you may bring blessings upon you this day.

And it was on the day following that Mosheh said to the people, You have sinned a great sin ; but now I will go up before the Lord, if haply I may propitiate for your sin. And Mosheh returned before the Lord,

<sup>2</sup> Some copies omit "your hands," and read, "Present your offerings."

and said in his prayer, This people have sinned a great sin, for they have made to them gods of gold. But now, if Thou wilt forgive their sin ! But if not, blot me now out of the Book which Thou hast written. And the Lord said to Mosheh, Him who hath sinned before Me, will I blot from My book. But now, go, lead the people to the place that I have told thee of : behold, My Angel shall proceed before thee ; and in the day that I visit, I will visit upon them their sin. And the Lord smote the people because they had worshipped (or served) the calf which Aharon had made.

XXXIII. And the Lord said to Mosheh, Go, descend from hence, thou and the people thou hast brought up from the land of Mizraim, unto the land which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, To thy sons will I give it. And I will send My Angel before thee, and will drive out the Kenaanaee, the Amorae, and Hittae, and the Pherizaee, the Hivaae, and the Jebusaee ; to the land producing milk and honey : for My Shekinah shall not go up among you, because thou art a hard-necked people, lest I destroy thee in the way. And the people heard these words of evil, and lamented, and no man put on his usual ornaments. And the Lord said to Mosheh, Say to the children of Israel, Ye are a hard-necked people ; if one hour My Shekinah go up among thee, I should destroy thee. And now take off thy garnishing from thee, and it will appear before me what I shall do with thee. And the children of Israel removed their usual ornaments (on their return) from the mount of Horeb. And Mosheh took a tabernacle, and spread it for himself without the camp, at a distance from the camp, and called it the Tabernacle of the House of Instruction : and it was that every one who sought instruction from before the Lord, went forth to the tabernacle of the

house of instruction without the camp. And it came to pass that when Mosheh went forth to the tabernacle, all the people rose up, and stood, every man at the door of his tent, and looked after Mosheh until he had entered into the tabernacle. And it was when Mosheh had entered the tabernacle, the column of the Cloud descended and stood at the door of the tabernacle, and (He) spake with Mosheh. And all the people saw the column of the Cloud standing at the door of the tabernacle, and all the people arose and worshipped, every man at the door of his tent. And the Lord spake with Mosheh word with word, as a man speaketh with his companion. And he returned to the camp ; but his minister, Jehoshua bar Nun, a young man, did not remove from the tabernacle.

And Mosheh said before the Lord, See, Thou hast said to me, Take this people up ; but Thou hast not let me know whom Thou wilt send with me ; yet Thou hast said, I have ordained thee by name, and thou hast found mercy before Me. And if now I have found mercy before Thee, show me, I pray, Thy good way,<sup>3</sup> that I may know Thy loving-kindness, and may find mercy before Thee, and make it manifest before Thee that this people is Thy people. And He said, My Shekinah shall go, and I will give thee rest. And he said before Him, If Thy Shekinah goeth not among us, let us not ascend from hence. And in what shall it be known that I and Thy people have found mercy before Thee, if Thy Shekinah go not up with us, to make for us the distinction, and to distinguish me and Thy people from every people that is upon the face of the earth ? And the Lord said to Mosheh, This thing that thou hast spoken will I do, because thou hast found mercy before

<sup>3</sup> Or, "the way of Thy Goodness."

<sup>4</sup> Sam. Vers., "to make us free."

Me, and I have ordained thee by name. And he said, Show me, I pray, Thy Glory ! And He said, I will make all My Goodness pass before thy face,<sup>5</sup> and I will proclaim the Name of the Lord before thee, and I will be gracious to whom I will be gracious, and have mercy on whom I will have mercy. And He said, Thou canst not see the Face of My Shekinah ; for no man can see Me and abide alive. And the Lord said, Behold, there is a place prepared before Me, and thou shalt stand upon the rock, and it shall be, when My Glory passeth, I will put thee in a cavern of the rock, and My Word shall overshadow thee until I have passed ; and I will take away the word (*dibberath*) of My Glory, and thou shalt see that which is after Me,<sup>6</sup> but My Aspect<sup>7</sup> shall not be seen.

XXXIV. And the Lord said to Mosheh, Hew thee two tablets of stone as the first ones, and I will write upon the tablets the words that were upon the former tablets which thou hast broken. And be ready in the morning, and go up at morn to Mount Sinai, and stand there before Me on the summit of the mountain. Let no man ascend with thee ; let no man be seen upon all the mountain, nor sheep nor oxen be grazing upon the mountain. And hew two tablets of stone like the former ones.

And Mosheh arose in the morning, and ascended Mount Sinai, as the Lord had commanded him, and took in his hand two tablets of stone. And the Lord was revealed in the Cloud, and He stood with him there, and He proclaimed the Name of the Lord.<sup>8</sup> And the Lord made His Shekinah pass before his face ; and he

<sup>5</sup> Sam. Vers., " My loving-kindness shall go before, and will lead thee."

<sup>6</sup> *De-bathrai.*      <sup>7</sup> *De-kadamai.*

<sup>8</sup> Or, " proclaimed in the Name of the Lord."

proclaimed, The Lord, the Lord God, Merciful and Gracious, slow to anger, and making goodness and truth to abound ; Keeping goodness for thousands of generations ; Forgiving iniquity and rebellion and guilt ; Pardonning them who convert unto His law, but acquitting not them who convert not ; Visiting the guilt of fathers upon the children and upon the children's children of the rebellious, upon the third and upon the fourth generation. And Mosheh made haste, and bowed upon the ground and worshipped.

And he said, If now I have found mercy before Thee, O Lord, let, I pray, the Shekinah of the Lord go among us ; for it is a hard-necked people ; but forgive Thou our guilt and our sin, and take possession of us. And He said, Behold, I make a covenant before all thy people that I will do wonders which were never created upon all the earth, nor among any of the peoples ; and all peoples among whom thou art shall see the work of the Lord ; for terrible shall that be which I will do with thee. Observe thou that which I command thee this day. Behold, I will drive out from before thee the Amorae, and Kenaanaee, and Hittae, and Pherizaee, and Hivaae, and Jebusaee. Beware lest thou make a covenant with the inhabitants of the land upon which thou shalt enter, lest it become a stumbling-block in the midst of thee : but their altars thou shalt destroy, and their statues break, and their groves cut down ;<sup>9</sup> for thou shalt not worship the idols of the peoples ; for the Lord, Zealous is His Name, a zealous God is He. Lest thou strike a covenant with the inhabitants of the land, and go erring after their idols, and to their idols offer sacrifices, and they invite thee, and thou eat of their sacrifices, and thou take of their daughters for thy sons, and they make thy daughters go erring after their idols,

<sup>9</sup> Sam. Vers., "root up."

and thy sons to go erring after their idols. Molten gods thou shalt not make to thee.

The feast of the unleavened thou shalt keep. Seven days thou shalt eat unleavened (bread) as I have commanded thee, in the time of the month of Abiva; for in the month of Abiva thou didst come out of Mizraim. All that openeth the womb is Mine; all males of cattle thou shalt sanctify, the first-born of oxen and of sheep. But the firstling of an ass thou mayest redeem with a lamb; but if thou redeem him not, thou shalt cut him off. All the first-born of thy sons thou shalt redeem.

And let none appear before Me empty. Six days thou shalt labour, and on the seventh day rest; in sowing (time) and in reaping thou shalt rest. And the feast of Weeks thou shalt make to thee, of the firsts of the wheat harvest, and the feast of ingathering in the cycle of the year. Three times in the year shall all your males appear before the Master of the World, the Lord God of Israel. For I will drive out the nations before thee, and enlarge thy borders, and no man shall covet thy land when thou goest up to appear before the Lord thy God three times in the year. Thou shalt not sacrifice the blood of My Pascha with leaven, nor shall the fat of the sacrifices of the Paschal feast be left without the altar till the morning. The chief of the first-fruits of thy land thou shalt bring to the sanctuary of the Lord thy God. Thou shalt not eat flesh with milk. And the Lord said to Mosheh, Write for thee these words; for upon the expression of these words I make covenant with thee and with Israel.

And he was there before the Lord forty days and forty nights; bread he ate not, nor water did he drink; and he wrote upon the tablets the words of the covenant, the Ten Words. And it was when Mosheh descended from the mountain of Sinai with the two

tablets of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not how great was the splendour of the glory of his countenance through His speaking with him. And Aharon and all the sons of Israel saw Mosheh, and, behold, great was the splendour of the glory of his countenance, and they were afraid to approach him. But Mosheh called to them, and Aharon and all the chiefs of the congregation returned to him, and Mosheh conversed with them. And afterward all the sons of Israel drew near, and he taught them all that the Lord had said to him on Mount Sinai. And when Mosheh had completed to speak with them, he put a veil upon his face. But when Mosheh went in before the Lord to speak with Him, he removed the veil until he came out. And he went forth and spake with the sons of Israel of that which was commanded. And the children of Israel saw the face of Mosheh, that the splendour of the glory of Mosheh's face was great; and Mosheh put the veil again upon his face until he went in to speak with Him.

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## SECTION XXII.

## VAYAKEHEL.

XXXV. AND Mosheh assembled all the congregation of the sons of Israel, and said to them, These are the things which the Lord hath commanded you to do. Six days thou shalt do work, but the seventh day (is) a

holy rest, the Sabbath<sup>1</sup> before the Lord: every one who doeth work thereon shall be put to death. You may not kindle a fire in all your dwellings on the day of the Sabbath. And Mosheh spake to all the congregation of the sons of Israel, saying, This is the word which the Lord hath commanded, saying, Take from you a separation (*aphrashutha*) before the Lord of every one whose heart may be willing; let him bring the separation before the Lord: gold, and silver, and brass, and hyacinth, and crimson, and scarlet, and fine linen, and goat's hair, and ram's skin dyed red, and purple skins, and sittin woods; and oil for the illuminator, and aromatics for the anointing oil, and for the sweet perfumes; and onyx stones and complete stones for insetting in the ephod and in the breastplate. And all the wise-hearted among you shall come and make all that the Lord hath commanded: the tabernacle, its tent and its coverings, its hasps, its boards, its bars, its pillars, and its bases. The ark, and its staves, the mercy-seat, and the veil that shall be spread; the table, and its staves, and all its vessels; and the bread of the Presence, and the candelabrum for light, and its vessels, and its lamps, and the oil for illumination. And the altar of sweet incense, and its staves, and the oil of anointing, and the incense of perfumes, and the curtain of the door of the tabernacle. The altar of burnt-offering, and its brasen grate, its staves, and all its vessels; the laver and its base. The curtains of the court, and its pillars, and its bases, and the hanging of the gate of the court. The nails of the tabernacle, and the nails of the court and their cordings. The vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons for ministration.

<sup>1</sup> *Shabbatha*.

And all the congregation of the sons of Israel went forth from before Mosheh. And they came, every man who was led by his heart, and every one whose spirit was ample, and brought their separation before the Lord, for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments. And they came, the men with the women, every one who was willing of heart, and brought chains, and bracelets, and rings, and bands, all of gold. And every man who uplifted an offering of gold before the Lord, and every man with whom was found hyacinth, or purple, or crimson, or fine linen, or goats' skins, or rams' skins dyed red, or purpled skins, brought. Every one who would offer silver or brass, brought the separation before the Lord; and every one with whom was found woods of sittin for any work of the service, brought. And every woman wise in heart spun with her hands, and brought what was spun, the hyacinth, the purple, the crimson, and the fine linen. And all the women with whom was willingness of heart with wisdom spun goat's hair. And the princes brought onyx stones and complete stones for the insetting of the ephod and the breastplate; and the perfume, and oil for the light and for the oil of anointing, and the incense of perfumes. Every man and woman whose heart led them to bring for all the work which the Lord had commanded to make by Mosheh, did the children of Israel bring willingly before the Lord.

And Mosheh said to the sons of Israel, See, the Lord hath ordained by name Bezalel bar Uri bar Hur, of the tribe of Jehudah, and hath filled him with the spirit of prophecy<sup>2</sup> from before the Lord, with wisdom, with intelligence, and with knowledge, for all handicraft, and to teach the arts of working in gold, and in

<sup>2</sup> Some copies omit "of prophecy."

silver, and in brass, and the skilful work of precious stones for engraving, and the workmanship of wood to work in all the work of the artificer. And he hath given in his heart to teach also Ahaliab bar Achisamak, of the tribe of Dan, and hath filled them with wisdom of heart to make all the work of the carpenter, and artificer, and embroiderer, in hyacinth, and in purple, and in scarlet, and in fine linen, and the weaver, of (such as) do any work, and who teach the arts.

XXXVI. And Bezalel and Ahaliab, with every man wise in heart, to whom the Lord had given wisdom and intelligence to know how to make each work for the service of the sanctuary, wrought (according) to all that the Lord had commanded. And Mosheh called Bezalel and Ahaliab, and every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was led to draw near and do the work itself. And they took from Mosheh all the separation which the children of Israel had brought for the work of the service of the sanctuary to make it. And they still brought to him votive offerings from morning to morning. And all the wise men who wrought all the work of the sanctuary came, each man from his work which they had wrought. And they spake with Mosheh, saying, The people abound in bringing more than is needed for the work which the Lord hath commanded to make. And Mosheh ordered, and they made publication in the camp, saying, Let no man or woman make any more work of the separation for the sanctuary: and the people ceased to bring. For what had been done was sufficient for all the work to be wrought, and more than enough. And all the wise-hearted of them who did the work of the tabernacle made ten curtains of fine linen, and hyacinth, and purple, and crimson, (with) forms of

kerubin ;<sup>3</sup> the work of the embroiderer he made them. The length of one curtain twenty and eight cubits, and the breadth of the curtain four cubits ; there was one measure for all the curtains. And he conjoined five curtains one with another, and five curtains conjoined he one with another. And he made loopings of hyacinth upon the border of one curtain at the edge of the place of conjunction ; so made he upon the border of the other curtain at the edge of the second place of conjunction. Fifty loopings he made on one curtain, and fifty loopings he made on the border of the second curtain at the place of conjunction : the loopings were arranged the one to correspond with the other. And he made fifty taches of gold, and conjoined the curtains one with another by the taches, and the tabernacle became one.

And he made curtains of goat's hair to spread over the tabernacle : eleven curtains made he them. The length of one curtain thirty cubits, and four cubits the breadth of one curtain ; one measure had the eleven curtains. And he conjoined five curtains together, and six curtains together. And he made fifty loops upon the border of the curtain on the side of the conjunction, and fifty loops made he upon the side of the second curtain at the place of conjuncture. And he made fifty taches of brass to conjoin the tabernacle, that it might be one. And he made the covering of the tabernacle of rams' skins reddened, and a covering of purple skins above. And he made the boards of the tabernacle of sittin wood, standing. Ten cubits the length of a board, and a cubit and a half the breadth of one board. Two tenons for one board corresponding one with the other ; so made he for all the boards of the tabernacle. And he made the boards of the tabernacle twenty boards on the side towards the south. And forty sockets of

<sup>3</sup> Sam. Vers., "pictures of kerubin."

silver made he under the twenty boards, two sockets under one board for its two tenons, and two sockets under one board for its two tenons. And for the second side of the tabernacle toward the north he made twenty boards, and their forty sockets of silver ; two sockets under one board, and two sockets under one board. And for the side of the tabernacle westward he made six boards ; and two boards made he at the corners of the tabernacle at their extremities. And they were compacted in the lower part together, and compacted in their upper part by one ring ; thus did he at both of the two corners. And there were eight boards, and their sockets of silver, sixteen sockets, two and two, under each board. And he made bars of sittin wood ; five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the extremity of the tabernacle, westward. And he made a middle bar to pass through, in the midst of the boards from end to end. And the boards he overlaid with gold, and their rings made he of gold (to be) places for the bars, and he covered the bars with gold.

And he made the VEIL of hyacinth, and purple, and crimson, and fine linen ; of the work of the embroiderer he made it, with forms of kerubin. And he made for it four pillars of sittin, and covered (them) with gold, and their hooks of gold, and cast for them four sockets of silver. And he made a curtain for the door of the tabernacle, of hyacinth, and purple, and crimson, and fine linen, the work of the embroiderer. And its five pillars and their hooks ; and he overlaid their capitals, and covered them and their joining rods with gold, and their five bases (made he) of brass.

XXXVII. And Bezalel made the ARK of sittin woods ; two cubits and a half its length, and a cubit and a half

its breadth, and a cubit and a half its height. And he covered it with pure gold within and without, and made for it a wreath of gold round about. And he cast for it four rings of gold upon its four corners, two rings on the one side of it, and two rings on the second side. And he made staves of sittin wood, and covered them with gold. And he introduced the staves into the rings on the sides of the ark, for carrying the ark.

And he made the MERCY SEAT of pure gold ; two cubits and a half its length, and a cubit and a half its breadth. And he made two kerubim, of beaten gold he made them, at the two sides of the mercy seat. One keruba on this side, and one keruba on that side of the mercy seat ; he made the kerubaia from its two sides. And the kerubaia spread out their wings above, overshadowing the mercy seat with their wings ; and their faces were one towards the other, over against the mercy seat were the faces of the kerubaia.

And he made the TABLE of sittin woods ; two cubits its length, and a cubit its breadth, and a cubit and a half its height. And he covered it with pure gold, and made for it a golden crown round about, and made for it a rim,<sup>1</sup> its height a span, round about ; and he made a crown of gold for its rim round about. And he cast for it four golden rings, and set the rings upon the four corners of its four feet. Over against the rim were the rings to be the place of the staves for carrying the table. And he made the vessels which were to be upon the table ; its dishes, and its vases, and its measures, and the cups with which (the libations) are out-poured, of pure gold.

And he made the CANDELABRUM of pure gold, beaten made he the candelabrum, its rest, its shaft, its cups, its apples,<sup>2</sup> and its lilies were of the same. And six

<sup>1</sup> Sam. Vers., "a wreath."      <sup>2</sup> Or, "sphericles."

branchlets proceeded from its sides ; three branch of the candelabrum on one side, and three branchlet the candelabrum on the second side. Three cups f rated on one branchlet, an apple, and a lily : so the branchlets which proceeded from the candelab And on the candelabrum four cups figurated, its ap and its lilies. An apple under two branchlets of same, and an apple under two branchlets of the sa and an apple under two branchlets of the same, for six branchlets that proceeded from it. Their apples their branches were of the same, all of one beaten w of pure gold. And he made its seven lamps, and snuffers, and its receivers of pure gold ; of a talen pure gold made he it, and all its vessels.

And he made the ALTAR OF SWEET INCENSE of si wood ; its length a cubit, and a cubit its breadth, f square, and two cubits the height of it ; of the s were its horns. And he overlaid it with pure gold, its and its sides round about, and its horns : and he made it a golden crown round about. And two rings of g made he for it under its crown, upon its two sides, place for the staves by which to carry it. And he m the staves of sittin wood, and overlaid them with g And he made the oil for holy anointment, and the p sweet incense, the work of the perfumer.

XXXVIII. And he made the ALTAR OF BURNT OFF ING of sittin wood ; five cubits its length, and five cu its breadth, four-square, and three cubits its hei And he made its horns upon its four corners, of same were its horns, and he coated it with brass. A he made all the vessels of the altar, the caldrons, the cleaners, and the basins, and the fleshhooks, and receivers ; all its vessels made he of brass. And made for the altar a brasen grate of network, under border beneath, (reaching) unto its middle. And

cast four rings for the four corners of the brasen grate, the place for the staves. And he made the staves of sittin wood, and overlaid them with brass. And he put the staves into the rings upon the sides of the altar by which to carry it; hollow with boards he made it.

And he made the **LAVER** of brass, and its base of brass, of the mirrors of the women who come to pray at the door of the tabernacle of ordinance. And he made the court, the southern side of which was of hangings for the court, of fine linen twined, of a hundred cubits; their pillars twenty, and their sockets twenty, of brass; the hooks, pillars, and their uniting rods of silver. And for the northern side (hangings) of a hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars and their uniting rods of silver. And for the western side, curtains, fifty cubits; their pillars ten, and their sockets ten; the hooks of the pillars and their uniting rods of silver. And on the eastern side, eastward, fifty cubits. The hangings fifteen cubits on (one) side (of the gate), their pillars three, and their bases three. And on the second side of the gate of the court, here and there, hangings, fifteen cubits; their pillars three, and their bases three. All the hangings of the court round about were of fine linen twined. And the bases of the pillars were of brass, the hooks, pillars, and their uniting rods of silver, and the overlaying of their heads was of silver, and there were uniting rods of silver for all the pillars of the court. And the veil for the gate of the court was the work of the embroiderer, hyacinth, and purple, and crimson, and fine linen; and twenty cubits was its length, and the height, in the breadth five cubits, according (to the height of) the curtains of the court. And their pillars four, and their bases four, of brass, and their hooks silver, and the overlaying of their

heads and their uniting rods, silver. And all the pins of the tabernacle, and of the court round about, were of brass.

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## SECTION XXIII.

## PEKUDEY.

THESE are the admeasurements<sup>3</sup> of the Tabernacle, the Tabernacle of the Testimony, as they were numbered upon the word of Mosheh: the service of the Levites by the hand of Ithamar bar Aharon the priest. And Bezalel bar Uri bar Hur of the tribe of Jehudah made all that the Lord commanded Mosheh. And with him Ahaliab bar Achisamak, of the tribe of Dan, a wood-worker, and artificer, and embroiderer in hyacinth; and in purple, and in crimson, and in fine linen. And all the gold which was used in making all the work of the sanctuary, and which had been a separation<sup>4</sup> (thereunto), was twenty and nine talents, and seven hundred and thirty shekels, of the shekels of the sanctuary. And the silver of the numbered ones of the congregation was a hundred talents, and a thousand and seven hundred and seventy and five shekels, in the shekels of the sanctuary. The weight was (appointed) by capitation; a half shekel, in the shekel of the sanctuary, for every one who passed to the adnumberments from twenty years (old) and upward, for six hundred and three thousand and five hundred and fifty men.

And the hundred talents of silver were for casting the bases of the sanctuary, and the bases of the veil (or tent), a hundred bases with a hundred talents, a talent for a

<sup>3</sup> Or, "numerations."

<sup>4</sup> Some copies, "gold of the offering."

base. And with the thousand and seven hundred and seventy and five (shekels) he made the hooks for the pillars, and covered their capitals, and made their uniting rods. And the brass of the oblation was seventy talents, and two thousand and four hundred shekels. And with it he made the bases of the door of the Tabernacle of Ordinance, and the altar of brass, and the brasen grate which pertained to it, and all the vessels of the altar ; and the bases of the court round about, and the bases of the door of the court, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX. And of the hyacinth, and purple, and crimson, they made the vestments of ministration to minister in the sanctuary, and they made the holy vestments of Aharon, as the Lord commanded Mosheh. And he made the ephoda of gold, hyacinth, and purple, and crimson, and fine linen twined. And they beat out<sup>5</sup> the plates of gold, and cut (them) into threads, to insert into the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer. Shoulder-pieces made they for it, conjoined ; at the two sides were they conjoined. And the band of its fastening which is upon it was of the same according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, as the Lord had commanded Mosheh.

And they wrought the onyx stones, inset in sockets of gold, engraven in distinct writing, with the names of the sons of Israel. And he set them upon the shoulders of the ephoda, stones of memorial of the sons of Israel, as the Lord commanded Mosheh.

And he made the BREASTPLATE (*chushena*), the work of the artificer, according to the work of the ephoda, of

<sup>5</sup> Sam. Vers., "broadened."

gold, hyacinth, and purple, and crimson, and fine linen twined. Four-square was it, doubled made they the breastplate; a span its length, and a span its breadth, doubled. And they filled it<sup>6</sup> with four rows of precious stones: the first row carnelian, topaz, and carbuncle, row one; the second row, smaragd, sapphire, and emerald; and the third row, jacinth, agate, and amethyst; and the fourth row, chrysolite, beryl, and jasper: they were set in sockets of gold, in their infillings. And the stones were according to the names of the sons of Israel, twelve, according to their names, written distinctly, as the engraving of a ring, each according to his name for the twelve tribes. And they made upon the breastplate chains enwreathed,<sup>7</sup> a work of braiding, of pure gold. And they made two sockets of gold, and two golden rings, and put the two rings upon the two sides of the breastplate. And they put the two golden wreaths upon the two rings upon the sides of the breastplate, and the two wreaths which were upon the two sides they put upon the two sockets, and set them upon the shoulders of the ephoda towards its face. And they made two rings of gold, and set them on the two sides of the breastplate, upon its edge which was on the side of the ephoda inward. And they made two golden rings, and set them on the two shoulders of the ephoda underneath towards its front, toward the place of its conjoinment, above the band of the ephoda. And they adunited the breastplate by its rings to the rings of the ephoda, by a ribbon of hyacinth, to be upon the band of the ephoda, that the breastplate might not be loosened from the ephoda, as the Lord commanded Mosheh.<sup>8</sup>

<sup>6</sup> Sam. Vers., "fitted."

<sup>7</sup> Sam. Vers., "wreathed chains."

<sup>8</sup> The Samaritan *Text* adds here: "And they made the Urim and Thummim" (Version, "elucidations and perfections") "as the Lord commanded Mosheh."

And he made the ROBE of the ephoda, the work of the embroiderer, altogether of hyacinth. And the opening (mouth) of the robe in the middle of it like the opening of a corslet, with a binding going about its border, that it might not be torn. And they made upon the hem of the robe pomegranates of hyacinth and purple and crimson inwoven. And they made bells of pure gold, and set the bells among the pomegranates upon the hem of the robe round about among the pomegranates. A bell and a pomegranate, a bell and a pomegranate, upon the hem of the robe round about, to minister, as the Lord commanded Mosheh.

And they made the tunics of fine linen, the work of the weaver, for Aharon and for his sons. And the tiara of fine linen, and the mitres of beauty of fine linen ; and the drawers of linen, of fine linen twined. And the girdle of fine linen twined, and hyacinth and purple and crimson, the work of the embroiderer, as the Lord commanded Mosheh. And they made the plate of the diadem of holiness of pure gold, and wrote upon it as the engraving of a ring in distinct writing, HOLINESS UNTO THE LORD. And they put upon it a ribbon of hyacinth, that it might be upon the tiara above, as the Lord commanded Mosheh.

And completed was all the work of the tabernacle, the tabernacle of ordinance ; and the sons of Israel did according to all that the Lord had commanded Mosheh, so did they. And they brought the tabernacle to Mosheh, the tabernacle and all its vessels, its taches, its boards, its bars, and its pillars, and its bases. And the covering of rams' skins reddened, and the covering of purple skins, and the veil for the hanging ; and the ark of the testimony and its staves, and the mercy seat ; the table and all its vessels, and the bread of the Presence ; the pure candelabrum and its lamps, the lamps

of order, and all its vessels ; and the oil for the light ; and the golden altar, and the oil of consecration, and the sweet incense ; and the hanging for the door of the tabernacle ; and the brasen altar and the brasen grate for it ; its staves and all its vessels ; and the laver and its base, the hangings of the court, its pillars, and its sockets, and the veil for the gate of the court, its cords, and its pins, and all the vessels of the service of the tabernacle, for the tabernacle of ordinance ; the vestments of ministration to minister in the sanctuary, and the holy vestments of Aharon the priest, and the vestments of his sons to minister : according to all that the Lord commanded Mosheh, so made the sons of Israel all the service. And Mosheh surveyed all the work, and, behold, they had done it as the Lord had commanded, so had they done ; and Mosheh blessed them.

