

# B'reshit

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## Chapter 1 – In My Head A House

On beginning, Elohim *\*thought in his mind of a house, so he<sup>1</sup>* created the heavens and the earth.

And the earth... it was astonishingly empty of life, the absolute emptiness of desert. Darkness was over the face of the deep and the Spirit of Elohim relaxed in a flutter over the face of the waters. Elohim proclaimed, “Let him be light!” and he was light.

Elohim saw the light was truly good, and Elohim created a division between the light and the darkness. Elohim called out to the light “Day!” and to the darkness he called out “Night”. And there was evening and there was morning, the Day of Unity (day one).

Elohim proclaimed, “Let there be an expanse between the waters!” And there was a separation from water to water. Elohim did as he said, and he made an expanse to divide the waters which are below the expanse from the waters which are above the expanse, making

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<sup>1</sup> On beginning, Elohim did not create some “formless and void” cosmic goo that caused him to pause and think, “I wonder what I could make from this mess?” This ‘formless and void’ concept took root during the writing of the Septuagint when they tried to reconcile the infallibility of scripture with the fallibility of Greek science, which stated “out of chaos came perfect order”. If you buy into the defective theory of evolution, then you should have no problem with their translation. However, if you hold true the idea that Elohim created life with a concise, precise plan, then you must reject the mistranslation. I chose to add the thought to the first line, “thought in his mind a house” after a friend pointed out that the Hebrew word **בְּרֵאשִׁית** – “On beginning” - contains the words **בְּרֹאשִׁי** - b'roshi (in my head), and **בַּיִת** - beit (house). I believe this little puzzle was put in the opening line of scripture to refute the human notion that we are a cosmic mistake - or an afterthought at best.

a distinction between the two; it is forever continuing to be justly so.

Elohim called out to the expanse “That water (Heaven)!” There was evening and there was morning, day two.

Elohim proclaimed, “Bind the water below the heavens into a united place and see dry ground!”, and it is forever continuing to be justly so. Elohim called to the dry ground, “Eretz (land)!” and to the collection of water he called “Yamim (seas)!” And Elohim saw that it was truly good.

Elohim commanded, “Sprout Eretz!” Grass glistened from bearing seed, fruit trees made fruit; they reproduced, each according to their species whose seed came upon the earth. And it is forever continuing to be justly so.

The land brought forth glistening grass which sowed seed according to its species and trees which produced fruit with seeds according to its species, and Elohim saw this was truly good. And there was evening and there was morning, day three.

Elohim proclaimed, “Let there be a bright light in the expanse of the heavens to make a distinction between the day and the night. Let it be for a sign, for appointed times and for marking days and years”; and then, weakest in his mind, (*that is to say ‘of least importance’*) “Let it be in the expanse of heaven to give light to the land.” And it is forever continuing to be justly so.

Elohim made two great lights; the great light to rule the day and the small light to rule the night and the shining ones.

Elohim gave them in the expanse of heaven to give light to the land, and to rule in day and in night, and to separate the light from the darkness. Elohim saw it was truly good. And there was evening and there was morning, day four.

Elohim proclaimed, “Let the water swarm with life as a wriggling living soul, and let birds cover above the land, above the face of the heavens.” Elohim created the great monsters and all living souls that glide swiftly (whose species wriggle the water) and all winged bird species, and Elohim saw it was truly good. Elohim blessed them saying, “Bear fruit, increase and fill the water in the seas”, and to the birds, “Increase on land.” And there was evening and there was morning, day five.

Elohim proclaimed, “Bring forth from the land living souls by their species; four footed beasts, and reptiles and life of the earth by their species” and it is forever continuing to be justly so.

Elohim made the land alive by its species; the species of four footed beasts and all reptile species from the earth. And Elohim saw it was truly good.

Elohim proclaimed, “Let us make Adam like a shadow of ourselves. He will rule over the fish of the sea and over the birds of heaven and the four footed beasts of all the earth and over all the reptiles and the swiftly gliding creatures of the earth.” Elohim created the man (Adam) like a shadow of his image. Elohim created them, male and female he created them.

Elohim blessed them, and Elohim spoke to them, “Bear fruit, increase and fill the earth. Rule and bring into submission the fish of the sea and the birds of heaven, and all life that glides swiftly on the earth.”

Elohim said, “Behold I give to them all grass and the fruit of its seed of the whole earth and of every tree that gives fruit, and the seeds of the same I give them to eat. And to all life of the earth and to all birds of the heavens and to all the swift gliders of the earth who are a living soul; all green glistening grass is food for them.” And it is forever continuing to be justly so.

Elohim saw all which he had completed, and behold, it was very good! And there was evening and there was morning, day six.

## Chapter 2 – The Garden

He completed the heavens and the earth and all their army. Elohim completed on the seventh day his ministries that he made and rested on the seventh day from all his ministries that he made.

Elohim blessed the seventh day and pronounced it clean for he rested from all his ministries that he created, all the ministries Elohim planned to do.

These are the histories of the heavens and the earth, created in the day when Yahweh Elohim made the earth and the heavens and all shrubbery before it spread out to be on earth and all glistening grass before it spread out to sprout; for Yahweh Elohim had not *yet* made it rain over the earth and Adam had not tilled the ground.

A fog ascended from the earth to moisten the entire face of the red earth. Elohim formed the man into shape from the clay of the red earth and he kindled into his nostrils the breath of life and the man became a living soul.

Yahweh Elohim planted a garden in the front (or east) of Eden and put the man there whom he had made. Yahweh Elohim sprouted from the red earth all trees that are delightful to look at and good to eat, and in the middle of the garden *he sprouted* the Tree of Life and the Tree of Knowledge of Good and Evil.

A river goes out from Eden to give drink to the garden and from there it breaks to be four streams.

The name of the first is Pishon, it surrounds all the land of Chavilah where there is gold. And the land shimmered with gold; it was good with gum resins and onyx stones.

The name of the second stream is Gichon. It surrounds the whole land of Kush.

The name of the third stream is Kiddehkel; it walks eastward toward Ashshur. And the fourth stream is called Perat.

Yahweh Elohim took the man and put him in the Garden of Eden, to work and to protect it.

Yahweh Elohim commanded the man, and spoke, "From all the trees in the garden you may eat, they are food for you, except from the Tree of Knowledge of Good and Evil you are not to eat, for in the day you eat of it, from you death will destroy."

Yahweh Elohim proclaimed, "It is not good for the man to be separated. I will make for him an aid, his mirrored self." Then Yahweh Elohim brought to him all beasts of the field and all birds of the heavens which he had formed from the red earth to see what he would call out to them. All that the man called out to the living souls - that was their name. The man called out all the names of the four-footed beasts and all the birds of the heavens and to all life that spread out in the fields. Yet to the man no aid, no mirrored self, came forth. Then Yahweh Elohim caused a deep sleep to fall on the man and he slept. One rib was taken from him and the flesh was closed up in its place. Yahweh Elohim built from the rib which he took from the man a woman which he brought to the man. The man proclaimed, "This mirrored self (*literally 'this again'*) is bone of my bone and flesh of my flesh. To this I call "Wife" for from man this was taken. This is the highest righteousness (*this is above justice*); a man shall be loosed from his father and mother and shall be joined in his wife and they shall be one united flesh. And the two were nude, the man and the woman, and they were not ashamed (*of what Yahweh Elohim had made*<sup>2</sup>).

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<sup>2</sup> The words in parentheses are added for clarity and are not in the original text. The fallen nature of man is ashamed of what Yahweh Elohim has made. Even the 'redeemed' exhibit signs of this in having disdain for Yahweh's appointed times and ways, and in creating religious observances and practices not found to be true to scripture. Note for all believers, ask yourself if you are ashamed of what your God has made and ordained, in every aspect of your life, and if so, crucify that 'old nature' habit and walk in newness of life, which is actually not new, but what we had in the beginning.

## Chapter 3 – The Fall

The serpent was the craftiest of all the life of the field which Yahweh Elohim had made, and spoke to the woman, “Make allegiance with me and rule<sup>3</sup>, for Elohim spoke you are not to eat from any trees of the garden.”

The woman answered the serpent, “From the tree’s fruit of the garden I can eat. But from the fruit of the tree in the midst of the garden Elohim spoke ‘You are not to eat any part of it, or touch it or you will be removed and die.’”

The serpent retorted to the woman, “Death won’t destroy! For Elohim knows that in the day you eat from it your eyes will open and you will be gods to know good and evil.”

She saw that the tree was good to eat and for delighting the eyes and she lusted for the tree to teach her, so she took from its fruit and ate. She also gave to her man, her mirrored self, and he ate.

Then the eyes of the two were open to know they were nude and they sewed fig leaves into an apron for themselves.

They heard Yahweh Elohim walking in the garden in the *refreshing* wind of the day, and the man and the woman hid in the tree in the midst of the garden from the face of Yahweh Elohim.

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<sup>3</sup> Here the Hebrew word **רָסַד** is used, of which the English translation is “accession” which may be defined as “the act of attaining or gaining access to a new office or right or position (especially the throne)”. The serpent tempted the woman with the idea that she could sit on the throne, the same temptation that got him tossed out of Yahweh’s kingdom. This term, used in Hebrew with the word “one” changes the meaning to “no one” and when used with word “time” changes the meaning to “no time”, so it has the idea of becoming opposite, or switching sides. Adam and Chavah were created to have unity with one another and Yahweh Elohim. For them to become “af” they would have to switch allegiance (from Yahweh to H’Satan) and assume the throne of their own lives. Isn’t it interesting that the woman’s punishment for this is that she would desire to rule over her husband?

Yahweh Elohim called to the man and asked, “Where are you?”

He replied, “I heard your call in the garden and I was afraid for I am naked so I hid.”

Elohim spoke, “Who stood boldly against me to expose to you that you are naked? You were commanded not to eat from the tree.”

The man replied, “The woman who you made from me - she gave to me from the tree to eat.”

Yahweh Elohim said to the woman, “What’s this that you did?”  
And the woman replied, “The serpent seduced me to eat.”

Yahweh Elohim spoke to the serpent, “For doing this you are denounced as abhorrent, (you are bitterly cursed) from all four footed beasts and from all life that has spread out in the field. On your belly you will walk and dust you will eat all the days of your life.”

“And hostility will mark the distinction between you and the woman; and between your seed and her seed; he will break your head, and you will bruise his heel.”

He spoke to the woman, “Greatly increased will be the labor and toil of pregnancy to bear sons, and you will desire to rule over your husband.”

To Adam he spoke, “For listening in obedience to the call of your woman and eating from the tree you were forbidden to eat from, the ground is cursed on account of you. In sorrow you will eat. All the days of your life thorn and thistle will sprout to you and you will eat the glistening grass of the field. You will forever eat your bread with the sweat that drips from your nose. You will return to the ground; for from dust you were taken, to dust you will return.”

The man called the name of his wife “Chavah” for she was the mother of all life.

Yahweh Elohim made for the man and his wife a leather robe to wrap them in.

Yahweh Elohim said, “Behold, the man has joined us to know good and evil, and lest he reach out his hand to take also from the Tree of Life to eat and live forever...”

Then Yahweh Elohim sent him from the Garden of Eden to work the red earth he was taken from, and the man was driven away. And from the place in the front of the Garden of Eden the Cheruvim and their blazing swords guard the way to the Tree of Life.

## Chapter 4 – From You Death Will Destroy

The man knew his wife Chavah and she became pregnant and bore Kayin, and he said, “I have created man with Yahweh.” In addition his brother Hevel was born, and he became a keeper of the flocks while Kayin worked the ground.

In the end of days Kayin came with some fruit from the red earth for an offering to Yahweh. Hevel came also with the firstborn from the flock and the fat. Yahweh gazed upon Hevel and his offering; but upon Kayin and his offering he did not gaze. Kayin burned greatly inside and fell to his face.

So Yahweh spoke to Kayin, “Why do you burn within you and why do you fall on your face? If you do what is good you will be full of joy. If you don’t do good you open the door to offense; and it is stalking you and its desire is to rule over you.”

Kayin talked with his brother Hevel. They happened to be in a field when Kayin rose up over Hevel his brother and destroyed him.

Yahweh spoke to Kayin, “Where is Hevel your brother?” He replied, “I do not know! Am I to protect my brother?”

Yahweh spoke, “What have you done? The voice of my blood shrieks, crying out to me for your brother from the red earth!”

“From this time you are denounced as abhorrent, (you are bitterly cursed), from the red earth which opened up its mouth to take my blood, spilled from your brother by your hand. For in working the red earth, you will not add to yourself, it will not yield its strength to you. You will disappear, wandering as a vagabond on the earth.”

Kayin cried to Yahweh, “Great is the evil which burns in me! Behold, I am driven out from the face of the red earth and from

your face I will be hidden as I wander to and fro. And it shall be that all will hunt me to put me to death!”

Yahweh spoke to him, “It would be just for all to destroy you seven times over to take revenge.” Yet Yahweh put on Kayin a sign to cause all attempts to strike him to fail.

Kayin went out from the face of Yahweh and sat in the land of Nod (the land of wandering) east of Eden.

Kayin knew his wife and she became pregnant and bore Hanokh. He built a city and called the name of the city after the name of his son Hanokh.

To Hanokh was born Irad.

To Irad was born Mekhuya’el, and to Mekhuya’el was born Metusha’el, and to Metusha’el was born Lemekh.

Lemekh took two wives for himself; the name of one was Adah (Ornament) and the name of the second was Tzillah. And from Adah was born Yaval – he is the father of all who sit in tents and raise flocks.

The name of his brother was Yuval. He is the father of all who wield the harp and play the reed flutes.

Tzillah also had a child, Tubal Kayin, who hammered out and fabricated brass and iron. He had a sister called Na’amah (Pleasantness).

Lemekh said to his wives Adah and Tzillah, “Listen to my voice, you wives of Lemekh, the words of my speech; for I destroyed a man to my wounding, a child to my hurt! If seven times to avenge the deed of Kayin then seventy seven for Lemekh!”

Adam knew his wife again and she bore a son. They called his name Shet, "For to me Elohim has given another seed below Hevel - who was destroyed by Kayin."

A son was born to Shet and he was called Enosh (mortal) – because at this time man began to curse when calling out the name Yahweh.

## Chapter 5 – Ten Generations

This is the story of the generations of Adam on the day Elohim created Adam. Elohim molded him in his likeness. They were created male and female, and he blessed them and called them Adam on the day he created them.

Adam lived 130 years and had a child like him, a shadow of Elohim, and called him Shet. After he had Shet Adam's days were 800 years; and he had sons and daughters. Adam's days of life were 930 years and he died.

Shet lived 105 years and had Enosh. After Enosh was born Shet lived 807 years and had sons and daughters. All the days of Shet were 912 years and he died.

Enosh lived 90 years and had Kenan. After Kenan was born Enosh lived 850 years and had sons and daughters. All the days of Enosh were 905 years and he died.

Kenan lived 70 years and he had Mahalal'el. After Mahalal'el was born Kenan lived 840 years and had sons and daughters. All the days of Kenan were 910 years and he died.

Mahalal'el lived 65 years and had Yered. After Yered was born Mahalal'el lived 830 years and had sons and daughters. All the days of Mahalal'el were 895 years and he died.

Yered lived 162 years and had Chanokh. Yered lived 800 years after he had Chanokh and had sons and daughters. All the days of Yered were 962 years and he died.

Chanokh lived 65 years and had Methushelakh. Chanokh walked with the *true* Elohim after the birth of Methushelakh 300 years and had sons and daughters. All the days of Chanokh were 365 years, and Chanokh was walking with the *true* Elohim and no longer was seen for Elohim took him.