XL. And the Lord spake with Mosheh, saying, In the day of the first month, in the first of the month, thou shalt uprear the tabernacle, the tabernacle of ordinance. And thou shalt set there the ark of the testimony, and outspread the veil before the ark ; and thou shalt bring in the table, and arrange the order thereof. And thou shalt bring in the candelabrum, and kindle its lamps. And thou shalt put the golden altar of sweet incense before the ark of the testimony, and set the veil of the door of the tabernacle. And thou shalt put the altar of burnt offering before the door of the tabernacle, the tabernacle of ordinance. And thou shalt place the laver between the tabernacle of ordinance and the altar, and put water therein. And thou shalt set the court round about, and put the hanging at the gate of the court. And thou shalt take the oil of consecration, and anoint the tabernacle and all that is therein, and sanctify it, and all its vessels, and it shall be holy. And thou shalt anoint the altar of burnt

offering, and all its vessels, and sanctify the altar ; and it shall be an altar most holy. And thou shalt anoint the laver and its base, and sanctify it. And thou shalt bring Aharon and his sons to the door of the tabernacle of ordinance, and lave them with water, and shalt clothe Aharon with the holy vestments, and anoint him, and consecrate him, that he may minister before Me. And thou shalt bring his sons, and clothe them with the tunics, and consecrate them, as thou didst consecrate their father, that they may minister before Me, and that it may be to them the consecration\* of a perpetual priesthood in their generations.

And Mosheh did, according to all which the Lord commanded, so did he. And it was in the first month, in the second year, on the first of the month, that the tabernacle was reared. And Mosheh reared the tabernacle, and placed its bases, and set its boards, and fixed its bars, and reared its pillars ; and he spread the tent upon the tabernacle, and set the covering of the tabernacle over it, above, as the Lord commanded Mosheh. And he took and placed the testimony in the ark, and set the staves upon the ark, and placed the mercy seat upon the ark above. And he brought the ark into the tabernacle, and placed the veil which was spread to overshadow the ark of the testimony, as the Lord commanded Mosheh. And he placed the table in the tabernacle of ordinance upon the side of the tabernacle northward without the veil. And he set in order upon it the rows of bread before the Lord, as the Lord commanded Mosheh. And he set the candelabrum in the tabernacle of ordinance over against the table on the side of the tabernacle southward. And he kindled the lamps before the Lord, as the Lord commanded Mosheh. And he set the golden altar in the tabernacle of ordi-

\* Sam. Vers., "excellence."

nance before the veil, and burned thereon sweet incense, as the Lord commanded Mosheh. And he set the hanging of the door of the tabernacle, and the altar of burnt offering set he at the door of the tabernacle of ordinance, and offered upon it the burnt offering, and the oblation, (*mincha*), as the Lord had commanded Mosheh. And he set the laver between the tabernacle of ordinance and the altar, and put water therein for purifying. And Mosheh and Aharon and his sons purified with it their hands and their feet. In their going into the tabernacle of ordinance, and in their approachment to the altar, they purified (themselves), as the Lord commanded Mosheh. And he set up the court, round about the tabernacle and the altar, and set the hanging of the gate of the court: and Mosheh completed the work.

And the Cloud covered the tabernacle of ordinance, and the Glory of the Lord filled the tabernacle. And Mosheh was not able to enter into the tabernacle of ordinance, because the Cloud abode upon it, and the Glory of the Lord filled the tabernacle. And when the Cloud ascended above the tabernacle, the sons of Israel went forward in all their journeys. And if the Cloud did not ascend, they did not proceed, until the day of its uprising. For the Cloud of the Glory of the Lord was upon the tabernacle by day, and the vision of fire was in it by night, in the eyes of all the house of Israel in all their journeys.

# THE PALESTINIAN TARGUM

ON

## THE BOOK SHEMOTH,

OR

## EXODUS.

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### SECTION OF THE LAW XIII. TITLE *SHEMOTH*.

AND these are the names of the sons of Israel who went into Mizraim with Jakob, each with the men of his house entered in : Reuben, Shimeon, Levi, and Jehudah ; Issakar, Zebulon, and Benjamin ; Dan and Naphtali ; Gad and Asher. And the number of all the souls coming from the thigh of Jakob, seventy souls, with Joseph and his sons, who were in Mizraim.

And Joseph died, and after him died all his brethren, and all that generation. And the sons of Israel increased, and multiplied children, and became strong, and prevailed greatly, and the land was filled with them. And there arose a new king (other) than he who was formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws. [JERUSALEM TARGUM. And a king arose (different from him who was) formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws.] And he said to his people, Behold now, the people of the house of Israel are many, and are stronger than we. Come, let

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us take counsel against them in these matters, to diminish them that they multiply not, so as that, should war be arrayed against us, they be not added to our adversaries, and destroy us that not one of us be left, and they afterward go forth from the land. [JERUSALEM. And they kill us, and go up in peace from the land.] And they set over them work-masters to afflict them in their servitude; and they builded walled cities to become Pharaoh's treasure-places, Tanis and Pilusin. [JERUSALEM. Tanis and Pilusin.] But as much as they depressed them, so much they multiplied, and so much they prevailed, and the Mizraee were troubled in their lives before the sons of Israel. And the Mizraee enslaved the sons of Israel, and made their lives bitter by hard service in clay and bricks, and all the labour of the face of the field; and in all the work which they made them do was hardness.

And Pharaoh told that he, being asleep, had seen in his dream, and, behold, all the land of Mizraim was placed in one scale of a balance, and a lamb, the young of a sheep, was in the other scale; and the scale with the lamb in it overweighed. Forthwith he sent and called all the magicians of Mizraim, and imparted to them his dream. Immediately Jannis and Jambres, the chief of the magicians, opened their mouth and answered Pharaoh,—A certain child is about to be born in the congregation of Israel, by whose hand will be destruction to all the land of Mizraim. Therefore did Pharaoh, king of Mizraim, give counsel to the Judith midwives, the name of one of whom was Shifra, who is Jokeved, and the name of the other Puvah, who is Miriam her daughter. [JERUSALEM. And the king of Mizraim told the Hebrew midwives, the name of the first of whom was Shifra, and she was Jokeved, and the name of the second Puvah, she was Miriam.] And

he said, When you attend Jehudith women, and see them bear, if it be a male child, you shall kill him ; but if a daughter, you may let her live. But the midwives feared before the Lord, and would not do according to what the king of Mizraim had said to them, but they saved the children. And the king of Mizraim called the midwives, and said to them, Why have you done this thing, and have saved the children ? And the midwives said to Pharoah, The Jehudith women are not as the Mizraite, for they are sturdy (or, courageous) and wise-minded : before the midwife cometh to them they lift up their eyes in prayer, supplicating mercy before their Father who is in heaven, who heareth the voice of their prayer, and at once they are heard, and bring forth, and are delivered in peace. [JERUSALEM. Because they are vivacious, and before the midwife cometh to them they pray before their Father who is in heaven, and He answereth them, and they bring forth.] And the Lord did good to the midwives, and the people multiplied and prevailed greatly. And forasmuch as the midwives feared before the Lord, they obtained for themselves a good name unto the ages ; and the Word of the Lord up-builded for them a royal house, even the house of the high priesthood. [JERUSALEM. Because the midwives feared before the Lord, they obtained for themselves a good name in the midst of the ages, and made unto themselves houses,—the house of the Levites and the house of the high priesthood.] But when Pharoah saw this, he commanded all his people, saying, Every male child that is born to the Jehudaee you shall cast into the river ; but every daughter you may spare.

II. And Amram, a man of the tribe of Levi, went and returned to live in marriage with Jokeved his wife, whom he had put away on account of the decree of

Pharoh. [JERUSALEM. And there went a man of the tribe of Levi and took Jokeved, who was beloved of him, (or, who was related to him,) to wife.] And she was the daughter of a hundred and thirty years when he returned to her; but a miracle was wrought in her, and she returned unto youth as she was, when in her minority she was called the daughter of Levi. And the woman conceived and bare a son at the end of six months; and she saw him to be a child of steadfastness, (or, of steadfast life,) and hid him three months, which made the number nine. But she could conceal him no longer, for the Mizraee had become aware of him. And she took an ark of papyrus, (*tunēs*,) and coated it with bitumen and pitch, and placed the child within it, and laid him among the reeds on the bank of the river. And Miriam his sister stood at a distance to take knowledge of what would be done to him. And the Word of the Lord sent forth a burning sore and inflammation of the flesh upon the land of Mizraim; and the daughter of Pharoh came down to refresh herself at the river. And her handmaids, walking upon the bank of the river, saw the ark among the reeds, and put forth the arm and took it, and were immediately healed of the burning and inflammation. And she opened, and saw the child, and, behold, the babe wept; and she had compassion upon him, and said, This is one of the children of the Jehudaee. And his sister said to Pharoh's daughter, May I go and call for thee a nursing woman from the Jehudesses, to suckle the babe for thee? And Pharoh's daughter said, Go; and the damsel went and called the child's mother. And the daughter of Pharoh said, Take this child and suckle it for me, and I will give thee thy wages. And the woman took the child and suckled him. And the child grew, and was brought to Pharoh's daughter, and he

was beloved by her as a son ; and she called his name Mosheh, Because, said she, I drew him out of the water of the river. [JERUSALEM. I uplifted him.]

And in those days when Mosheh was grown up, he went forth to his brethren, and saw the anguish of their souls, and the greatness of their toil. And he saw a Mizraite man strike a Jewish man of his brethren ; and Mosheh turned, and considered in the wisdom of his mind, and understood that in no generation would there arise a proselyte from that Mizraite man, and that none of his children's children would ever be converted ; and he smote the Mizraite, and buried him in the sand. [JERUSALEM. And Mosheh, by the Holy Spirit, considering both the young men, saw that, behold, no proselyte would ever spring from that Mizraite ; and he killed him, and hid him in the sand.]

And he went out the second day, and looked ; and, behold, Dathan and Abiram, men of the Jehudaee, contended ; and seeing Dathan put forth his hand against Abiram to smite him, he said to him, Wherefore dost thou smite thy companion ? And Dathan said to him, Who is he who hath appointed thee a chief man and a judge over us ? Wilt thou kill me, said he, as thou didst the Mizraite ? And Mosheh was afraid, and said, Verily, the thing has become known. And Pharaoh heard this thing, and sought to kill Mosheh ; and Mosheh escaped before Pharaoh, to dwell in the land of Midian. And he sat by a well. And the priest of Midian had seven daughters ; and they came and drew, and filled the watering-troughs, to give drink to the flocks of their father. But the shepherds came and drove them away. And Mosheh arose in the power of his might, and rescued them, and gave the flocks drink. And they came to Reuel, their grandfather, who said to them, How is it that you are come (so) early to-day ?

And they replied, A Mizraite man not only delivered us from the hand of the shepherds, but also himself drawing drew and watered the flock. And he said to his son's daughters, And where is he? Why did you leave the man? Call him, and let him eat bread. But when Reuel knew that Mosheh had fled from before Pharoh, he cast him into a pit; but Zipporah, the daughter of his son, maintained him with food, secretly, for the time of ten years; and at the end of ten years brought him out of the pit. And Mosheh went into the bedchamber of Reuel, and gave thanks and prayed before the Lord, who by him would work miracles and mighty acts. And there was shown to him the Rod which was created between the evenings, and on which was engraven and set forth the Great and Glorious Name, with which he was to do the wonders in Mizraim, and to divide the sea of Suph, and to bring forth water from the rock. And it was infixed in the midst of the chamber, and he stretched forth his hand at once and took it. Then, behold, Mosheh was willing to dwell with the man, and he gave Zipporah, the daughter of his son, to Mosheh. And she bare him a male child, and he called his name Gershom, Because, said he, a sojourner have I been in a strange land which is not mine.

And it was after many of those days that the king of Mizraim was struck (with disease), and he commanded to kill the firstborn of the sons of Israel, that he might bathe himself in their blood. And the sons of Israel groaned with the labour that was hard upon them; and they cried, and their cry ascended to the high heavens of the Lord. And He spake in His Word to deliver them from the travail. And their cry was heard before the Lord, and before the Lord was the covenant remembered which He had covenanted with Abraham, with Izhak, and with Jakob. And the Lord

looked upon the affliction of the bondage of the sons of Israel ; and the repentance was revealed before Him which they exercised in concealment, so as that no man knew that of his companion.

III. But Mosheh was keeping the flock of Jethro his father-in-law, the rabba of Midian ; and he had led the flock to a pleasant place of pasturage which is behind the desert, and had come to the mountain on which was revealed the glory of the Lord, even Horeb. And Zagnugael, the angel of the Lord, appeared to him in a flame of fire in the midst of the bush. And, he gazed, and, behold, the bush burned with fire, yet the bush was neither burned nor consumed with fire. [JERUSALEM. And he looked, and, behold, the bush burned with fire, yet remained in freshness, (or, was moist), neither was it consumed.] And Mosheh said, I will turn aside now and consider this great sight, why the bush is not burned. [JERUSALEM. I will look at this great sight, wherefore the bush is refreshed and not burned.] And when it was seen before the Lord that he turned to look, the Lord called to him from the midst of the bush and said, Mosheh, Mosheh ! And he said, Behold me. And He said, Approach not hither, take the shoe from thy feet, for the place on which thou standest is a holy place ; and upon it thou art to receive the Law, to teach it to the sons of Israel. And He said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Jakob. And Mosheh covered his face ; for he was afraid to look upon the height of the glory of the Shekinah of the Lord.

And He said, The oppression of My people who are in Mizraim is verily manifest before Me, and heard before Me is their cry on account of them who hold them in bondage ; for their affliction is known before Me. And I have revealed Myself to thee this day, that by

My Word they may be delivered from the hand of the Mizraee, to bring them up out of the unclean land, unto a good land, and large in its boundaries, a land yielding milk and honey ; unto the place where dwell the Kenaanaee, and the Hittae, and the Amoraee, and the Pherizaee, and the Hivaaee, and the Jebusaee. And now, behold, the cry of the sons of Israel cometh up before Me, and the bruising of the Mizraee wherewith they bruise them is also revealed before Me. And now, come, and I will send thee unto Pharoh, and thou shalt bring forth My people, the sons of Israel, out of Mizraim.

And Mosheh said before the Lord, Who am I, that I should go to Pharoh, and bring forth the sons of Israel out of Mizraim ? But He said, Therefore My Word shall be for thy help ; and this shall be the sign to thee that I have sent thee : when thou hast brought the people forth from Mizraim, ye shall worship before the Lord, because ye shall have received the Law upon this mountain.

And Mosheh said before the Lord, Behold, I will go to the sons of Israel, and say to them, The Lord God of your fathers hath sent me to you : and they will say to me, What is His Name ? What shall I say to them ? And the Lord said unto Mosheh, He who spake, and the world was ; who spake, and all things were. And He said, This thou shalt say to the sons of Israel, I AM HE WHO IS, AND WHO WILL BE, hath sent me unto you. [JERUSALEM. And the Word of the Lord said to Mosheh, He who spake to the world, Be, and it was ; and who will speak to it, Be, and it will be. And He said, Thus shalt thou speak to the sons of Israel, EHEYEH<sup>1</sup> hath sent me unto you.] And the Lord said again unto Mosheh, Thus shalt thou speak to the sons of Israel, The God of your fathers, the God of Abraham,

<sup>1</sup> "I will be."

the God of Izhak, and the God of Jakob, hath sent me unto you. This is His Name for ever, and this is His Memorial to every generation and generation.

Go, and assemble the elders of Israel, and say to them, The Lord God of your fathers hath appeared unto me, the God of Abraham, Izhak, and Jakob, saying, Remembering I have remembered you, and the injury that is done you in Mizraim ; and I have said in My Word, I will bring you up out from the oppression of the Mizraee into the land of the Kenaanaee, and Hittae, and Amoraee, and Pherizaee, and Hivae, and Jebusaee, to the land that yieldeth milk and honey. And they will hearken to thee : and thou and the elders of Israel shall go to the king of Mizraim and say to him, The Lord God of the Jehudaee hath called us ; and now let us go a journey of three days into the wilderness, to sacrifice before the Lord our God. But it is manifest before Me that the king of Mizraim will not let you go, (no,) not from fear of Him who is Mighty, until that by My Word he shall have been punished with evil plagues. And ye will be hindered there until I have sent forth the stroke of My power, and have smitten the Mizraee with all My wonders, that I will do among them ; and afterward he will release you. And I will give this people grace in the eyes of the Mizraee ; and it shall be that when ye go free from thence, ye shall not go empty. But a woman shall ask of her neighbour, and from those next to the wall of her house, [JERUSALEM. Fellow resident,] vessels of silver, and vessels of gold, and vestments ; and you shall set them as crowns upon your sons and your daughters, and make the Mizraee empty.

IV. And Mosheh answered and said, But, behold, they will not believe me, nor hearken to me ; for they will say, The Lord hath not appeared to thee. And the

Lord said to him, What is that in thy hand? And said, The rod. And He said, Cast it on the ground, and he cast it to the ground, and it became a serpent; and Mosheh fled from before it. [JERUSALEM. He said, Cast it on the ground; and he cast it on the ground.] And the Lord said to Mosheh, Stretch forth thy hand and seize (it) by its tail. [JERUSALEM. — grasp the place of its tail.] And he stretched forth his hand and grasped it, and it became the rod in his hand. — In order that they may believe that the Lord God of their fathers, the God of Abraham, the God of Israel and the God of Jakob, hath revealed Himself to them. And the Lord said to him again, Put now thy hand within thy breast (*Choba*); and he put it within his breast, and withdrew it, and, behold, his hand was leprous, it was white as snow. And He said, Return thy hand into thy bosom (*Aitaph*); and he returned his hand to his breast, and withdrew it from his breast, and it had become clean as his flesh. [JERUSALEM. Put now thy hand into thy breast, and he put his hand within his breast.] And if they believe not these signs, nor receive from thee, thou shalt take of the water of the river and pour it on the ground, and the water that thou shalt take from the river shall become blood upon the ground.

And Mosheh said before the Lord, O Lord, I pray Thee, that I am not a man of words, nor ever have been before Thee, that Thou didst speak with Thy servant; for I am a man of a staggering mouth and staggering speech. [JERUSALEM. For of a staggering mouth and difficult speech am I.] And the Lord said, Who is he who first put the language of the mouth into the mouth of man? or who hath appointed the dumb or the deaf, the open-seeing or the blind, but I the Lord? And now go, and I

<sup>2</sup> Or, "lame."

My Word will be with the speaking of thy mouth, and will teach thee what thou shalt say.

And he said, I pray for mercy before the Lord. Send now Thy sending by the hand of Phinehas, by whom it is to be sent at the end of the days. [JERUSALEM. Send now by the hand of him by whom it is opportune to send.] And the anger of the Lord was kindled against Mosheh, and He said, Is it not manifest before Me that Aharon thy brother speaking can speak? And, behold, also, he cometh forth to meet thee, and will see thee and rejoice in his heart. And thou shalt speak with him, and put the matter in his mouth, and My Word shall be with the word of thy mouth, and with the word of his mouth, and I will instruct you what you are to do. And he shall speak for thee with the people, and be to thee an interpreter, and thou to him the principal, seeking instruction from before the Lord. [JERUSALEM. He shall be to thee an interpreter, and thou to him one inquiring instruction from before the Lord.] And this rod take thou in thy hand to work therewith the signs.

And Mosheh went, and returned unto Jethro his father-in-law, and said, I will now go to my brethren who are in Mizraim, to see how they now live. And Jethro said to Mosheh, Go in peace. And the Lord said unto Mosheh in Midian, Go, return to Mizraim; for they have come to nought, and gone down from their possessions; behold, all the men who sought to take thy life are reckoned as the dead.

And Mosheh took his wife and his sons, and made them ride on the ass, and returned to the land of Mizraim. And Mosheh took the rod which he had brought away from the chamber of his father-in-law; and it was from the sapphire Throne of glory, in weight forty sēin; and upon it was engraven and set forth the

Great and Glorious Name by which the signs should be wrought before the Lord by his hand. And the Lord said to Mosheh, In going to return into Mizraim, consider all the miracles that I have put in thy hand, and do them before Pharaoh: and I will make obstinate the disposition (passion) of his heart, and he will not deliver the people. And thou shalt say to Pharaoh, Thus saith the Lord, Israel is My first-born son; and to thee I say, Let My son go free, that he may worship before Me; and if thou refuse to let him go, behold, I will slay thy first-born son.

But it was on the way, in the place of lodging, that the angel of the Lord met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circumcised, by an agreement between them two. And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband. [JERUSALEM. And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband would have circumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.] And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that hath delivered my husband from the angel of destruction! [JERUSALEM. And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which hath saved my husband from the hand of the angel of death!]

And the Lord had said to Aharon, Go and meet Mosheh in the desert. And he came and met him at the mountain where was revealed the glory of the Lord, and he embraced him. And Mosheh delivered to Aharon all these words with which he had sent him, and all the signs that he had instructed him to work.

And Mosheh and Aharon went, and gathered together all the elders of the sons of Israel. And Aharon spake all the words which the Lord had spoken with Mosheh, and did the signs in the eyes of the people. And the people believed, and heard that the Lord had remembered the sons of Israel, and that their bondage was manifest before Him ; and they bowed themselves and worshipped. [JERUSALEM. And they kneeled down.]

V. And after this Mosheh and Aharon went in unto Pharaoh, and said, Thus saith the Lord, the God of Israel : Release My people, that they may make unto Me a festival in the wilderness. And Pharaoh said, The name of the Lord is not made known to me, that I should receive His word to release Israel. I have not found written in the Book of the Angels the name of the Lord. Of Him I am not afraid, neither will I release Israel. And they said, The Name of the God of the Jehudaee is invoked by (or upon) us. We will go, then, to proceed three days into the desert, and offer the sacrifices of a festival before the Lord God, that death and slaughter befall us not. And the king of Mizraim said to Mosheh and Aharon, Why do you make the people cease from their labours ? Go to your work. And Pharaoh said, Behold, this people of the land are many, whom you would stop from their service. And Pharaoh that day commanded the officers of the people and their exactors, saying, You shall no more give straw to the people to cast bricks as heretofore ; let

them go and collect straw for themselves ; but the (same) number of bricks which they have heretofore made ye shall lay upon them, and not diminish from it, because they are idle ; therefore they clamour, saying, Let us go to offer the sacrifice of a festival before our God. Make their work strenuous upon the men, that they may be occupied with it, and not be setting their hopes upon lying words. And the officers and exactors of the people went forth, and said to the people, Thus saith Pharaoh, I will not give you straw ; you must go and take straw wherever you can find it ; for your work will not in anywise be diminished. And the people were scattered abroad in all the land of Mizraim to gather stubble for the straw. But the officers were pressing, saying, Fulfil your work day by day, as you did when the straw was given you. And the exactors whom Pharaoh set over them as officers beat the sons of Israel, saying, Why have not you fulfilled your appointment, to cast (the same number of) bricks as heretofore, to-day as yesterday ? And the foremen came, and cried before Pharaoh, saying, Why hast thou dealt thus with thy servants ? Thou hast not given thy servants the straw, and (yet) say they to us, Make the bricks ; and, behold, they beat thy servants, and the guilty treatment of thy people is strong :—but it goeth up ! But he said, You are idle, idle : therefore you are saying, Let us go and offer the sacrifice of a festival before our God. And now, go, work ; but the straw shall not be given you, yet the number of the bricks you shall produce. And the foremen of the sons of Israel saw that they were in evil, (in his) saying, Ye are not to withhold the assignment of your bricks from day to day. And they met Mosheh and Aharon, who stood before them when they came out from the presence of Pharaoh, and they said to them, Our affliction is manifest before the Lord, but our

punishment is from you who have made our smell offensive before Pharaoh and his servants ; for you have occasioned a sword to be put into their hand to kill us. And Mosheh returned before the Lord, and said, O Lord, why hast Thou done evil to this people, and wherefore hast Thou sent me ? From the hour that I went in unto Pharaoh to speak in Thy name, this people hath suffered evil, and delivering Thou hast not delivered them.

VI. And the Lord said unto Mosheh, Now have I seen what Pharaoh hath done : for by a strong hand shall he release them, and with a strong hand drive them forth from his land.

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#### SECTION XIV.

##### VAERA.

AND the Lord spake with Mosheh, and said to him, I am the Lord who revealed Myself to thee in the midst of the bush, and said to thee, I am the Lord. And I was revealed unto Abraham, and to Izhak, and to Jakob, as El-Shaddai ; but My Name Ye-ya, as it discovereth My Glory,<sup>3</sup> was not known to them. [JERUSALEM. And the Lord was revealed in His Word unto Abraham, to Izhak, and to Jakob, as the God of Heaven ; but the Name of the Word of the Lord was not known to them.] And I confirmed also My covenant with them, to give them the land of Kenaan, the land of their sojourning in which they were sojourners.

<sup>3</sup> Or, "in the face of My Shekinah."

And now cometh before Me the groaning of the sons of Israel, because the Mizraee do enslave them ; and I remember My covenant. Therefore say to the sons of Israel, I am the Lord ; and I will bring you forth from the oppressive bondage of the Mizraee, and will deliver you from your servitude, and save you with an uplifted arm, and by great judgments. And I will bring you nigh before Me to be a people, and I will be a God unto you, and you shall know that I am the Lord your God who hath led you forth from the hard service of the Mizraee. And I will bring you into the land which I covenanted by My Word to give unto Abraham, to Izhak, and to Jakob ; and I will give it to you for an inheritance. I Am the Lord. And Mosheh spake according to this to the sons of Israel ; but they received not from Mosheh, through anxiety of spirit, and from the strange and hard service which was upon their hands. [JERUSALEM. From anxiety.]

And the Lord spake to Mosheh, saying, Go in, speak with Pharoh, the king of Mizraim, that he release the children of Israel from his land. And Mosheh said before the Lord, Behold, the sons of Israel do not hearken to me ; how then will Pharoh hearken to me, and I a man difficult of speech ? And the Lord spake with Mosheh and with Aharon, and gave them admonition for the sons of Israel, and sent them to Pharoh, king of Mizraim, to send forth the children of Israel from the land of Mizraim.

These are the heads of the house of their fathers. The sons of Reuben, the firstborn of Israel, Hanok and Phallu, Hezron and Karmi ; these are the race of Reuben. And the sons of Shimeon, Jemuel, and Jamin, and Ohad, and Jakin, and Sochar, and Shaul (he is Zimri, who yielded himself unto fornication, as among the Kenaanacee) ; these are the race of Shimeon.

And these are the names of the sons of Levi, according to their race: Gershon, and Kehath, and Merari. And the years of the life of Levi a hundred and thirty and seven years: he lived to see Mosheh and Aharon the deliverers of Israel. And the sons of Gershon, Libni and Shemei, according to their generations. And the sons of Kehath, Amram, and Jitshar, and Hebron, and Uzziel. And the years of the life of Kehath the saint, a hundred and thirty and three years. He lived to see Phinehas, who is Elijah, the Great Priest, who is to be sent to the captivity of Israel at the end of the days. And the sons of Merari, Mahali and Mushi; these are the race of Levi, according to the generations. And Amram took Jokeved his cousin to wife, and she bare him Aharon and Mosheh; and the years of Amram the saint were a hundred and thirty and seven years. He lived to see the children of Rechabia bar Gershom bar Mosheh. And the sons of Jitshar (were) Korah, and Nepheg, and Zichri. And the sons of Uzziel, Mishael, and Elsaphan, and Sithri. And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, unto him to wife, and she bare him Nadab and Abihu, Elasar and Ithamar. And the sons of Korah, Assir, and Elkanah, and Abiasaph: these are the race of Korah. And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levites, according to their generations. These are Aharon and Mosheh, to whom the Lord said, Bring forth the sons of Israel free from the land of Mizraim, according to their hosts;—these are they who spake with Pharaoh, king of Mizraim, that he should send out the sons of Israel from Mizraim;—it is Mosheh the prophet, and Aharon the priest.