Methushelakh lived 87 years and had Lemekh. After Lemekh was born Methushelakh lived 782 years and had sons and daughters. All the days of Methushelach were 969 years and he died.

Lemekh lived 182 years and had a son. He called his name Noach<sup>4</sup>, to say “This will bring comfort from our sighs, from our troubles, from the red earth which Yahweh bitterly cursed because of our hands.”

Lemekh lived 595 years after Noach was born and had sons and daughters. All the days of Lemekh were 777 years and he died. Noach was a son for 500 years, and Noach had Shem, Cham and Yefet.

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<sup>4</sup> The meanings of the 10 names of the first 10 generations of man (Adam to Noach) read in English “Man appointed mortal sorrow. The Blessed God shall come down teaching, his death shall bring the sorrowful comfort.”

## Chapter 6 – The Ark?

Because the profanity of man increased on the face of the red earth and daughters were born to them and the sons of Elohim saw the daughters of man were good - behold they took to themselves wives from all to try. And Yahweh said, “My spirit does not rule in man eternally because he is also flesh. His days shall be 120 years.”

The N’filim were in the land in their days (and also after the sons of Elohim came rightfully upon the daughters of men and had children); the great ones who existed from the ancient times who were men of the name.

Yahweh saw that all man’s conceptions and plans of his heart for the day were only abundantly evil. Yahweh sighed for making the man in the land and was grieved in his heart. Yahweh said, “I will erase from all the face of the red earth the man whom I created. From man always, four footed beasts always, reptiles and the birds of heaven; from all these - I am ever sighing at what they do!”

Yet Noah attained favor in the eyes of Yahweh. Such is the history of Noah. Noah was a righteous man, upright in his generation. With the *true* Elohim Noah walked. And Noah had three sons, Shem, Cham and Yefet.

The destruction of the land was before the *true* Elohim and the land was full of violence. Elohim looked at the land and behold it was in ruin, on the road of destruction; for all flesh of the land was on the road of destruction.

So Elohim spoke to Noah, “The end of all flesh has come before me for the land is full of violence from them (from their face). And here I am! - to destroy them with the land! Make for yourself an ark from the gopher tree. You are to make chambers in the ark and cover the ark with oily pitch. You are to make separate villages in the house by separating the house with walls.”

“This is how you are to make it: 300 cubits (450 feet) is its length; 50 cubits (75 feet) its width; and 30 cubits (45 feet) its height.”

“You are to make light to enter the ark a cubit (1.5 feet) from the upper portion and a door to the ark on the side. With the lowermost, second and third parts you will make it.”

“And here I am! I am bringing a flood of water on the land to destroy all flesh below the heavens that has the spirit of life - all life on land will cease to breathe.”

“Yet I raise my covenant with you – you come on the ark, with your sons and your wife and their wives. And of all the life from all flesh - two will come on the ark to live with you – they are to be male and female. From the species of bird and from the species of four-footed beasts and from the species of reptiles from the red earth – two of them are to come to you to live.”

You yourself are to take all the food that you will eat. You are to gather food for you and them to eat.

Noah carried out all the instructions Elohim had commanded him – justly he did so.

## Chapter 7 – The Flood

Yahweh said to Noah, “You come on the ark, you and all your house, for I see you as the righteous in this generation. From all the clean four-footed beasts you are to take seven males and seven females. And from the four-footed beasts that are not clean, two, male and female. Also take seven male and seven female from the birds of heaven to live and be fruitful on the face of the land. For in seven more days I will cause rain to fall on the land for forty days and forty nights. And I will remove all who are standing, whom I brought forth from on the face of the red earth. And Noah did all that Yahweh had commanded him.

Noah was a son for six hundred years when the flood of water was on the land. Noah and his sons, his wife and the wives of his sons came to the ark in the face of the flood waters. From the four-footed beasts that are clean and from the four-footed beasts that are not seen as pure and from the birds and all that glide swiftly on the earth, two by two they came to Noah on the ark; male and female just as Elohim commanded Noah.

It was seven days till the flood water was on the land. In the six hundredth year of Noah’s life, in the second month in the seventeenth day of the month - on this day all the fountains of the deep furiously broke open and the windows of heaven opened wide. And it rained on the land forty days and forty nights. This same day Noah came. And Shem, Cham and Yefet, Noah’s sons, and Noah’s wife and the three wives of his sons came on the ark. They and all the species of life, all the species of four-footed beasts and all the species of reptiles that glide swiftly on the land and all the species of birds – all little hopping birds and all birds on the wing – they came to Noah on the ark two by two from all the flesh who had the breath of life. And they came - male and female from all flesh. They came to him whom Elohim commanded, and Elohim shut *them in* by his hand.

The flood was forty days on the land, and the water increased and lifted the ark to raise it from the land. The water was great and strong and increased greatly on the land and the ark walked on the face of the water. The water became exceedingly great on the land and covered all the mountains which are under heaven. The strong water rose over the hills fifteen cubits (twenty two and a half feet).

All flesh that moved on the ground ceased to breathe. The birds and the four-footed beasts and all the swarms that wriggle on the land and all the men - from all who had breath in all the dry ground – the spirit of life in their nostrils – died.

All who were standing were removed from the face of red earth, from man, four-footed beasts, reptiles and the birds of heaven who were there since the beginning of time. They were removed from the land. *Only* a remnant was left, Noach and those who were with him in the ark. And the water was strong on the land one hundred and fifty days.

## Chapter 8 – New Beginnings

Elohim remembered Noah and all life and all four footed beasts who were with him on the ark, and Elohim's spirit crossed over the land to weave the waters. He shut the fountains of the deep and *also* the windows of heaven and held back the rain from the heavens. He turned back the water from its place over the land; it walked in retreat and decreased from its border *established on* the one hundred fiftieth day.

The ark rested on the seventh month, the seventeenth day of the month, on the mountain of Ararat.

The water continued to walk in retreat toward its ancient boundary in the tenth month. On the first of the tenth month the heads of the mountains were seen. After forty days Noah opened the window of the ark he had made. He sent out a raven, and it went and returned until the waters were put down from their place of superiority from the over earth.

He sent a dove out from him to see if the waters had eased back from the face of the earth. No resting place was found for the sole of the dove's foot, so it returned to the ark for the water was over the face of all the land. He put out his hand to take the dove and it went to him in the ark.

He paced all the more for seven other days and again sent the dove from the ark. The dove came to him at the time of erev (evening), and behold, an olive leaf was freshly torn off and in its mouth. So Noah knew that the waters had eased from all the land.

He waited seven more days and sent away the dove, and it did not return to him anymore. On the first day of the first month in the six hundred and first year the water was dried from all the land. Noah removed the cover from the ark and saw, and behold, the face of the red earth was dry. In the second month, on the twenty seventh day of the month, the land was dry.

Elohim spoke to Noah and said, “Go from the ark, you, your wife, your sons and your son’s wives with you! All life that is with you, from all flesh of birds and four footed beasts and from all reptiles, all that glide swiftly on the land, they are to go out from you and swarm on the land and bear fruit and increase on the land.” So Noah went; and his sons, his wife and the wives of his sons went with him. All the life; all the reptiles and all the birds and all the swift gliders of the land; went from the ark to their families.

Noah built an altar to Yahweh and took from all clean animals and from all clean birds and presented a lifted up offering on the altar. Yahweh breathed the restful scent. Then Yahweh spoke in his heart, “Never again will I curse the red earth because of the man, and no more will I strike all life which I made. All the days will continually have seeds and harvest, and cold and heat, and summer and winter, and day and night; so that there will be no rest for them for the conceptions of the heart of man are evil from his youth.”

## Chapter 9 – Noach’s Covenant

Elohim blessed Noach and his sons and said to them, “Bear fruit and increase on the land! And the fear and dread of you will be on all life of the land, and on all the birds of heaven. I give to your hand all that glide swiftly on the red earth and the fish of the sea.” “All swiftly moving creatures that have life I give to you for food as I gave to you all the glistening grass. Only flesh in its soul, its blood, you are not to eat.”

And surely of your blood, of your soul, I will require vengeance. From all life this is our requirement; from the man’s hand, even from a man’s brother’s hand, we will require that man’s soul. Spill the blood of a man, your blood will be spilled, for man is made in the shadow of Elohim.”

They were fruitful and multiplied and swarmed and increased on the land.

Elohim spoke to Noach and to his sons to say, “Behold, I raise a covenant with you and with your seed after you, and to all the living souls with you; all birds and four footed beasts and all life of the land with you; from all that go out from the ark to all life of the land. I raise this covenant to you, never again to destroy all flesh with the flood waters and never again to destroy the earth with a flood.”

Elohim continued, “This is the sign of the covenant I am giving between you and me, and between all living souls who are with you, to generations everlasting. I give a bow in the clouds as a sign between the earth and me. And when I cover the land with clouds I will see the bow in the cloud. Then I will remember my covenant between you and me and between all living souls and all flesh and never again will the flood waters destroy all flesh.”

“I will see the bow in the clouds as a sign of the everlasting covenant between Elohim and all living souls; in the flesh that is on the land.”

Yahweh spoke to Noach, “This is the sign of the covenant I raise between me and between all flesh that is on the land.”

The sons of Noach who went from the ark were Shem and Cham and Yefet, (and Cham was the father of Kena’an (humiliated)). Three sons of Noach, and from these man scattered over the land. Noach, a man of the ground, bore into the ground to plant a vineyard. He drank from the wine and was intoxicated, and lay nude in the middle of the tent. Cham, the father of Kena’an, saw his father in his nakedness and stood boldly against his father to his two brothers outside. Shem and Yefet took a garment, put it on their necks, and walked backwards to cover the nakedness of their father; their faces were always faced away from their father so that they would not see his nakedness.

Noach awoke from his wine and knew what his least son had done to him, and he spoke, “Kena’an is cursed to be a servant’s servant to his brothers.”

He continued, “Blessed is Yahweh, and Elohim of Shem! May Kena’an be your slave! Elohim, enlarge Yefet and have him dwell in the tents of Shem! And Kena’an will be a slave.”

Noach lived three hundred and fifty years after the flood. All the days of Noach were nine hundred and fifty years, and he died.

## Chapter 10 – Noach’s History

This is the history of the sons of Noach; Shem, Cham and Yefet. There were born to them sons after the flood.

The sons of Yefet were Gomer, Magog, Madai, Yavan, Tuval, Meshekh and Tiras.

The sons of Gomer were Ashkenaz, Rifat and Togarmah. The sons of Yavan were Elishah, Tarshish, Kittim and Dodanim. From these the islands of the nations were separated. In their land man divided into tongues; by their families and formed their nations.

Cham’s sons were Cush, Mitzrayim, Put and Kena’an. The sons of Cush were S’ba, Chavilah, Savta, Ramah and Savtakha.

The sons of Ramah were Sh’va and D’dan.

Cush had a son named Nimrod. He wounded (he was a tyrant) to become powerful in the land. He was a powerful hunter before Yahweh, so rightly people say concerning Nimrod, “A powerful hunter before Yahweh.” Bavel become the head his kingdom, and *his kingdom included* Erekh, Akkad and Kalneh in the land of Shinar. From his land he went out to Ashshur and built Ninveh, Rechovot City, Kelakh and Resen between Ninveh and Kelakh, which was the great city.

Mitzrayim had sons; Ludim, the Anamim, the L’havim, the Naf’tukhim, the Patrusim Caslukhim, (who brought out from there the P’lishtim), and the Kaftorim.

Kena’an had sons; Tzidon the firstborn, Chet, the Y’vusi, the Emori, the Girgashi, the Chivi, the Arki, the Sini, the Arvadi, the Tzimori and the Khamati. After this the families of the Kena’ani were broken up.

This was the boundary of the Kena'ani; as you go from Tzidon to Gerar and as you go from ancient Azah to S'dom and Amorraah and Admah and Tzevohim, to the eternal spring.

These are the sons of Cham; their families, their tongues and their nations.

Shem also had sons. He is the father of all the sons of Ever, and his elder brother is Yefet. The sons of Shem were Olam, Ashur, Arpakhshad, Lud and Aram.

The sons of Aram were Utz, Chul, Geter and Mash.

To Arpakhshad was a son, Shelakh.

To Shelakh was a son, Ever.

To Ever were two sons, the first was named Peleg (earthquake) for in his days the land split, and the name of his brother was Yakhtan.

Yakhtan had sons; Almodad, Sheleph, Chatsarmavet (the village of death), Yerakh, Hadoram, Uzal, Diklah, Oval, Avima'el, Sheva, Ofir, Havilah and Yovav. All these are the sons of Yakhtan. Their seat was from Mesha as you go from S'far, to the eastern mountain.

These are the sons of Shem; their families, their tongues and their nations.

These are the sons of Noach and the history of the nations. From these the nations separated on land after the flood.

## Chapter 11 – The Tower of Babel

All the land had one tongue and common, shared words. They pulled up from the east and came forth to the valley in the land of Shinar and sat down there. And a man would say to his neighbor, “Give to make white bricks! And let’s set them on fire and bake them completely.” So they had bricks to build with and oily pitch for mortar.

They said, “Give so that we can build a city for us! Give so we can erect a tower whose head reaches into heaven! To us will be a name, lest we be dashed into pieces and scattered on the face of the land!”

Yahweh descended to see the city and the tower that his sons, the sons of man, were building.

Yahweh spoke, “Behold, the people are united in one language. To all of them ... all this profanity they intend to do ... it will not be cut off from them ... all their evil plans to accomplish. Descend to there! Give them mixed tongues so no man will understand his neighbor!”

Thus Yahweh scattered them from there. They were scattered over the face of all the land and their vision for making cities was broken. It is rightfully called Babel for it was from there that Yahweh mixed all the tongues of all the land and from there Yahweh scattered them on the face of all the land.

This is the history of Shem.

Shem was a son for 100 years and had a son Arpakhshad two years after the flood. After Arpakhshad was born, Shem lived 500 years and had sons and daughters.

Arpakhshad lived 35 years and had a son Shelakh. Arpakhshad lived for 403 years after Shelakh was born and had sons and daughters.

Shelakh lived thirty years and had a son Ever. After Ever was born, Shelakh lived 403 years and had sons and daughters.

Ever lived 34 years and had a son Peleg. After Peleg was born Ever lived 430 years and had sons and daughters.

Peleg lived 30 years and had a son Re'u. Peleg lived 209 years after Re'u was born and had sons and daughters.

Re'u lived 32 years and had a son S'rug. Re'u lived 207 years after S'rug was born and had sons and daughters.

S'rug lived 30 years and had a son Nakhor. S'rug lived 200 years after Nakhor was born and had sons and daughters.

Nakhor lived 29 years and had a son Terakh. Nakhor live 119 years after Terakh was born and had sons and daughters.

Terakh lived 20 years and had sons; Avram, Nakhor and Haran.

This is the history of Terakh. Terakh had sons; Avram, Nakhor and Haran. Haran had a son Lot. Haran died before the face of Terakh his father in the land of his birth, in Ur of the Kasdim. Avram and Nakhor took wives for themselves. The name of Avram's wife was Sarai, and the name of Nakhor's wife was Milkah, the daughter of Haran (he was the father of Milkah and Yiskah). Sarai was barren and had no son.

Terakh and Avram his son, Lot (his son Haran's boy) and Sarai his daughter-in-law, the wife of his son Avram, left Ur of the Kasdim to walk to the land of the Kena'an. But when they came to ancient Kharan they sat down there.

These are the days of Terakh, 205 years. Terakh died in Kharan.