And it was in the day when the Lord spake with Mosheh in the land of Mizraim, that Aharon gave a listening ear, and heard what He spake with him. And the Lord spake with Mosheh, and said to him, I am the Lord. Say to Pharoah, king of Mizraim, all that I tell thee. And Mosheh said before the Lord, Behold, I am difficult in speaking; how then will Pharoah hearken to me?

VII. But the Lord said to Mosheh, Wherefore art thou fearful? Behold, I have set thee a terror to Pharoah, as if thou wast his God, and Aharon thy brother shall be thy prophet. Thou shalt speak to Aharon that which I command thee, and Aharon thy brother shall speak to Pharoah, that he release the sons of Israel from his land. But I will harden the disposition of Pharoah's heart, to multiply My signs and My wonders in the land of Mizraim. Nor will Pharoah hearken to you. But I will shoot among them the arrows of death, and inflict the plagues of My mighty hand upon Mizraim, and will bring out the sons of Israel free from among them. And Mosheh and Aharon did as the Lord commanded them, even so did they. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, at their speaking with Pharoah. And the Lord spake to Mosheh and to Aharon, saying, When Pharoah talketh with you, saying, Give us a miracle, thou shalt say to Aharon, Take thy rod, and cast it down before Pharoah, and it shall become a basilisk-serpent; <sup>5</sup>—for all the inhabitors of the earth shall hear the voice of the shriek of Mizraim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning. [JERUSALEM. And throw down before Pharoah.]

And Mosheh and Aharon went in unto Pharoah, and did as the Lord had commanded. And Aharon threw

<sup>5</sup> *Chive chureman.*

down the rod before the sight of Pharaoh, and before the sight of his servants, and it became a basilisk.<sup>6</sup> But Pharaoh called the hachems and magicians ; and they also, Janis and Jamberes, magicians of Mizraim, did the same by their burnings of divination. They threw down each man his rod, and they became basilisks ; but were forthwith changed to be what they were at first ; and the rod of Aharon swallowed up their rods. And the disposition<sup>7</sup> of Pharaoh's heart was hardened, and he would not hearken to them, as the Lord had said.

And the Lord said to Mosheh, The disposition of Pharaoh's heart is obdurate in refusing to release the people. Go unto Pharaoh in the morning : behold, he cometh forth to observe divinations at the water as a magician ; so shalt thou prepare thee to meet him on the bank of the river, and Aharon's rod that was changed to be a serpent thou shalt take in thy hand. [JERUSALEM. To refresh himself at the river.] And thou shalt say to him, The Lord God of the Jehudaee hath sent me unto thee, saying, Release My people, that they may serve Me in the desert ; and, behold, as yet thou hast not hearkened. Thus saith the Lord : By this sign thou shalt know that I am the Lord. Behold, with the rod that is in my hand, I will smite the waters of the river, and they shall be changed into blood. And the fish that are in the river shall die, and the river become foul, and the Mizraee shall desist from drinking water from the river.

And the Lord said to Mosheh, Tell Aharon, Take thy rod and stretch forth thy hand over the waters of the Mizraee, over their rivers, over their trenches, over their canals, and over every place for collecting their waters, and they will become blood ; and there shall be blood

<sup>6</sup> *Churmana.*

<sup>7</sup> *Yittra*, "disposition," or "design."

in all the land of Mizraim, and in vessels of wood and in vessels of stone. [JERUSALEM. In vases.] And Mosheh and Aharon did so, as the Lord commanded; and he lifted up the rod, and smote the waters of the river in the sight of Pharoah, and in the sight of his servants; and all the waters of the river were turned into blood; and the fish that were in the river died; and the river became foul, and the Mizraee could not drink of the waters of the river, and the plague of blood was in all the land of Mizraim. But so (also) did the astrologers of Mizraim by their burnings, and turned the waters of Goshen into blood. And the design of Pharoah's heart was strengthened, and he would not hearken to them, as the Lord had said. And Pharoah did what was needful to him, and went unto his house, nor did he set his heart upon this plague. And the Mizraee digged about the river for water to drink, but could not find them pure; for they were not able to drink of the water from the river.

And seven days were completed after the Lord had smitten the river, and the Word of the Lord had afterward healed the river. And the Lord spoke to Mosheh, Go in unto Pharoah and say to him, Thus saith the Lord, Emancipate My people, that they may serve before Me. But if thou refuse to set them free, behold, I will plague all thy borders with frogs. And the river shall multiply frogs, and they shall ascend and come up into thy house, and into the bedchamber where thou sleepest, and upon thy couch; and into the house of thy servants, and among thy people, and into thy ovens, and into thy baking-troughs, and upon thy body, and upon the bodies of thy people, and upon all thy servants, shall the frogs have power.

VIII. And the Lord said to Mosheh, Lift up thy hand with thy rod over the rivers, over the trenches, and over

the canals, [JERUSALEM. Pools,] and I will bring up the frogs upon the land of Mizraim. And Aharon uplifted his hand over the waters of Mizraim, and the plague of frogs came up and covered the land of Mizraim. But Mosheh (himself) did not smite the waters, either with the blood or with the frogs, because through them (the waters of the Nile) he had (found) safety at the time that his mother laid him in the river. And the astrologers did likewise by their burnings, and brought up frogs upon the land of Mizraim. And Pharoh called to Mosheh and to Aharon, saying, Pray before the Lord, that He may remove the frogs from me and from my people ; and I will release the people to offer the sacrifices of a feast before the Lord. And Mosheh said to Pharoh, Glorify thyself on account of me. At what time dost thou request that I should pray for thee, and for thy servants, and for thy people, that the frogs may be destroyed from thee and from thy house, and be left only in the river ? And he said, To-morrow. And he said, According to thy word : that thou mayest know that there is none like the Lord our God. [JERUSALEM. Give a sign, and keep at a distance, till I shall have prayed for thee.] And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people ; and those only that are in the river shall remain. And Mosheh and Aharon went out from Pharoh, and Mosheh prayed before the Lord respecting the frogs, as he had proposed to Pharoh. And the Lord did according to the word of Mosheh ; and the frogs died from the houses and from the courts and from the field, and they collected them in heaps and heaps, [JERUSALEM. Heaps, heaps,] and the land was corrupted. And Pharoh saw that he was refreshed from his molestation, but hardened his heart, and would not hearken to them, as the Lord had said.

And the Lord said to Mosheh, Speak unto Aharon, Lift up thy rod and smite the dust of the earth, and it shall become venomous insects <sup>8</sup> in all the land of Mizraim. But it shall not be by thee that the ground shall be smitten, because therein for thee was (the means of) safety when thou hadst slain the Mizraite and it received him. And they did so, and Aharon lifted up his hand with his rod, and smote the dust of the ground, and it became a plague of venomous insects upon the flesh of men and of cattle ; all the dust of the earth was changed to become insects, in all the land of Mizraim. And the astrologers wrought with their burnings to bring forth the insects, but were not able ; and the plague of insects prevailed upon men and upon cattle. And the astrologers said to Pharaoh, This is not by the power or strength of Mosheh and Aharon ; but this is a plague sent from before the Lord. Yet the design of Pharaoh's heart was strengthened, and he would not hearken to them, as the Lord had said.

And the Lord spake to Mosheh, Arise in the morning, and stand before Pharaoh : behold, he goeth forth to observe divinations at the water, as a magician ; and thou shalt say to him, Thus saith the Lord, Emancipate My people, that they may worship before Me ; but if thou wilt not set My people free, behold, I will stir up among thee, and thy servants, and thy people, and thy house, a mixed multitude of wild beasts, [JERUSALEM. A commixture,] and the houses of the Mizraee shall be filled with a swarm of wild beasts, and they shall be upon the land also. And I will do wonders that day in the land of Goshen where My people dwell, that there no swarms of wild beasts shall be ;—that thou mayest know that I the Lord am the Ruler in the midst of the land. And I will appoint redemption for My

<sup>8</sup> *Kalma, "genus fornicae."*—CASTEL. Heb. text, *kinnim*, "gnats."

people, and upon thy people will I lay the plague : to-morrow this sign shall be. And the Lord did so ; and sent the mixed multitude of wild beasts in strength to the house of Pharaoh, and to the house of his servants ; and in all the land of Mizraim the inhabitants of the land were devastated from the swarm of wild beasts. And Pharaoh called to Mosheh and to Aharon, saying, Go, worship with festival sacrifices before the Lord your God in this land. But Mosheh said, It will not be right to do so ; because we shall take sheep, which are the abomination of the Mizraee, and offer them before the Lord our God. Behold, if we offer the abomination of the Mizraee before them, they would stone us with stones as an act of justice. We will go three days' journey into the wilderness to offer the festival sacrifices before our God, as He hath bidden us. And Pharaoh said, I will release you to sacrifice before the Lord your God in the wilderness, only you shall not go to a greater distance. Pray, (too,) for me. And Mosheh said, I will go forth from thee, and pray before the Lord to remove the swarm of wild beasts from Pharaoh, and from his servants, and from his people, to-morrow ; only let not Pharaoh add to deceive, in not releasing the people to offer the festal sacrifices before the Lord. And Mosheh went out from Pharaoh, and prayed before the Lord ; and the Lord did according to the word of the prayer of Mosheh, and removed the swarm of wild beasts from Pharaoh, and from his servants, and from his people ; not one was left. Yet did Pharaoh strengthen the design of his heart this time also, and released not the people.

IX. And the Lord said to Mosheh, Go in to Pharaoh, and say to him, Thus saith the Lord, the God of the Jehudaee, Emancipate My people, that they may worship before Me. But if thou refuse to release, and hitherto

thou hast constrained them, behold, the stroke of the Lord's hand shall be as it hath not been yet, upon thy cattle that are in the field, upon the horses, and upon the asses, upon the camels, oxen, and sheep, with a very mighty death. [JERUSALEM. Great conturbation.] And the Lord will work wonders between the flocks of Israel and the flocks of the Mizraee, that not any of those which belong to the sons of Israel shall die. And the Lord set a time, saying, To-morrow will the Lord do this thing in the land. And the Lord did that thing the day after, and all the cattle of the Mizraee died; but of the cattle of the sons of Israel died not one. And Pharoh sent certain to look; and, behold, not one of the cattle of the sons of Israel had died, not even one. But the disposition of Pharoh's heart was aggravated, and he would not release the people.

And the Lord said to Mosheh and to Aharon, Take with you hands-full of fine ashes from the furnace, and let Mosheh sprinkle them towards the height of the heavens in the sight of Pharoh. And the dust shall be upon all the land of Mizraim, upon man and upon beast, for a boil, producing tumours in all the land of Mizraim. [JERUSALEM. Tumours.] And they took ashes of the furnace, and arose to meet Pharoh; and Mosheh sprinkled them towards the height of the heavens; and there came a boil multiplying tumours upon man and beast. And the astrologers could not stand before Mosheh, on account of the boil; for the plague of the boil was upon the astrologers, and upon all the Mizraee. And the Lord hardened the design of Pharoh's heart, and he would not hearken to them, as the Lord had said to Mosheh.

And the Lord said to Mosheh, Arise in the morning, and place thyself before Pharoh, and say to him, Thus saith the Lord, the God of the Jehudaee, Emancipate

My people, that they may worship before Me. For at this time I will send upon thee a plague from the heavens, and all My plagues wherewith I have plagued thee thou wilt cause to return upon thy heart, and upon thy servants, and upon thy people, (plagues) which have been sent from before Me, and not from the magic of the sons of men, that thou mayest know that there is none like Me in all the earth. Now could I send the plague of My strength by judgment (or, with justice) to strike thee and thy people with death, and destroy thee from the earth ; but verily I have spared thee alive, not that I may benefit thee, but that My power may be made manifest to thee, and that My Holy Name may be made known in all the earth. Hitherto hast thou tyrannized over My people, instead of releasing them. [JERUSALEM. Relentlessly.] Behold, at this time to-morrow I will cause to come down from the treasures of the heavens a mighty hail, the like of which hath never been in Mizraim since the day when men were settled upon it until now. But now send, gather together thy flocks, and all that thou hast in the field : (for) upon all men and cattle that are found in the field, and not gathered together within the house, will the hail come down, and they will die. Hiob, (Job,) who reverenced the word of the Lord, among the servants of Pharaoh, gathered together his servants and his flocks within the house. But Bileam, who did not set his heart upon the word of the Lord, left his servants and his flocks in the field.

And the Lord said to Mosheh, Uplift thy hand towards the height of the heavens, and there shall be hail on all the land of Mizraim, upon men, and upon beasts, and upon every herb of the field in the land of Mizraim. And Mosheh lifted up his rod toward the height of the heavens, and the Lord gave forth thunders

and hailstones with flaming fire upon the ground ; the Lord made the hail descend upon the land of Mizraim. And there was hail, and fire darting among the hail with exceeding force : unto it had never been the like in all the land of Mizraim ever since it was a nation and a kingdom. And the hail smote in all the land of Mizraim whatsoever was in the field, of men and of cattle, and all the herbage of the field the hail smote, and every tree of the field it shattered and uprooted. Only in the land of Goshen, where the children of Israel were, there was no hail. And Pharaoh sent certain to call Mosheh and Aharon ; and he said to them, This time I have sinned. I know that the Lord is a righteous God, and that I and my people have deserved every one of these plagues. Intercede before the Lord, that with Him it may be enough, and there may be no more maledictory thunders nor hail from the presence of the Lord ; and I will release you, and no longer hinder. And Mosheh said to him, When I have gone out from thee into the city, I will outspread my hands in prayer before the Lord, and the thunders shall cease, and there shall be no more hail ; that you may know that the earth is the Lord's. But I know that ere thou and thy servants release the people, they will have to be afraid before the Lord God. And the flax and the barley were beaten down, because the barley was in the ear, and the flax was making pods. [JERUSALEM. The flax was (making) pods, for it had cast its flowers.] But the wheat and the spelt were not smitten, because they are later. And Mosheh and Aharon went out from Pharaoh to the suburb, and he stretched out his hands in prayer before the Lord, and the thunders of the curse were withheld, and the hail and rain that were descending came not on the earth. And Pharaoh saw that the rain and hail and the thunders of the curse had

ended, and he added to sin, and made strong the design of his heart, both he and his servants. And Pharoh's heart was made obstinate, and he would not release the children of Israel, as the Lord had said through Mosheh.

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## SECTION XV.

## BO EL PHAROH.

AND the Lord spake to Mosheh, Go in unto Pharoh ; for I have made strong the design of his heart, and the design of the heart of his servants, to set these My signs among them ; and that in the hearing of thy sons and of thy children's children may be told the wonders I have done in Mizraim, and the signs that I set among them, that ye may know that I am the Lord. And Mosheh and Aharon went in unto Pharoh, and said to him, Thus saith the Lord, the God of Israel, How long wilt thou refuse to humble thyself before Me ? Let My people go, that they may worship before Me. But if thou refuse to let My people go, behold, to-morrow I bring the locust upon thy borders, and they shall cover the face of the ground, so that it will be impossible to see the ground, and shall destroy the remainder that was spared to you from the hail, and destroy every tree which groweth for you out of the field. And they shall fill thy house, and the houses of all thy servants, and the houses of the Mizraee, (the like of) which neither thy fathers nor thy forefathers have seen since the day that they were upon the earth unto this day. And he turned and went out from Pharoh.

And the servants of Pharoh said, How long shall

this man be a stumbling-block to us? Let the men be released, that they may worship before the Lord their God. Art thou not aware that by His hand it will be that the land of Mizraim shall be destroyed? And he commanded to bring back Mosheh and Aharon to Pharaoh, and said to them, Go, worship before the Lord your God: but who are they that are to go? And Mosheh said, With our children and with our old men will we go; with our sons and with our daughters we will go; with our sheep and with our oxen we will go; for we have a solemn feast before the Lord. And he said to them, So may the Word of the Lord be a help to you: (but) how can I release (both) you and your children? The evil offence is in the look of your faces: (you think to go onward) in the way that you would walk, till the time that you shall have come to the house of the place of your habitation. (It shall be) not so as ye devise; but the men only shall go and worship before the Lord; for that it was which ye demanded. And he drove them out from before the face of Pharaoh.

And the Lord spake to Mosheh, Lift up thy hand over the land of Mizraim for the locust, that he may come up over the land of Mizraim, and destroy every herb of the earth, whatsoever the hail hath left. And Mosheh lifted up his rod over the land of Mizraim, and the Lord brought an east wind upon the country all that day and all the night; and in the morning the east wind bare the locust. And the locust came up over all the land of Mizraim, and settled in all the limits of Mizraim exceedingly strong. Before him there had been no locust so hard, nor will there be like him. And he covered the face of all the land, until the land was darkened, and every herb of the ground was consumed, and all the fruit of the tree that the hail had left; and

nothing green of tree or herb of the field was left in all the land of Mizraim.

And Pharaoh made haste, and sent certain to call Mosheh and Aharon. And he said, I have sinned before the Lord your God and against you. But now, pardon my sin only this once, and pray before the Lord, that He would only remove from me this death. And he went out from Pharaoh, and prayed before the Lord. And the Lord turned a wind from the west of exceeding strength, and it carried away the locust, and bare him to the sea of Suph : there was not one locust left in all the borders of Mizraim. And even such as had been salted in vessels for needed food, those, too, the western wind bare away, and they went. But the Lord strengthened the design of Pharaoh's heart, and he would not release the children of Israel.

And the Lord said to Mosheh, Lift up thy hand towards the height of the heavens, and there shall be darkness over all the land of Mizraim, in the morning, at the passing away of the first darkness of the night. [JERUSALEM. And they shall serve in darkness.] And Mosheh stretched out his hand towards the height of the heavens, and there was dark darkness in all the land of Mizraim three days. No man saw his brother, and none arose from his place three days. But among all the sons of Israel there was light, that the wicked among them who died might be buried, and that the righteous might be occupied with the precepts of the law in their dwellings. And at the end of three days Pharaoh called Mosheh, and said, Go, worship before the Lord ; only your sheep and your oxen shall abide with me : your children also may go with you. But Mosheh said, Thou must also give into our hands holy oblations and burnt offerings, that we may perform service before the Lord our God. Our flocks, more-

over, must go with us ; not one hoof of them shall remain ; for from them we are to take, to do service before the Lord our God. We cannot leave them ; for we know not (as yet) in what manner we are to worship before the Lord, until we come thither. But the Lord made strong the design of Pharaoh's heart, and he would not release them. And Pharaoh said to him, Go from me. Beware that thou add not to see my face to speak before me one of these words that are so hard : for in the day that thou seest my face, my anger will grow strong against thee, and I will deliver thee into the hands of the men who seek thy life to take it. And Mosheh said, Thou hast spoken fairly. While I was dwelling in Midian, it was told me in a word from before the Lord, that the men who had sought to kill me had fallen from their means, and were reckoned with the dead. At the end there will be no mercy upon thee ; but I will pray, and the plague shall be restrained from thee. And now I will see thy face no more. [JERUSALEM. And Pharaoh said to him, Go from me. Beware that thou increase not my anger against thee by saying, Are not these hard words that thou speakest to me ? Verily Pharaoh would rather die than hear thy words. Beware, lest my anger grow strong against thee, and I deliver thee into the hands of this people, who require thy life to slay thee. And Mosheh said, Thou hast spoken truly. But it was certified to me at the former time when I dwelt in Midian, that all the men were dead who sought to kill my life. At the end there will be no mercy upon thee. Yet I will pray for thee, and this plague shall be restrained. But a tenth plague is for Pharaoh, of (which the victim will be) thy firstborn son. And Mosheh said to him, Thou hast spoken fairly the truth : I will see thy face no more.]

XI. And the Lord spake unto Mosheh, Yet one stroke will I bring upon Pharoah and upon the Mizraee, which shall be greater than all, and afterward will he send you hence: when he releases, there shall be to himself an end: driving, he will drive you forth from hence. Speak now in the hearing of the people, That every man shall demand from his Mizraite friend, and every woman of her Mizraite friend, vessels of silver and vessels of gold. And the Lord gave the people favour before the Mizraee; also the man Mosheh was very great in the land of Mizraim before the servants of Pharoah and before his people.

And Mosheh spake (or, had spoken) to Pharoah, Thus saith the Lord, At this hour of the following night will I be revealed in the midst of the Mizraee, and every firstborn in the land of Mizraim shall die: from the firstborn of Pharoah who should sit upon the throne of his kingdom, unto the firstborn son of the humblest mother in Mizraim who grindeth behind the mills, and all the firstborn of cattle. And there will be a great cry in all the land of Mizraim, because like the plague of this night there hath not been, and like the plague of this night there never will be one. But any of the children of Israel a dog shall not harm by lifting up his tongue against either man or beast; that they may know that the Lord maketh distinction between the Mizraites and the sons of Israel. And thou shalt send down all thy servants to me, coming and beseeching me, saying, Go forth, thou and all the people who are with thee; and afterwards I will go. And he went out from Pharoah in great anger. But the Lord said to Mosheh, Pharoah will not hearken to you; that I may multiply My wonders in the land of Mizraim. And Mosheh and Aharon did all these wonders before Pharoah; and the Lord strengthened the design of Pharoah's heart,

and he would not release the sons of Israel from his land.

XII. And the Lord spake to Mosheh and to Aharon in the land of Mizraim, saying, This month is ordained to be to you the beginning of the months ; and from it you shall begin to number for festivals, and times, and cycles ; it shall be to you the first of the number of the months of the year. Speak to all the congregation of the children of Israel, saying, In the tenth of this month, whose time is appointed for this time (occasion), and not for (coming) generations, they shall take to them a lamb for the house of a family, and, if many in number, they shall take a lamb for a house : but if the men of the house are fewer than ten in number, in proportion to a sufficient number to eat the lamb; he and his neighbour who is nearest to his house shall take according to the number of souls : each man according to the sufficiency of his eating shall be counted for the lamb. The lamb shall be perfect, a male, the son of a year he shall be to you ; from the sheep or from the young goats ye may take. And it shall be bound and reserved for you until the fourteenth day of this month, that you may not know the fear of the Mizraee when they see it ; and ye shall kill him according to the rite of all the congregation of the assembly of Israel, between the suns.<sup>1</sup> And you shall take of the blood and set it upon the two posts and upon the upper board outside of the houses in which you eat and sleep. And you shall eat the flesh on that night, the fifteenth of Nissan, until the dividing of the night roasted with fire, [JERUSALEM.

<sup>9</sup> *Hilketha*, "custom."

<sup>1</sup> "Between the suns," i. e., the time between sunset and starlight. "We have two evenings; the first the setting of the sun, and the second the ceasing of the light which is reflected in the clouds; and between both lies an interval of about an hour and twenty minutes."—EBEN EZRA. It is, therefore, the time which we call "twilight."

Roasted,] without leaven, with horehound and lettuce shall you eat it. Eat not of it while living, neither boiled in wine, or oil, or other fluids, neither boiled in water, but roasted with fire, with its head, and its feet, and its inwards. Nor shall any be left of it till the morning ; but what may remain of it in the morning you shall cover over, and in the daylight of the sixteenth day burn with fire; for you may not burn the residue of a holy oblation on the feast day. And according to this manner you shall eat it, this time, but not in (other) generations: your loins shall be girded, [JERUSALEM. Bound by the precepts of the law,] your shoes on your feet, and your staves in your hands; and you shall eat in the fear of the majesty of the Lord of the world; because mercy hath been shown to you from before the Lord. And I will be revealed in the land of Mizraim in the majesty of My glory this night, and with Me ninety thousand myriads of destroying angels; and I will slay all the firstborn in the land of Mizraim, of man and of beast, and against all the idols of the Mizraee I will execute four judgments: the molten idols shall be melted, the idols of stone be broken, the idols of clay shall be shattered, and the idols of wood be made dust, that the Mizraee may know that I am the Lord. And the blood of the paschal oblation, (like) the matter of circumcision, shall be a bail for you, to become a sign upon the houses where you dwell; and I will look upon the worth of the blood, and will spare you; and the angel of death, to whom is given the power to destroy, shall have no dominion over you in the slaughter of the Mizraee. And this day shall be to you for a memorial, and you shall celebrate it a festival before the Lord in your generations; by a perpetual statute shall you solemnize it. Seven days you shall eat unleavened bread: in the dividing of the day which

precedes the feast you shall put away leaven from your houses; for whosoever eateth what is leavened, from the first day of the feast until the seventh day, that man shall be destroyed from Israel. And on the first day there shall be a holy congregation, and on the seventh day there shall be to you a holy congregation. No work shall be done among you, only that which must be done for every one's eating may be done by you. And you shall observe the feast of the unleavened bread, because in this same day the Lord will bring out your hosts free from the land of Mizraim; and you shall observe this day in your generations, a statute for ever. In Nisan, on the fourteenth day of the month, you shall kill the passover, and at evening on the fifteenth you shall eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second you may eat leavened bread. For seven days leaven shall not be found in your houses; for whosoever eateth of leaven, that man shall perish from the congregation of Israel, whether he be a stranger or home-bred in the land. Any mixture of leaven you shall not eat; in every place of your habitation you shall eat unleavened bread.

And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb. And you shall take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you shall sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his house till the morning. For the Glory of the Lord will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the two posts, and the Word of the Lord will spread His protection over the

door, and the destroying angel will not be permitted to enter your houses to smite.

And you shall observe this thing for a statute to thee and to thy sons for a memorial for ever. And it shall be when you are come into the land that the Lord will give to you, as He hath spoken, that from the time of your coming you shall observe this service. And it shall be that when at that time your children shall say to you, What is this your service? you shall say, It is the sacrifice of mercy before the Lord, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped. And the sons of Israel went and did as the Lord commanded Mosheh and Aharon, so did they hasten and do.

And it was in the dividing of the night of the fifteenth, that the Word of the Lord slew all the firstborn in the land of Mizraim, from the firstborn son of Pharaoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharaoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also.

And Pharaoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead. And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and the royal palace of Pharaoh was at the entrance of the land of Mizraim. But when he cried to

Mosheh and to Aharon, in the night of the Pascha, his voice was heard unto the land of Goshen; Pharaoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before the Lord, as you have said; your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die. When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharaoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead. [JERUSALEM. For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies.]

And the people carried their dough upon their heads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders. And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold. And the Lord gave the people favour and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches.

And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habita-

tion. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children, five to every man;<sup>2</sup> and a multitude of strangers, [JERUSALEM. A mixed multitude,] two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many. And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Ijar; because they had not prepared provision for the way.

And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham,<sup>3</sup> in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. And it was at the end of thirty years from the making of this covenant, that Izhak was born; and thence until they went out of Mizraim four hundred (years), on the selfsame day it was that all the hosts of the Lord went forth made free from the land of Mizraim.

Four nights are there written in the Book of Memorials before the Lord of the world. Night the first,—when He was revealed in creating the world; the second,—when He was revealed to Abraham; the third,—when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,—when

<sup>2</sup> "Five and five."

<sup>3</sup> Gen. xv.

He will yet be revealed to liberate the people of the house of Israel from among the nations. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the liberation which is from the Lord, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity.