## Chapter 12 – Avram Takes a Walk

Yahweh spoke to Avram, “Walk from your land and from the place of your birth and from the house of your father to the land that will be shown to you. You will be a great nation, you will be blessed, your name will be great and you will be a blessing. Blessing will come from blessing you; curses will come from cursing you; in you all families of the earth will be blessed.

Avram walk after the word which Yahweh spoke to him; and Lot walk with him. Avram had been a son for 75 years when he was brought out from Kharan.

Avram took Sarai his wife, Lot his brother’s son, all his property which he had laid up and all the souls which he acquired in Kharan, and was brought out to walk to the land of the Kena’an; and he indeed went to the land of the Kena’an. Avram crossed into the ancient land of Shekhem, the ancient oaks of Moreh. And the Kena’ani of old were in the land.

Yahweh appeared to Avram and proclaimed, “To your seed I give this land.” He built an altar there to Yahweh who appeared to him. Then he moved from there to the mountains east of Beit El and stretched his tent with Beit El toward the sea and Ai in the east. He built an altar there to Yahweh; and called out on the name, “Yahweh!”

Avram pulled up from there and walked; and he began his journey to the Negev. There was hunger in the land, so Avram descended to Mitzrayim to live there for the hunger was great in the land. When he was about to enter Mitzrayim he said to Sarai his wife, “Behold, I pray; for I know that to look at you is to look at the image of beauty; it will be that when the Mitzrayim look at you they will say, ‘This is his wife?’ and they will kill me, but you will live. Speak on my behalf, I pray, that you are a sister to me! To this purpose . . . to make it go well with me on your account, and so my soul will live because of you.”

After Avram went to Mitzrayim *the people of* Mitzrayim saw she was very beautiful. And the princes of Pharaoh saw him and raved about him to Pharaoh and took the woman to the house of Pharaoh. To Avram's account they made well; they added to him flock and herd and male donkeys and male servants and female servants and female donkeys and camels.

And Yahweh laid his hand upon Pharaoh and brought great infliction upon him and his house because of the word of Sarai the wife of Avram. Pharaoh called out to Avram and pleaded, "What is this that you have done to me? Why didn't you announce to me that she was your wife? Why did you say she was your sister and give her to me as a wife? And now, behold, take your wife and walk!"

Pharaoh gave his men a charge concerning him, and sent him away, along with his wife and all he had.

## Chapter 13 – Avram and Lot Split Company

Avram ascended from Mitzrayim; he and his wife and all that he and Lot had; into the Negev.

Avram was very rich in livestock, in silver and in gold. They walked as they departed from the Negev toward ancient Beit El, the ancient place where he had stretched his tent in the beginning, between Beit El and Ai. It was at this place that he made the altar the first time and called out. Avram called on the name Yahweh there.

Lot, who walked with Avram, also had flock and herd and tents. The land was not able to carry them for they had abundant property and were not able to sit down together.

A controversy arose between those who shepherded Avram's flock and those who shepherded Lot's flock. And the Kena'ani and the P'rizi also sat down in the land.

Avram spoke to Lot, "Never would I pray for strife between me and you, or between my shepherds and your shepherds; for we men are brothers. Is not all the land before your face? Separate from me, I pray. If you rise to the left, I will go right; and if you go right, I will go left." So Lot lifted his eyes and saw all the circle of the Yarden; and all assuredly had enough to drink (before Yahweh destroyed S'dom and Amorrhah); it was like the Garden of Yahweh, like the land of Mitzrayim as you go to Tzo'ar.

Lot selected to himself all the circle of the Yarden, and Lot pulled up toward the east and separated himself; a man from over his brother.

Avram sat down in the land of the Kena'an and Lot sat down in the city, setting his tent in ancient S'dom. And the men of S'dom were evil and abundantly guilty before Yahweh.

Yahweh said to Avram after he separated from Lot, “Lift up your eyes in prayer, and see from the place where you stand; from there to the dark of the north, from there to the Negev in the south, from there to the east and from there to the sea that is in the west; for all the land that you see I give to you and to your seed eternally! And I will establish your seed like the dust of the land which no man is able to count; as the dust of the land, so will your seed number! Rise and walk in the land, to its length and to its width, for I am giving it to you!”

And Avram packed his tent and went and sat by the oaks of Mamre, in Chevron, and built an altar there to Yahweh.

## Chapter 14 – The Battle

In their days Amrafel King of Shinar, Aryohk King of Elasar, K'dor-La'omar King of Elam and Tidal King of Goyim, made war against Bera King of S'dom, Birsha King of Amorraah, Shin'av King of Admah, Shem'ever King of Tzvoyim and King of Bela (which is Tzo'ar). All these joined at the depression of Siddim which is the Salt Sea.

Twelve years they served K'dor-La'omar, and in the thirteenth year they rebelled. In the fourteenth year K'dor-La'omar and the kings who were with him struck down Rafayim in Asht'rot Karnayim, the Zuzim in Ham, the Eimim in Shaveh-Kiryatayim and the Khori on the mountains of ancient Se'ir by the oaks of Paran which is above the wilderness.

Then he turned back to come to Ein Mishpat (the Fountain of Judgment) – *also known as* Kadesh – and struck down all who spread out *there*; the Amaleki and also the Emori in Hatzatzon-Tamar.

The King of S'dom, the King of Amorraah, the King of Admah, the King of Tz'vovoyim and the King of Bela (the same as Tzo'ar) aligned themselves in battle in the valley of Siddim near K'dor-La'omar King of Elam, Tidal King of Goyim, Amrafel King of Shinar and Aryohk King of Elasar; four kings against five. The valley of Siddim was full of tar pits, and when the Kings of S'dom and Amorraah fled some fell there, but the rest fled to the mountain.

They took all the riches of S'dom and Amorraah and all the food and walked away. They *also* took Lot (Avram's brother's son) and his property because he sat in S'dom. An escapee came to Avram the Ivri and stood to his face *to report to him what happened*. He was residing by the oaks of Mamre the Emori, brother of Eshkol and brother of Aner, who were the owners of a covenant with Avram.

Avram listened intently about how his brother was captured and then he poured out the trained men born in his house, 318 men, to run in hot pursuit to Dan. He and his servants divided above them in the night, then struck and ran after them in pursuit to ancient Chovah (Hiding Place), which is left of (or north of) Dammesek. He recovered all the property and also Lot his brother with his property, and also the women and people.

The King of S'dom went out to meet him after he returned from striking K'dor-La'omar and the kings who were with him in the Valley of Shaveh, also known as the Valley of the King.

Malki-Tzedek, King of Shalem, went out to them with bread and wine. He was Cohen to El Elyon (priest to God of Gods). He blessed him and spoke, "A blessing to Avram from El Elyon, Creator of Heaven and Earth. And blessed be El Elyon who delivers your opponent to your hand." He (*Avram*) gave him a tenth from all.

The King of S'dom spoke to Avram, "The souls and property I give to you to take."

Avram replied to the King of S'dom, "I raise my hand to Yahweh, El Elyon, Creator of Heaven and Earth; that if I were to take from you a string or from *these* ancient times even a sandal strap, you would be able to say 'Have I not made Avram rich?' The only exception I will concede is the food which my young men ate and the portion belonging to the men who walked with me - Aner, Eshkol and Mamre. They will take their portion."

## Chapter 15 – The Shield of Avram

After these words, the word of Yahweh was given to Avram in a vision to say “Do not fear, Avram, for I am your shield. Your compensation will greatly increase.”

Avram replied, “Adonai Yahweh, what is your gift to me? For I walk childless ... and the son to hold possession of my house, *to inherit what I have*, he is Eliezer of Dammesek.”

Avram continued, “Look, you have not given seed to me, and behold, a son in my house will inherit it after me?”

The word of Yahweh came to him to say “Behold this one will not inherit your possessions, for one from your own body – he will occupy what you have.” And he brought him outside and said, “Look intently, prayerfully, at the heavens and count the stars if you are able to count them. I say to you, so shall your seed be.” He trusted in Yahweh, and it was woven in him as righteousness. He said to him, “I am Yahweh who brought you out from Ur of the Kasdim to give to you the land, this land, to inherit.”

And he replied, “Adonai Yahweh, how do I know I will inherit this?”

He said to him, “Bring to me a three year old heifer, a three year old female goat, a 3 year old ram and a nestling turtledove.”

He took all these and divided them in the center and placed each half next to its neighbor, but the little hopping bird he did not divide. Birds of prey descended to the carcasses but Avram dispersed them.

Then, when the sun was descending, a deep sleep fell upon Avram and behold, terrible fright and great darkness fell on him. And it spoke to Avram, “Know, without any doubt, that you will be a foreigner. Your seed will work in the land that is not theirs and

they will be enslaved 400 years. Also *know that* I will judge in righteous judgment the nation that makes you their servants. And you will go out with great abundance of property.

“You will go to your fathers in peace in a good old age, but in four generations they will return here for the evil of the ancient Emori is not yet full.”

The sun had gone down and it was dusk, and behold a smoking fire pot and a flame of fire passed over between these cut portions.

On this day Yahweh made a covenant with Avram to say, “To your seed I give the land, this land from the river of ancient Mitzrayim to the great river, the river Perat. I give you the land of the Kini, the K’nizi, the Kadmoni, the Khitti, the P’rizi, the Rafayim, the Emori, the Kena’ani, the Girgashi and the Y’vusi.”

## Chapter 16 – Ishma'el

Sarai, Avram's wife, did not have a child, so she gave him her slave girl, the Mitzrit, named Hagar.

Sarai said to Avram, "Behold, please, I am held back by Yahweh to have children! Please come on my slave girl; perhaps *you can* build *a family* for me from her." Avram listen to the call of Sarai. After Avram had sat down in the land of the Kena'an for ten years, Sarai, Avram's wife, took Hagar the Mitzrit, her slave girl, and gave the woman to Avram to be his wife. He came into Hagar and she became pregnant; and when she understood that she was pregnant her mistress became small in her eyes (*that is to say she was despised*).

So Sarai said to Avram, "My wrong is upon you! I gave my slave girl in your bosom and see... I am small in her eyes for she is pregnant! Yahweh will judge between me and you!"

Avram replied to Sarai, "Behold, the slave girl is yours! It is in your hand to do to her what is good in your eyes." So Sarai oppressed her and she bolted from her face.

Yahweh's Melekh (*an angelic ruler*) came forth in the fountain of water in the wilderness, in the fountain on the road to Shur. He spoke to Hagar, the slave girl of Sarai, "How did you come to this? And where will you walk?"

She replied, "I fled from the face of Sarai my mistress."

Yahweh's Melekh spoke to her, "Return to your mistress and submit yourself under her hand."

Yahweh's Melekh continued speaking to her, "Your seed will be greatly increased, unable to be counted."

And Yahweh's Melekh said to her, "Behold, you are pregnant and your son's name shall be called Ishma'el for Yahweh has heard of your oppression. He will be a wild ass of a man. His hand will be against all and all hands will come upon him. He will reside in the face of all his brothers."

And she called on the name Yahweh; her word for him, "El Ro'i", for she said, "Here I have also seen *him* who looks after me!"

Rightfully the well is called "Be'er Lachai Ro'i" (the 'Well to Live and See'). Behold, it is between Kadesh and Bered.

Hagar bore to Avram a son. Avram called his son's name, whom Hagar bore to him, Ishma'el.

Avram was a son for 86 years when Hagar bore Ishma'el to Avram.

## Chapter 17 – I Am El Shadai – You are Avraham

Avram was a son for 99 years when Yahweh looked on Avram and said to him, “I am El Shadai! You walk before me in truth! I give to you my covenant, between me and between you, to increase you greatly.”

Avram fell to his face and Elohim spoke to him to say, “I behold my covenant to you and you are the father of many nations. No more will you be called Avram (exalted father), but your name will be Avraham (father of the many people), for I give you *as a* father to many nations.

“I will make you great and exceedingly fruitful and will give to you the nations and kings which will come from you. And I raise to you my covenant – between me and you and between your seed after you, *all* their generations – to promise that I will always be your Elohim, *and to be Elohim* to your seed after you. And I will give to you and to your seed after you the land you live in; all the land of Kena’an to possess forever. I will be to them *their* Elohim!”

Elohim spoke to Avraham, “My covenant will protect you; *both* you and your seed after you in their generations. This is my covenant which protects between me and all of you, and between your seed after you; the circumcision of you and all your seed. And you will be circumcised in the flesh of your foreskin and it will be the sign of the covenant between me and all of you. When you are a son for eight days, in all your generations born in your house, you will be circumcised. Also a son of a foreigner bought with silver who is not the fruit of you *is to be circumcised*. The circumcision will circumcise *both* the son born in your house and *the one* bought with your silver. And my covenant in your flesh is an everlasting covenant. And the exposed seed, who is not circumcised in the flesh of the foreskin... cut the soul from the people for breaking my covenant.”

Elohim *continued* speaking to Avraham, “Sarai your wife... you will no longer call her name Sarai (*Mockery*) for Sarah (*Princess*) is her name! I will bless you and I will also give you a son from her. My blessing to her will be to the nations and my King of *all* the people will come from him (*her son*).”

Avraham fell to his face and laughed, and he said in his heart, “To the son who is 100 years old a child? And if Sarah is 90, can she be with child?”

Then Avraham said to Elohim, “If *only* Ishma’el could be before your face!”

Elohim spoke, “But Sarah your wife will bear to you a son and you will call his name Yitzchak. And I raise my covenant to him, an eternal covenant to him and to his seed after him. Yet concerning Ishma’el I hear you; behold I will bless him and the fruit of him ... I will greatly increase him; twelve princes will be born to him and I will give to him a great nation. But my covenant is raised to Yitzchak, who is born to you and Sarah, to this appointed time next year.”

Elohim finished talking with him and ascended up from over Avraham.

Avraham took Ishma’el his son, all the sons born in his house and all he bought with silver – all the male people of the house of Avraham - and circumcised the flesh of the foreskin of their bodies the very day Elohim spoke to him.

Avraham was a son for 99 years when he was circumcised in the flesh of his foreskin. And Ishma’el his son was a son for 13 years when he was circumcised in the flesh of his foreskin. That very day *both* Avraham and Ishma’el his son were circumcised in their bodies. And all the men of his house, those born in the house and those bought with silver, the sons of foreigners, he circumcised.

## Chapter 18 – S’dom and Amorrhah

Yahweh *went* to see to him. He was sitting in the Oaks of Mamre, in entrance of the tent in the heat of the day. He lifted up his eyes and saw, and behold, three men were standing, *facing* towards him. When he saw them he ran from the doorway of the tent to meet them and he fell to the ground.

He said, “Adonai! If, I pray, I have come forth in grace *before* your eyes, I pray you will not cross over from above your servant. Take, I pray, a little water and wash your feet and rest at the base of the tree. Take a bit of bread to refresh your hearts. Then after that you may cross over; for this refreshing of the heart is above righteousness- *this is why* you cross over your servant.”

They replied, “Justly do according to your words.”

So Avraham hurried to Sarah’s tent and said, “Hurry, measure and grind three measures of flour, kneed it and make cakes.”

Next Avraham ran to the herd and took a tender, good male of the herd and giving it to a boy, “Hurry to prepare it!”

Then he took cheese and milk and the male of the herd which he *had* prepared and gave it before them, and stood over them at the base of the tree while they ate.

They inquired of him, “Where is Sarah your wife?”

He replied, “Here in the tent.”

He spoke, “I will certainly return to you after the time of life and behold - a son will be born to Sarah your wife!”

Sarah listened at the doorway of the tent behind him. *Now* Avraham and Sarah had come to be old in their days and Sarah had

become flabby, as is the way of women, so Sarah laughed within herself to say, “After I am worn out there will be pleasure (Eden) for me? And Adonai (*meaning Avraham*) is old?!?”