[JERUSALEM TARGUM. It is a night to be observed and celebrated for the liberation from before the Lord in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the Lord was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the Lord illuminated and made it light; and he called it the first night. Night second; when the Word of the Lord was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture saith was confirmed,—Abraham a hundred years, can he beget? and Sarah, ninety years old, can she bear? Was not our father Izhak a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Izhak saw their realities,<sup>4</sup> and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the Lord was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, and His right hand spared the firstborn of Israel; to fulfil

<sup>4</sup> Or, "perfections."

what the Scripture hath said, Israel is My firstborn son. And he called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed, and the iron yoke broken. Mosheh came forth from the midst of the desert; but the King Meshiha (comes) from the midst of Roma. The Cloud preceded that, and the Cloud will go before this one; and the Word of the Lord will lead between both, and they shall proceed together. This is the night of the Pascha before the Lord, to be observed and celebrated by the sons of Israel in all their generations.]

A sojourner or a hired stranger shall not eat thereof. In his own company he shall eat. Thou shalt not carry any of the flesh out of the house from (thy) company, nor send a gift one man to his neighbour; and a bone of him shall not be broken for the sake of eating that which is within it. [JERUSALEM. A sojourning man and a hireling born of the Gentiles shall not eat of it.] All the congregation of Israel shall mix together, this one with that, one family with another, that they may perform it. And if a proselyte sojourn with you, and would perform the pascha before the Lord, let every male belonging to him be circumcised, and so be made fit to perform it; and he shall be as the native of the land: but no uncircumcised one of the sons of Israel shall eat thereof. One law shall there be as to all appointments for the native and for the proselyte who sojourneth among you. And all the sons of Israel did; as the Lord had commanded Mosheh and Aharon, so did they. And it was on that same day that the Lord brought forth the sons of Israel from the land of Mizraim, with their hosts.

XIII. And the Lord spake unto Mosheh, saying, Sanctify before Me every firstborn male. Whatsoever

openeth the womb of all the sons of Israel among men, and (also) among beasts, is Mine. And Mosheh said to the people, Remember this the day in which you went out free from Mizraim, from the house of the bondage of slaves ; for by great strength of hand did the Lord bring you forth from thence ; and you shall not eat leaven. This day you are come out free ; on the fifteenth of Nisan, which is the month of Abiba. And it shall be, when the Lord your God shall have brought you into the land of the Kenaanaee, and Hittae, and Amoraee, and Hivae, and Jebusae, which He sware by His Word unto Abraham to give thee, a land producing milk and honey, that thou shalt keep this service in this month. Seven days shalt thou eat unleavened cakes, and on the seventh day shall be a feast before the Lord. Unleavened cakes shall be eaten seven days, and nothing leavened shall be seen with thee, nor leaven itself be seen with thee in all thy borders. And thou shalt instruct thy son on that day, saying, This precept is on account of what the Word of the Lord did for me in miracles and wonders, in bringing me forth from Mizraim. And this miracle shall be inscribed and set forth upon the tephilla of the hand, on the top of thy left (arm,) and for a memorial inscribed and set forth upon the tephilla of thy head, set between thine eyes on thy forehead ;<sup>5</sup> that the law of the Lord may be in thy mouth, because in strength, with a mighty hand, the Lord brought thee forth from Mizraim. Thou shalt therefore keep this statute of the Tephillin in the season to which it belongs, on

<sup>5</sup> "The Israelite unites his thoughts with God by certain observances which Holy Writ has taught him. He wears Tephillin at the head, the organ of reflection and memory ; and lets from thence hang down thongs which reach to the hand, and which he shall see at all time. He wears the Tephillin of the hand, issuing from the heart, the source of our powers. The Tephillin tell of the Unity of God, and of the Providence by which He is connected with His creatures."—*Sepher Kusari*.

work days, not on sabbaths or solemnities; and by day, not by night. [JERUSALEM. From these days to those months.] And when I the Lord have brought thee into the land of the Kenaanaee, which I have sworn to thee and to thy fathers to give thee, thou shalt set apart before the Lord every one that openeth the womb; and every animal that its dam beareth and that openeth the womb, if it be to thee a male, thou shalt sanctify before the Lord. And every ass that openeth the womb thou shalt redeem with a lamb; and if thou redeem him not, thou shalt cut him off; [JERUSALEM. Thou shalt kill him;] and every firstborn man (child) among thy sons thou shalt redeem; but thy servant thou mayest not redeem with money.

And when in future thy son shall ask thee, saying, What is this ordinance of the firstborn? thou shalt tell him: By the power of a mighty hand the Lord delivered us from Mizraim, redeeming us from the house of the servitude of slaves. And when the Word of the Lord had hardened the heart of Pharoah (that he would) not deliver us, he killed all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle; therefore do I sacrifice before the Lord every male that openeth the womb, and every firstborn of my sons I redeem with silver. And it shall be inscribed and set forth upon thy left hand, and on the tephilla between thine eyebrows; because by mighty strength of hand the Lord brought us out of Mizraim.

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## SECTION XVI.

### BESHALACH.

AND it was when Pharoah had released the people, that the Lord did not conduct them by the way of the

land of the Phelishtaee, though that was the near one ; for the Lord said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the Phelishtaee ; and because they transgressed against the statute of the Word of the Lord, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the Phelishtaee, who slew them. These are the dry bones which the Word of the Lord restored to life by the ministry (hand) of Yechezekel the prophet, in the vale of Dura ; but which, if they (now) saw them, they would be afraid, and return into Mizraim. But the Lord led the people round by the way of the desert of the sea of Suph ; and every one of the sons of Israel, with five children, went up from the land of Mizraim. And Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him ; because, adjuring, he adjured the sons of Israel, saying, The Lord will surely remember you, and you shall carry up my bones with you.

And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert. [JERUSALEM. 18. And the Word of the Lord conducted the people by the way of the desert of the sea of Suph ; armed in good works went up the sons of Israel, free from the land of Mizraim. 19. For, adjuring, he adjured the sons of Israel, saying, The Lord remembering, will remember you in His Word, and in His good mercies. 20. Which cometh upon the end of the desert.] And the glory of the Shekinah of the Lord went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pur-

suers behind them; but to be a column of fire to enlighten them before, that they might go forward by day and by night. The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people. [JERUSALEM. It ceased not.]

XIV. And the Lord spake to Mosheh, saying, Speak to the sons of Israel, that they return back, and encamp before the Mouths of Hiratha,<sup>\*</sup> as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped nigh unto it, on the border of the sea.

And Pharaoh said to Dathan and Abiram, sons of Israel, who had remained in Mizraim, The people of the house of Israel are bewildered in the land: the idol Zephon hath shut them in close upon the desert. [JERUSALEM. 2. And they shall return and encamp before the caravansaries of Hiratha, between Migdol and the sea, before the idol of Zephon, ye shall encamp over against it. And Pharaoh will say concerning the people of the sons of Israel, They are losing themselves in the wilderness: the idol of Peor hath shut them in before the desert.] And I will strengthen the design of Pharaoh's heart to pursue after them, and I will be glorified upon Pharaoh and upon his hosts, and the Mizraee shall know that I am the Lord. And they did so.

And the officers<sup>7</sup> who went with Israel announced

\* They were two lofty rocks, with a defile between them, called the (ps) mouth of the rocks.—R. S. IZHAKI, *in loco*.

<sup>7</sup> *Oktaraia*: “*Octariones, praefecti militares.*”

that the people had fled. [JERUSALEM. And it was declared to the king.] And the heart of Pharaoh and his servants was turned unto evil against the people ; and they said, What is this that we have done ? for we have released Israel from serving us. And he himself prepared his chariot, and his people led he with him by soft words. And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of the Lord, lest they should be killed with pestilence, if not with hail : and a third mule, for drawing and following swiftly, he added to each chariot. And the Lord hardened the design of the heart of Pharaoh, king of Mizraim, and he pursued after the sons of Israel. But the sons of Israel, going out with a high hand, were stronger than the Mizraee. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank. But all the chariot-horses of Pharaoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon. And Pharaoh saw the idol Zephon (still) preserved, and offered oblations before it. And the children of Israel lifted up their eyes, and, behold, the Mizraee were pursuing them ; and they were sorely afraid, and the children of Israel prayed before the Lord. But the wicked generation said to Mosheh, Because there were no places of burial for us in Mizraim, hast thou led us forth to die in the wilderness ? What hast thou done to us, in bringing us out of Mizraim ? Was not this the word that we spake to thee in Mizraim, Let the Lord manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee ?

for it is better for us to serve the Mizraee than to perish in the desert. [JERUSALEM. 9. But the sons of Israel had gone out free.....Before the caravansaries of Hiratha,—before the idol Zephon.]

Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return into Mizraim; another said, Let us set against them the line of battle; and another said, Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spake Mosheh, Fear not, stand still, and see the salvation of the Lord, which will be wrought for you to-day. To the company which said, Let us return into Mizraim, Mosheh said, You shall not return; for, though you see the Mizraee to-day, you will see them no more for ever. To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory shall be wrought among you from the presence of the Lord. And to the company who said, Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your God.

And the Lord said to Mosheh, Why standest thou praying before Me? Behold, the prayers of My people have come before thy own: speak to the sons of Israel, that they go forward; and thou, lift up thy rod, and stretch forth thy hand with it over the sea, and divide it: and the sons of Israel shall go through the midst of the sea upon the ground. For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharaoh and upon all his hosts, upon his chariots and his horsemen; that the Mizraee may know that I am the Lord, when I am glorified upon Pharaoh, upon his chariots and horsemen.

[JERUSALEM. 13. Four companies made the sons of Israel, standing by the Weedy Sea. One said, Let us fall upon the sea; another said, Let us return to Mizraim; another said, Let us array battle against them; and another said, Let us shout against them to confuse them. To that company who said, Let us fall upon the sea, Mosheh said, Fear not; stand still, and see the salvation of the Lord which shall be wrought for you this day. To the company who said, We will return unto Mizraim, Mosheh said, Fear not; for as you have seen the Mizraee to-day, you will see them no more in bondage for ever. To the company who said, We will array battle against them, Mosheh said, Fear not; the Lord, in the glory of His Shekinah, will work the victory for your hosts. To the company who had said, Let us shout against them to confound them, Mosheh said, Fear not; stand and be silent; and give the glory, and praise, and exaltation unto Eloha. 15. And the Word of the Lord said to Mosheh, How long standest thou praying before Me? Heard before Me are thy prayers; but the prayers of My people have preceded thine. Speak to the sons of Israel that they go forward; and thou, lift up thy rod and stretch forth thy hand.]

And the Angel of the Lord who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them; and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night.

And Mosheh stretched out his hand over the sea, with the great and glorious rod which was created at the beginning, and on which were engraven and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Jakob: and straightway the Lord brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions, according to the twelve tribes of Jacob. [JERUSALEM. 20. And the cloud was half light and half darkness: light, it enlightened upon Israel; and darkness, it darkened upon Mizraim. And those came not against these, to set battle in order, all the night. 21. And he stretched forth.] And the children of Israel went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left.

And the Mizraee followed and went in after them, all the horses of Pharoh, and his chariots and horsemen, into the midst of the sea. And it was that in the morning watch, at the time that the powers on high come to offer praise, the Lord looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the Mizraee; and He brake (or, made rough) the wheels of Pharoh's carriages, so that they drove them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Israel; for this is the Word of the Lord who fought for them in Mizraim.

And the Lord said to Mosheh, Stretch forth thy hand over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen.

And Mosheh stretched out his hand over the sea, and the sea returned at the time of the morning unto its strength ; and the Mizraee fled from before its waves. And the Lord strengthened the Mizraee in the midst of the sea, that they should not (soon) die in the midst of it, that they might receive the punishment which had been sent to them. [JERUSALEM. 24. And it was in the time of the morning that the Word of the Lord looked upon the host of the Mizraee, and hurled upon them bitumen (naphtha), and fire, and stones of hail, and conturbed the host of the Mizraee. And he unloosed the wheels of their carriages, so that they went, dragging them after them : the mules, going, after their way, before the wheels, were turned, so as that the wheels went before the mules, and they were cast into the sea. The Mizraee answered and said one to another, Let us flee from before the people of the sons of Israel ; for this is the Word of the Lord who worketh victory for them in their battles ; so that they set the back against Mizraim. 26. Stretch forth. 27. And Mosheh stretched forth his hand over the sea, and the sea returned at the time of the morning to its place.] And the waves of the sea returned, and covered the chariots, and the horsemen, and all the host of Pharaoh who had gone in after them, into the sea, not one among them was left. But the sons of Israel walked on the ground in the midst of the sea, and the waters to them were as walls on their right hand and on their left. That day the Lord redeemed and saved Israel from the hand of the Mizraee ; and Israel saw the Mizraee, dead and not dead, cast upon the shore of the sea. And Israel saw the power of the mighty hand by which the Lord had wrought the miracles in Mizraim ; and the people feared before the Lord, and believed in the Name of the Word of the Lord, and in the prophecies of Mosheh His servant.

XV. Behold: then sang Mosheh and the sons of Israel this song of praise before the Lord, and saying they said:

Thanksgiving and praise we bring before the Lord Most High, who is glorified above the glorious, and exalted above the exalted; who punisheth by His Word whomsoever glorifieth himself before Him.

Therefore when Pharaoh the wicked bare himself proudly before the Lord, and, being uplifted in his heart, followed after the people of the sons of Israel, their horses and their chariots He threw and buried in the sea of Suph.

[JERUSALEM. Then sang Mosheh and the sons of Israel the praise of this song before the Lord, saying, to say: Thanksgiving and praise bring we before the Lord, who is high above the highest, and glorified above the glorious, and who punisheth by His Word whomsoever glorifieth himself before Him. The horses and their riders, because they bare themselves proudly and followed after the people of the house of Israel, He hath thrown and buried in the sea of Suph.]

The Lord is Mighty, and greatly to be feared over all the world. He spake in His Word, and became to me a God of salvation.

From their mothers' breasts even the children have given signs with their fingers to their fathers, and said, This is our God, who nourished us with honey from the rock, and with oil from the stone of clay, at the time when our mothers went forth upon the face of the field to give us birth, and leave us there; and He sent an angel who washed us and enwrapped us; and now will we praise Him: He is the God of our fathers, and we will exalt Him.

The sons of Israel said, The Lord is a man making war for us: from generation to generation He maketh

known His power unto the people of the house of Israel. The Lord is His Name ; according to His Name, so is His power ; His Name shall be blessed for ever and ever.

The chariots of Pharaoh and his hosts He hath cast into the sea ; the goodliest of his young men hath He thrown and drowned in the sea of Suph. The deep covered them over, they went down, and are buried in the depths of the sea, and are silent as a stone.

Thy right hand, O Lord, how glorious is it in power ! Thy right hand, O Lord, hath cut off the adversaries of Thy people who rose against them to do them hurt. And in the plenitude and greatness of Thy majesty Thou hast destroyed the walls of the enemies of Thy people.

Thou wilt pour upon them Thy fierce anger, Thou wilt consume them as the burning fire prevails over the stubble. For by the Word from before Thee the waters became heaps ; they stood, as if bound like skins that confine flowing water, and the depths were congealed in the flood of the great sea.

Pharaoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel, and will lay waste their camp on the bank of the sea : I will set war in array against them, and kill them, small and great, despoil them of much spoil, bring them back into great captivity, and divide their substance among my people who make war : and when my soul is satisfied with the blood of their slain, I will sheathe my sword, having destroyed them with my right hand.

[JERUSALEM. The Lord is Mighty, and greatly to be praised and feared over all the world. He spake in His Word, and for us became salvation.

[From their mothers' breasts have even the children given signs with their fingers unto the fathers, and have

said to them, This is our Father, who nourished us with honey from the rock, and gave us oil from the stone of clay.

[The sons of Israel answered and said one to another, He is our God, and we will praise Him ; the God of our fathers, and we will exalt Him.

[The Lord in the glory of His Shekinah is He who worketh victory for your arms. From one generation to another He maketh known His power to the people of the house of Israel.

[His Name is the Lord : as is His Name, so is His power ; let His name be glorified for ever and ever.

[Upon the chariots of Pharaoh and his host He shot arrows in the sea ; his goodly young men and his men of strength He hath drowned in the sea of Suph. How glorious is Thy right hand, O Lord, in power, which hath broken and shattered the walls of the enemies of Thy people !

[Pharaoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel, and will overtake them encamped at the side of the sea. I will lead them captive into great captivity, and despoil them of great spoil ; I will divide their substance among my men of war ; and when my soul shall be satisfied with them, I will sheathe my sword, when I shall have destroyed them with my right hand.]

Thou didst blow with the wind from before Thee, O Lord, and the waves of the sea covered them ; they went down, and sank as lead in the proud waters.

Who is like Thee among the exalted gods, O Lord, who is like Thee, glorious in holiness, fearful in praises, doing wonders and manifestations for Thy people, the house of Israel ?

The sea spake to the earth, Receive thy children : but the earth spake to the sea, Receive thy murderers.

And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required from her in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon Thou, O Lord, didst stretch forth Thy right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them.

[JERUSALEM. The sea and the earth had controversy one with the other. The sea said to the earth, Receive thy children; and the earth said to the sea, Receive thy murderers. But the earth willed not to swallow them, and the sea willed not to overwhelm them. And by the Word from before Thee Thou didst stretch forth Thy right hand in oath, and didst swear unto the earth that Thou wilt not require them of her in the world to come. Then did the earth open her mouth and swallow them up.]

Thou hast led in Thy mercy the people whom Thou hast redeemed, and given them the heritage of the mountain of Thy sanctuary, the place of the dwelling of Thy holy Shekinah.

The nations will hear and be afraid; terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land. Behold, then will the princes of the Edomaei be confounded, the strong ones of Moaba will be seized with fear, their heart within them will melt away, even all the pillars of the inhabitants of the Kenaánian land.

Through the power of Thy mighty arm, let the terrors of death fall upon them, let them be silent as a stone, till the time when Thy people, O Lord, shall have passed the streams of Arnona, till the time when

Thy people whom Thou didst ransom shall have crossed the dividing current of Jabeka.

Thou wilt bring them in, and plant them on the mountain of Thy sanctuary, the place which Thou hast provided before the throne of Thy glory, the house of Thy holy Shekinah, which Thou, O Lord, hast prepared, Thy sanctuary that with both hands Thou hast established.

When the people of the house of Israel beheld the signs and manifestations which the Holy One, whose Name be praised, had done at the sea of Suph, and the power of His hand, the children of the captives answering said one to the other, Come, and let us set the crown of majesty on the head of our Redeemer, who maketh to pass over, and passeth not ; who changeth, and is not changed ; whose is the crown of the kingdom ; the King of kings in this world ; whose, too, is the kingdom in the world to come, for ever and ever.

[JERUSALEM. 16. Thou wilt make the terror of death to fall upon them and undoing, by the power of Thy mighty arm, that they shall be as silent as a stone, until this people whom Thou hast redeemed shall have gone over the dividing stream of Jobeka and that of Jardena ; till this people shall have passed over whom Thou hast ransomed for Thy Name. 17. Thou wilt bring them in, and wilt plant them in the mountain of Thy inheritance, the dwelling of the glory of Thy holiness, which Thou, O Lord, hast prepared for Thyself, the sanctuary of the Lord that with both hands He hath established. 18. When the house of Israel had beheld the signs and wonders that the Holy One, Blessed be He, had wrought for them at the border of the sea,—let His great Name be blessed for ever and ever,—they gave glory and thanksgiving and exaltation unto

their God. The sons of Israel answered and said one to another, Come, let us set the crown upon the head of the Redeemer, who causeth to pass over, but is not passed ; who changeth, but is not changed ; the King of kings in this world ; whose, too, is the crown of the kingdom of the world to come, and whose it will be for ever and ever.]

For Pharaoh's horses with his chariots and horsemen went into the sea, and the Lord made the waters of the sea to return upon them ; but the sons of Israel walked upon the land in the midst of the sea, and there did spring up sweet fountains and trees yielding food and verdure and ripe fruits, (even) on the ground of the sea.

And Miriam the prophetess, the sister of Aharon, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments. [JERUSALEM. With tambourines dancing.] And Miriam sang to them, Let us give thanks and praise before the Lord, for might and supremacy are His ; above the proud He is glorified, and above the lofty He is exalted. When the wicked Pharaoh in his pride followed after the people of the sons of Israel, his horses and his chariots did He cast and drown in the sea of Suph.

And Mosheh made Israel go forward from the sea of Suph, and they went forth into the wilderness of Chalutsa. [JERUSALEM. The way of Chalutsa.] And they journeyed three days in the desert, empty of instruction, and found no water. And they came to Marah, but could not drink the waters of Marah because they were bitter ; therefore he called the name of it Marah. And the people murmured against Mosheh, saying, What shall we drink ? [JERUSALEM. And the people contended.] And he prayed before the Lord, and the

Lord showed him the bitter tree of Ardiphne ;<sup>8</sup> and he wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the Lord appoint to him the ordinance of the sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises, and the punishments wherewith offenders are punished ; and there he tried (them) with the tenth trial, and said, If you will truly hearken to the Word of the Lord your God, and do that which is right before Him, and will listen to His precepts and keep all His statutes, all those evil things that I laid upon the Mizraee I will not lay upon thee : but if thou wilt transgress against the word of the law, upon thee shall they be sent. If thou convert, I will remove them from thee ; for I am the Lord thy Healer. [JERUSALEM. 25. And Mosheh prayed before the Lord, and the Word of the Lord showed him the tree of Ardiphene, and he cast it into the midst of the waters, and the waters were made sweet. There did the Word of the Lord show unto him statutes and orders of judgment, and there He tried him with trials in the tenth trial. 26. For I am the Lord who healeth thee by My Word.] And they came to Elim ; and in Elim were twelve fountains of water, a fountain for each tribe ; and seventy palm-trees, corresponding with the seventy elders of Israel : and they encamped there by the waters. [JERUSALEM. And they came to Elim, where were twelve fountains of water, answering to th

<sup>8</sup> The *Ardiphne*, *Hirdoph*, and sometimes *Rododaphne*, is described in *Shemot Rabba* as a tree which grows beside water, and bears flowers like lilies, of a bitter taste. The name is given also to the bitter herbs eaten with the passover. (Tr. *Pesachim*, 89.) The old commentator in the *Yalkut* says, "This was one miracle within another, —bitter waters made sweet by a bitter tree."

twelve tribes of Israel, and seventy palm-trees, answering to the seventy elders of the sanhedrin of Israel.]

XVI. And the whole congregation of Israel journeyed from Elim, and came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the month of Ijar, the second month from their going forth from the land of Mizraim. And on that day the bread which they had brought out of Mizraim was finished. And all the sons of Israel grumbled against Mosheh and against Aharon in the desert. And the sons of Israel said to them, Would that we had died by the Word of the Lord in the land of Mizraim, when we sat by the cisterns of meat, and ate bread and had enough ! Why hast thou brought us out into this wilderness to kill all this congregation with hunger ? And the Lord said to Mosheh, Behold, I will cause the bread which hath been laid up for you from the beginning to descend from heaven : and the people shall go out and gather the matter of a day by the day, that I may try them whether they will keep the commandments of My law or not. And on the sixth day they shall prepare what they set before them to eat on the day of the Sabbath ; and they shall mix in the houses and communicate in their dwellings, so that by carrying this to that, they may have double of that which they gather from day to day.

And Mosheh and Aharon said to all the sons of Israel, At evening you shall know that the Lord hath brought you out free from the land of Mizraim ; and in the morning will be revealed to you the glory of the Shekinah of the Lord ; and we, what are we accounted, that you complain against us ? [JERUSALEM. And we, what are we accounted ?] And Mosheh said, By this you shall know, when the Lord prepareth you at evening flesh to eat, and in the morning bread to

satisfy, that your complainings wherewith you complain against Him are heard before the Lord. And we, what are we accounted? Your complaints are not against us, but against the Word of the Lord. And Mosheh said to Aharon, Bid all the congregation of the sons of Israel draw nigh before the Lord; for your murmurings are heard before Him.

And it was while Aharon was speaking with all the congregation of Israel that they turned towards the desert, and, behold, the glory of the majesty of the Lord was revealed in the cloud of glory. And the Lord spake to Mosheh, saying, Hearing I have heard the murmurings of the sons of Israel before Me. Speak thou with them, saying, Between the evenings (suns) you shall eat flesh, and in the morning shall you eat bread, and shall know that I am the Lord your God.

And it came to pass, that in the evening the pheasants<sup>9</sup> came up and covered the camp; and in the morning there was a fall of holy dew, prepared as a table, round about the camp: and the clouds ascended and caused manna to descend upon the dew; and there was upon the face of the desert a minute (substance) in lines,<sup>10</sup> minute as the hoar frost upon the ground. [JERUSALEM. As hoar frost.] And the sons of Israel beheld, and wondered, and said, a man to his companion, Man Hu?<sup>1</sup> for they knew not what it was. And Mosheh said to them, It is the bread which hath been laid up for you from the beginning in the heavens on high, and now the Lord will give it you to eat. This is the word which the Lord hath dictated: You are to gather of it, every man according to the number of your souls; every man according to the mouth of the number of the persons of his tabernacle, are you to take. And the sons of Israel did so, and gathered manna

<sup>9</sup> *Phisyonin.*

<sup>10</sup> *Mesargal.*

<sup>1</sup> "What is it?"

more or less ; but when they measured by the homer, nothing remained above the measure of him who had gathered much ; and he who had gathered little, wanted nothing of the measure : every man according to the mouth of his eating, so they gathered. And Mosheh said to them, Let no man make a reserve of it till the morning. But (some of them) hearkened not to Mosheh : Dathan and Abiram, men of wickedness, did reserve of it till the morning ; but it produced worms and putrefied ; and Mosheh was angry with them. And they gathered from the time of the dawn until the fourth hour of the day, every man according to his eating ; but at the fourth hour, when the sun had waxed hot upon it, it liquefied, and made streams of water, [JERUSALEM. Became as streams,] which flowed away into the Great Sea ; and wild animals that were clean, and cattle, came to drink of it, and the sons of Israel hunted, and ate them. And it came to pass on the sixth day they gathered double bread, two homers a man ; and all the princes of the congregation came and told Mosheh. And Mosheh said to them, This which the Lord hath told you, do. To-morrow is the rest of the holy Sabbath before the Lord : That which is needful to have to bake for to-morrow, bake to-day ; and what is needful to boil for to-morrow, boil to-day : and all whatever remaineth of that which you eat to-day lay it up, and it shall be preserved until the morning. And they laid it up until the morning, as Mosheh had directed them ; and it did not corrupt, and no worm was in it. And Mosheh said to them, Eat to-day, because this is the Sabbath day before the Lord. This day you will not find any in the field. Six days you shall gather, but on the seventh day, which is the Sabbath, no manna will come down. And it was that on the seventh day some of the wicked of the people went

forth to gather manna, but they found none. And the Lord said to Mosheh, How long will ye refuse to keep My commandments and My laws? Behold, because I have given you the Sabbath, I gave you on the sixth day bread for two days. Let every man abide in his place, and not wander from one locality to another, beyond four yards; <sup>2</sup> nor let any man go forth to walk beyond two thousand yards on the seventh day; for the people shall repose on the seventh day.

And the house of Israel called the name of it Manna; and it was like the seed of coriander, <sup>3</sup> white, and the taste of it like preparations of honey. [JERUSALEM. Like the seed of coriander, and the taste of it like confec-tions of honey.] And Mosheh said, This is the thing which the Lord hath commanded—to lay up of it a homer-full to keep in your generations; that perverse generations may see the bread which you have eaten in the wilderness, in your coming forth out of the land of Mizraim. And Mosheh said to Aharon, Take one earthen vase, and put therein a full homera of manna, and lay it up before the Lord to be kept unto your generations. As the Lord commanded Mosheh, so did Aharon lay it up before the testimony to be kept. And the children of Israel ate the manna forty years, until they came to an inhabited land: manna did they eat forty days after his death, until they had passed the Jordena, and entered upon the borders of the land of Kenaan. And a homera is one tenth of three seahs.

XVII. And all the congregation of the sons of Israel journeyed from the desert of Sin by their journeyings according to the word of the Lord, and they encamped in Rephidim, a place where their hands were idle in the commandments of the law, and the fountains were dry, and there was no water for the people to drink. And

<sup>2</sup> *Garmidee.*

<sup>3</sup> *Kusebar.*

the wicked of the people contended with Mosheh, and said, Give us water, that we may drink. And Mosheh said to them, Why contend you with me? and why tempt you before the Lord? But the people were athirst for water, and the people murmured against Mosheh, and said, Why hast thou made us come up out of Mizraim, to kill us, and our children, and our cattle with thirst? And Mosheh prayed before the Lord, saying, What shall I do for this people? Yet a very little, and they will stone me. And the Lord said to Mosheh, Pass over before the people, and take with thee some of the elders of Israel, and the rod with which thou didst smite the river take in thy hand, and go from the face of their murmuring. Behold, I will stand before thee there, on the spot where thou sawest the impress<sup>4</sup> of the foot on Horeb; and thou shalt smite the rock with thy rod, and therefrom shall come forth waters for drinking, and the people shall drink. And Mosheh did so before the elders of Israel. And he called the name of that place Temptation and Strife; because there the sons of Israel contended with Mosheh, and because they tempted the Lord, saying, Doth the glory of the majesty of the Lord truly dwell among us, or not?

And Amalek came from the land of the south, and leaped on that night a thousand and six hundred miles; and on account of the disagreement which had been between Esau and Jakob, he came and waged war with Israel in Rephidim, and took and killed (some of the) men of the house of Dan; for the cloud did not embrace them, because of the strange worship that was among them. And Mosheh said to Jehoshua, Choose such men as are strong in the precepts, and victorious in fight; and go, under the Cloud of glory, and set

<sup>4</sup> *Roshem.*

battle in array against the hosts of Amalek. To-morrow I will stand, prepared with fasting, with the righteous fathers of the chiefs of the people, and the righteous mothers who are like the hills, with the rod with which the miracles have been wrought from before the Lord, in my hand. And Jehoshua did as Mosheh had bidden him, to wage war with Amalek. And Mosheh, and Aharon, and Hur went up to the top of the height. And it was, when Mosheh lifted up his hands in prayer, that the house of Israel prevailed; and when he rested his hand from praying, that the house of Amalek prevailed. And the hands of Mosheh were heavy, because the conflict was prolonged till the morrow, and the deliverance of Israel was not prepared on that day; and he could not hold them up in prayer; on which account he would have afflicted his soul. And they took a stone, and placed it under him, and he sat upon it; and Aharon and Hur supported his hands, this the one, and that the other; and his hands were outstretched with firmness, (or, fidelity,) in prayer and fasting, until the going down of the sun. And Jehoshua shattered Amalek, and cut off the heads of the strong men of his people, by the mouth of the Word of the Lord, with the slaughter of the sword. [JERUSALEM. 11. And it was that when Mosheh lifted up his hands in prayer, the house of Israel prevailed; and when his hands declined from prayer, Amalek prevailed; and (Israel) fell in the line of battle. 12. And the hands of Mosheh were lifted up in prayer.]

And the Lord said unto Mosheh, Write this memorial in the book of the elders that were of old, and these words in the hearing of Jehoshua, that blotting, I will blot out the memory of Amalek from under the heavens. And Mosheh builded an altar, and called the name of it, The Word of the Lord is my banner; for

the sign which He hath wrought (in this) place was on my behalf. And he said, Because the Word of the Lord hath sworn by the throne of His glory, that He by His Word will fight against those of the house of Amalek, and destroy them unto three generations; from the generation of this world, from the generation of the Meshiha, and from the generation of the world to come. [JERUSALEM. 16. And he said, The oath hath come forth from beneath the throne of the Great One, of all the world the Lord; the first king who will sit upon the throne of the kingdom of the sons of Israel, Shaul, the son of Kish, will set the battle in array against the house of Amalek, and will slay them; and those of them that remain will Mardekai and Esther destroy. The Lord hath said by His Word that the memory of Amalek shall perish to the age of ages.]

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## SECTION XVII.

## JETHRO.

AND Jethro, prince of Midian, the father-in-law of Mosheh, heard all that the Lord had done for Mosheh and for Israel His people, and that the Lord had brought forth Israel from Mizraim. And Jethro the father-in-law of Mosheh took Zipporah his wife, whom Mosheh had sent back from him after going into Mizraim, and his two sons, the name of the one of whom was Gershom, Because, he had said, I am a dweller in a strange land which is not mine; and the name of the other Eliezer, For (he had said) the God of my fathers was my helper, and saved me from the sword of Pharaoh. And Jethro

the father-in-law of Mosheh, and the sons of Mosheh, and his wife, came to Mosheh at the desert in which he was sojourning hard by the mountain upon which the glory of the Lord was revealed to Mosheh at the beginning. And he said to Mosheh, I, thy father-in-law Jethro, have come to thee to be a proselyte ; and if thou wilt not receive me on my own account, receive me for the sake of thy wife and of her two sons who are with her. And Mosheh came forth from under the cloud of glory to meet his father-in-law, and did obeisance, and kissed him, and made him a proselyte ; and they asked of each other's welfare, and came to the tabernacle, the house of instruction. And Mosheh recounted to his father-in-law all that the Lord had done to Pharaoh and to the Mizraee on behalf of Israel ; all the hardship they had found in the way, at the sea of Suph, and at Marah, and at Rephidim, and how Amalek had fought with them, and the Lord had delivered them. And Jethro rejoiced over all the good which the Lord had done unto Israel, and that He had given them manna, and the well, and that He had saved them from the hand of the Mizraee. And Jethro said, Blessed be the Name of the Lord who hath saved you from the hand of the Mizraee, and from the hand of Pharaoh, and hath saved the people from under the tyranny of the Mizraee. Now have I known that the Lord is stronger than all gods ; for by the very thing by which the Mizraee wickedly would have punished Israel by (drowning them in) the sea, upon themselves came the punishment, in being punished in the sea. And Jethro took burnt offerings and holy sacrifices before the Lord, and Aharon and all the elders of Israel came to eat bread with the father-in-law of Mosheh before the Lord ; and Mosheh stood and ministered before them.

And the day after, the day of reconciliation, Mosheh

sat to judge the people: and the people stood before Mosheh from morning till evening. And the father-in-law of Mosheh saw how much he toiled and laboured for his people; and he said, What thing is this that thou art doing to the people? Why dost thou sit alone to judge, and all the people stand before thee from morning until evening? And Mosheh said to his father-in-law, Because the people come to me to inquire for instruction from before the Lord. When they have a matter for judgment, they come to me, and I judge between a man and his fellow, and make them to know the statutes and the law of the Lord. And the father-in-law of Mosheh said to him, This thing that thou art doing is not well ordered; thou wilt verily wear thyself away. Aharon also, and his sons, and the elders of thy people, because the thing is heavier than thou art able to do by thyself, (should take part in it.) Now hearken to me, and I will advise thee; and may the Word of the Lord be thy helper! When thou art with the people who seek instruction from before the Lord, thou shouldst take their affair before the Lord, and give them counsel about the statutes and laws, make them understand the prayer they are to offer in the house of congregation, the manner of visiting the sick, of burying the dead, of being fruitful in doing good, and in the work and process of justice, and how to conduct themselves among the wicked. But thou shouldst elect from all the people men of ability who fear the Lord, upright men who hate to receive the mammon of dishonesty, and superappoint them to be heads of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times, and every great matter bring to thee, but every little thing let them judge themselves, that they may lighten the burden that is upon thee, and bear it with thee. If thou wilt do this, and exempt thyself from judging (every

case) as the Lord shall give thee instruction, thou wilt be able to continue to hear them ; and Aharon also and his sons, and all the elders of this people, will resort to the place of judgment in peace. And Mosheh hearkened to his father-in-law, and did all that he had said. And Mosheh selected able men from all Israel, and appointed them chiefs over the people, rabbans of thousands, six hundred ; rabbans of hundreds, six thousand ; rabbans of fifties, twelve thousand ; and rabbans of tens, six myriads. And they judged the people at all times ; a hard case they brought to Mosheh ; but every light matter they judged it. And Mosheh parted from his father-in-law, and he went, and himself made proselytes of all the children of his land.

XIX. In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert ; for they had journeyed from Rephidim, and had come to the desert of Sinai ; and Israel encamped there in the desert, of one heart, nigh to the mountain. And Mosheh on the second day went up to the summit of the mount ; and the Lord called to him from the mount, saying, This shalt thou speak to the men of the house of Jakob, and instruct the house of Israel. [JERUSALEM. And Mosheh went up to seek instruction from before the Lord ; and the Word of the Lord anticipated him from the mountain, saying, Thus shalt thou speak to the men of the house of Jakob, and teach the congregation of the sons of Israel.]

Ye have seen what I did to the Mizraee ; and how I bare you upon the clouds as upon eagles' wings from Pelusin, to take you to the place of the sanctuary, there to solemnize the Pascha ; and in the same night brought you back to Pelusin, and from thence have brought you nigh, to (receive) the doctrine of My law. And now,

if you will truly hearken to My Word and keep My covenant, you shall be more beloved before Me than all the peoples on the face of the earth. And before Me you shall be crowned kings, and sanctified priests, and a holy people. These are the words thou shalt speak to the sons of Israel. And Mosheh came that day, and called the elders of the people, and set in order before them all these words which the Lord had commanded. And all the people responded together, and said, All that the Lord hath spoken we will do.

And Mosheh carried back the words of the people before the Lord. And the Lord said to Mosheh, Behold, on the third day I will reveal Myself to thee in the depth of the cloud of glory, that the people may hear while I speak with thee, and may believe in thee for ever. And Mosheh delivered the words of the people before the Lord. [JERUSALEM. 4. You have seen what vengeance I have taken of the Mizraee, and (how) I bare you upon the light clouds as upon eagles' wings, and brought you nigh to the doctrine of My law. And now, if you will truly hearken to the voice of My Word, and will keep My covenant, you shall be unto My Name a distinct people, and beloved as a precious treasure above all peoples ; for all the earth is to the Name of the Lord. And to My Name shall you be kings and priests and a holy people. These are the words thou shalt speak. And Mosheh came and called the sages of Israel, and set in order before them all these words which the Word of the Lord had commanded him. And all the people answered together in the fulness of their heart, and said, All that the Word of the Lord hath spoken, we will do. And Mosheh returned the words of the people in prayer before the Lord. And the Word of the Lord said to Mosheh, Behold, My Word will be revealed to thee in the thickness of the cloud, that the people may hear while

I speak with thee, and may also believe for ever in the words of the prophecy of thee, My servant Mosheh. And Mosheh delivered the words of the people in prayer before the Lord.]

And the Lord said to Mosheh on the fourth day, Go unto the people, and prepare them to-day and to-morrow ; let them wash their raiment, and be prepared on the third day ; for on the third day the Lord will reveal Himself to the eyes of all the people, upon the Mount of Sinai. And thou shalt set limits for the people, that they may stand round about the mountain, and shalt say, Beware that you ascend not the mount, nor come near its confines ; whoever cometh nigh the mount will be surely put to death. Touch it not with the hand ; for he will be stoned with hailstone, or be pierced with arrows of fire ; whether beast or man, he will not live. But when the voice of the trumpet is heard, they may go up (forwards) towards the mount. [JERUSALEM. No man shall touch it with the hand ; for stoned he will be stoned, or fiery arrows will flee against him ; whether beast or man, he will not live. When the trumpet soundeth, they may go up toward the mountain.] And Mosheh went down that day to the people, and prepared the people, and they blanched their clothes. And he said to the people, Be ready for the third day ; abstain from the marriage-bed. [JERUSALEM. And he said to the people, Be ready for the third day ; abstain from the marriage-bed.]

And it was on the third day, on the sixth of the month, in the time of the morning, that on the mountain there were voices of thunders, and lightnings, and mighty clouds of smoke, and a voice of a trumpet exceeding loud ; and all the people in the camp trembled. And Mosheh brought forth the people from the camp to meet the glorious Presence of the Lord ;

and suddenly the Lord of the world uprooted the mountain, and lifted it in the air, and it became luminous as a beacon, and they stood beneath the mountain. And all the mount of Sinai was in flame; for the heavens had overspread it, and He was revealed over it in flaming fire, and the smoke went up as the smoke of a furnace, and all the mountain quaked greatly. [JERUSALEM. And all mount Sinai sent up smoke, because the glory of the Shekinah of the Lord was revealed upon it in flame of fire.] And the voice of the trumpet went forth, and grew stronger: (then) Mosheh spake, and was answered from before the Lord with a gracious and majestic voice, and with pleasant and gracious words. And the Lord revealed Himself on mount Sinai upon the summit of the mountain, and the Lord called unto Mosheh from the summit of the mount, and Mosheh went up. And the Lord said to Mosheh, Descend, and warn the people, lest they come directly before the Lord to gaze, and many of them fall. The priests, also, who approach to minister before the Lord, must be sanctified, lest the Lord destroy them. And Mosheh said before the Lord, The people cannot come up to mount Sinai, because Thou didst instruct us, saying, Make limits to the mount, and sanctify it. And the Lord said to him, Go down, and then ascend, thou and Aharon with thee; but let not the priests or the people directly come up to gaze before the Lord, lest He slay them. And Mosheh went down from the mountain to the people, and said to them, Draw nigh, and hear the Law with Ten Words.<sup>5</sup> [JERUSALEM. And Mosheh went down from the mountain to the people, and said to them, Draw nigh, and receive the Ten Words.]

XX. And the Lord spake all these words, saying:

<sup>5</sup> *Im asarti dibraia.*

[JERUSALEM. And the Word of the Lord spake all the excellency<sup>6</sup> of these words, saying :]

The first word, as it came forth from the mouth of the Holy One, whose Name be blessed, was like storms, and lightnings, and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was made manifest unto the camp of Israel, and returned, and was engraven on the tables of the covenant that were given by the hand of Mosheh, and were turned in them<sup>7</sup> from side to side : and then called He, and said :

Sons of Israel My people, I am the Lord your God, who brought you out free from the land of Mizraim, from the house of the bondage of slaves. The second word which came forth from the mouth of the Holy One, whose name be blessed, was like storms, and lightnings, and flames of fire. A burning light was on His right hand and on His left, and was borne through the air of the heavens, returned, and was made manifest unto the camp of Israel ; it returned, and was engraven on the tables of the covenant, and was turned in them from side to side. Then called He, and said, House of Israel, My people, Thou shalt have no other God beside Me. You shall not make to yourselves image or figure, or any similitude of what is in the heavens above, or on the earth beneath, or in the waters under the earth. You shall not bow down to them, or worship before them ; for I the Lord your God am a jealous God and an avenger, punishing with vengeance, recording the guilt of wicked fathers upon rebellious children unto the third and unto the fourth generation of them who hate Me ; but keeping mercy and goodness for thousands of generations of the righteous who love Me, and who keep My commandments and My laws.

<sup>6</sup> *Shebach*, "praise."

<sup>7</sup> *Mithhaphik behon*.

My people of the house of Israel, Let no one of you swear by the name of the Word of the Lord your God in vain; for in the day of the great judgment the Lord will not hold guiltless any one who sweareth by His name in vain.

My people of the house of Israel, Remember the day of Shabbatha, to sanctify it. Six days you shall labour, and do all your service: but the seventh day is (for) rest and quietude before the Lord your God: you shall not perform any work, you, and your sons, and your daughters, and your servants, and your handmaids, and your sojourners who are in your cities. For in six days the Lord created the heavens, and the earth, and the sea, and whatever is therein, and rested on the seventh day: therefore the Lord hath blessed the day of Shabbatha, and sanctified it.

My people, the house of Israel, Let every man be instructed in the honour of his father and in the honour of his mother: that your days may be multiplied upon the land which the Lord your God giveth you.

My people, the sons of Israel, You shall not be murderers; you shall not be companions of or partakers with murderers: in the congregations of Israel there shall not be seen a murderous people; neither shall your sons rise up after you and teach one another to take part with murderers: for on account of the guilt of murder the sword cometh forth upon the world.

My people of the house of Israel, Be ye not adulterers, nor companions nor partakers with adulterers: nor in the congregations of Israel shall there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for through the guilt of adultery death cometh forth upon the world.

Sons of Israel My people, Ye shall not be thieves,

nor companions nor partakers with thieves : there shall not be seen in the congregations of Israel a thievish people ; that your sons may not arise after you to teach one another to have part with thieves : for on account of the guilt of theft famine cometh forth upon the world.

Sons of Israel My people, Ye shall not testify against your neighbours a testimony of falsehood, nor be companions or partakers with those who bear false witness : nor shall there be seen in the congregations of Israel a people who testify a testimony of falsehood ; neither shall your sons arise after you to teach one another to have part with those who testify falsehood : for because of the guilt of false testimony the clouds go up and the rain cometh not down, and dryness cometh upon the world.

Sons of Israel My people, Ye shall not be covetous, nor companions or partakers with the covetous : nor shall there be seen in the congregations of Israel a covetous people ; that your sons may not arise after you to teach one another to have part with the covetous : neither shall any among you covet the wife of his neighbour, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongeth to his neighbour : because through the guilt of covetousness the government breaketh in upon the possessions of men to take them, and the wealthy are made poor, and slavery cometh upon the world.

And all the people saw the thunders, and were turned back, every one as he heard them coming forth from the midst of the lights, and the voice of the trumpet as it will raise the dead, and the mountain smoking ; and all the people saw and drew back, and stood twelve miles off. And they said to Mosheh, Speak thou with us, and we can hear ; but let it not be spoken with us any

more from before the Lord, lest we die. [JERUSALEM. And all the people saw the thunders and the lights, and the sound of the trumpet, and the mountain smoking; and the people saw and trembled, and stood afar off.]

And Mosheh said to the people, Fear not; for the glory of the Lord is revealed to try you, whether His fear is before your faces, that ye may not sin. And the people stood twelve miles off; but Mosheh drew near to the height of the darkness where was the glory of the Lord. And the Lord said to Mosheh, Speak thus to the sons of Israel: You have seen that from the heavens I have spoken with you; sons of Israel, My people, you shall not make, that you may worship, the likeness of the sun, or the moon, or the stars, or the planets, or the angels who minister before Me; idols of silver, nor idols of gold, ye shall not make to you. An altar of earthye shall make to My Name, and sacrifice upon it thy burnt offerings and thy sanctified oblations from thy sheep and from thy oxen. And in every place where My Shekinah shall dwell, and thou worship before Me, there will I send My blessing upon thee, and will bless thee. But if thou wilt make an altar of stones unto My Name, thou shalt not build them sculptured; for if thou lift up iron, from which the sword is made, upon the stone, thou wilt profane it. And you, the priests, who stand to minister before Me, shall not ascend to My altar by steps, but by (sloping) bridges; that thy shame may not be seen thereupon. [JERUSALEM. An altar grounded in the earth shalt thou make unto My name, and shalt offer upon it your burnt offerings and sacred oblations, your sheep and your oxen. In every place in which ye shall memorialize My holy Name, My Word shall be revealed to you, and bless you. But if you make an altar of stones unto My Name, you shall not build it with sculptured ones, because the sword is made of iron. If

thou workest with iron upon it, thou wilt profane it. You also, the priests, the sons of Aharon, who stand and minister beside Mine altar, shall not ascend by steps unto Mine altar, lest your shame be disclosed upon it.]

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## SECTION XVIII.

## MISHPATIM.

XXI. AND these are the orders of judgments which thou shalt order before them. If thou shalt have bought a son of Israel, on account of his theft, six years he shall serve, and at the incoming of the seventh he shall go out free without price. If he came in alone, he shall go out alone: but if (he be) the husband of a wife, a daughter of Israel, his wife shall go out with him. If his master give him a wife, an handmaid, and she bear him sons or daughters, the wife and her children shall belong to his master, and he may go out alone. But if the servant shall affirm and say, I love my master, my wife, and my children, (and) I will not go out free, then his master shall bring him before the judges, and shall receive from them the power, and bring him to the door that hath posts; and his master shall pierce his right ear with an awl; and he shall be a servant to serve him until the jubela. And if a man of Israel sell his daughter, a little handmaid, she shall not go forth according to the going forth of the servants of the Kenaanaee, who are set at liberty on account of the tooth or the eye; but in the years of remission, and with tokens, and at the jubela, and on the death of her master, and by redemption with money.

If she hath not found favour before her master who bought her, then her father may redeem her; but to a foreigner he shall not have power to sell her; for as a vessel of her Lord he hath power over her. And if he had intended her for the side of his son, he shall do by her after the manner of the daughters of Israel. If he take another daughter of Israel to him beside her, her food, her adorning, and her conjugal rights, he shall not withhold from her. [JERUSALEM. And if he take another wife beside her, of her food, her adorning, and her going in and coming out with him, he shall not deprive her.] And if these three things he doth not for her, to covenant her to himself, or to his son, or to release her into the hand of her father, she shall go free without payment, and a writing of release he shall give her.

Whosoever smiteth a son or a daughter of Israel, so as to cause death, shall be put to death with the sword. But he who did not attack him, but mischance from before the Lord befell him at his hand, I will appoint thee a place where he may flee. But if a man come maliciously upon his neighbour to kill him with craft,—though the priests are ministering at My altar, thence thou shalt take him, and slay him with the sword. [JERUSALEM. But if a man deviseth against his neighbour to kill him by guile,—though the high priest were standing to minister before Me, from thence thou shalt bring him, and put him to death.] And he who woundeth his father or his mother shall die by strangling.<sup>8</sup> And he who stealeth a soul of the children of Israel, and selleth him, or if he be found in his possession, shall die by strangling. And he who curseth his father or his mother by the Great Name,<sup>9</sup>

<sup>8</sup> Lit., "by suffocation with the towel."

<sup>9</sup> Or, "by the Name of Manifestation;" the *Shem Hamephorash*.

dying he shall die by being stoned with stones. And when men strive together, and one smite his neighbour with a stone, or with his fist, so that he die not, but fall ill, if he rise again from his illness, and walk in the street upon his staff, he who smote him shall be acquitted from the penalty of death; only for his cessation from labour, his affliction, his injury, his disgrace, and the hire of the physician, he shall make good until he be cured. And when a man hath smitten his Kenaanite man-servant or maid-servant with a staff, and he die the same day under his hand, he shall be judged with the judgment of death by the sword. But if the wounded person continue one or two days from time to time, he shall not be (so) judged; because with money he had bought him. If men when striving strike a woman with child, and cause her to miscarry, but not to lose her life, the fine on account of the infant which the husband of the woman shall lay upon him, he shall pay according to the sentence of the judges. But if death befall her, then thou shalt judge the life of the killer for the life of the woman. The value of an eye for an eye, the value of a tooth for a tooth, the value of a hand for a hand, the value of a foot for a foot, an equivalent of the pain of burning for burning, and of wounding for wounding, and of blow for blow. And when a man strikes the eye of his Kenaanite servant or handmaid, and causeth blindness, he shall let him go free, on account of the eye. And if he strike out the tooth of his Kenaanite man or maid-servant, he shall make the servant free on account of the tooth.

And if an ox goreth a man or woman to cause death, the ox must be stoned, but shall not be killed that his flesh may be eaten; and the owner of the ox shall be exempt from the condemnation of death, and also from the price of the servant or handmaid. But if the ox

(had been wont) to gore yesterday and before, and it had been attested before his owner three times, and he (had neglected) to restrain him, the ox, when he killeth man or woman, shall be stoned, and his master also shall die with a death sent upon him from heaven. Yet if a fine of money be laid upon him, he may give a ransom for his life, according to what shall be imposed on him by the sanhedrin of Israel. Whether the ox hath gored a son or a daughter of Israel, according to that judgment it shall be done to him. If an ox goreth a Kenaanite man-servant or handmaid, the master of the man or woman-servant shall give thirty sileen<sup>1</sup> of silver, and the ox shall be stoned. And if a man openeth a pit in the street, and doth not cover it, and an ox or an ass fall therein; the master of the pit shall deliver silver to give to its owner the price of the ox or the ass, and the dead body shall be his. And when an ox woundeth his neighbour's ox, and he die, they shall sell the living ox, and divide the price, and the price of the dead one shall they also divide. But if it hath been known that the ox was wont to gore in time past, and his master did not restrain him, he shall surely deliver ox for ox; but the carcase and the skin shall be his. When a man stealeth an ox or a sheep, and killeth or selleth it, five oxen shall he make good for one ox, because he hath hindered him from his ploughing; and four sheep for one, because he hath impoverished him by his theft, and not done service by it.

XXII. If a thief be found in a window of the wall, and be smitten and die, there shall not be on his account the guilt of the shedding of innocent blood. If the thing be as clear as the sun that he was not entering to destroy life, and one hath killed him, the guilt of the shedding of innocent blood is upon him; and if spared

<sup>1</sup> Shekels.

from his hand, restoring he shall restore. If he have not wherewith to restore, the beth din shall sell him for his theft until the year of release. If before witnesses the thing stolen was found in his possession, from an ox or an ass, unto a sheep alive, he shall restore two for one. If a man break in upon a field or a vineyard, and send in his beast to feed in another man's field, the best of his field and the best of his vineyard he shall restore. If fire break out, and catch thorns, and consume the sheaves, or whatever is standing, or the field, whoever kindled the fire shall surely restore.

When a man confideth to his neighbour silver, or vessels to keep, without recompense for the care, and they be stolen from the man's house, if the thief be found, he shall restore two for one. If the thief be not found, the master of the house shall be brought before the judges, and shall swear that he hath not put forth his own hand upon the property of his neighbour. And about whatever is injured covertly, whether ox, or ass, or sheep, or raiment, of whatever is (so) lost, he shall make oath when he saith that so it is; and when the thing stolen shall be afterward found in the hand of the thief, the cause of both shall be brought before the judges, the cause of the householder and the cause of the thief; and whom the judges shall condemn, the thief shall restore twofold to his neighbour. If a man deliver to his neighbour an ox, or a sheep, or any animal to keep, (if) he is to keep it without recompense, and it die, or be torn by wild beast, or be carried off, and no witness seeing who can testify it; an oath of the Lord shall be between them both, that he hath not put forth his hand upon the property of his neighbour; and the owner of the thing shall accept his oath, and he shall not (be required to) make it good. But if it be stolen from him who was to receive recompense for the

care, he shall make it good to its owner. If it hath been torn by a wild beast, let him bring witnesses, or bring him to the carcase : because for that which is (so) torn he shall not make restitution. [JERUSALEM. 12. If it hath been really killed, he shall bring of its members, as a testimony, and for that which is killed he shall not make restitution.] And if a man borrow anything of his neighbour, and the vessel be broken, or the animal die, and the owner be not with it, he shall certainly make it good. If the owner be with it, he shall not make it good : if it had been lent for profit, its loss came on account of its hire.

If a man seduce a virgin unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be his wife. [JERUSALEM. 15. If a man seduce a virgin, unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be a wife.] If this doth not appear to him (to be desirable), or if her father be not willing to give her to him, fifty sileen of silver shall be laid upon him, according to the endowment of a virgin. Sons of My people Israel, whosoever practiseth witchcraft you shall not suffer to live. Whosoever lieth with a beast shall be stoned to death. Whosoever sacrificeth to the idols of the Gentiles shall be slain with the sword, and his goods be destroyed ; for ye shall worship only the Name of the Lord. And the stranger you shall not vex with words, nor distress him by taking his goods : Remember, sons of Israel, My people, that you were strangers in the land of Mizraim. You shall not impoverish the widow or the orphan. If thou impoverish her, beware ; for if they rise up and cry against you in prayer before Me, I will hear the voice of their prayer, and will avenge them, and My anger will be kindled, and I will slay you with the sword, and

your wives shall be widows, and your children be orphans.