Yahweh spoke to Avraham, “Why does this laughter come from Sarah to say ‘Indeed! I will not bear when I am old.’ Is the word from Yahweh to difficult? To the Appointed Time I will return to you; the time of life; and to Sarah *there will be* a son!”

Sarah lied to say, “I did not laugh” for she was afraid.

But he said, “No, you did laugh.”

Then the men rose from there to gaze on the face of S’dom, and Avraham walked with them to send them out. Yahweh said, “Shall I conceal from Avraham what I am doing? Avraham is to be a great and powerful nation, and in him all nations of the land will be blessed. For I know him! It will be his purpose to command his sons and his house after him to guard the road of Yahweh, to do righteousness and justice; *for this is* the purpose of the coming of Yahweh on Avraham – the Word who is upon him!”

So Yahweh said, “Because the shriek of S’dom and Amorrhah is great and their offense is very heavy, I will prayerfully descend and see if the shrieking which comes to me is complete and if not I will know.”

The men faced to walk toward S’dom and Avraham again stood with them to face Yahweh. Avraham came close in worship (as close as a bride lying with her husband) and spoke, “You can’t destroy the righteous with the wicked! If there is... if there be 50 righteous in the midst of the city, you can’t destroy it, throw it away and not lift up that place on account of the 50 righteous who are in the midst. For it would be a profane thing from you to do this word ... to kill the righteous with the wicked! You, the Judge of all the Land are about righteousness; your judgment won’t be about wickedness!”

Yahweh replied, “If there comes forth in S’dom 50 righteous in the midst of the city I will lift(*or forgive*) all in that place on their account.”

Avraham’s eye spoke, “Behold, I pray, and I yield to speak with Adonai, I am but dust and ashes. If perhaps there is a lack of five of the 50 righteous, will you destroy the city for lack of the five?” He replied, “No. I will not destroy it if 45 come forth from there.” He added more words to him and asked, “If perhaps there comes forth from there 40?”

“I won’t do it on account of the 40.”

He said, “Don’t, I pray, grow angry Adonai, and I will speak. If perhaps there comes forth from there 30?”

He replied, “I will not do it if there comes forth from there 30.”

He spoke, “Behold, I pray, I yield to the words of Adonai. If perhaps there comes forth from there 20?”

He replied, “I will not destroy on account of the 20.”

And he *pressed*, “Please don’t grow angry Adonai; I will speak only this time. If perhaps there comes forth from there 10?”

He said, “I will not destroy on account of the 10.” Then Yahweh finished his talk with Avraham and walked off, and Avraham returned to his place.

## Chapter 19 – Taking Down the Cities

The two Melekh'im arrived at S'dom at erev. Lot was sitting in the gates of S'dom and when Lot saw them he arose to greet them. Prostrating his nose to the land he said, "Behold, I pray, Adonai, turn off to the house of your servant, and stay and wash your feet, then start off on your way early in the morning."

They said, "No, we will stay in the road."

But Lot greatly pressed them so they turned in to him and came to his house. He prepared food and drink for them, baking matzah for them and they ate.

Before they lay down the men of the city, the men of S'dom, bordered the house; from youth to ancient men; all the people from the end. They called out to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us so we can rape them."

Lot went out to them at the doorway, and shut the door behind him. He said to them, "Don't, I pray, my brothers, don't do this evil. Behold, I plead with you; here are my two daughters who have not known a man! Please go to them and on them do what seems good in your eyes; only to these men do not do this word! For in upright justice they came to the shade of my roof!"

But they yelled, "Stand far back!"

And they continued, "The one came to live *here*, and in judging judges us? This time we will punish him!" Then they greatly pressed on him, on the man, on Lot, and drew near to burst open the door.

The men reached out their hand and brought Lot to them in the house, and shut the door. They struck the men who were at the

door of the house with blindness; from the young to the very ancient; and they tired themselves out trying to find the door. The men spoke with Lot, “Who forever belongs to you in this place, *either* in marriage or your sons or your daughters, you are to bring out everyone who belongs to you in this city! Take them out from this place for we have come to destroy it because its shriek is so great that it has reached the face of Yahweh – so Yahweh has sent us out to destroy it!”

Lot went to speak with his relatives by marriage that took his daughters, and said, “You must arise and go out from this place, for Yahweh will destroy the city!” And his relatives by marriage saw it as mockery and laughed.

When the dawn ascended, the Melekh'im pressed Lot to hurry, and said to Lot, “Arise. Take your wife and your two daughters who are found and separate yourself from the destruction of the evil city.”

He hesitated so the men seized him by his hand, and they seized the hand of his wife hands of his two daughters; Yahweh had mercy on them, causing them to be brought out and set them outside the city.

When they were brought outside they said, “Escape with your soul! And don't look back and don't stand in any of the circle! Get to the mountains to separate yourself from the destruction!”

But Lot pleaded with them, “No, I pray, Adonai; behold, please – your servant has found grace in your eyes and great mercy and along with this you make my soul live. I am not able to escape to the mountains for evil will catch me and I will be removed and I will die. Behold I pray, the city, this one is near; to flit there... isn't it a little one? Let me escape there, I pray, to a little one where my soul may live.”

He spoke to him, “Behold, I have lifted your face also (I accept your plea) to say this; I will fail to overthrow the city which you

speak of. Hurry and escape there for I am not able to do this eternal thing until you come there. Justly the name the city is called Tzo'ar (little).

The sun rose over the land and Lot went to Tzo'ar. Yahweh caused it to rain down on S'dom and Amorrhah with sulphur and fire from Yahweh – from Heaven.

The cities and all the circle (*of the Yarden*) and all those who sat down in the cities and all that sprouted from the red earth were overthrown. The woman scanned *the circle* with longing for where she came from, so she became a statue of salt.

Avraham rose early in the morning to the place where he stood face to face with Yahweh. He gazed at the face of S'dom and Amorrhah and all the face of the land, the circle *of the Yarden*; and behold, he saw the smoke of the land ascend as the smoke of the furnace. Elohim had destroyed the cities of the circle. Yet Elohim remembered Avraham so he sent Lot out from the midst of the destruction of the overthrown cities, which Lot had sat down in.

Lot ascended from Tzo'ar and sat down on the mountain. His two daughters were with him for he feared to sit down in Tzo'ar, so he sat down in a cave, he and his two daughters.

The first-born said to the little one, "Our father is old and there isn't a man in the land to come onto us as is the custom of all the land. Walk in this way; we will give our father wine and lie with him and give life to our father's seed."

So in the night they gave their father wine to drink. The first-born came and lay down with her father; and he did not know when she lay down or when she arose.

The next day the first-born said to the little one, "See, I lay down yesterday with my father, so tonight, you also give him wine to drink and go lie with him to give life to our father's seed."

Again that night they gave their father wine to drink; and the little one rose and she lay with him. He did not know when she lay down or when she arose.

The two daughters became pregnant by Lot, their father. The first-born had a son and called his name Mo'av. He is the Father of Mo'av till today.

The little one also had a son and called his name Ben Ammi (Son of My People). He is the father of Ammon till today.

## Chapter 20 – She is my Sister

Avraham pulled up from there *and went to the* land of the Negev and sat down between Kadesh and Shur, and lived in Gerar.

Avraham said about Sarah, his wife, “She is my sister”; so Avi’Melekh King of Gerar took Sarah.

In the night Elohim came to Avi’Melekh in a dream and said to him, “Behold, you will die because you have taken a woman who has a husband!”

But Avi’Melekh had not approached her so he said, “Adonai! You will also strike the righteous nation? Did he not say, ‘she is a sister to me’? And she also said, ‘he is a brother to me’. In this *matter* my heart and the palm of my hand are completely innocent!”

Elohim said to him in the dream, “I know this also, for in the innocence of your heart you did this. Also, I am the one who caused you, in highest justice, to refrain from touching her so as not to sin against me. So now return the woman to the man for he is a prophet and he will pray over you and you will live. And if you do not return her ... know that death will destroy you and all who belong to you”.

So Avi’Melekh arose early in the morning and called all his servants. He spoke all these words to their ears; and the men were very afraid.

Avi’Melekh called Avraham, and asked him, “What have you done to us! What sin have we done to you that caused you to bring such a great sin over me and over my kingdom? From what I did... you should not do this to me!”

Avi’Melekh demanded of Avraham, “What did you see that made you do this?”

Avraham replied, “For I said ‘there is no fear of Elohim in this place and I will be destroyed’. As for the word about my wife, she is also truly my sister; the daughter my father, only not the daughter of my mother; and she became my wife.”

“When Elohim had me wander from my father’s house I said to her, ‘this sacrificial love you will show to me in all the places where we will travel; say of me, he is my brother.’”

Avi’Melekh took flock and herd and male servants and female servants and gave them to Avraham and returned Sarah his wife to him.

Then Avi’Melekh said, “Behold my land is before your face! Sit down where your eyes see as good!”

And he said to Sarah, “Behold, I give you and 1000 pieces of silver to your brother. Behold, this is to you a covering of the eyes; to all who are with you; and all is made right!”

Avraham prayed to the *true* Elohim and he, Elohim, cured Avi’Melekh and his wife and female servants and they became pregnant; for Yahweh had certainly closed (from ancient times) all the wombs to the house of Avi’Melekh over the word of Sarah, the wife of Avraham.

## Chapter 21 – They Will Laugh

Yahweh visited Sarah according to what he said, and Yahweh did to Sarah according to his word. She became pregnant and bore to Avraham a son in his old age, to the appointed time which Elohim spoke.

Avraham called the name of his son, born to him, born to him by Sarah, Yitzchak. Avraham circumcised Yitzchak his son after he was a son for eight days, according to the command of Elohim. Avraham was a son for 100 years when Yitzchak his son was born to him.

And Sarah spoke, “Elohim has made me laugh! All who hear will laugh with me!” She continued, “Who would speak to Avraham that Sarah would suckle sons? For to me a son has been born in his old age.”

The child increased and was weaned. Avraham made a great feast on the day that Yitzchak was weaned.

Sarah saw the son whom Hagar the Mitzrit bore to Avraham mocking. So she said to Avraham, “Divorce this female servant and her son! For this son of the female servant will not inherit with my son, with Yitzchak!”

Avraham was greatly afflicted, *so much that it was* seen in his eyes, on account of his son.

Elohim spoke to Avraham, “Don’t afflict your eyes over the boy and over your female servant. All which Sarah has said to you, you are to hear, for in Yitzchak is your seed called out to you. But we will make the son of the female servant to be a nation for he is also your seed.”

They rose up early in the morning with Avraham. He took bread and a water skin and he put it over Hagar’s shoulder in Shekhem

and he sent her and her son away to walk and stray in the wilderness of Be'er Sheva.

When the water from the skin came to an end she cast away her son, alone, below some shrubs. Then she walked and sat down by herself, from opposite her son, to remove herself about an arrow's shot from him. For she said, "I will not see the death of my son!" So she sat down opposite and lifted her voice in weeping.

Elohim heard the cry of the boy, and a Melekh of Elohim came towards Hagar from Heaven and spoke to her, "What's troubling you Hagar? Do not fear, for Elohim has heard the cry of your son who is over there. I have arisen! I have lifted the boy and I have seized his hand to lead him, for a great nation is committed to both of you."

Elohim opened her eyes and she saw a well of water. She walked to it, filled the water skin and gave her son a drink.

Elohim was with the youth and he grew. He sat down in the Paran wilderness and became an archer. His mother took a wife for him from the land of Mitzrayim.

At that time Avi'Melekh and Pikhoh, Prince of his people, spoke with Avraham to say, "Elohim is with you in all that you do. Now promise to me here, in Elohim, that you will not cheat me or my sons or their offspring. From the loving-kindness that I have done to you, you will do *the same* to me in the land that you live in." Avraham said, "I promise."

Then Avraham rebuked Avi'Melekh over the account of the well of water that was taken from him by the servants of Avi'Melekh. Avi'Melekh replied, "I do not know who did this word. Also - it has not been brought before me nor did I hear of it before today."

Avraham took flock and herd and gave them to Avi'Melekh and both of them made a covenant. Avraham separated seven lambs

apart from the flock. And Avi'Melekh said to Avraham, "What are these seven lambs that are separated apart?" He said, "You are to take the seven lambs from my hand, for they are to be a testimony on my account that I dug this well."

In highest righteousness the place is called Be'er Sheva, for there the oath was completed between the two.

They made a covenant at Be'er Sheva. Avi'Melekh and Pikhol, Prince of his people, arose and returned to the land of the P'lishtim.

*Avraham* planted a tamarisk tree in Be'er Sheva and there he called on the name Yahweh El Olam, (Yahweh the Eternal God).

Avraham lived in the land of the P'lishtim many days.

## Chapter 22 – The Test, Defining “It”

It was after these words that the true Elohim tested Avraham and said to him, “Avraham!”

He answered, “Here I am!”

He said, “Please, take your son, your beloved one whom you love, Yitzchak, and walk. Walk to the land of Moriyah<sup>5</sup>. There you will lift him up as a lifted up offering on one of the mountains which I will tell to you.”

So Avraham started out early in the morning, saddled up a male donkey and took two youths with him and Yitzchak his son. He chopped wood for the lifted up offering, then he lifted himself up and walked toward the place which Elohim had told him about.

On the third day Avraham lifted up his eyes and saw the place from far away. And Avraham said to the youths, “You two sit here with the male donkey. I and the boy will walk, thus witness (*or possibly ‘forever like this’*) and worship and then return to you.”<sup>6</sup>

Avraham took the wood for the lifted up offering and put it on Yitzchak his son. Then he took the fire and the knife in his hand and the two of them walked in unity.

Yitzchak addressed his father Avraham, and asked, “My Father?” He replied, “Here I am, my son.”

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<sup>5</sup> Moriyah means “Yah is My Teacher”

<sup>6</sup> Note: the Hebrew word “עַד” may be translated “everlasting, forever, eternal, etc.” or “witness”. This passage has such a profound prophetic message, that it deserves much thought. Looking at the word picture, it suggests “looking thru an *open* door” (I use open because one cannot see thru a closed door.) It has been understood from ancient times, that because Avraham called the place ‘Yahweh Yireh’, he saw into Eternity’s door to some future event. Selah. Yeshua said, “Avraham longed to see my day. He saw IT and was glad.”

He continued, “The fire and the wood are here ... and where is the lifted up offering?”

Avraham replied, “Elohim will provide himself the lifted up lamb, my son.” And the two walked as one.

When he came to the place which Elohim spoke of Avraham built an altar and arranged the wood. Next he bound Yitzchak his son and put him on the altar on top of the wood. Avraham extended his hand and took the knife to slaughter his son. Then Yahweh’s Melekh called out to him from the heavens and proclaimed, “Avraham! Avraham!”

He replied, “Here I am.”

He commanded, “Remove your hand from the boy, and do nothing to him; for now I know that for fear of Elohim you will not withhold your son, your beloved, from me.”

Avraham lifted his eyes and saw, and behold; behind him a ram was entangled in a thicket by its horn. Avraham walked over, took the ram and offered it as a lifted up offering in place of his son.

Avraham called the name of that place “Yahweh Yireh”. And it is said till this day, “On the mountain Yahweh is seen.” (Or, “*On the mountain of Yahweh it will be seen*” or “*On the Mountain of Yahweh it will be provided.*”)

Elohim’s Melekh called to Avraham a second time from the heavens and said, “By myself, I, Yahweh, promise that because you paid attention to do this word and did not restrain your son, your beloved, I will abundantly bless you and I will greatly increase your seed – they will be as my stars which are in the heavens and they shall be numbered after the sand which is on sea shore. Your seed will occupy the gates of his enemies. And in your seed shall all nations of the earth bless themselves! This is the outcome of your listening in obedience to my voice.”

Avraham turned back to his son and they arose and walked in unity to Be'er Sheva and Avraham sat down in Be'er Sheva.

After these words, it was announced to Avraham, "Behold, Milkah has also born sons to your brother Nakhor; Utz the first-born, Buz his brother and K'mu'el, Aram's father, Kesed, Khazo, Pildash, Yidlaf and B'tu'el. And to B'tu'el was born Rivkah. These eight Milkah bore to Nakhor, Avraham's brother. His concubine, and her name was Re'umah, also bore to him Tevach, Gacham, Tachash and Ma'alkhah.

## Chapter 23 – Avraham Purchases Chevron

Sarah's life was 127 years; these are the years of Sarah's life. Sarah died in Kiryat-Arba, in Chevron, in the land of the Kena'an. Avraham went to mourn and to weep for Sarah.

Avraham arose from the face of his dead and addressed to the sons of Chet to say, "I have been a foreigner and an alien with all of you. Give me a grave to possess with you so that I may bury my dead from before me."

The sons of Chet answered Avraham to say, "Hear us, Adonai! You are the Exalted One of Elohim among us. In the best of our graves you will bury your dead. You shall not be restricted from any man's grave among us to bury your dead."

Avraham arose and he bowed to the people of the land, before Chet. He spoke to them to say, "If it is in your souls for me to bury my dead from before me then hear me! Make intercession on my account to Efron, son of Tzochar, and he will give to me the cave of Makhpelah that is at the end of his field. Let him give it to me for silver so I can possess a grave among you."

Efron was sitting in the midst of the sons of Chet. Efron the Chiti answered Avraham, in the ears of the sons of Chet, to all the sons in his city's gate, to say, "No, Adonai! Hear me! The field I give to you along with the cave in it! To you I give it! Before the eyes of the sons of my people I give it to you to bury your dead."

But Avraham bowed before the people of the land, and spoke to Efron in the ears of the people of the land to say, "If only you would hear me. I have given silver for the field. Take it from me and I will bury my dead there."

Efron answered Avraham to say, "Adonai! Hear me! Land worth 400 silver shekels! What is that between me and you! Bury your dead!"

Avraham heard the meaning of what Efron said so Avraham paid to Efron the silver that was spoken of in the ears of the sons of Chet; 400 shekels of silver to transition *the field in trade to Avraham*.

The field of Efron at Makhpelah, which was before Mamre - the field and the cave that was in it and all the trees that were in the field in all the surrounding territory - arose to Avraham as his possession before the eyes of the sons of Chet; in *the witness of* all the sons in the city's gate.

After this Avraham justly buried Sarah his wife in the cave that was in the field of Makhpelah, before Mamre; which is Chevron, in the land of Kena'an.

The field and the cave that was in it arose to Avraham, from the sons of Chet, to possess as a grave.

## Chapter 24 – That Rivkah Dream Girl

Avraham grew old in days and Yahweh blessed him in everything.

Avraham said to the eldest servant of his house, the one who ruled over all that he had, “Please, put your hand under my thigh and promise by Yahweh, my Elohim of the heavens and my Elohim of the earth, that you will not take a wife for my son from the daughters of the Kena’ani, *the people that I sit in the midst of*. You are walk to my land and to those of my lineage and take a wife for my son Yitzchak.”

His servant replied, “What if the woman does not want to walk after me to this land? Shall I then return your son to the land which you were brought out from?”

Avraham said to him, “You are charged not to bring him to there. Yahweh, my Elohim of the heavens – the one who took me from my father’s house and from the land of my lineage and who spoke to me and who promised an oath to me – said, ‘To your seed I give this land.’ He will send his Melekh before you *as you go* to take a wife for my son from there. But if the woman does not consent to walk after you then you are clean from this, my oath. Only my son is not to return there.”

His servant put his hand on the underside of his master Avraham’s thigh and he promised him concerning this word.

His servant took 10 camels from his masters camels and walked. He tool from all that was good of his master’s hand and walked to Aram-Naharayim to the city of Nakhor.

When the time of erev had come, he made the camels kneel outside the city by the well of water for that was the time the women came out to draw water.

He said, “Yahweh Elohim, I pray that you bring this about to Adonai Avraham this day and do kindness to Adonai Avraham! Here I am; I am appointed to stand at this fountain of water - and the daughters of the men of the city come out to draw water. Let it be that when I will say to a maiden, ‘Please offer your jar to me that I may drink’ that she will reply, ‘Drink, and I will give your camels drink also.’ Let her be the one whom you have appointed to your servant, to Yitzchak! And by this I will know that you have dealt kindly with Adonai.”

And it came to be that his speaking was suspended when he beheld Rivkah (*whose name means ‘arresting by beauty’*), a daughter of Betu’el, son of Milkah the wife of Nakhor, Avraham’s brother, coming out with a jar on her shoulder.

The young woman was very good to look at, a virgin whom no man had known. She descended to the fountain, filled her jar and ascended.

The servant ran to encounter her and said, “Please let me drink a little water from your jar.”

She replied, “Drink, Adonai” and she quickly lowered her jar with her hand *to give him a drink*. And when he finished drinking she said, “I will also draw for the camels until they have finished drinking.”

She hurried to empty her jar in the trough and ran again to the well to draw and she drew for all the camels.

The man was stunned. He remained silent in her presence to know whether or not Yahweh was prospering his path.

When the camels had finished drinking the man gave her a gold nose ring half a shekel in weight and two bracelets for her hands, the weight of ten gold *shekels (10 ounces)*. And he asked, “Whose daughter are you? Please tell me, is there room in your father’s house for us to stay?”

She told him, “I am the daughter of Betu’el, son of Milkah, whom she bore to Nakhor.” And she also said to him, “We have abundant straw and fodder, as well as a place to stay.”

The man bowed down in worship before Yahweh and said, “Bless Yahweh, Elohim of Adonai Avraham, who will not separate his love and his truth from Adonai; for he has guided me along this road to the house of Adonai’s brother.”

The young woman ran to the house of her mother to announce these words. And Rivkah had a brother, who was named Lavan. And Lavan ran to the man who was outside by the fountain. It was because he saw the nose ring and the bracelets on the hand of his sister and because he heard the words of Rivkah his sister to say, “Thus are the words the man spoke with me...” that he came to the man; and behold he was standing with the camels by the fountain.

He proclaimed, “Come, blessed of Yahweh! Why stand outside? I have prepared the house and room for the camels.”

So the man went to the house and loosened the camels and gave straw and fodder to them and water to wash his feet and the feet of the men who were with him. Food was put before him to eat, but he said, “I will never eat if I can’t speak my word.”

He replied, “Speak.”

So he spoke, “I am Avraham’s servant. Yahweh has greatly blessed Adonai and has enlarged him with flock and herd, silver and gold, male and female servants, camels and donkeys. Through Sarah a son has been born to Adonai, to be Adonai after he grows old. He will give to him all that he has. Adonai had me promise that I would not take a wife for his son from the daughters of the Kena’ani, whom he sits down with in his land. *He said*, ‘Walk to the house of my father and to my family and take a wife for my son...’

“So I said to Adonai, “What if the woman does not want to walk after me?”

He replied, “Yahweh has been with me in my journey and will go before you. He will send his Melekh to profit your path. You are to take a wife for my son from my family and from my father’s house. Therefore if you go to my family you will be clean from my oath, even if they do not give *a wife* to you; you will be blameless concerning the oath.”

“So today I came to the fountain and said to Yahweh, Elohim of Adonai Avraham, “I pray that if it is in your will to profit my path which I am walking upon, behold I will stand at the fountain of water. And it will be that I will ask the virgin that comes to draw water, ‘I pray you would give me a little drink of water from your jar’ and she will reply to me, ‘You may drink and I will draw *water* for your camels as well’; she is the one appointed by Yahweh to be the wife of Adonai’s son.

“I was suspended in my speech in my heart when behold, Rivkah came with her jar on her shoulder and descended to the fountain to draw water. And I said to her, “Please give me a drink.” And she hurried and lowered her jar from above and said, ‘Drink, and also your camels may drink their fill.’ And I and my camels drank. Then I asked her, “Whose daughter are you?” And she replied, “I am the daughter of Betu’el son of Nakhor whom Milkah bore to him. It was then that I put the ring on her nose and the bracelets on her hands and I bowed in worship to Yahweh. And I blessed Yahweh, Elohim of Adonai Avraham, who had guided me in truth on my path to take a daughter of Adonai’s brother to *be the wife of* his son.

“And now, if you stand to do love and truth to Adonai may your announcement be made to me. And if not, make your announcement to me so I may turn to the right or the left.”

Lavan and Betu'el paid close attention and replied to him, "This word is brought from Yahweh! We are not able to speak to you evil or good. Here, Rivkah is before you. Take her and she will walk in the way as the wife of your Master's son; as Yahweh has spoken."

Avraham's servant heard the words they spoke and lay prostrate on the earth to Yahweh. Then the servant went out to his bags and prepared gold and clothes to give to Rivkah. He also gave gems to her brother and to her mother.

Then he ate and drank, he and the men with him and they stayed the night. Early in the morning he arose and said, "Send us away to Adonai."

But her brother and mother said, "The youthful woman will sit down with us days, maybe ten, then she will walk."

He replied to them, "Do not delay me for Yahweh has profited my path. Send me away so I may walk to Adonai!"

He said, "We will call the girl and ask of her mouth." So he called to Rivkah and said, "Will you walk with this man here?"

She replied, "I will walk."

So he sent their sister Rivkah and her nurse with the servant of Avraham and his men.

He blessed Rivkah and he said to her, "Our sister - who is to a thousand abundances, may your seed occupy the gates of your enemies!"

Rivkah and her young women arose and rode on the camels as they followed after the man. The servant took Rivkah and journeyed. Now Yitzchak was coming from Be'er Lachai Ro'i (Well of the Living One, my Seer); he was sitting down in the land of the Negev. Yitzchak had gone out to meditate in the field at the

beginning of erev and he lifted his eyes and looked, and behold camels were coming.

When Rivkah lifted her eyes and saw Yitzchak she fell from her camel. She asked the servant, “Who is this very man who is walking in the field to meet us?”

The servant said, “He is Adonai.” So she took her veil to conceal herself.

The servant recounted to Yitzchak all the words which were done. And Yitzchak took Rivkah and went to the tent of Sarah his mother and she became his wife and he loved her. And Yitzchak was comforted after *the death* his mother.

## Chapter 25 – Avraham’s Family Tree

Avraham added and took a wife for himself named Keturah (*meaning perfumed*). She bore to him Zimran (musical), Yokshan (insidious), Medan, Midyan, Yishbak and Shuach.

Yokshan has sons; Sheva (*seven, oath*) and Dedan. The sons of Dedan were Ashurim, L’tushim (*the oppressed*) and L’umim. The sons of Midyan were Eifa (*gazelle*), Efer, Chanokh, Avida (*father of knowledge*), and Elda’ah (*God of knowledge*). All of these were the sons of Keturah.

Avraham gave all he owned to Yitzchak.

While he was still alive Avraham gave presents to the sons of his concubines and he sent them away to live in the east, in the land of the Kedem, away from Yitzchak his son.

These are the days and the years of Avraham’s life which he lived; 175 years. Avraham breathed out and died in a good old age’ he was ancient and satiated when he was gathered to his people. His sons Yitzchak and Ishma’el buried him in the cave of Makhpelah in the field of Efron, son of Tzochar the Chiti, which is before Mamre; the field which Avraham purchased from the sons of Chet and where Avraham buried Sarah his wife.

And it was after the death of Avraham that Elohim blessed Yitzchak his son. And Yitzchak sat down with *Elohim at Be’er Lachai Ro’i* (*which means “The Fountain of the Living One My Seer”, or “The Fountain of the Living One whom I see”*).

These are the generations of Ishma’el, Avraham’s son, who was born to Avraham by Hagar the Mitzrit, Sarah’s slave girl.

These are the names of the sons of Ishma’el, in their names to their generations. The first born of Ishma’el was N’vayot (fruitfulness), Kedar (dusky – bedawin), Adbe’el (Disciplined of God), Mivsam

(Fragrant), Mishma, Dumah, Massa (Burden), Chadad (Fierce), Teima, Y'tur (Encircled), Nafish (Refreshed) and Kedmah (Precedence).

These are the sons of Ishma'el and these are the names of their villages and in their camps; twelve princes to their people.

These were the years of life of Ishma'el – 137 years – and he breathed out and died and was gathered to his people.

They resided from Chavilah to Shur which is on the face of Mitzrayim as you go to Ashur. He fell before his brothers.

These are the generations of Yitzchak, Avraham's son. Avraham bore Yitzchak. Yitzchak was 40 years old when he took Rivkah, daughter of Betu'el the Arami, from Padan Aram, sister of Lavan the Arami, to be his wife. Yitzchak interceded to Yahweh for his wife for she was sterile. He interceded to Yahweh and Rivkah his wife became pregnant. The sons struggled together in the midst of her, and she said, "If this is justice, why am I like this?" So she went to seek out Yahweh.

Yahweh spoke to her, "Two nations are in your womb and two peoples will separate from your midst. One people will be stronger than the other and the older will serve the younger."

When her days were full to bear - behold, twins were in her womb. The first came out and he was reddish in color with a hairy robe and they called his name Esav (Rough).

Next his brother came out with his hand justly seized upon the heel of Esav. They called his name Ya'akov (Supplanter). Yitzchak was a son for 60 years when they were born.

The boys grew to be teens and Esav was a man who knew how to hunt, a man of the field, while Ya'akov was a complete man who sat in the tents. Yitzchak loved Esav for he had a taste for game and Rivkah loved Ya'akov.

Ya'akov was boiling soup when Esav came in from the field, and he was tired. Esav said to Ya'akov, "Please let me swallow some of that red-red stuff for I am faint!" So justly he is called Edom. Ya'akov said to him, "Sell me - on account of the day - your birthright."

Esav replied, "Here I am walking to my death! So what is this birthright to me?"

Ya'akov said, "Promise me on account of the day." So he promised him with an oath to sell his birthright to Ya'akov.

Then Ya'akov gave to Esav bread and lentil soup and he ate and drank then rose to walk away, for Esav despised his birthright.

## Chapter 26 – Yitzchak’s Drought

There was hunger in the land, separate from the first hunger which was in Avraham’s days, and Yitzchak walked to Avi’Melekh, king of P’lishtim at Gerar.

Yahweh appeared to him and said, “Do not descend to Mitzrayim. Lodge in the land which I will tell you. Live in this land and I will be with you and bless you - for to you and to your seed I will give all of this land. I will lift up the oath which I promised to complete to Avraham your father and I will increase your seed so they are like my stars in the heavens and I will give all this land to your seed. And to bless himself – each of the nations of the earth will put his blessing on your seed.”

So Yitzchak sat down in Gerar.

The men of that place inquired about his wife and he replied, “She is my sister” for he was afraid to say “My wife” lest the men of that place kill him over Rivkah because she was good to view.

After he was there for many days Avi’Melekh, king of P’lishtim, leaned out the window in witness and looked, and behold, Yitzchak was flirtatiously caressing his wife. Avi’Melekh called to Yitzchak and said, “Surely she is your wife! How do you say ‘My sister’?”

Yitzchak said to him “I spoke because I thought I would be killed on her account.”