If thou lend money to (one of) My people, to (one of) the humble of My people, thou shalt not be to him as an usurer, neither lay it upon him that there shall be witnesses against him, or that he give pledges, or equivalents, or usury. [JERUSALEM. 24. If thou lend money to My people, to the poor of your people, you shall not be to him an oppressive creditor, or lay upon him either equivalents or usury.] If thou take (at all) for a pledge the garment of thy neighbour, thou shalt restore it to him before sunset; for it may be his talet which alone covereth him; (or) it is his only garment in which he rests, which falleth upon his skin; and if thou take the coverlet of the bed whereon he lies, and he be heard before Me, I will hearken to his prayer; for I am Eloah the Merciful.

Sons of Israel My people, ye shall not revile your judges, nor curse the rabbans who are appointed rulers among thy people. The firsts<sup>2</sup> of thy fruits, and the firsts of thy wine-press, thou shalt not delay to bring up in their time to the place of My habitation. The firstlings of thy males thou shalt separate before Me. So shalt thou do with the firstlings of thy oxen and sheep; seven days it shall be suckled by its mother, and on the eighth day thou shalt separate it before Me. And holy men, tasting unconsecrated things innocently, shall you be before Me; but flesh torn by wild beasts alive you may not eat, but throw it to the dog as his portion.

XXIII. Sons of Israel My people, take not up lying words from a man who accuseth his neighbour before thee, nor put thine hand with the wicked to become a false witness. Sons of Israel My people, you shall not

<sup>2</sup> *Bekurey.*

go after the many to do evil, but to do good ; and no one among you shall restrain himself from affirming justly concerning his neighbour in the judgment, by saying, Behold, the judgment sides with the many. [JERUSALEM. Sons of Israel My people, you shall not go after the multitude to do evil, but to do good ; and no one of you shall restrain himself from setting forth the just cause of his neighbour in the judgment, nor say in your heart, The judgment sides with the many.] And to the poor man who is guilty in his cause, thou shalt not be partial in having compassion upon him ; for there must not be respect of persons in judgment. If thou meet the ox of thine enemy whom thou dislikes on account of the wickedness which thou only knowest is in him, or an ass that wandereth from the way, thou shalt surely bring it to him. If thou seest the ass of thy enemy whom thou dislikes on account of the wickedness which thou only knowest to be in him, lying under his burden, and thou wouldst refrain thyself from going near him, thou shalt relinquish at once the dislike of thy heart against (thy enemy), and release and take care of the ass (or, charge thyself with him).

Sons of Israel My people, ye shall not warp the judgment of the poor in his cause. From a false matter keep distant. And when one hath gone forth from thy house of justice acquitted, and they (afterwards) find out his guilt ; or one hath been brought out condemned, and they (afterward) find out his innocence,— thou shalt not put him to death ; for I will not hold (the former) innocent, nor the latter guilty. And thou mayest not receive a bribe ; for a bribe blindeth their eyes who have taken it, and casteth down the wise from their seats, and perverteth the right words which are written in the law, and confoundeth the words that are in the mouth of the innocent in the hour of judgment.

Thou shalt not oppress the stranger; for ye know the sigh of a stranger's soul; because ye were sojourners in the land of Mizraim.

Six years thou shalt sow thy land, and gather the produce; but the seventh year thou shalt exempt it from labour, and give up the fruit of it to be eaten by the poor of My people; and what they leave shall be eaten by the beasts of the field. And in like manner shalt thou do with thy vine and olive grounds. Six days do thy work, and on the seventh day repose, that thy ox and thy ass may rest, and that the uncircumcised son of thy handmaid, and the stranger, may rest. And of all the precepts that I have spoken to you, be careful; and the names of the idols of the Gentiles remember not, nor let them be heard upon your lips.

Three times in the year thou shalt keep festival before Me. The feast of unleavened cakes thou shalt keep. Seven days thou art to eat unleavened bread, as I have instructed thee, in the time of the month of Abiba, because in it thou camest forth from Mizraim; and you shall not appear before Me empty. And the feast of the harvest first-fruits of the work thou didst sow in the field; and the feast of gathering, at the end of the year, when thou hast gathered in thy work from the field. Three times in the year shall all thy males appear before the Lord the Ruler of the world.

Sons of Israel My people, while there is leaven in your houses you may not immolate the bloody sacrifice of My Pascha; nor shall the fat of the sacrifice of My Pascha remain without the altar until morning, nor of the flesh that you eat in the evening. The first of the choice fruits of thy ground thou shalt bring to the sanctuary of the Lord thy God. My people of the house of Israel, you are not permitted to dress or to eat of flesh and milk mingled together; lest I be greatly

displeased ; and I prepare you the wheat and the straw together for your food.

Behold, I will send an Angel before thee, to keep thee in the way, and to bring thee in to the place of My habitation which I have prepared. Be circumspect before Him, and obey His word, and be not rebellious against His words ; for He will not forgive your sins, because His word is in My Name. For if thou wilt indeed hearken to His word, and do all that I speak by Him, I will be the enemy of thy enemy, and will trouble them who trouble thee. For My Angel shall go before thee, and bring thee to the Amoraee, and Pherizaee, and Kenaanaee, Hivaee, and Jebusaee ; and I will destroy them. Thou shalt not worship their idols, nor serve them, nor do after their evil works ; but thou shalt utterly demolish the house of their worship, and break the statues of their images. And you shall do service before the Lord your God, and He will bless the provision of thy food and thy drinks, and remove the bitter plague from among thee. None shall be abortive or barren in thy land ; the number of the days of thy life I will fulfil from day to day. My terror will I send before thee, and will perturb all the peoples to whom thou comest, that thou mayest wage battle against them ; and I will make all thy enemies turn back before thee. And I will send the hornet before thee to drive out the Hivaee, and Kenaanaee, and Hitaee, from before thee. I will not expel them before thee in one year, lest the land become a wilderness, and the beasts of the field multiply upon thee, when they come to eat their carcasses, and injure thee. By little and little I will drive them out before thee, until thou art increased, and inherit the land. And I will set thy boundary from the sea of Suph, to the sea of the Philistae, and from the desert unto the Pherat ; for I will deliver into your hand all

the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt make no covenant with them, nor with their idols. Thou shalt not let them dwell in thy land, lest they cause thee to err, and to sin before Me, when thou dost worship their idols ; for they will be a stumbling-block to thee.

XXIV. And Michael, the Prince of Wisdom, said to Mosheh on the seventh day of the mouth, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance. And Mosheh alone shall approach before the Lord ; but they shall not draw nigh, nor may the people come up with him.

And Mosheh came and set before the people all the words of the Lord, and all the judgments. And all the people answered with one voice, and said, All that the Lord hath spoken we will do. And Mosheh wrote the words of the Lord, and arose in the morning and builded an altar at the lower part of the mountain ; and twelve pillars for the twelve tribes of Israel. And he sent the firstborn of the sons of Israel,—for until that hour had the firstborn had the (office of performing) worship, the tabernacle of ordinance not (as yet) being made, nor the priesthood given unto Aharon ; and they offered burnt offerings and consecrated oblations of oxen before the Lord. And Mosheh took half of the blood of the offering, and put it in basins, and half of the blood of the offering he sprinkled upon the altar. And he took the Book of the Covenant of the Law, and read before the people ; and they said, All the words which the Lord hath spoken we will perform and obey. And Mosheh took half of the blood which was in the basins, and sprinkled upon the altar, to expiate the people, and said, Behold, this is the blood of the Covenant which the Lord hath made with you upon all these words.

And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Israel, went up. And Nadab and Abihu lifted up their eyes, and saw the glory of the God of Israel; and under the footstool of His feet which was placed beneath His throne, was like the work of sapphire stone—a memorial of the servitude with which the Mizraee had made the children of Israel to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of the Lord of the world, whose splendour was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds. [JERUSALEM. The footstool of His feet as the work of pure sapphire stones, and as the aspect of the heavens when they are cleared from clouds.]

But upon Nadab and Abihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of the Lord, and rejoiced that their oblations were received with favour, and so did eat and drink.

And the Lord said to Mosheh, Ascend before Me at the mount, and I will there give thee the tables of stone on which I have set forth the rest of the words of the Law, and the six hundred and thirteen precepts which I have written for their instruction. And Mosheh arose and Jehoshua his minister; and Mosheh went up to the mountain on which was revealed the glory of the Shekinah of the Lord. And to the sages he had said, Expect us here, at the time of our return to you; and, behold, Aharon and Hur are with you; if

there be any matter of judgment, bring it to them. And Mosheh went up into the mount, and the Cloud of Glory covered the mount. And the glory of the Lord's Shekinah abode upon the mountain of Sinai, and the Cloud of Glory covered it six days. And on the seventh day He called to Mosheh from the midst of the Cloud. And the appearance of the splendour of the glory of the Lord was as burning fire with flashes of devouring fire; and the sons of Israel beheld and were awe-struck. And Mosheh entered into the midst of the Cloud, and ascended the mountain; and Mosheh was upon the mountain forty days and forty nights, learning the words of the Law from the mouth of the Holy One, whose Name be praised.

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## SECTION XIX.

## TERUMAH.

XXV. AND the Lord spake with Mosheh, saying, Speak unto the children of Israel, that they shall set apart (take) before me a Separation: of every one whose heart is willing, but not by constraint, ye shall take my separation. And this is the separation which you shall take of them: gold, and silver, and brass; and hyacinth, and purple, and crimson, and fine linen; and goats' skins, and skins of rams dyed red, and purpled skins, and woods of sittin, and olive oil for the light, and aromatics for the confection of the pure anointing oil, and of the fragrant incense; gems of beryl that are gems of perfection, for engraving and insertion in the ephoda and in the breastplate.

And they shall make a Sanctuary to My Name, that My Shekinah may dwell among them. According to all that I show thee, the likeness of the tabernacle and the likeness of all its vessels, so shalt thou make. And they shall make an ark of sitta wood ; two cubits and a half its length, a cubit and a half its breadth, and a cubit and a half its height. And thou shalt cover it with pure gold within and without, and shalt make upon it a crown of gold round about. [JERUSALEM. A coronal of gold shall surround it.] And thou shalt cast for it four rings of gold, and set them upon its four corners ; two rings for one side, and two rings for the second side. And thou shalt make staves of sitta wood, and cover them with gold ; and thou shalt introduce the staves into the rings on the sides of the ark, that the ark may be carried upon them. The staves shall be inlaid in the rings of the ark, and not be removed from it. And thou shalt put within the ark the Testament that I will give thee.

And thou shalt make a (*kaphortha*) mercy-seat of pure gold ; two cubits and a half the length, and a cubit and a half the breadth, and its depth shall be a handbreadth (*pusheka*). And thou shalt make two kerubin, of pure beaten gold shalt thou make them on the two sides of the mercy-seat. Thou shalt make one keruba on this side, and one keruba on that side of the mercy-seat ; you shall make the kerubaia on its two sides. And the kerubaia shall stretch forth their wings above, their heads over against each other, their wings overshadowing the mercy-seat, and their faces over against each other ; towards the mercy-seat shall be the faces of the kerubaia. And thou shalt put the mercy-seat above upon the ark, and within the ark thou shalt lay the Tables of the Testament that I will give thee. And I will appoint My Word with thee there, and will

speak with thee from above the mercy-seat, between the two kerubaia that are over the ark of the testament, concerning all that I may command thee for the sons of Israel.

And thou shalt make a TABLE of sitta wood ; two cubits its length, and a cubit its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold, and make for it a rim of gold round about. And thou shalt make to it a border, a handbreadth high round about, and make a golden wreath for its border round about. [JERUSALEM. A border of a span surrounding.] And thou shalt make for it four golden rings, and set the rings in its four corners which are at its four feet. Over against the border shall the rings be, for the place of the staves, to carry the table. And thou shalt make its dishes and its spoons, its tankards and its measures, which are for the service of libation ; of pure gold shalt thou make them. And upon the table thou shalt set in order the interior bread before Me continually.

And thou shalt make a CANDELABRUM ; of pure beaten gold shalt thou make the candelabrum ; its base and shaft, its cups and apples and lilies, shall be of the same. Six branches shall spread out from its sides ; three branches of the candelabrum from one side, and three branches of the candelabrum on the second side. Three calyxes adorned with their figurations on one branch, with apple and lily ; and three calyxes adorned with their figurations on the other branch, with apple and lily : so for the six branches that spread out from the candelabrum. And upon the candelabrum there shall be four calyxes adorned with their figurations, their apples and lilies. And there shall be an apple under two branches of it, and an apple under two branches of it, and an apple under two branches of it, for the six branches which extend from the cande-

labrum. Their apples and their branches shall be of the same; all of it one beaten work of pure gold. And thou shalt make its seven lights, and the priest who ministers shall kindle the lights, that they may shine over upon its face. And its snuffers and its shovels of pure gold. Of a talent of pure gold shall he make it and all these its vessels. And look thou, and make according to their forms which thou hast seen in the mount.

XXVI. And the TABERNACLE thou shalt make with ten curtains of fine linen twined, and hyacinth, and purple, and crimson, with figures of kerubin; with the work of the artificer shalt thou make them. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; the measure of one shall be that of all the curtains. Five curtains shall be coupled one with another, and five other curtains coupled one with another. And thou shalt make loops of hyacinth upon the edge of one curtain at the side in the place of coupling, and so shalt thou do in the edge of the second curtain in the place of conjoinment. Fifty loops shalt thou make in one curtain, and fifty loops shalt thou make in the side of the second curtain in the place of conjoinment, so that the loops may answer one to the other. And thou shalt make fifty taches of gold, and couple the curtains one with another with the taches, and the Tabernacle shall be conjoined to be one.

And thou shalt make curtains of goats' hair to extend over the tabernacle: twelve curtains thou shalt make them. The length of one curtain thirty cubits, and the breadth of one curtain four cubits; and the measure of one (shall be that of each) of the eleven (other) curtains. And thou shalt conjoin five curtains together, corresponding with the five books of the Law; and six curtains together, corresponding with the six orders of the

Mishna ; and shalt fold the sixth curtain over the front of the tabernacle. And thou shalt make fifty loops upon the edge of one curtain at the side of the place of coupling ; and fifty loops in the edge of the second curtain at the place of coupling. And thou shalt make taches of brass, fifty, and put the taches into the loops, and conjoin the tabernacle, that it may be one.

And the surplus which remaineth of the curtains of the Tabernacle, the half curtain which remaineth, thou shalt spread over the hinder part of the Tabernacle. [JERUSALEM. And the surplus.] And the cubit here and the cubit there, of that which remaineth in the curtains of the tabernacle, shall hang over the sides of the tabernacle here and there, to cover it. And thou shalt make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above. And thou shalt make the boards of the tabernacle of sittin woods ; they shall stand up, after the manner of their plantation. [JERUSALEM. Slabs.] Ten cubits the length of the board, and a cubit and a half the breadth of one board. Two tenons to one board, each in its side answering to the other : so shalt thou do for all the boards of the tabernacle. And thou shalt make the boards of the tabernacle, twenty boards towards the wind on the south side. And thou shalt make forty bases of silver [JERUSALEM. Bases of silver] beneath the twenty boards ; two bases beneath one board with its two tenons, and two bases under the other board with its two tenons. And for the second side of the tabernacle towards the north wind twenty boards, and their forty bases of silver ; two bases under one, and two bases under the other board. And for the side of the tabernacle westward thou shalt make six boards. And two boards shalt thou make at the corners of the tabernacle at their ends. And they shall be conjoined beneath, and in one

manner shall be conjoined at their heads, with one ring; so shall it be with them both; for the two corners shall they be. And there shall be eight boards and their silver bases; sixteen bases; two bases under one board, and two bases under another board. And thou' shalt make bars of sittin woods, five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the side of the tabernacle at their extremity towards the west. [JERUSALEM. And five bars for the boards of the side of the tabernacle stretching to the west.] And the middle bar in the midst of the boards passing from end to end shall be from the tree which Abraham planted in Beara of Sheba: for when Israel had crossed the sea, the angels cut down the tree and cast it into the sea, and it floated on the face of the waters. And an angel proclaimed, and said, This is the tree which Abraham planted in Beara of Sheba, and prayed there in the name of the Word of the Lord. And the sons of Israel shall take and make thereof the middle bar, seventy cubits in length, and with it shall wondrous things be done: for when they have reared up the tabernacle, it shall go round it like a serpent among the boards of the tabernacle; and when they take it down, it shall become straight as a rod. And the boards thou shalt overlay with gold, and make of gold their rings for the place of the bars, and shalt overlay the bars with gold. And thou shalt rear the tabernacle according to the manner showed thee in the mountain.

And thou shalt make a VEIL of hyacinth, and purple, and crimson, and fine linen entwined; the work of the artificer shalt thou make it, with figures of kerubin. And thou shalt range it upon four pillars of sitta, covered with gold, their hooks of gold, upon four bases of silver. [JERUSALEM. And their hooks of gold.] And thou

shalt place the veil under the taches, and bring in thither within the veil the ark of the testament : and thou shalt spread the veil for you between the Holy and the Holy of Holies. And thou shalt place the mercy seat with the kerubaia produced of beaten work for it in the Holy of Holies.

And thou shalt set the TABLE outside of the veil, and the CANDELABRUM over against the table on the southern side of the tabernacle ; but the table thou shalt arrange on the northern side. And thou shalt make a curtain for the door of the tabernacle, of hyacinth, purple, and crimson, and fine linen twined, the work of the embroiderer. And thou shalt make for the curtain five pillars of sitta, and cover them with gold, and their nails shall be of gold ; and thou shalt cast for them five bases of brass.

XXVII. And thou shalt make the ALTAR of woods of sitta ; five cubits the length, and five cubits the breadth : square shall be the altar, and its height three cubits. And thou shalt make its horns upon its four corners : the horns shall be of it, they shall rise upward, and thou shalt cover it with brass. And thou shalt make its pots to carry away its ashes, and its shovels, and its basins, and its thuribles ; all its vessels thou shalt make of brass. [JERUSALEM. And thou shalt make its pots to carry its ashes, and its scoops and basins, and its fleshhooks, and its thuribles ; all its vessels thou shalt make of brass.] And thou shalt make for it a grate of network of brass, and upon the network four brass rings upon its four corners. [JERUSALEM. A grate.] And thou shalt place it under the surroundings of the altar, beneath, that the network may be to the middle of the altar, that, if any fragment or fiery coal fall from the altar, it may fall upon the grate, and not touch the ground, and that the priests may take it from the grate, and replace it upon the altar.

And thou shalt make staves of sittin woods, and overlay them with brass ; and thou shalt place the staves within the rings, and the staves shall be on the two sides of the altar in carrying the altar, hollow : (with) boards filled with dust shalt thou make it ; according to what I showed thee in the mountain, so shall they make.

And thou shalt make the COURT of the tabernacle. For the southern side shall be hangings of fine linen twined ; a hundred cubits the length for one side. [JERUSALEM. Hangings.] And its pillars twenty, and their foundations twenty, of brass ; the hooks of the pillars, and their rods, of silver. And so for the northern side, for length, the hangings a hundred (cubits) long, and their pillars twenty, and their foundations twenty, of brass ; the hooks of the pillars, and their rods, of silver. And for the breadth of the court on the western side, the hangings shall be fifty cubits ; their columns ten, and their foundations ten. And for the breadth of the eastern side eastward fifty cubits ; and fifteen cubits the hangings of the side, their pillars three and their foundations three. And for the door of the court shall be a veil of ten cubits of hyacinth, and purple, and crimson, and fine linen twined, of embroidered work ; their pillars four, and their foundations four. All the pillars of the court round about shall be united with silver rods ; their hooks of silver, and their foundations of brass. The length of the court one hundred cubits, and the breadth fifty on the west and fifty on the east, and the height five cubits, of fine linen twined, and their foundations of brass. All the vessels of the tabernacle in all its service, and all the pins of the court around, of brass.

## SECTION XX.

## TETSAVVEH.

AND thou shalt instruct the sons of Israel to bring the pure olive oil, beaten, for illumination, that the lamps may burn continually. In the tabernacle of the covenant, without the veil that is before the testimony, Aharon and his sons shall set it in order from evening until morning before the Lord, an everlasting statute to your generations of the house of Israel.

XXVIII. And thou, bring near to thee Aharon thy brother, and his sons with him, from among the sons of Israel, to minister before Me: Aharon, Nadab, and Abihu, Elazar and Ithamar, the sons of Aharon. And thou shalt make garments of holiness for Aharon thy brother, for glory and for praise. And thou shalt speak with all who are wise of heart, and whom I have filled with the spirit of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me. And these are the vestments they shall make: the breastplate and ephoda, and the robe, and the embroidered tunics, the mitres and girdles; and they shall make the holy garments for Aharon thy brother, and for his sons, to minister before Me. And they shall take from their treasures gold, and hyacinth, and purple, and crimson, and fine linen. And they shall make the ephod of hyacinth, and purple, and crimson, and fine linen, twined, the work of the artificer. Two shoulder (pieces) shall it have, conjoined to its two sides, and (so) it shall be united. And the ornamented girdle which is to be upon it shall be of the same work; of gold, hyacinth, purple, and crimson, and fine twined linen, shall it be. And thou shalt take

two gems of onyx, and engrave upon them the names of the sons of Israel. Six of their names shall be engraven upon one gem, and the six remaining names upon the second gem ; they shall be set in the order of their nativity. The engraved gems shall be the work of the artificer, engraven, and the engraving be distinct as the engraving of a ring ; thou shalt engrave the two gems according to the names of the sons of Israel in their work round about ; inset in gold shalt thou make them. And thou shalt fix the two gems upon the shoulders of the ephod, to be set for a memorial of righteousness for the sons of Israel ; and Aharon shall bear the names of the sons of Israel upon his two shoulders for a memorial. And thou shalt make the sockets of gold. And two chains of pure gold, measured shalt thou make them, of twisted work, and insert the twisted chains in the sockets. [JERUSALEM. Chains.]

And thou shalt make the BREASTPLATE OF JUDGMENT, by which are made known the judgments that are hidden from the judges ; and the order of the victories of their battles, and amends that are made for the judges ; the work of the artificer ; as the work of the ephod, thou shalt make it ; of gold, hyacinth, and purple, and crimson, and fine linen twined, thou shalt make it. Square shall it be, doubled ; a span its length, and a span its breadth. [JERUSALEM. A handsbreadth.] And thou shalt fill it with a fulness of precious stones : four rows of precious gems, answering to the four regions of the world. The first row, carnelian, topaz, carbuncle ; and on them shall be engraven and expressed the names of the tribes Reuben, Shemeon, and Levi. [JERUSALEM. And thou shalt fill it with a filling of stones, four rows of precious stone ; the first row, carnelian, and topaz, and carbuncle ; written with expression upon it (shall be) the name of the three tribes, Reuben, Shemeon, Levi.]

And the name of the second row, smaragd, and sapphire, and chalcedony ; and upon them shall be engraven and expressed the names of the three tribes, Jehudah, Dan, and Naphtali. And the name of the third row, ligure, and agate, and amethyst ; and upon them shall be written and expressed the names of three tribes, Gad, and Asher, and Issakar. And the name of the fourth row, chrysolite, onyx, and jasper ; and upon them shall be written and expressed the names of three tribes, Zebulon, Joseph, and Benjamin. Set in gold shall they be, in their completeness. [JERUSALEM. And the second row, carbuncle, and sapphire, and amethyst ; in writing expressed upon them, the name of the three tribes, Jehudah, Issakar, and Zebulon. And the third row, ligure, and beryl, and smaragd ; written expressly upon them (shall be) the name of the three tribes, Dan, Naphtali, and Gad. And the fourth row, chrysolite, bdellium, and margelite.<sup>3</sup> Written expressly upon them shall be the name of the three tribes, Asher,

<sup>3</sup> The three Chaldee Targums vary in the translation of the names of these gems. For the convenience of the student I will set them down in one view.

HEBREW TEXT. 1. Odem, pitedah, bareketh. 2. Nophek, sapphir, yahalon. 3. Leshem, shebo, achlamah. 4. Tarshish, shoham, yashepheh.

ONKELOS. 1. Samkan, jarkan, or jarktha, barkan. 2. Izmargadin, schabziz, sibhalom. 3. Kankiré, tarkaja, ain-igla. 4. Kerum-yama, burella, pantiré.

JONATHAN. 1. Simuktha, yarketha, barketha. 2. Izmorad, saphirin, kadekodin. 3. Kankerinun, arekin, ain-egel. 4. Kerum-yama-rabba, birlevath-chala, margenith-apantirin.

JERUSALEM. 1. Samketha, yarketha, barketha. 2. Kadkedana, simphuryana, ein-igla. 3. Zozin, berulin, zemargedin. 4. Kerum yama, bedolcha, margalitha. We cannot render some of these by the names of stones with which we are familiar with absolute certainty. Much curious matter on this chapter may be found in, “*Die Urim und Thummim, die ältesten Gemmen. Von J. J. BELLERMANN.*” Berlin. 1824.

Joseph, and Benjamin: socketed in gold shall they be in their completeness.] And the jewels shall be taken according to the names of the sons of Israel, twelve are they according to their names, engraven and set forth as the engraving of a ring; the gem of each man according to his name; (so) shall they be for the twelve tribes.

And thou shalt make upon the breastplate measured chains of twisted work of pure gold, and shalt make upon the breastplate two rings of pure gold, and put the two rings upon the two sides of the breastplate. And thou shalt put the two golden chains upon the two rings in the sides of the breastplate, and the two chains which are upon the two sides thou shalt put upon the two sockets, and set on the shoulders of the ephod against its front. And thou shalt make two golden rings, and fix them upon the two sides of the breastplate, in the border of it which is on the edge of the ephod inwardly. And thou shalt make (likewise) two golden chains, and fix them upon the two shoulders of the ephod beneath, towards its front, towards the place of its conjoinment above the girdle of the ephod; and they shall unite the breastplate with its rings to the rings of the ephod, with twined ribbon, of hyacinth, to be joined upon the girdle of the ephod, that the breastplate may not be removed from the ephod. And Aharon shall bear the names of the sons of Israel upon his heart what time he entereth into the sanctuary for a good memorial before the Lord continually.

And thou shalt put upon the breastplate of judgment the Uraia, which illuminate their words, and manifest the hidden things of the house of Israel, and the Tumaia, which fulfil (or perfect) their work to the high priest, who seeketh instruction by them before the Lord; because in them is engraven and expressed the

Great and Holy Name by which were created the three hundred and ten worlds, and which was engraven and expressed in the foundation stone wherewith the Lord of the world sealed up the mouth of the great deep at the beginning. Whosoever remembereth that holy name in the hour of necessity shall be delivered. And they shall be upon Aharon's heart in the time that he entereth before the Lord ; and Aharon shall bear the judgment of the sons of Israel before the Lord continually.

And thou shalt make the mantle-robe (*mintar meila*) of the ephod, of twined thread of hyacinth ; and an orifice shall be in the middle of its upper part ; a border shall be upon its opening round about its orifice, the work of the sewer ; as the orifice of a coat of mail it shall be, that it may not be rent. [JERUSALEM. And an orifice shall be in the middle of its head ; a border shall surround the orifice, the work of the sewer ; like the opening of a coat of mail shall it be, that it be not torn.] And thou shalt make upon the hem of it pomegranates of hyacinth, and purple, and crimson, upon its hem, round about, and bells of gold among them round about. A golden bell, and a pomegranate of hyacinth and crimson ; a golden bell, and a pomegranate of hyacinth and crimson upon the border of the robe round about ; their number, seventy and one. And it shall be a vestment upon Aharon to minister, and its voice shall be heard at the time that he hath entered the holy place before the Lord, and at the time that he cometh out, that he die not by the flaming fire.