Avi’Melekh said, “What is this that is done to us! It would have been a little thing for one of the people to lie down with your wife and it would have brought guilt on us!”

So Avi’Melekh commanded all the people saying, “Touch this man or his wife and you will die quickly!”

Yitzchak planted in the land and it came back to him that year a hundred measures, and he blessed Yahweh. The man became great and walked in a way of eternal abundance for he was very great. He owned flock and herd and many servants; and the P'lishtim were jealous of him.

All the wells his father's servants dug (in the days of his father Avraham) the P'lishtim filled with clay.

Avi'Melekh said to Yitzchak, "Walk away from our midst, for you are very powerful."

So Yitzchak walked from there and pitched his tent in the valley of Gerar and he sat down there.

Yitzchak turned back and dug wells for water that were dug in the days of Avraham his father and were filled in by the P'lishtim after the death of Avraham. He called them after the names his father had called them. Yitzchak's servants dug in the vadi and they found there a well of living water. Quarreling arose between the shepherds of Gerar and Yitzchak's shepherds.

They said, "The water belongs to us!"

So he called the name H'Be'er Esek, (The Well of Strife), for they strove with him there.

They dug another well and there was controversy also it over. And he called its name Sitnah, (Opposition). He moved from there and dug a well after and there was no controversy over it so he called the name Rechovot, (Broad Spaces), and he said, "Because at this time Yahweh has broadened us and we will be fruitful in the land!"

He arose from there to Be'er Sheva. Yahweh appeared to him in the night and he said, "I am the Elohim of Avraham, your father. Do not fear for I will bless you and I will increase your seed on account of Avraham my servant."

He built an altar there and called on the name Yahweh. He set up his tent there and the servants of Yitzchak dug a well.

Avi'Melekh walked to him from Gerar with Achuzat his friend and Pikhol, the prince of his army.

Yitzchak said to them, "Why have you come to me? You made me your enemy and sent me away from you!"

They replied to him, "We can see clearly that Yahweh is with you. And I pray - I ask - that there will be an oath between us, between us and between you, to cut a covenant with you. Would you deal evil to us after we did not touch you and after we only did good to you! Did we not send you away in shalom? You are now blessed of Yahweh!"

He prepared a feast for them and they ate and drank.

They started off early in the morning. Each made a promise, a man to his brother, and Yitzchak sent them away. Thus they walked away from him in shalom.

And it was on that day that the servant of Yitzchak came to him and announced to him concerning the account of the well which he dug and he said to him, "Water is coming forth!"

So he called it Sheva and the city is forever continuing to be justly named Be'er Sheva from ancient times to this day.

Esav was a son for 40 years and he took a wife, Y'hudit, the daughter of Be'eri the Chiti and Basmal the daughter of Elon the Chiti. And the women became bitterness in the *very* breath of Yitzchak and Rivkah.

## Chapter 27 – The Blessing

When Yitzchak was old and his eyes had become weak from seeing he called to Esav his oldest son and he said to him, “My son.” And he answered him, “Here I am.”

And he said, “Here I am old and I do not know the day of my death, so now, please, lift up your bow and prepare your quiver for hunting. Then go into the field and hunt an animal, and bring the meat to me. Make for me a delicacy which I love and bring it to me to eat in order that my soul may bless you before I die.”

Rivkah heard in the words of Yitzchak to Esav his son. Esav walked into the field to hunt game to bring back.

Rivkah said to Ya’akov her son to say, “Here, listen to me! Your father spoke to Esav your brother to say, ‘Bring to me game and make a delicacy for me to eat that I may bless you before Yahweh before I die.’ Now my son, listen to me in my calling to you; to which I command you. Walk, I pray, to the flock and take for me from there two good kids from the goats and I will prepare them into a delicacy in the manner that your father loves. Then you are to bring it to your father to eat so that you may be blessed before he dies.”

Ya’akov said to Rivkah his mother, “Here Esav my brother is a man who is as shaggy as a goat and I am a man whose skin is smooth! Won’t my father feel me and I will become a deceiver in his eyes? Then a curse will come on me, and not a blessing!”

But his mother replied to him, “Your curse will be on me, my son. Only listen to my voice and walk to him and do this for me.” So he walked *to the herd* and took *the kids* and brought them to his mother to prepare. His mother *prepared* the delicacy in the manner that his father loved.

Then Rivkah took the best clothes of her eldest son Esav that were with her in the house and wrapped them around Ya'akov, her youngest son. And she took the hide of a goat's kid and wrapped it on his hands and on the smoothness of his neck. And she put the delicacy and the bread which she made in the hand of Ya'akov her son.

He went to his father and called, "My father!"

He replied, "I am here. Who are you my son?"

Ya'akov said to his father, "I am Esav your firstborn. I have prepared *game* for you as you asked me. Rise, I pray; sit and eat my game in order that I may be blessed by your soul."

Ya'akov said to his son, "What's this? My son found game so quickly?"

He replied, "Because Yahweh your God has brought it to me."

Then Yitzchak said to Ya'akov, "Please, come close that I may touch you my son and know whether you are my son Esav or not."

Ya'akov came close to Yitzchak his father and he felt him and said, "The voice is the voice of Ya'akov, the hands are Esav." And he was not able to recognize him for his hands were as his brother Esav's hands – shaggy as a goat – and he blessed him.

He said, "Is this my son Esav?"

And he replied, "I *am he*."

He said, "Come close to me as I eat the game my son. The purpose is so that my soul may bless you." So he came close to him as he ate and he brought wine to him to drink.

Yitzchak his father said to him, "Come close, I pray, and kiss me my son."

He came close and kissed him. He smelled the scent of his clothes and he blessed him. And he said, “See the scent of my son is as the scent of the field that is blessed by Yahweh. Elohim will give to you the dew of heaven, the fat of the land, abundant grain and new wine. The nations will serve you and bow to you. You will be lord to your brothers and your mother’s sons will bow before you. Those that curse you will be cursed; those that bless you will be blessed.”

Ya’akov went out from before his father as soon as Yitzchak had finished blessing Ya’akov.

Then Esav his brother came in from hunting. Esav also had delicacies and came to his father and said to him, “Rise, my father and eat your son’s venison. On this account your soul may bless me.”

Yitzchak his father said to him, “Who are you?”

He replied, “I am your oldest son, Esav!”

Then Yitzchak began to tremble with great quaking for what seemed like an eternity. He said, “Who was he who was here? Who hunted game and came to me? I ate from all *he had* before you came and I have blessed him. He will surely be blessed!”

Esav listened to the words of his father Yitzchak and shrieked a great and very bitter cry and he pleaded, “Bless me also – me – my father!”

But he replied, “Your brother came in deceit and he has taken your blessing.”

He cried, “Rightfully they call his name Ya’akov for he has seized my heel these two times; *first* to take my birthright and now to take my blessing!” And he continued, “Haven’t you reserved a blessing for me?”

Yitzchak answered and said to Esav, “Here I have appointed him as the lord of you and I have given all his brothers to him as servants. I have propped him up with grain and new wine. And now – what can I do for you my son?”

Esav pleaded with his father, “One blessing from you my father? Bless me – me also – my father.” And Esav lifted up his voice and cried to him.

Yitzchak his father answered him and said, “Behold the fat of the land will be your home and the dew of heaven will be your covering. You shall live by your sword and you will serve your brother. And it shall be that in your rambling you will break off his yoke of dominion from over your neck.”

Esav hated Ya’akov because of the blessing which his father had blessed him with. And Esav said in his heart, “After the days of mourning my father are over I will destroy Ya’akov my brother.”

The words of Esav, the oldest son, were made known to Rivkah. She sent and called for Ya’akov her youngest son and said to him, “Behold, Esav wants to take revenge on you and destroy you. Now, my son, listen to my voice and arise and flee to Lavan my brother in Kharan. Sit down with him some days until your brother’s anger fades, until your brother’s anger turns from you and he forgets what you did to him. Then I will send for you to take you from there. Why should I suffer *the loss of two* in one day?”

Rivkah said to Yitzchak, “I am weary in my life from the face of the daughters of Chet! If Ya’akov takes a wife from these daughters of Chet, these daughters of the land, why do I live?”

## Chapter 28 – Ya'akov Travels to Kharan

Yitzchak called to Ya'akov and blessed him. He commanded him and spoke to him, “You are not to take a wife from the daughters of Kena'an. You are to arise to Padan-Aram to the house of Betu'el, the father of your mother and from there you are to take a wife from the daughters of Lavan my brother-in-law. El Shadai will bless you and you will bear fruit and increase to become an assembly of peoples. He will give to you the blessing of Avraham; to you and to your seed with you; to possess the land where you are a stranger, *the land* which Elohim gave to Avraham.”

Yitzchak sent out Ya'akov and he walked to Padan-Aram, to Lavan the son of Betu'el the Arami, the brother of Rivkah, mother of Ya'akov and Esav.

Esav saw that Ya'akov had blessed Yitzchak and sent him to Padan-Aram to take a wife and that in his blessings he commanded him, “Do not take a wife from the daughter's of Kena'an.”

Yitzchak listened intently to his father and to his mother and he walked to Padan-Aram. Then Esav realized that the daughters of Kena'an were evil in the eyes of Yitzchak his father. So Esav walked to Ishma'el and took to himself Machalat the daughter of Ishma'el, son of Avraham, the sister of N'vayot, as a wife in addition to his wives.

Ya'akov went from Be'er Sheva and he walked toward Kharan. He came on a place and stopped there for the sun had gone *from sight*. He took stones and placed them at his head and lay down in that place. Then he dreamt and behold – a staircase stood on the land and its head touched the heavens and here the Melekh'im of Elohim were rising and descending from it.

And behold – Yahweh stood above him and proclaimed, “I am Yahweh, the Elohim of your father Avraham and the Elohim of Yitzchak. The land on which you are lying I will give to you and

your seed. Your seed will be as the dust of the land and will spread out to the west and to the east and to the north and to the south; in you and in your seed all the families of the earth will be blessed.”

“Behold I am with you and I will be a hedge about you wherever you walk. I will return you to this red earth for I will not forsake you; I will always accomplish what I have spoken to you.”

Ya’akov awoke from his sleep and said, “Yahweh is surely in this place and I did not know it!”

He was afraid and said, “What a fearful place this is... it is nothing if it isn’t Elohim’s house! And this is the gate of heaven.”

Ya’akov started off early in the morning and took the stone which he put for his head and placed it as a Memorial Stone and poured out oil on its head.

He called the name of the place Beit El, but the name of the city was previously called Luz.

Ya’akov vowed a promise to say, “If Elohim will be with me and will be a hedge about me on this road which I am walking and will give me bread to eat and clothes to wear, and I return back in peace to the house of my father, Then Yahweh will be my Elohim. And this stone which I placed as a Memorial Stone will be the house of Elohim. And we will tithe a tenth from everything that you give to me.”

## Chapter 29 – Meeting Rachel

Ya'akov lifted his feet to walk to the land of the sons of Kedem. He looked and behold – there was a well in a field. And behold – there were three flocks of sheep lying against it for the flocks drank from the well and the great stone was on the mouth of the well.

When all the flocks had gathered there someone would roll the stone from over the mouth of the well and he would give drink to the sheep. And then he would return the stone to its place over the mouth of the well.

Ya'akov asked them, “My brothers, where are you from?” And they replied, “We are from Kharan.”

He said to them, “Do you know Lavan, son of Nakhor?” They replied, “We know *him*.”

So he said to them, “Shalom to him?” And they replied, “Shalom. And look, Rachel his daughter is coming with the sheep.”

He said, “Look, the day is still great. It is not time to gather the livestock. One should give water to the sheep and he should walk and tend to them.”

They said to him, “We are not able until he who gathers all the flocks has gathered them and the stone is rolled away from over the mouth of the well. Then we water the sheep.”

He was still speaking with them when Rachel came with her father's sheep for she was tending them.

When Ya'akov saw Rachel, the daughter of Lavan, his mother's brother, and the flock of Lavan, his mother's brother that Ya'akov came near and rolled the stone from over the mouth of the well and watered the flock of Lavan, his mother's brother.

Then Ya'akov kissed Rachel and lifted up his voice as he wept and announced to Rachel that he was a brother to her father and that he was a son of Rivkah. She ran to report *this* to her father.

After Lavan heard the announcement of Ya'akov, the son of his sister, he ran to meet him. He embraced him and he kissed him and invited him to come to his house. And he related to Lavan all these things.

Lavan said to him, "Surely you are my bone and my flesh!" And he sat with him for a month of days.

Then Lavan said to Ya'akov, "Because you are my brother you work for me for free? Announce to me your wages." Now Lavan had two daughters; the name of the eldest was Leah and the name of the youngest was Rachel. And Leah's eyes were faint; but Rachel had a lovely figure and was beautiful to view.

Ya'akov loved Rachel so he said, "I will work for you for seven years for Rachel your youngest daughter."

Lavan replied, "It is good for me to give her to you rather than to another man. Sit with me."

So Ya'akov worked for Rachel for seven years; yet in his love for her it seemed like only a few days.

Ya'akov said to Lavan, "Give me my wife, for I have fulfilled my days, and let me go into her."

So Lavan gathered all the man of that place for a drinking party. And when it was evening he took Leah his daughter to him, and he went into her.

Lavan *also* gave his female servant Zilpah to Leah his daughter as her servant.

In the morning *Ya'akov* looked – and it was Leah *that was with him*. He asked Lavan, “What is this that you have done to me? Did not I work for you for Rachel? So why have you betrayed me?”

Lavan said, “That’s not the way justice is done in our place; to give the little one before the firstborn. Fulfill this week and I will also give the other one to you; work with me seven more years after I have given her to you.”

So *Ya'akov* justly fulfilled this week of his. Then he gave to him Rachel his daughter to be his wife.

Lavan also gave his female servant Bilhah to Rachel his daughter to be her servant.

He also went into Rachel and he also loved Rachel more than Leah. He worked with him an additional seven more years. *Yahweh* saw Leah was hated so he opened her womb but Rachel was barren.

Leah became pregnant and had a son and called his name Re’uven, for she said, “Surely *Yahweh* saw me in my depression – certainly now my husband will have affection for me.”

Then she became pregnant again and had a son. And she said, “For *Yahweh* has certainly heard that I am hated so he has given this one also to me.” So she called his name Shimon.

She became pregnant again and had a son. She said, “Now is the time that I will be entwined with my husband on top of me, for I have given to him three sons!” And she, in highest righteousness, called his name Levi.

She became pregnant again and had a son and she said, “*It is* the time to worship *Yahweh* in highest righteousness.” She called his name *Y’hudah* and ceased to become pregnant.

## Chapter 30 – Rachel’s Plight

Rachel saw that she had not given any sons to Ya’akov, and Rachel was jealous of her sister and said to Ya’akov, “Give sons to me or else I will die!”

Ya’akov’s nostrils glowed in anger over Rachel and he said, “I am below Elohim! *It is he* who is denying the fruit from your womb.”

So she said, “Here is my slave Bilhah. Go in to her and give me children that she can bear on my knees so I can build a family also.” So she gave Bilhah her female servant to him as a wife and Ya’akov went in to her. And Bilhah became pregnant and bore a son to Ya’akov.

Rachel said, “I have been judged by Elohim and he has also heard the cry of my voice and has given me a son!” So above justice she called his name Dan (*He Judged*).

And Bilhah, Rachel’s servant, became pregnant again and bore a second son to Ya’akov. Rachel said, “I struggled with Elohim and I struggled with my sister, I still I am able to stand.” She called his name Naphtali (*My struggle*).