And thou shalt make a plate (or crown) of pure gold, and engrave upon it with distinct engraving, HOLINESS TO THE LORD. And thou shalt put it on a twined ribbon of hyacinth, to make amends for boldness of face ; and it shall be on the mitre above the tephillin

of the head, in front of the mitre shall it be. And it shall be in the front of Aharon's forehead, from time to time as it comes ; and Aharon shall bear the iniquity of the consecrated things which the sons of Israel may consecrate ; even of all their sacred gifts in which they have been insincere. And it shall be upon the front continually, for their reconciliation before the Lord. And thou shalt weave the tunic of fine linen to expiate for the shedding of innocent blood ; and shalt make the tiara of fine linen to expiate for the pride of their thoughts ; and the girdle shalt thou make of the work of the embroiderer. And for the sons of Aharon thou shalt make tunics, and girdles, and mitres, for glory and for praise. And with them thou shalt invest Aharon thy brother, and his sons with him, and anoint them, that they may offer their oblations ; and sanctify them to minister before Me. And thou shalt make for them under-garments of fine linen to cover the flesh of their shame ; from the girt of the girdle of their loins unto their thighs they shall be. [JERUSALEM. Drawers of fine linen.] And they shall be upon Aharon and upon his sons at the time when they enter the tabernacle of testimony, or when they approach the altar to minister in the sanctuary, that they may not receive the punishment of flaming fire. This is an everlasting statute for him and for his sons after him.

XXIX. And this is the thing that thou shalt do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot ; and two rams, unblemished (perfect) ; and unleavened bread, and unleavened cakes, mingled with olive oil ; and wafers of unleavened bread anointed with olive oil, and with flour of wheat shalt thou make them. And thou shalt put them upon one basket, and offer them in the basket, and the bullock and the two rams they shall

bring in a vehicle. And Aharon and his two sons thou shalt bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water. And thou shalt take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod. And thou shalt set the mitre on his head, and put the diadem upon which is engraven the Name of Holiness upon the mitre. And thou shalt take the anointing oil, and pour it upon his head and anoint him. And thou shalt bring his sons near, and dress them in the tunics, and indue (ordain) them with the girdles, Aharon and his sons, and wrap on them the mitres; and the priesthood shall be theirs by an everlasting statute.

And thou shalt offer the oblation of Aharon, and the oblation of his sons. And thou shalt bring the bullock before the tabernacle of ordinance, and Aharon and his sons shall lay their hands upon the head of the bullock, and thou shalt kill the bullock before the door of the tabernacle of ordinance; and take of the blood of the bullock, and put (it) on the horns of the altar with thy finger, and all the (remaining) blood thou shalt pour out at the foot of the altar. And thou shalt take all the fat that covereth the inwards, and what remaineth upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar. And the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire without the camp; it is a sin offering. And the one ram thou shalt take, and Aharon and his sons shall lay their hands on the head of the ram. And thou shalt kill the ram, and take his blood and sprinkle on the altar round about. And the ram shalt thou divide according to his members (dividings), and wash his inwards and his legs, and

set them in order upon his members, and upon his head. [JERUSALEM. And the ram thou shalt divide according to his divisions, and shalt cleanse his inwards and his legs, and lay them upon his divided parts, and upon his head.] And thou shalt offer the whole ram upon the altar, it is a holocaust before the Lord to be accepted with favour, an oblation it is before the Lord. And thou shalt take the second ram, and Aharon and his sons shall lay their hands upon the head of the ram. And thou shalt kill the ram, and take of his blood, and put upon the tip <sup>4</sup> of Aharon's right ear, and upon the tip <sup>4</sup> of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about.

And thou shalt take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him. And thou shalt take of the ram, the fat and the tail, and the fat that covereth the inwards, and which remaineth upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the Lord; and thou shalt put all upon the hands of Aharon and upon the hands of his sons, and shalt uplift them for an elevation before the Lord. And thou shalt take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the Lord: it is an oblation before the Lord. And thou shalt take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the Lord, and it shall be

<sup>4</sup> Lit., "cartilage."

thy portion. [JERUSALEM. The breast.] And thou shalt consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons. And it shall be for Aharon and for his sons by a perpetual statute for the sons of Israel ; because it is a separation, and a separation it shall be from the sons of Israel from the offerings of their consecration, their separation before the Lord. And the holy vestments of Aharon shall be to his sons after him, to be anointed in them, and in them to offer their oblations. Seven days shall the priest wear them, who ariseth after him from his sons, but not from the Levites, at the time when he entereth into the tabernacle of ordinance to minister in the sanctuary.

And thou shalt take the ram of the oblation, and boil its flesh in the holy place ; and Aharon and his sons shall eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance. And they shall eat those things by which atonement was made for them in offering their oblations to sanctify them to minister before Me : but the profane shall not eat ; for they are holy. And if any of the flesh of the oblation and of the bread remain until the morning, thou shalt burn that which remaineth with fire ; it shall not be eaten ; for it is sacred. And thus thou shalt do to Aharon and to his sons according to all that I have prescribed to thee ; seven days thou shalt offer their oblation. And a bullock for a sin offering thou shalt offer daily for atonement, and shalt anoint the altar in offering the atonement upon it ; thou shalt anoint it, to consecrate it. Seven days make thou atonement upon the altar to consecrate it ; and it shall be the altar of the Holy of Holies. Every one of the sons of Aharon who approacheth to the altar must be holy ; to the rest of

the people it is not lawful to approach, lest they be burned with the fiery flame which cometh from the holy place.

And this is the oblation which thou shalt perform upon the altar ; two lambs of one year, daily, evermore. The one lamb thou shalt perform in the morning ; and the second lamb thou shalt perform between the evenings. And the tenth of flour mingled with oil of olives beaten ; (with) the fourth of a hina, and the libation of a fourth of a hina for the one lamb. And the second lamb thou shalt perform between the evenings : it shall be as the mincha of the morning, and as the libation thou shalt do it, to be received with acceptance, an oblation before the Lord ; a perpetual holocaust for your generations at the door of the tabernacle of ordinance before the Lord ; where I will appoint My Word to (meet) thee there, to speak with thee there. And there I will appoint My Word (to meet) with the sons of Israel, and I will be sanctified in their rulers for My glory. And I will sanctify the tabernacle of ordinance and the altar ; and Aharon and his sons will I sanctify to minister before Me : and My Shekinah shall dwell in the midst of the sons of Israel, and I will be their God. And the sons of Israel shall know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God.

XXX. And thou shalt make an altar on which to burn incense of perfumes : of sitta wood shalt thou make it. A cubit its length, and a cubit its breadth ; four-square shall it be : and two cubits its height : and its upright horns shall be of it. And thou shalt overlay it with pure gold, its top, and its wall round about, and its horns ; and make for it a border of gold round about. And two golden rings make thou for it beneath

its border at the two corners, thou shalt make upon its two sides, to be the place for the staves by which it may be carried. And thou shalt make the staves of sitta wood, and cover them with gold. And thou shalt place it before the veil which is over the ark of the testimony, before the mercy seat that is upon the testimony, where I will appoint My Word to be with thee. And Aharon shall burn sweet incense upon it from morning to morning: when he ordereth the lamps, he shall burn it. And when Aharon kindleth the lamps between the evenings, he shall burn sweet incense perpetually before the Lord in your generations. Thou shalt not offer thereon the sweet incense of strange peoples, nor offer upon it burnt offerings, or minchas, nor pour libations. And Aharon shall expiate upon its horns, once in the year with the blood of the sin offering for an expiation: once in the year shall he make atonement upon it on the day of atonement in your generations: it shall be most holy before the Lord.

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## SECTION XXI.

## KI THISSA.

AND the Lord spake unto Mosheh, saying, When thou takest the sum of the sons of Israel according to their number, they shall give every man the ransom of their souls before the Lord when thou numberest them; that there may not be among them the calamity of death when thou dost number them. [JERUSALEM. When thou takest the head of the number of the sums of the

sons of Israel.] This valuation was shown to Mosheh in the mountain as with a denarius of fire, and thus spake He to him: So shall every one who passeth to the numbering give a half shekel of the coin of the sanctuary: (a half shekel is twenty manin :) the half shekel is to be the separation before the Lord. Every one who passeth to the numbering, from a son of twenty years and upwards, shall give the separation before the Lord. He who is rich shall not add to, and he who is poor shall not diminish from, the half shekel in giving the separation before the Lord, to atone for your souls. And thou shalt take the silver of the ransom from the sons of Israel, and apply it to the work of the tabernacle of ordinance; that it may be for the sons of Israel for a good memorial before the Lord, as a ransom for your souls.

And the Lord spake to Mosheh, saying, And thou shalt make a laver of brass, and its foundation of brass, for purification; and shalt set it between the tabernacle of ordinance and the altar, and put water therein. And they shall take from it for a cleansing ablution. And Aharon and his sons shall sanctify their hands and their feet with its water; at the time of their entering into the tabernacle of ordinance they shall sanctify with water, that they die not by the fiery flame: and it shall be to them an everlasting statute, to him and to his sons in their generations.

And the Lord spake to Mosheh, saying, And thou also take to thee the first aromatics, choice myrrh, in weight five hundred minas, and sweet cinnamon of half the weight, two hundred and fifty minas, and sweet calamus in weight two hundred and fifty minas, and cassia in weight five hundred minas of shekels, in the shekel of the sanctuary, and olive oil a vase full, in weight twelve logas, a loga for each tribe of the twelve tribes.

[JERUSALEM. And thou take to thee the chief goodly spices, choice myrrh, in weight five hundred minas of shekels.] And thou shalt make of it a holy anointing oil, perfumed with perfume, the work of the perfumer, of compounded perfumes: a holy anointing oil shall it be. And with it anoint thou the tabernacle of ordinance, and the ark of the testimony, and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation, and consecrate them, and they shall be most holy. Every one of the priests who approacheth to them shall be sanctified; but of the rest of the tribes, (whoever toucheth them) shall be consumed by the fiery flame from before the Lord. But Aharon and his sons anoint thou, and consecrate them to minister before Me. And speak thou to the sons of Israel, saying, This shall be a holy anointing oil before Me unto your generations. Upon the flesh of man it may not be poured, and the like of it you shall not make to resemble it; unto you it shall be most sacred. The man who compoundeth the like of it, or putteth it upon the unconsecrated who are not of the sons of Aharon, shall be destroyed from his people.

And the Lord said to Mosheh, Take to thee spices, balsam, and onycha, and galbanum, choice spices, and pure frankincense, weight for weight shall it be. [JERUSALEM. Balsam, spikenard-myrrh, and galbanum.] And confect therewith a fragrant incense, the work of the compounder, a pure and sacred mixture. [JERUSALEM. Commixed.] And beat, and make it small, and of it some shalt thou put before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with thee. Most sacred shall it be to you. And of the sweet incense thou shalt make, the like shall not be made among you; it shall be sacred to you before the

Lord: the man who maketh the like of it to smell thereto shall be destroyed from his people.

XXXI. And the Lord spake with Mosheh, saying, Look, Mosheh, I have called by name the good Bezalel<sup>5</sup> bar Uri bar Hur, of the tribe of Jehudah, and have fulfilled him with the Spirit of holiness from before the Lord, in wisdom and in intelligence, in knowledge, and in all workmanship; to think in their thoughts so as to work (perfectly) in gold, and in silver, and in brass; and in the cutting of jewels for their insetting, and in the carving of woods, to make all manner of work. [JERUSALEM. See, Mosheh, behold, I have anointed and called by a good name Bezalel.] And, behold, I have appointed with him Ahaliab bar Achisamah, of the tribe of Dan; and in the heart of every one wise-hearted I have added the Spirit of wisdom, that they may perform all whatever I have commanded thee. The tabernacle of ordinance, and the ark of the testimony, and the mercy seat which is over it; and all the vessels of the tabernacle; and the table, and all its vessels; and the altar of sweet incense, and the altar of burnt offering, and all its vessels; and the laver, and its foot; and the vestments for ministration, the holy vestments of Aharon the priest, and the vestments of his sons for ministry; and the oil of anointing; and the sweet incense for the sanctuary; even all whatever I have commanded thee, they shall make.

And the Lord spake with Mosheh, saying, Also, speak thou with the sons of Israel, saying, Ye shall keep the day of My Sabbaths indeed; for it is a sign between My Word and you, that you may know that I am the Lord who sanctify you. Ye shall keep the Sabbath, because it is holy to you; whosoever profaneth it, dying he shall die; whoso doeth work therein, that man shall

<sup>5</sup> Or, "I have called by a good name Bezalel."

be destroyed from his people. Six days ye shall do work ; but the seventh day is Sabbath, the holy Sabbath before the Lord. Whoso doeth work upon the Sabbath, dying he shall die, by the casting of stones. The sons of Israel shall therefore keep the Sabbath, to perform the delightful exercises of the Sabbath ; (it is) for your generations an everlasting statute ; between My Word and the sons of Israel it is a sign for ever. For in six days the Lord created and perfected the heavens and the earth ; and in the seventh day He rested and refreshed.

And He gave to Mosheh, when He had finished to speak with him in Mount Sinai, the two tablets of the testimony, tablets of sapphire-stone from the throne of glory, weighing forty seïn, inscribed by the finger of the Lord.

XXXII. But the people saw that Mosheh delayed to come down from the mount, and the people gathered together unto Aharon, when they saw that the time he had appointed to them had passed ; and Satana had come, and caused them to err, and perverted their hearts with pride. And they said to him, Arise, make us gods that shall go before us ; for as for this Mosheh, the man who brought us up from the land of Mizraim, he may have been consumed in the mountain by the fire which flameth from before the Lord, (and) we know not what hath befallen him in his end. And Aharon said to them, Deliver the golden rings that are in the ears of your wives, your sons, and your daughters, and bring them to me. And their wives denied themselves to give their ornaments to their husbands ; and all the people at once delivered up the golden rings which were in their ears, and brought them to Aharon. And he took them from their hands, and bound them in a wrapper, and wrought it with a tool, having made a molten calf ;

and he said, These, Israel, are thy gods, which brought thee forth from the land of Mizraim. For Aharon had seen Hur slain before him, and was afraid ; and he builded an altar before him, and Aharon cried with a doleful voice, and said, Let there be a feast before the Lord to-morrow, of the sacrifice of the slain of these adversaries who have denied their Lord, and have changed the glory of the Shekinah of the Lord for this calf. [JERUSALEM. And Aharon saw Hur slain before him, and was afraid ; and he builded an altar before him, and Aharon cried and said, A feast.] And on the day following, they arose, and sacrificed burnt-offerings ; and the people sat around to eat and to drink, and rose up to disport themselves with strange service. [JERUSALEM. And they rose up to disport themselves with strange service.]

And the Lord said to Mosheh, Descend from the greatness of thine honour ; for I have not given thee greatness except on account of Israel. But now thy people, whom thou didst bring up from the land of Mizraim, have corrupted their works ; quickly have they declined from the way which I taught them in Sinai, (that) ye shall not make to yourselves image, or figure, or any similitude ; for now have they made to them a molten calf, and have worshipped it, and sacrificed to it, and proclaimed before it, These are thy gods, Israel, which brought thee up from the land of Mizraim. And the Lord said to Mosheh, The pride of this people is manifest before Me, and, behold, it is a people of hard neck. And now, cease from thy prayer, and cry not for them before Me ; for I will let My anger burn like strong fire against them, and consume them, and I will make thee a great people.

And Mosheh was shaken with fear, and began to pray before the Lord his God ; and he said, Wherefore

should Thy wrath, O Lord, prevail against Thy people, whom Thou didst bring up from the land of Mizraim, with great power and with a mighty hand. Why should the Mizraee who are remaining say, It was for evil that He led them out, to kill them among the mountains of Tabor and Hermon, and Sirion and Sinai, and to destroy them from the face of the earth? Turn from Thy strong anger, and let there be relenting before Thee over the evil that Thou hast threatened to do unto Thy people. Remember Abraham, and Izhak, and Israel, Thy servants, to whom Thou didst swear in Thy Word, and didst say to them, I will multiply your children as the stars of the heavens, and all this land of which I have told you will I give to your sons, and they shall inherit for ever. And there was relenting before the Lord over the evil which He had thought to do unto His people. And Mosheh turned, and went down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed. And the tables were the work of the Lord, and the writing was the Lord's writing, inscribed and manifested upon the tables.

And Jehoshua heard the voice of the people exulting with joy before the calf. [JERUSALEM. Doing evil.] And he said to Mosheh, There is the voice of battle in the camp. But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear. [JERUSALEM. The voice of them who praise in strange service.] And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and

bowing before it, and Satana among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain ;—the holy writing that was on them, however, flew, and was carried away into the air of the heavens ;—and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, Thou shalt not make to thyself an image, or figure, or any likeness,—and yet, at the end of forty days, make a useless molten calf ! And he took the calf which they had made, and burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink ; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils. And Mosheh said unto Aharon, What did this people to thee, that thou hast brought upon them a great sin ? And Aharon said, Let not my lord's anger be strong : thou knowest the people, that they are the children of the Just ; but evil concupiscence hath made them to err : and they said to me, Make us gods that may go before us ; for this Mosheh, the man who brought us up from the land of Mizraim, is consumed in the mountain, by the flaming fire from before the Lord, and we know not what hath been done to him in his end. And I said to them, Whoever hath gold, let him deliver and give it to me ; and I cast it into the fire, and Satana entered into it, and there came out of it the similitude of this calf ! And Mosheh saw that the people were naked ; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name ; and that their evil report would go forth among the nations of the earth, and they would get to them an evil name unto their generations. [JERU-

SALEM. And Moslieh saw the people that they were uncovered ; for they had been stripped of the golden crown which was upon their head, whereon the Name had been engraven and set forth, at Mount Horeb.] And Mosheh stood in the sanhedrin gate of the camp, and said, Who feareth the Lord, let him come to me. And there gathered to him all the sons of Levi. And he said to them, Thus hath said the Lord, the God of Israel, Whosoever hath sacrificed to the idols of the Gentiles, let him be slain with the sword. And now, go, pass through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before the Lord that He will forgive you this sin, take vengeance upon the wicked workers of strange worship, and slay, even a man his brother, and a man his companion, and a man his neighbour. And the sons of Levi did according to the word of Mosheh ; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men.

And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before the Lord, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day. And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin ; but now I will go up and will pray before the Lord, if haply I may obtain forgiveness of your sin. And Mosheh returned, and prayed before the Lord, and said, I supplicate of Thee, Thou Lord of all the world, before whom the darkness is as the light ! Now have this people sinned a great sin, and have made to them gods of gold ; but now, if Thou wilt forgive their sin, forgive ; but if not, blot me, I pray, from the book of

the just, in the midst of which Thou hast written my name. And the Lord said to Mosheh, It is not right that I should blot out thy name; but whosoever sinneth before Me, him will I blot from My book. But now, go lead the people to the place of which I have told thee; behold, My angel shall proceed before thee; but in the day of My visitation I will visit upon them their sin. And the Word of the Lord plagued the people, because they had bowed themselves to the calf that Aharon had made.

XXXIII. And the Lord spake with Mosheh, Go, remove thee hence, lest My anger grow hot against the people, and I consume them. Therefore proceed thou, and the people whom thou didst bring up out of the land of Mizraim, (to that land) which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, Unto thy sons will I give it. And I will appoint before thee an angel, and by his hand will cast out the Kenaanaee, Amoraee, Hittaee, and Pherizaee, Hivaee, and Jebusaee; to the land producing milk and honey. For the Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because thou art a hard-necked people, lest I destroy you in the way.

And the people heard this evil word, and mourned; and no man put on his accustomed ornaments,<sup>6</sup> which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name. And the Lord said to Mosheh, Speak to the sons of Israel, Ye are a hard-necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put thy accustomed ornaments<sup>6</sup> from thee, that it may be manifest before Me what I may do to thee. And the sons of Israel were deprived of their usual adornments,<sup>6</sup> on which was written and

<sup>6</sup> Or, "appointed arms."

set forth the great Name ; and which had been given them, a gift from Mount Horeb. And Mosheh took and hid them in his tabernacle of instruction. But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits ; and it was called the Tabernacle of the House of Instruction : and it was that when any one turned by repentance with a true heart before the Lord, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins ; and praying, he was forgiven. And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle. And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle ; and the Word of the Lord spake with Mosheh. And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent.

And the Lord spake with Mosheh word for word,—the voice of the word was heard, but the Majesty of the Presence was not seen,—in the way that a man converseth with his companion : and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Israel. But his minister, Jehoshua bar Nun, a young man, removed not from the tabernacle. [JERUSALEM. But his minister, Jehoshua bar Nun, a young man, passed not from within the tabernacle.]

And Mosheh said before the Lord, Lo, what hast

Thou said to me, Take this people up? but Thou hast not made me to know whom Thou wilt send with me. By Thy Word Thou hast said, I have ordained thee with a goodly name, and thou hast found favour before Me. But now I pray, if I have found mercy before Thee, make me to know the way of Thy goodness, to understand Thy mercy when in Thy dealing with just men it falleth to them as it (falleth) to the guilty, and to the guilty as to the just; but, on the contrary, how it (indeed) befalleth the just according to their righteousness, and the guilty according to their guilt; that I may find mercy before Thee, and it be made manifest by Thee that this people is Thy people. And He said, Await, until the face of My displeasure shall have gone away, and afterward I will give thee rest. And he said to Him, If Thy wrath go not from us, suffer us not to go up from hence under the frown of Thy displeasure. In what will it be known that I have found mercy before Thee but in the converse of Thy Shekinah with us, that distinguishing signs may be wrought for us, in the withholdment of the Spirit of prophecy from the nations, and by Thy speaking by the Holy Spirit to me and to Thy people, that we may be distinguished from all the peoples upon the face of the earth? And the Lord said to Mosheh, This thing also which thou hast spoken of, will I do; for thou hast found mercy before Me, and I have ordained thee with a goodly name. And he said, Show now unto me Thy glory: but He said, Behold, I will make all the measure of My goodness pass before thee, and I will give utterance in the name of the Word of the Lord before thee; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy. [JERUSALEM. And He said, Behold, I will make all the measure of My goodness to

pass before thee, and I will give utterance in the good Name of the Lord before thee, and I will have compassion upon whom I see it right to have compassion, and will be merciful upon whom I see it right to have mercy.] And He said, Thou canst not see the visage of My face; for no man can see Me and abide alive. And the Lord said, Behold, a place is prepared before Me, and thou shalt stand upon the rock. And it shall be that when the glory of My Shekinah passeth before thee, I will put thee in a cavern of the rock, and will overshadow thee with My Word until the time that I have passed by. [JERUSALEM. And I will overshadow with My hand.] And I will make the host of angels who stand and minister before Me to pass by, and thou shalt see the hand-border of the tephilla of My glorious Shekinah; but the face of the glory of My Shekinah thou canst not be able to see. [JERUSALEM. And I will cause the hosts of angels who stand and minister before Me to pass by, and will make known the oracle; for the glory of My Shekinah thou art not able to behold.

XXXIV. And the Lord said to Mosheh, Hew thee two tables of stone, as the former, and write upon the tables the words that were upon the former tables which thou didst break; and be ready in the morn; and at morning ascend thou Mount Sinai, and stand there before Me on the summit of the mountain. No man shall ascend with thee, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the Lord had instructed him, and took in his hand the two tables of stone.

And the Lord revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him

there ; and Mosheh called on the Name of the Word of the Lord. And the Lord made His Shekinah to pass by before his face, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and nigh in mercies, abounding to exercise compassion and truth ; keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins ; pardoning them who convert unto the law, but holding not guiltless in the great day of judgment those who will not convert ; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation. And Mosheh made haste and bowed himself upon the earth and worshipped. [JERUSALEM. And the glory of the Shekinah of the Lord passed by before him ; and Mosheh prayed, and said, Lord, Lord God, merciful and gracious, slow to be angry, but nigh to be merciful, and abounding to exercise kindness and truth ; keeping goodness for thousands of generations ; absolving and remitting sin and transgressions, but not to acquit the guilty in the great day of judgment ; and remembering the sins of wicked fathers upon rebellious children upon the third and upon the fourth generation. And Mosheh hastened and prostrated himself upon the earth, and gave thanks and glorified.]

And he said, If now I have found mercy before the Lord, let the Shekinah of the Glory of the Lord go, I pray, among us ; for it is a people of hard neck ; but pardon Thou our guilt and our sin, and give us the inheritance of the land which Thou didst covenant unto our fathers, and change us not to become an alien people. And He said, Behold, I make covenant that I will not change this people to become an alien people ; nevertheless from thee shall proceed a multitude of the righteous ; and with all thy people will I do wondrous

things in the time when they go into captivity by the rivers of Bavel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders shall not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom thou wilt dwell shall see in that day the work of the Lord; for terrible is the thing that I will do with thee.

Observe thou that which I command thee this day: behold, I drive out from before thee the Amoraee, and Kenaanaee, and Hittae, and Pherizaee, and Hivaee, and Jebusaee. Take heed to thee, lest thou strike covenants with the inhabitants of that land into which thou art to enter; that it may not be a stumbling-block unto thee. But thou shalt rather destroy their high places, and break their statues, and cut down their groves; for it is not lawful for thee to worship other gods; for the Lord is zealous and avengeful; His Name is God, the Zealous and the Avenger. Lest thou strike covenant with the dwellers in the land, and they draw thee astray after their idols, and they sacrifice to their idols, and invite thee, and thou eat of the sacrifices of their idols; and thou take of their daughters for thy sons, and when their daughters wander after their idols they make thy sons also go astray after their idols. [JERUSALEM. And they cause to err.] Molten gods you shall not make to you.

You shall observe the feast of the unleavened. Seven days thou shalt eat unleavened (cakes), as I have commanded thee, in the time of the month Abiba; for in the month of Abiba you came out free from Mizraim. Whatever openeth the womb is Mine; and of all cattle thou art to consecrate the males, of oxen, and of sheep. But the firstling of an ass thou mayest redeem with a lamb; but if thou redeem him not, thou shalt cut him off with the blade. And each firstborn of thy sons thou

must redeem ; and they shall not appear before Me empty. [JERUSALEM. All firstlings opening the womb thou shalt sanctify unto My Name ; all the firstborn of your males, the first that breaketh through the womb, of oxen and of sheep. 20. My people of the house of Israel, it shall not be allowed you to see the Lord your God empty of any precept.]

Six days shalt thou work, and in the seventh day have rest ; in ploughing time and in harvest thou shalt rest. [JERUSALEM. In ploughing.] The feast of weeks also shalt thou make to thee in the time of the firsts of the wheat harvest ; and the feast of ingathering at the conclusion of the year. Three times in the year shall all thy males appear before the Master of the world, the Lord God of Israel. For I will drive out the nations from before thee, and enlarge thy borders ; and no man shall covet thy land at the time of thy going up to appear before the Lord thy God thrice in the year.

You shall not sacrifice the victim of My passover before you have done away with leaven ; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning. [JERUSALEM. You shall not sacrifice with leaven the blood of the paschal victim, nor suffer the flesh which you sacrifice on the night of the feast of the first of Pascha to remain from the evening till the morning.] The best of the firstfruits of your land ye shall bring to the sanctuary of the Lord your God. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together. [JERUSALEM. The first (best) of the firstfruits of your produce ye shall bring to the sanctuary of the Lord your God. My people of the house of Israel, ye shall not be allowed to boil or to eat flesh and milk mixed together.]