Leah saw that she had ceased from bearing sons so she took Zilpah her servant and gave her to Ya’akov as a wife. Leah’s servant Zilpah bore a son to Ya’akov and Leah said, “In fortune!” And she called his name Gad (*Fortune*).

Leah’s servant Zilpah bore a second son to Ya’akov. Leah said, “In my happiness! For the daughters will call me happy.” And she called his name Asher (*Happy*).

Re’uven was walking in the days of the wheat harvest when he found some mandrakes in the field. He brought them to Leah his mother. Rachel said to Leah, “Please give me your son’s mandrake.”

She replied to her, “Is it such a little thing that you took my husband! Now you also want to take my son’s mandrakes!” So Rachel said, “To be just you may lay with him tonight in place of your sons mandrakes.”

Ya’akov came in from the field at erev, and Leah went out to meet him and said, “You are to come to me for I bought your services with my son’s mandrakes.” So he lay down with her in the night. Elohim heard Leah and she became pregnant and bore a fifth son to Ya’akov. Leah said, “Elohim has given me payment for I gave my female slave to my husband.” So she called his name Yissakhar (Hire or Reward).

Leah became pregnant again and bore a sixth son to Ya’akov. Leah said, “Elohim has gifted me with a good gift! This time my husband will dwell with me for I have bore him six sons.” And she called his name Z’vulun (Living Together).

After this she had a daughter and called her name Dinah (Justice). Elohim remembered Rachel and Elohim listened to her and he opened her womb. She became pregnant and had a son and said, “Elohim has taken away my disgrace.” She called his name Yosef (Adding) saying, “Yahweh, add to me another son.”

It was after Rachel gave birth to Yosef that Ya’akov said to Lavan, “Send me away to walk to my place and to my land. Give me my wives and my children – for this is why I worked for you – and let me walk. For you know my service while I worked for you.”

Lavan said to him, “Please, if I have found favor in your eyes... I whisper (*in a divining manner*) that I am blessed by Yahweh on your account. So speak! Puncture me with your wages, and I will give it to you.”

He said to him, “You know how I have worked for you and what has become of your herds. Before I came your *herds* were few but now they have broken out in abundance. And *it is* because of my

walk that you have been blessed by Yahweh; so when will I work for me and my house?"

He asked, "What shall I give to you?"

Ya'akov said, "You shall not give me *even* a speck. If you do to me this word, then I will return and attend and protect your flocks. I will cross over all the flock today to remove from there all speckled and spotted sheep and all the brown sheep in the lambs and the spotted and speckled in the goats; this will be my salary. And this shall testify of my righteousness: when you look over my salary during the day tomorrow all *the animals* that are before you that are not speckled or spotted in the goats and brown in the lambs will be counted as if they were stolen by me."

Lavan said, "Lo – may it be as your words have spoken." And he turned out all the spotted and striped rams that day and all the speckled and spotted female goats of all that Lavan had and all the brown sheep *of his flock* and gave them into the hands of his sons. Then he put three traveling days between them and Ya'akov. Ya'akov tended the remaining of the flock.

Ya'akov took a fresh stick of poplar, almond and plane tree and peeled white streaks in them – the white over the stick. Then he placed the sticks which he peeled in the water trough where the flocks came to drink. *They were placed* in front of the flock when they were in heat and came to drink.

When the flocks were in heat near the stick they bore striped, speckled and spotted offspring.

Ya'akov separated the lambs and mated the flock with the striped ones and all the brown of Lavan's flock. He kept his flock separate and did not place them with Lavan's flock.

And when all the stronger animals of the flock were in heat Ya'akov would bind the sticks together and put them in the trough before the eyes of the flock so that they were in heat by the sticks; but not so with the weaker animals. So it was that the weaker

flock belonged to Lavan and the stronger to Ya'akov. The man increased to become very great and he had male and female servants, camels and donkeys in abundance.

## Chapter 31 – Ya’akov’s Flight

Then he heard the words of the sons of Lavan to say, “Ya’akov has taken all that belonged to our father and from that which belonged to our father has he made all this glory.” And Ya’akov saw the face of Lavan and behold, it was not with him as it was in the days before.

Yahweh spoke to Ya’akov, “Return to the land of your father and to the place of your birth and I will be with you.”

Ya’akov sent out and called to Rachel and Leah to come to the field to his flocks. He said to them, “I see your father’s face is not toward me as it was before. But the God of my father has been by my side. And you know that I have worked for your father with all my strength and how your father has deceived me in changing my wages ten times; yet Elohim has not given him the spoils at my expense.

“If he said, ‘the speckled will be your salary’ then all the flock bore speckled and if he said ‘the striped will be your salary’ then all the flock bore striped. Thus Elohim snatched your father’s property and gave it to me.

“And once, when the flock was in heat, I lifted up my eyes and I saw in a dream – and behold the rams exalted above the flock were speckled, striped and spotted. And then a Melekh, *indeed* The Elohim, spoke to me in the dream, ‘Ya’akov!’ And I replied, ‘Here I am!’ And he said, ‘Lift your eyes, I pray, and see that all the exalted rams over the flock are striped and speckled and spotted – for I have seen all that Lavan has done to you. I am the God of Beit El – the place where you anointed the stone and the place where you promised to me a promise. Now rise and go from this land and return to the land of your birth.’”

The eyes of Rachel and Leah were on him, and they spoke, “Is there still an inheritance or portion in the house of our father for us? Are we not regarded as strangers to him? For he sold us and

also he has consumed the food he bought with the silver. All the wealth which Elohim snatched from our father he has now given to us and to our sons. Do all the Elohim has told you to do.”

So Ya’akov arose and lifted his sons and wives onto the camels. And he drove all his possessions and took all his riches which he had acquired, (all that he had purchased and all the creatures which he had gathered in Padan Aram), and he left for Yitzchak his father in the land of Kena’an.

When Lavan walked *to the field* to shear his flock Rachel stole her father’s teraphim (idol). And Ya’akov deceived the heart of Lavan the Arami, for he fled from him without telling him of his plan. He fled with all that he had and rose to cross over the stream. Then he set his face toward Mt. Gil’ad.

On the third day it was announced to Lavan that Ya’akov had fled. And he took his brothers with him and pursued them. After seven days on the road he caught up to him at Mt. Gil’ad. Elohim came to Lavan the Arami in a dream at night and said to him, “Protect yourself, lest you call good as evil when you speak with Ya’akov.”

Lavan caught up to Ya’akov. Ya’akov had pitched his tent on the mountain and Lavan and his brothers had pitched also on Mt Gil’ad.

Lavan spoke to Ya’akov, “What have you done? And why have you deceived my heart and driven my daughters away as if they were captives of the sword? Why the secret – to bolt in deceit from me and not announce it to me so that I could send you away in joy and in the song of the tambourine and harp? You did not allow me to kiss my sons and daughters. Now you have made yourself foolish.

“The ability to do evil to you all is in the strength of my hand, but the God of your father spoke to me last night to say, ‘Protect yourself from speaking of good *as if it were* evil when talking with

Ya'akov.' I know that you walk this path now because of the great longing for your father's house. But why did you steal my gods?" Ya'akov's eyes were on Lavan and he said, "I was afraid for I said, 'Lest he strip his daughters from me.' The one with whom you find your gods shall not live before our brothers. Search what is with me and take what is yours." For Ya'akov did not know that Rachel had stolen them.

Lavan went into Ya'akov's tent, Leah's tent and into the two female servants and found nothing of his. Then he went from the tent of Leah to Rachel's tent. Rachel had taken the teraphim and had put it under the saddle of her camel and then she sat on them. Lavan groped all around her tent and did not find *anything of his*. She said with her father, "Don't let your eyes grow angry, Adonai, for I am not able to rise before you because the way of women is upon me so I have to conceal myself." So he did not find his teraphim.

Ya'akov's anger glowed. The eyes of Ya'akov were on Lavan when he rebuked him and said, "What is my transgression? What is my offense that you so hotly pursued me? You have groped through all my things. What have you found from all that is mine that is from your house? Put them here in front of my brothers and your brothers and let them judge between the two of us. These twenty years I have been with you your sheep and goats have not miscarried and of the rams of your flock I did not eat. I did not bring you the ones lost as prey to wild animals – I replace them! From my hand you required the ones stolen by day and the ones stolen by night. I was consumed by heat in the day and cold by night and my sleep fled from my eyes. I worked for you in your house for these twenty years– fourteen years for your two daughters and six years for your flock. My wages have been changed ten times. If not for the God of my father, the Elohim of Avraham and the Fear of Yitzchak, you certainly, without cause, would have sent me away empty-handed in my misery. This work of my hand has been witnessed by Elohim and he made his judgment last night."

Lavan's eyes were on Ya'akov and he spoke with him, "The daughters are my daughters and the sons are my sons! And the flocks... they are my flock! *All* who you see belongs to me and to my daughters! What could I do to these today, or to the sons which they have born? So now, let us walk as to make a covenant, me and you, to be a witness between me and you."

Ya'akov took a stone and set it up as a pillar. Ya'akov told his brothers to gather stones and he took the stones and put them in a heap. And he ate there on the heap.

Lavan called it Yegar Sahadutha (*Heap of the Testimony in Aramaic*) but Ya'akov called it Gal'ed (*Heap of the Testimony in Hebrew*).

Lavan said, "This heap of stones is a witness between me and between you. Today its name is righteously called Gal'ed and H'Mitzpah (The Watchtower) which is to say, 'May Yahweh watch between me and you – for a man is hidden from his friend.' If you afflict my daughters or if you take wives over my daughters – and there is not a man with us – Elohim sees! He is a witness between me and you."

Lavan said to Ya'akov, "Behold this heap and behold the pillar which I lay between me and you. This heap is a witness and the pillar is a testimony; I will neither cross over this heap to you nor will you cross over this heap and this pillar to me to do evil. The God of Avraham and the god of Nakhor judge between us – gods of their fathers"

But Ya'akov swore only by the Fear of his father Yitzchak. Ya'akov offered a sacrifice on the mountain and called to his brothers to eat bread and he ate bread and stayed on the mountain. Lavan packed up early in the morning and kissed his sons and his daughters and after he blessed them he walked. And Lavan returned to his place.

## Chapter 32 – Angels Among Us

Ya'akov walked on his road and Melekh'im of Elohim came to meet him. When Ya'akov saw the encampment of Elohim he said, "This will be called by the name 'Ha-Makom H'hu Machana'im' ('The Place of Two Camps')."

Ya'akov sent the Melekh'im to the face of Esav his brother in the land of Se'ir, in the fields of Edom. He instructed them to say, "This is what you are to say to Adonai; to Esav you are to say, 'Your servant Ya'akov says, I have been staying with Lavan and procrastinated until now. I have for you bull, donkey, flock, male and female servants, and they have been sent to announce to Adonai that I might find grace in your eyes.'"

The Melekh'im returned to Ya'akov to say, "Your brother Esav is coming to you to encounter you and also four hundred men are walking with him."

Ya'akov was very afraid and distressed and he divided his people who were with him – along with flock herd and camels – into two camps. And he said, "If Esav comes to the one camp and strikes it then the one that remains may escape."

Ya'akov prayed, "Elohim of my father Avraham and Elohim of my father Yitzchak, Yahweh who spoke to me 'Return to your land and to your birthplace and success will be with you.' I am humbled from all the loving kindness and from all the truth which you have dealt with your servant! For with *only* my staff I crossed over this Yarden and now I have become two camps. Deliver me, I pray, from my brother's hand; from the hand of Esav! For I fear that he will come and strike me, the mother and then the sons. And you spoke 'the most beautiful is with you and I will establish your seed as the sand of the sea which cannot be counted because of its abundance.'"

He spent the night there and prepared a offering for his brother Esav from what he had acquired by his hand. One hundred female goats and twenty male goats, one hundred ewes and twenty rams, thirty nursing camels and their colts, forty cows and ten bulls, twenty donkeys and 10 of their colts. Then he gave them into the hands of his servants and arranged them in separate droves.

And he said to his servants, “Cross over before me with a distance between them, between drove and drove.”

He commanded the first, saying, “When Esav my brother meets you and inquires of you to say, ‘Who do you belong to and where do you walk and to who are these before you?’ you are to answer, ‘To your servant Ya’akov. He has sent an offering to Adonai, to Esav, and behold he is right behind us.’”

He also commanded the second, and also the third, and all that walked after the droves to say “This word you are to speak to Esav when you meet him. And you are also to say, ‘Behold your servant Ya’akov is behind us.’” For he said, “The atonement will walk before me, offering atonement before his face. After that I will see his face and maybe he will lift my countenance.”

The offering crossed over before him and he spent the night in the camp. He got up in the night and took his two wives and his two female servants and his eleven sons and crossed over the ford of the *Yabok River*. After taking them across the stream he crossed back over, staying on the opposite side of all he possessed.

Ya’akov remained alone and a man wrestled with him until the rising of the dawn. And when he saw that he was not able to overpower him he touched the hollow of his thigh, dislocating the hollow of Ya’akov’s thigh as he wrestled with him. Then he said, “Send me away, for the dawn is rising!”

But he replied, “I will not send you away until you bless me!”

He said to him, “What is your name?”

He answered, “Ya’akov.”

He replied, “You are not Ya’akov! I proclaim that your name is Israel<sup>7</sup> - for you have prevailed with Elohim and with man and you have prevailed!”

Ya’akov inquired and asked, “Please announce your name!”

But he replied, “Why this inquiry of my name?” and he blessed him there.

Ya’akov called the name of the place Peni-El for, “I have seen Elohim face to face and he delivered my soul!”

The sun rose as he crossed Peni-El and he limped because of his thigh. Above righteousness the sons of Israel do not eat the sinew which shrinks in the hollow of the thigh from ancient times to this day for Ya’akov was touched in the hollow of his thigh in the sinew that shrinks.

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<sup>7</sup> Israel means “to strive with El, to overcome with El, to rule with El”

## Chapter 33 – Change of Heart for Esav and Ya’akov

Ya’akov lifted up his eyes and behold, Esav was coming; and with him were four hundred men. He split his children between Leah and Rachel and his two female servants. He put the female servants and their sons first, Leah and her sons after and Rachel and Yosef last.

Then he crossed over before them and he bowed to the ground seven times as he approached his brother. Esav ran to encounter him and he fell upon his neck and kissed him and wept. Then he lifted up his eyes and he saw the women with their children and said, “Who are these with you?”

He replied, “These are children whom Elohim has blessed your servant with.” The female servants and their sons came and bowed down, followed by Leah and her sons and finally Yosef and Rachel came to bow before him.

He said, “All these are yours, all this camp, who have come to meet me?”

He replied, “To attain favor in your eyes, Adonai.”

Esav said, “I have plenty, my brother. Keep what is yours.”

Ya’akov said, “No, please. If, I pray, I have found favor in your eyes then receive this offering from my hand; for in highest righteousness I see your face as if seeing the face of Elohim, and I am pleased to satisfy my debt. I pray that you take my present which I am offering you for Elohim has been gracious to me and has given me everything.” And he stubbornly pressed him to accept it.

He said, “Pack up your belongings and walk, and I will walk with you.”

But he replied to him, “Adonai, you know that the children are weak and the flock and herd are suckling their young. If I drive the flock hard *for just* one day they will die. I pray that Adonai will cross over before me, your servant. I will flow softly on foot with the livestock which are before me and walk at the boy’s pace until I come to Adonai in Se’ir.”

Esav said, “Please let me place some of my people with you.”

He replied, “Why? This has found favor in the eyes of Adonai?” Esav returned on his way to Se’ir that day.

Ya’akov journeyed to Sukkot and built a house for himself and sukkot for his herds. Above righteousness he called the name of the place Sukkot.