And the Lord said to Mosheh, Write thou these words; for upon the expression of these words have I stricken My covenant with thee, and with the people of Israel. And he was there before the Lord forty days and forty nights; he ate no bread, nor did he drink water; and he wrote upon the other tables the words of the covenant, the Ten Words which had been written upon the former tables.

And it was at the time when Mosheh came down from the mountain of Sinai, with the two tables of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not that the visage (form) of his face shone with the splendour which had come upon him from the brightness of the glory of the Lord's Shekinah in the time of His speaking with him. [JERUSALEM. That the beams of his face did shine.] And Aharon and all the sons of Israel saw Mosheh, and, behold, the glory of the form of his face shined, and they were afraid to come near to him. And Mosheh called to them and Aharon, and all the princes who had been appointed chiefs in the congregation returned, and Mosheh conversed with them. And afterward drew nigh all the sons of Israel, and he taught them all that the Lord had spoken to him on Mount Sinai. And when Mosheh had finished to speak with them, he put over the form of his face a veil. [JERUSALEM. A cloth.] And when Mosheh went in before the Lord to speak with Him, he removed the veil from his countenance until he came forth; and he came forth and spake to the sons of Israel what had been commanded. And the sons of Israel saw the countenance of Mosheh, that the glory of the form of Mosheh's face was shining. And Mosheh replaced the veil upon his face until the time of his going in to speak with Him.

## SECTION XXII.

## VAIYAKHEL.

AND Mosheh gathered together all the congregation of the sons of Israel, and said to them: These are the things which the Lord hath commanded to be done. Six days thou shalt do work, and on the seventh day there shall be to you the holy Sabbath of repose before the Lord. Whoever doeth work on the Sabbath day, dying he shall die by the casting of stones. My people of the sons of Israel, ye shall not kindle a fire in any place of your habitations on the day of the Sabbath. [JERUSALEM. Ye shall not kindle a fire in any place of the house of your dwelling on the Sabbath day.]

And Mosheh spake to all the assembly of the children of Israel, saying, This is the word which the Lord hath commanded, saying, Take of you a separation before the Lord: whosoever is moved in his heart, let him present the separation for the Lord; gold, or silver, or brass, or hyacinth, or purple, or scarlet, or fine linen, or goats' hair, or rams' skins dyed red, or skins of seals, (purple skins,) and woods of sitta; or oil for the lights, aromatics for the anointing oil, and sweet incense; the onyx stones, and stones for completing the enchasement of the ephoda and the breastplate. And let all the wise-hearted among you give and make all that the Lord hath commanded: The tabernacle, its tent, and its covering, its hasps, and its boards, its bars, and its pillars, and its bases. [JERUSALEM. The tabernacle, and its tent, and its covering, its hasps, and boards, and its bars, its pillars, and its bases.] The ark, with its staves, and the mercy seat, and the veil for the cover-

ing ; and the table, and its staves, and all its vessels, and the bread for the Presence ; and the candelabrum for illumination, with the lamps, and the oil for the light ; and the altar of sweet incense, and its staves, and the anointing oil, and the sweet incense, and the curtain for the door of the tabernacle of ordinance ; the altar of burnt offering, and its brasen grate, with its staves, and its vessels, and the laver, with its base ; and the curtains of the court, with its pillars, and bases, and the hanging for the gate of the court, and the pins of the tabernacle, and the pins of the court, and their cords ; the vestments of ministration, for ministering in the sanctuary, and the holy vestments for Aharon the priest, and the vestments of his sons for ministering. And all the congregation of the sons of Israel went out from before Mosheh.

And every man whose heart moved him, and every one who was filled with the Spirit of prophecy, came, and brought what he had for a separation before the Lord for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments. And with the men came the women, every one whose heart was moved, and brought chains, and necklaces, rings, bracelets, and every ornament of gold ; every one offering up the offering of gold before the Lord. And every one with whom was found hyacinth, or purple, or crimson, or fine linen, goats' hair, or purple skins, brought the separation before the Lord ; and all with whom were found woods of sitta for all the work of the service brought. And every woman whose heart was wise spun with her hands, and brought the spun work of hyacinth, and purple, and crimson, and fine linen. And all the women whose hearts were moved in wisdom spun goats' hair (while) upon their bodies, and sheared them, being alive. And the clouds of heaven went to the Phison, and

drew up from thence onyx stones, and stones for infilling, to enchain the ephod and the breastplate, and spread them upon the face of the wilderness ; and the princes of Israel went, and brought them for the need of the work. And the clouds of heaven returned, and went to the garden of Eden, and took from thence choice aromatics, and oil of olives for the light, and pure balsam for the anointing oil, and for the sweet incense. Every man, a son of Israel, and (every) woman, a daughter of Israel, who was moved in heart, brought for all the work which the Lord by Mosheh had commanded to be made ; so brought the children of Israel the votive gift before the Lord.

And Mosheh said to the sons of Israel, See, the Lord hath ordained with a good name Bezalel bar Uri bar Hur, of the tribe of Jehudah, and hath filled him with the Spirit of prophecy from before the Lord, in wisdom, in understanding, in knowledge, and in all handicraft ; and to instruct artificers to work in gold, and in silver, and in brass, and in the cutting of precious stones, to perfect by them the work, and in the fabrication of wood, to work in all the work of artificers. [JERUSALEM. And in the cutting of precious stones for completion, and the workmanship of wood, to work in all the work of the artificer.] And to teach art-work to the rest of the artificers he imparted skill to his heart, and to (that of) Ahaliab bar Achisamak, of the tribe of Dan. He filled them with wisdom of heart to make all the work of the carpenter and the embroiderer, in hyacinth, and in purple, and in crimson, and in fine linen ; and of the sewer, to fashion all the work, and to teach the workmen.

XXXVI. And Bezalel and Ahaliab wrought, and every man wise in heart, to whom the Lord had given wisdom and intelligence to understand and to make all

the work for the service of the sanctuary, according to all that the Lord had commanded. And Mosheh called Bezalel and Ahaliab, and every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was moved, to draw near, and do the work itself. And they took from before Mosheh all the separation that the children of Israel had brought for the work of the service of the sanctuary, to make it. And they still brought to him the voluntary gift, morning after morning, from their possessions. [JERUSALEM. The gift.] And all the wise men who did all the work of the sanctuary came, each man from the work which he had done; and they said to Mosheh, The people abound in bringing (more) than is enough for the service of the work, which the Lord hath ordained. And Mosheh commanded, and they made proclamation through the camp, saying, Neither man nor woman may make any more work for the holy separation: and the people ceased from bringing. For what had been done was according to the sufficiency of all the work; and they did it, and had more than enough.

And all the wise in heart made the TABERNACLE; ten curtains of fine linen, and hyacinth, and purple, and scarlet, figured with kerubin, the work of the embroiderer, he made them. The length of one curtain twenty and eight cubits, the sum of one curtain; the measure was one for all the curtains. And he conjoined five curtains one with another, and (the other) five curtains conjoined he one with another. And he made loops of hyacinth upon the edge of one curtain, at the place of conjunction in the side; so made he in the side at the place of conjunction in the other curtain. [JERUSALEM. In the jointure.] Fifty loops he made in one curtain, and fifty loops made he at the place of juncture of the edge of the second curtain; the loops

were arranged one over against the other. [JERUSALEM. Answering to each other.] And he made fifty taches of gold, and conjoined one curtain with another with the taches, and there was one tabernacle. And he made curtains of goats' hair to spread upon the tabernacle: eleven curtains he made them. The length of one curtain thirty cubits, and four cubits the breadth of one curtain; one measure for the eleven curtains. And he joined five curtains together, corresponding with the five books of the law; and six curtains together, corresponding with the six orders of the Mishna. And he made fifty loops in the border of the curtain at the place of conjuncture, and fifty loops made he upon the border of the curtain at the second place of conjuncture. And he made taches of brass to compact the tabernacle, that it might become one. And he made a covering for the tabernacle of rams' skins reddened, and of purple skins to protect it above. And he made the boards of the tabernacle of sitta wood, standing up, after the way of their plantation; ten cubits the length of the board, and a cubit and a half of a cubit the breadth of one board. Each board had two tenons arranged, one side for the midst of the other side; and so did he for all the boards of the tabernacle. And he made the boards of the tabernacle twenty boards on the side of the south wind; and forty sockets of silver he made under the twenty boards; two sockets beneath one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle on the north he made twenty boards, and their forty sockets of silver; two sockets beneath one board, and two sockets beneath another board. And to the border of the tabernacle westward he made six boards, and two boards made he at the corners of the tabernacle at their extremes. [JERUSALEM. At the declivities.] And they were conjoined below, and

joined together were they at their tops with one ring ; so made he both of them at the two corners. [JERUSALEM. And they were twins.] And eight boards there were, and their sockets of silver, sixteen sockets ; two sockets, and two sockets under one board. And he made bars of sitta wood ; five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle at the ends westward. And he made the middle bar to mortise in the midst of the boards from end to end,—of the tree which our father Abraham planted in Beira of Sheba, praying there in the Name of the Word of the Lord, the everlasting God. [JERUSALEM. And he made the middle board to go along among the boards.] And the boards he overlaid with gold, and the rings he made of gold, as the place for the bars ; and he covered the bars with gold.

And he made the VEIL of hyacinth, and purple, and crimson, and fine linen twined, the work of the artificer ; figured with kerubin he made it. And he made for it four pillars of sitta wood, and covered them with gold, and their hooks of gold, and cast for them four sockets of silver. And he made a curtain for the door of the tabernacle, of hyacinth, and purple, and crimson, and fine linen twined, the work of the embroiderer, and its five pillars, and their five hooks ; and he covered their capitals and their joinings with gold, and their five bases with brass.

XXXVII. And Bezalel made the ARK of sitta wood ; two cubits and a half its length, and a cubit and half its breadth, and a cubit and half its height. And he covered it with pure gold within and without, and made for it a crown of gold round about. And he cast for it four golden rings upon its four corners ; two rings upon one side of it, and two rings upon its second side.

And he made the staves of it of sitta wood, and covered them with gold, and put the staves into the rings upon the sides of the ark, to carry the ark.

And he made the **MERCY SEAT** of pure gold; two cubits and a half the length, and a cubit and half its breadth; but its thickness was a span. And he made two kerubin of pure gold, beaten made he them, on the two sides of the mercy seat. One keruba on this side, and one keruba on that side, of beaten work; and the kerubin were face to face. They were not separated from the mercy seat; but by the wisdom of the Spirit of prophecy, he made the kerubin on its two sides. And the kerubaia spread forth their wings, with their heads upward, overshadowing the mercy seat with their wings, and their faces were toward each other, over against the mercy seat were the faces of the kerubaia.

And he made the **TABLE** of sitta wood, two cubits its length, and a cubit its breadth, and a cubit and half its height. And he covered it with pure gold, and made for it a golden crown round about. And he made a border for it, its height a span round about. [JERUSALEM. A border, a span around, and he made a coronal of gold for the surrounding border.] And he made a crown of gold for the border round about. And he cast for it four golden rings, and set the rings upon the four corners of its four feet. Over against the border were the rings, the place for the staves in carrying the table. And he made the staves of sitta wood, and covered them with gold, for carrying the table. And he made the vessels to be upon the table, its dishes, and its bowls, and its measures, and its cups for the lavings,<sup>7</sup> of pure gold.

And he made the **CANDELABRUM** of pure gold, beaten made he the candelabrum; its base and its shaft, its

<sup>7</sup> Castel, col. 1332.

cups, its apples, and its lilies were of the same. And six branches came forth from its sides ; three branches of the candelabrum on one side, and three branches of the candelabrum on the second side. Three embossed cups with their figurations on one branch, with the apple and lily, and three embossed cups with their figurations on the other branch, with the apple and lily ; so the six branches which proceeded from the candelabrum. And upon the candelabrum, four embossed cups with their figurations of apples and lilies. And an apple (was) under two branches of the same, and an apple under two branches of the same, and an apple under two branches of the same, for the six branches that proceeded from it. Their apples and their branches were of the same, all of it one beaten work of pure gold : of a talent of pure gold made he it, and all its vessels.

And he made the ALTAR OF SWEET INCENSE of sitta wood, a cubit its length, and a cubit its breadth, four-square, and two cubits was its height ; its two upright horns were of the same. And he overlaid it with pure gold, its top and its sides round about, and its horns ; and he made for it a golden crown round about. And two golden rings he made for it under its crown, at its two corners, upon its two sides, to be the place of the staves by which to carry it. And the staves he made of sitta wood, and overlaid them with gold. And he made the sacred oil of anointing, and the pure sweet incense, the work of the perfumer.

XXXVIII. And he made the ALTAR OF BURNT OFFERING of sitta wood ; five cubits its length, and five cubits its breadth, four-square, and three cubits its height. And he made horns upon its four corners ; of the same were its horns stretching upward ; and he covered it with brass. And he made all the vessels of

the altar ; the pots, and the cleaners, and the basins, and the fleshhooks, and the pans, all its vessels made he of brass. And he made the grate of the altar, of brasen network under the border beneath, reaching to the middle of it, to receive the cinders and bones that fell from the altar. And he cast four rings, for the four corners of the grate, of brass, (to be) places for the staves. And he made the staves of sitta wood, and coated them with brass. And he put the staves into the rings, upon the sides of the altar, to carry it by them : hollow with boards, and filled with earth made he it.

And he made the brasen **LAVER**, and its foundation of brass, from the brasen mirrors of the pious women, who, at the season, came to pray at the door of the tabernacle of appointment, standing with their oblations, giving thanks and confession, and returning to their husbands, the mothers of righteous children, who had been purified from the uncleanness of their blood. [JERUSALEM. And he made the laver of brass, and the base thereof of brass, with the mirrors of the pious women who were devout at the gate of the tabernacle of appointment.] And he made the court ; on the southern side, the curtains of the court (made he) with fine linen, a hundred cubits, their pillars twenty, and their bases twenty, of brass ; the hooks of the pillars and their rods were of silver. And on the north side, a hundred cubits, their pillars twenty, and their bases twenty, of brass ; the hooks of the pillars and their rods were of silver. And the curtains of the western side, fifty cubits, their pillars ten, and their bases ten ; the hooks of the pillars, and their rods, were of silver. And on the east side, eastward, fifty cubits. And the curtains were fifteen cubits on a side ; their pillars three, and their bases three. And for the second side of the

door of the court, here and there, at the gate of the court, curtains fifteen cubits, their pillars three and their bases three. All the curtains of the court round about were of fine linen twined. And the bases of the pillars were of brass, the hooks of the pillars and their rods of silver, and the overlaying of their capitals silver, and the rods silver; so were made all the pillars of the court. And the hanging for the gate of the court was made of embroidered work in hyacinth, and purple, and crimson, and fine linen twined; and twenty cubits (was) the length, and the height on its breadth five cubits, corresponding with the curtains of the court. And their pillars four, and their bases four, of brass; their hooks silver, and the overlaying of their capitals, and their rods, silver. But all the pins of the tabernacle, and of the court round about, were of brass.

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## SECTION XXIII.

## PEKUDEY.

THESE are the sums, weights, and numbers of the Tabernacle of the Testimony, which were counted by the word of the mouth of Mosheh. But the service of the Levites was by the hand of Ithamar bar Aharon the priest. And Bezalel bar Uri bar Hur, of the tribe of Jehudah, made all that the Lord had commanded Mosheh; and with him, Ahaliab bar Achisamak, of the tribe of Dan, a worker in wood, and an artificer, and an embroiderer in hyacinth, and in purple, and in crimson, and in fine linen.

All the gold that was used in making the whole work of the sanctuary, and it was the amount of the gold of the oblation, (was) twenty and nine talents, and seven hundred and thirty shekels, in the shekel of the sanctuary. This was the gold of the oblation, which every man of the sons of Israel, whose heart was willing, had offered as a separation. And the silver of them who were numbered of the sons of Israel, who gave at the time when Mosheh numbered them, every one for the redemption of his soul, a hundred talents, and a thousand and seven hundred and seventy and five shekels, of the shekel of the sanctuary. A drachma for (each) head, a half shekel of the shekel of the sanctuary, for every one who passed to the numberments, from twenty years and upwards, for six hundred and thirty thousand and five hundred and fifty (men). And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil, a hundred bases, answering to the talents, a talent for a base. And with the thousand and seven hundred and seventy and five shekels, he made hooks for the pillars, and the overlaying of their capitals and their rods. And the brass of the oblation was seventy talents, and two thousand and four hundred shekels. And he made with it the bases of the gate of the tabernacle of ordinance, and the brasen altar, and the brasen grate for it, and all the vessels of the altar. And the bases of the court round about, and the bases of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX. And of the hyacinth, and purple, and crimson, they made the vestments of ministration, to minister in the sanctuary. And they made the, holy vestments of Aharon the priest, as the Lord had commanded Mosheh. And he made the ephoda of gold,

hyacinth, and purple, and fine linen twined. And they beat out the plates of gold, and cut them into threads to inwork with the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer. Shoulderpieces made they for it conjoined ; upon its two sides were they conjoined. And its ordered band<sup>\*</sup> that was upon it was of the same ; it was according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, even as the Lord had commanded Mosheh. And they wrought the jewels of onyx, enchased, set, inwrought, graved with graven writing, setting forth the names of the sons of Israel. And he set them on the shoulders of the ephoda, as stones of memorial for the sons of Israel, as the Lord commanded Mosheh.

And he made the BREASTPLATE, the work of the artificer, according to the work of the ephoda, of gold, hyacinth, and purple, and crimson, and fine linen twined. Foursquare was it ; doubled they made the breastplate, a span its length, and a span its breadth. [JERUSALEM. A palm its length, and a palm its breadth, doubled.] And they filled it with four rows of precious gems, (*margalyan,*) corresponding with the four corners of the world. The first row, carnelian, topaz, and carbuncle, row one : and upon them were engraven and expressed the names of three tribes, Reuben, Shimeon, and Levi. And the name of the second row, smaragd, and sapphire, and chalcedony : and upon them was inscribed and set forth the name of three tribes, Jehudah, Dan, and Naphtali. And the name of the third row, ligure, agate, and amethyst : and upon them inscribed and set forth the name of three tribes, Gad, Asher, and Issakar. And the name of the fourth row, chrysolite, and onyx, and jasper : and

\* Or, "girdle of ordination."

upon them inscribed and set forth the name of three tribes, Zebulon, Joseph, and Benjamin: engraved and set in gold in their infillings. And the gems were according to the names of the sons of Israel, twelve, according to their names; the writing engraved, inscribed, and set forth as the engraving of a ring; each man's gem according to his name in the twelve tribes. And they made upon the breastplate wreathen chains, entwined work, of pure gold. And they made two sockets of gold, and two golden rings, and set the two rings on the two sides of the breastplate. And they put the two entwinements of gold within the two rings upon the two sides of the breastplate, and the two chains that were arranged on the two sides they fastened upon the two sockets, and set them on the shoulders of the ephoda, toward its front. And they made two golden rings, and set them upon the two sides of the breastplate, upon its edge, that was on the border of the ephod inward. And they made two golden rings, and arranged them upon the two shoulders of the ephod below, toward its front, over against the place of conjunction above the band of the ephod, and fitted the breastplate by its rings to the rings of the ephod by a ribbon of hyacinth, that it might adhere to the band of the ephod, and that the breastplate be not loosened from being upon the ephod, as the Lord commanded Mosheh.

And he made the mantle-robe, a work of the weaver, of twined thread of hyacinth. And the aperture of the upper robe (was) double in the midst, like the opening of a piece of armour, with a border round about its edge, that it might not be torn. And they made upon the bottom of the upper robe pomegranates of hyacinth, and purple, and crimson, and (fine linen) entwined. And they made golden bells, and set the bells among the pomegranates

upon the border of the mantle-robe, round about among the pomegranates ; a bell and a pomegranate, a bell and a pomegranate, all of them seventy upon the bottom of the upper robe round about to minister in ; as the Lord commanded Mosheh.

And they made the plate of the crown of holiness of pure gold, and wrote upon it, inscribed, engraven, and set forth, HOLINESS TO THE LORD. And they set upon it a twined ribbon of hyacinth, to put it upon the tiara above the forehead ; as the Lord commanded Mosheh.

And all the work of the tabernacle, the tabernacle of ordinance, was completed : and the sons of Israel did as the Lord commanded Mosheh, so did they. And they brought the tabernacle to Mosheh at his house of instruction, (*beth Midrash*,) where sat Mosheh, and Aharon, and his sons, where he gave direction to them concerning the order of the priesthood ; and there (also) sat the elders of Israel. And they brought to him the tabernacle and all its vessels ; its taches, its boards, its bars, its pillars, and its bases ; and the covering of reddened rams' skins, and the covering of purple skins, and the veil that was to be spread ; and the ark of the testimony, and its staves, and the mercy seat, and the kerubaia produced of beaten work of the same, the one here, and the other there ; and the table, and all its vessels, and the bread of faces ; and the candelabrum, and its lamps, the lamps of order, which were ordained to correspond to the seven stars, that rule in their prescribed places in the firmament by day and by night ; and the oil for the lights, and the golden altar, and the consecration oil, and the sweet incense, and the hanging for the door of the tabernacle ; and the brasen altar, and its brasen grate, and its staves, and all its utensils ; and the laver, and its base ; the curtain-work of the court,

and its pillars, and the bases, and the veil of the gate of the court, its cords, and pins, and all the vessels for the service of the tabernacle, even the tabernacle of ordinance ; and the vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons, to minister. According to all that the Lord had commanded Mosheh, so had the sons of Israel made all the service. And Mosheh surveyed all the service, and, behold, they had made it as the Lord had commanded, so had they made it. And Mosheh blessed them, and said, May the Shekinah of the Lord dwell within the work of your hands !

XL. And the Lord spake with Mosheh, saying, On the day of the first month, that is the month of Nisan, on the first of the month, thou shalt rear up the tabernacle, the tabernacle of ordinance. And thou shalt set there the ark of the testimony, and overlay the ark with the mercy seat. And thou shalt bring in the table on the north side, because from thence are given riches ; for from thence distil the drops of the latter rain upon the herbs, for the food of the inhabitants of the world ; and thou shalt arrange its orders, two rows of bread, comprising six cakes in a row, answering to the tribes of Jakob. And thou shalt bring in the candelabrum, on the south side, because there are the paths of the sun and of the moon, and the pathways of the luminaries ; and thence are the treasures of the wisdom which resembleth the light. And thou shalt kindle the seven lamps, corresponding to the seven stars which resemble the just, who shine unto eternity in their righteousness. And thou shalt place the golden altar for sweet incense before the ark of the testimony ; because the wise who are diligent in the law have a perfume fragrant as the sweet incense. And thou shalt set the veil at the gate of the

tabernacle ; because the righteous so covereth with their righteousness the people of the house of Israel. And thou shalt place the altar of burnt offering before the door of the tabernacle of ordinance ; because the rich, who spread the table before their doors and feed the poor, shall have their sins forgiven what time they make the offering upon the altar. And thou shalt place the laver between the tabernacle of ordinance and the altar, and put water therein for the sins of such as convert by repentance, and pour off their perversity like water. And thou shalt place the court round about, because of the merit of the fathers of the world, which encompasseth the people of the house of Israel round about. And thou shalt set the hanging of the gate of the court on account of the merit of the mothers of the world, which spreadeth at the gate of Gehennam, that none may enter there of the souls of the children of the people of Israel. And thou shalt take the consecration-oil, and anoint the tabernacle, and all that is therein, and shalt sanctify it, on account of the crown of the kingdom of the house of Jehudah, and of the King Meshiha, who is to redeem Israel at the end of the days. And thou shalt anoint the altar of burnt offering, and all its vessels, and consecrate the altar, that it may be an altar most holy, on account of the crown of the priesthood of Aharon, and his sons, and of Elijah, the great Priest who is to be sent at the end of the captivity. And thou shalt anoint the laver, and its base, and consecrate it, on account of Jehoshua thy minister, chief of the sanhedrin of his people ; by whose hand the land of Israel is to be partitioned : and of Meshiha bar Ephraim, who shall spring from him, by whose hand the house of Israel is to vanquish Gog and his confederates at the end of the days.

And thou shalt bring Aharon and his sons to the door of the tabernacle of ordinance, and wash them with water, and clothe Aharon with the holy vestments, and anoint him, and consecrate him ; that he may minister before Me. And his sons thou shalt bring near, and dress them with tunics, and anoint them, as thou didst anoint their father, that they may minister before Me ; and their consecration shall be for a perpetual priesthood in their generations.

And Mosheh did all that the Lord commanded, so did he. And it was in the first month, that is, the month Nisan, in the second year, in the first of the month, that he reared up the tabernacle. And Mosheh reared the tabernacle, and placed its bases, and set its boards, and placed its bars, and reared its pillars. And he spread the tent over the tabernacle, and placed the covering of the tabernacle upon it above, as the Lord commanded Mosheh. And he took the two tables of stone, the tables of the covenant which were given to him in Horeb, and set them up for a sign in the House of Instruction : they are the tables of the testimony. And the broken tables (he deposited) in the ark. And he set the staves in the ark, and placed the mercy seat, with the kerubaia that were produced for it of beaten work, upon the ark above. And he brought the ark into the tabernacle, and set the veil of the covering, and shadowed there with the ark of the testimony, as the Lord commanded Mosheh.

And he placed the table in the tabernacle of ordinance, at the side of the tabernacle northward without the veil, and set in order upon it the rows of bread before the Lord, as the Lord commanded Mosheh. [JERUSALEM. And he set in order upon it the order of the bread of faces before the Lord.] And he placed the candelabrum

in the tabernacle of ordinance, over against the table upon the side of the tabernacle southward, and kindled the lamps before the Lord, as the Lord commanded Mosheh. And he set the golden altar in the tabernacle of ordinance before the veil, and burned sweet incense upon it, as the Lord commanded Mosheh. And he set the hanging at the gate of the tabernacle. And the altar of burnt offering he placed at the gate of the tabernacle, and offered thereon the burnt offering and the oblation, as the Lord commanded Mosheh. And he set the laver upon its foundation between the tabernacle of ordinance and the altar, and put living water therein for purification, that it may not fail, nor become corrupt all the days. And Mosheh, and Aharon, and his sons, took from it for their ablutions, and sanctified therewith their hands and their feet; at the time they entered into the tabernacle of ordinance, or approached unto the altar, they purified themselves, as the Lord commanded Mosheh. And he reared up the court round about the tabernacle and the altar, and placed the hanging which was for the gate of the tabernacle. And Mosheh completed the work.

Then the Cloud of Glory overspread the tabernacle of ordinance, and the glory of the Shekinah of the Lord filled the tabernacle. And Mosheh was not able to enter the tabernacle of ordinance, because the Cloud of Glory rested upon it, and the glory of the Lord's Shekinah filled the tabernacle.

At the time when the Cloud of Glory ascended from the tabernacle, the sons of Israel went forward in all their journeys; but if the Cloud of Glory went not up, they did not go forward until the day when it ascended. For the Cloud of the Glory of the Lord overspread the tabernacle by day, and (as) a column of fire it gave light in

the night, that all the sons of Israel might ~~see~~ in all their journeys. [JERUSALEM. Because the Cloud of the Glory of the Lord's Shekinah overspread the tabernacle by day, and a fire shined upon it all the nights; all the sons of Israel seeing in all their journeys.]

END OF THE PALESTINIAN TARGUM  
ON THE SEPHER SHEMOTH.

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