Ya’akov came in peace to Shekhem which is in the land of Kena’an. He came from Padan-Aram and pitched his tent before the city. He purchased the part of the field where he pitched his tent from the hand of the sons of Chamor, Father of Shekhem, for one hundred pieces of silver.

He built an altar there and called out to his God, the Elohim of Israel!

## Chapter 34 – The Destruction of Shekhem

Dinah, the daughter whom Leah bore to Ya'akov, went to see the daughters of the land. When Shekhem, the son of Chamor the Chivi, prince of the land, saw her he took her and lay with her and humiliated her. His soul clung to Dinah, daughter of Ya'akov, and he loved the young woman and spoke to her heart.

Then Shekhem spoke to Chamor his father to say, "Take this young woman as a wife for me."

Ya'akov heard that Dinah his daughter had been defiled. His sons were with his flock in the field so Ya'akov kept silent until they came.

Then Chamor, Shekhem's father, went out to Ya'akov to speak with him. The sons of Ya'akov had come to him from the fields when they heard of it and they were angry. The men's anger blazed greatly within them because of the wickedness done in Israel; for it was not a just thing to do, to lie down with a daughter of Ya'akov.

Chamor addressed to them to say, "Shekhem, my son, has joined his soul in your daughter. I pray that you give her to him as his wife and intermarry with us – give your daughters to us and take our daughters to yourself. Sit down with us – the land is before you! Sit, trade and acquire possessions!"

Shekhem also spoke to her father and to her brothers, "I wish to find favor in your eyes. Tell me what I am to give – greatly increase the bride price to me and also the gift and I will give it for her when you tell it to me. Just give the maiden to me as a wife.

The eyes of the sons of Ya'akov were upon Shekhem and Chamor, his father, when they answered in deceit to the one who had defiled their sister. They said to them, "It is not possible to do this word – to give our sister to a man who is uncircumcised – for it is

shameful. We could only give our consent in this matter if they became like us – and circumcise all the males. Then we will give our daughters to you and we will take your daughters for ourselves and we will sit down with you and we will become one people. But if you do not listen to us and become circumcised, then we will take our daughter and walk.”

The words were acceptable in the eyes of Chamor and in the eyes of his son Shekhem. The young man did this word without delay for he was pleased in Ya’akov’s daughter and he was the most honorable of all his father’s house.

Chamor and Shekhem, his son, went to the city gates to address the men of the city to say, “These men are peaceful. They have come to us, they have sat in the land and they have traded in the land. Behold there is plenty of space to the right and to the left before them. Let us take their daughter for ourselves as wives, and give our daughters to them. Only in this will the men agree to sit among us – to become a united people all of our males must be circumcised as they are circumcised. Their livestock, wealth and all their animals – will they not be ours? Only agree with them and they will sit among us.”

All that went out from his city gate listened to Chamor and also to Shekhem, his son. He circumcised all the males who went out of the gate of his city.

On the third day when they were in pain two of Ya’akov’s sons, Shimon and Levi, brothers of Dinah, came upon the city in confidence. Each man took his sword and *they* destroyed all the males. They destroyed Chamor and Shekhem his son with the edge of the sword, then they took Dinah from the house of Shekhem and they left.

Ya’akov’s sons came upon the slain and plundered the city which had defiled their sister. They took flock, herd and male donkeys – all that was in the city and all that was in the field. And all the

wealth, children and wives they took as spoil – all that was in the house.

Ya'akov said to Shimon and Levi, "You have made trouble for me and have caused me to smell to those who are sitting in the land of the Kena'ani and P'rizi. And I am few in number. They will gather against me, strike me and destroy me with my house." But they replied, "They treated our sister as a whore!"

## Chapter 35 – Beit El

Elohim spoke to Ya'akov, "Rise, ascend to Beit El and sit there. Erect an altar to the El Who Sees – *who watched* over you in your fleeing from the face of Esav your brother."

So Ya'akov spoke to his sons and to all who were with him, "Remove the foreign El from your midst and make yourself bright (*that is: to be pure and holy by the light of Elohim*) and change your dress and let us arise and ascend Beit El and erect an altar there to the El who see me in the day of my trouble and who is with me in the path that I walk."

So they gave Ya'akov all the foreign El that were in their hands and the earrings in their ears and Ya'akov hid them under of the oaks that were next to Shekhem.

When they pulled out the fear of Elohim was upon the cities which encircled them so they did not pursue the sons of Ya'akov.

Ya'akov and all the people that were with him came to Luz which is in the land of Kena'an; this is Beit El. He built an altar there and called to the place, "El Beit El" for it was there in his exile that Elohim was with him in his fleeing from the face of his brother.

Devorah, Rivkah's nurse, died and was buried beside Beit El under the oak and its name is Allon B'khut, (Oak of Weeping).

Then Elohim appeared to Ya'akov again as he came from Padan Aram and blessed him. Elohim told him, "Your name is Ya'akov. No longer call your name Ya'akov. For strength in the midst of chaos<sup>8</sup> your name will be Israel and you will be called by the name Israel."

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<sup>8</sup> The Hebrew word pictures for the letters "צח" are strength and chaos

Elohim said to him, “I am El Shadai. You are to be fruitful and multiply. A nation and an assembly of nations will come from you and kings will come from your loins. And the land that I gave to Avraham and to Yitzchak I give to you and to your seed after you. I give the land.” Then Elohim ascended from the place where he spoke to him.

Ya’akov erected a memorial stone in the place that the word was given to him. He poured a drink offering and oil upon the memorial stone he built. Ya’akov called the name of the place where Elohim spoke to him “Beit El”.

He pulled up from Beit El and was a little ways out to from Ephrata when Rachel was about to give birth and she was having great trouble in childbirth. During her great trouble of childbirth her midwife said to her, “Don’t fear, for another son is born to you.”

As her soul was going out (for she died) she called his name Ben Oni (Son of My Sorrow), but his father called his name Binyamin (Son of my Right hand). Rachel died and was buried on the road to Ephrata, which is Beit-Lechem (House of Bread).

Ya’akov erected a memorial stone over her grave and it remains a memorial stone to Rachel’s grave to this day.

During Israel’s dwelling in the land Re’uven walked in and had sex with Bilhah his father’s concubine, and Israel heard of it. Ya’akov had twelve sons.

Leah’s sons were Re’uven, Ya’akov’s first-born, Shimon, Levi, Y’hudah, Yissakhar and Z’vulun.

Rachel’s sons were Yosef and Binyamin.

Bilhah’s (Rachel’s servant) sons were Dan and Naphtali.

Zilpah's (the slave girl of Leah) sons were Gad and Asher. These are the sons born to him in Padan Aram.

Ya'akov came to Yitzchak his father in Mamre, in Kiryat H'Arba (Village of the Four), which is Chevron, where Avraham and Yitzchak lived.

The days of Yitzchak were 180 years. Yitzchak breathed out and died and was gathered to his people, old and saturated with days. He was buried by his sons Esav and Ya'akov.

## Chapter 36 – Esav’s Family Tree

This is the history of Esav, who is Edom.

Esav took wives from the daughters of Kena’an, Adah daughter of Elon the Chiti, Oholivamah the daughter of Anah, daughter of Tzivon the Chivi, and *also* Basmat, daughter of Ishmael and sister of N’vayot.

Adah bore Elifaz to Esav. Basmat had a son Re’u’el. Oholivamah had sons; Ye’ush, Ya’lam and Korakh. These are the sons of Esav that were born to him in the land of Kena’an.

Esav took his wives, his sons and his daughters and all the souls of his household and his livestock and all his herds and all his wealth which he had acquired in the land of Kena’an and walked out from the land, from the presence of his brother Ya’akov, for their property was too great for them to sit down together. The land of their residence was not able to sustain them and their cattle. Esav sat down at Mount Se’ir. Esav is Edom.

This is the history of Esav, father of Edom at Mount Se’ir.

These are the names of the sons of Esav: Elifaz, son of Adah, a wife of Esav and Re’u’el, son of Basmat, a wife of Esav.

The sons of Elifaz were Teman, Omar, Tzefo, Ga’tam and K’naz. Timnah was a concubine to Elifaz, the son of Esav, and bore a son, Amalek, to Elifaz. These are the sons of Adah the wife of Esav.

These are the sons of Re’u’el; Nachat, Zerach, Shammah and Mizah. These are the sons of Basmat, the wife of Esav.

These are the sons of Oholivamah, daughter of Anah, daughter of Tzivon, a wife of Esav. And she bore to Esav Ye’ush, Ya’lam and Korakh.

These are the chiefs of the sons of Esav. The sons of Elifaz, Esav's firstborn, Chief Teman, Chief Omar, Chief Tzefo, Chief K'naz, Chief Korakh, Chief Ga'tam and Chief Amalek. These are the chiefs of Elifaz in the land of Edom; these are the sons of Adah.

These are the sons of Re'u'el, son of Esav; Chief Nachat, Chief Zerakh, Chief Shammah, Chief Mizah. These are the chiefs of Re'u'el in the land of Edom; these are the sons of Basmat, a wife of Esav.

These are the sons of Oholivamah, a wife of Esav; Chief Ye'ush, Chief Ya'lam, Chief Korakh. These are the chiefs of Oholivamah, daughter of Anah, a wife of Esav.

These are the sons of Esav and these are the chiefs of Edom.

These are the sons of Se'ir, the Khori, who sat in the land; Lotan, Shoal, Tzivon, Anah, Dishon, Etzer and Dishan. These are the chiefs of the Khori, sons of Se'ir, in the land of Edom.

The sons of Lotan were Khori and Hemam and the sister of Lotan was Timnah.

These are the sons of Shoal; Alvan, Manakhat, Eival, Sh'fo and Onam.

These are the sons of Tzivon; Ayah and Anah. He is the Anah who found the warm springs in the wilderness while tending the donkeys of Tzivon, his father.

These are the sons of Anah; Dishon and Oholivamah, daughter of Anah.

These are the sons of Dishon; Khemdan, Eshban, Yitran and Kheran.

These are the sons of Etzer; Bilhan, Za'avan and Akan.

These are the sons of Dishan; Utz and Aran.

These are the Khori chiefs; Chief Lotan, Chief Shoval, Chief Tzivon, Chief Anah, Chief Dishon, Chief Etzer and Chief Dishan. These are the chiefs of the Khori, descended from the chiefs in the land of Se'ir.

These are the kings who reigned in the land of Edom before a king reigned over the sons of Israel.

Bela, the son of Be'or reigned in Edom, and the name of his city was Dinhabah.

Bela died and Yovav the son of Zerakh from Botzrah reigned in his place.

Yovav died and Khusham reigned in his place from the land of the Temani.

Khusham died and Hadad, son of Bedad reigned in his place. He is the one who struck Midyan in the field of Mo'av, and the name of his city is Avit.

Hadad died and Samlah reigned in his place from Masrekah. Samlah died and Sha'ul reigned in his place from Rechovot by the River.

Sha'ul died and Ba'al Khanan, son of Akhbor, reigned in his place.

Ba'al Khanan, son of Akhbor, died and Hadar reigned in his place. And the name of his city was Pa'u and the name of his wife was M'heitavel, daughter of Matred, daughter of Mei-Zahav.

These are the names of the chiefs of Esav, to their families and to their places in their names: Chief Timnah, Chief Alvah, Chief Y'tet, Chief Oholivamah, Chief Elah, Chief Pinon, Chief K'naz, Chief Teman, Chief Mibzar, Chief Magdiel and Chief Iram.

These are the chiefs of Edom to their seats in the land seized by Esav, father of Edom.

## Chapter 37 – The Dreamer

Ya'akov sat in the land of his father's dwelling, in the land of Kena'an.

This is the history of Ya'akov.

Yosef was a son for seventeen years. He was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, wives of his father, even though he was a youth. Yosef came to their father with an evil report. Israel loved Yosef more than all his sons for he was the son of his old age and he made him a ketonet passim, a long robe.

His brothers saw that their father loved him more than all his brothers and they hated him and were not able to speak to him in peace.

Yosef dreamed a dream and he revealed it to his brothers and it added to their hatred of him. He said to them, "Please listen to this dream which I have dreamt. Look, here we were, binding sheaves in the middle of the field, and look, my sheaf rose up and also stationed itself upright. So look, it was surrounded by your sheaves, and they bowed to my sheaf."

His brothers spoke to him, "The king to reign over us... oh, that you would rule indeed!" So Yosef's brothers hated him all the more because of his dream and his words.

Later he dreamt another dream and recounted it to his brothers and he said, "Here is my dream! I dreamt again and see, the sun and the moon and eleven stars bowed to me." He recounted this to his father and his brothers.

His father rebuked him and said to him, "What is this dream which you have dreamt? Am I, along with your mother and yours brothers, to come and bow to you on the ground?"

Jealousy ensnared his brothers, but his father built a hedge around these words. Then his brothers walked to pasture their father's flock in Shekhem.

Israel spoke to Yosef, "Aren't your brothers tending the flock in Shekhem? I will send you to walk to them."

He answered, "Here I am."

He said to him, "Please walk and see if there is peace to your brothers and peace to the flocks and return to me with a word."

He sent him from the valley of Chevron and he went to Shekhem.

A man found him as he was wandering in the field and the man asked him, to say, "What are you searching for?"

He replied, "I am searching for my brothers. Declare to me, I pray, where are they tending the flock?"

The man said to him, "They pulled up from here for I heard them say they would walk to Dotan."

Yosef walked after his brothers and he found them in Dotan<sup>9</sup>.

His brothers saw him while he was still far from them, before he approached near them, and they planned to kill him.

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<sup>9</sup> Note: the spelling of Dotan in these two sentences is different. In the first instance it is spelled, דוֹתַנָּה, but when Yosef catches up with them it is spelled דוֹתַן. The word picture for the first spelling paints the following picture: "there is a window of opportunity for the door to the covenant of life". In the second spelling it is shortened to "the door to the covenant of life". Selah – after Yosef makes himself known to his brothers and his dreams are fulfilled in their sight (look at my dream) he said, in paraphrase, "You meant it for evil, but Elohim meant it to be the door that we would walk through to preserve our life, for He has given a Covenant of Life to Avraham, to Yitzchak and to Ya'akov!"

A man spoke to his brothers, "Here comes this Master the Dreams! So now let us walk to him, destroy him, and together throw him into the wells. We will say that some evil life has eaten him. Then we will see what is to become of his dreams."

Re'even heard and he snatched him from their hands and said, "Do not strike his soul!"

Re'even said to them, "You will not spill blood! Throw him into this well here in the wilderness and do not lay a hand on him." *He said this* because he planned to snatch him from their hands and return him to his father.

When Yosef came to his brothers they stripped Yosef of his robe; his long robe which was around him and then they took him and threw him into the well. The pit was worthless for there was no water in it.

Then they sat to eat bread. They lifted up their eyes and they saw, and behold, a caravan of Yishma'elim was traveling from Gil'ad and their camels carried nekot (aromatic gum), balm and myrrh. They were traveling to descend to Mitzrayim.

Y'hudah said to his brothers, "What profit is it to destroy our brother and cover his blood? Walk him to the Yishma'elim to sell him and don't let our hands touch him - for he is our brother in the flesh!" His brothers listened to him.

The men, Midyanim who were merchants, crossed over to them and they lifted and drew Yosef from the pit. They sold Yosef to the Yishma'elim for twenty pieces of silver. This is how Yosef came to Mitzrayim.

Re'even returned to the pit and looked but Yosef was not in the pit, so he tore his clothes! He returned to his brother and said, "The boy is not with us! And me, where am I to go?"

He took Yosef's robe and he slaughtered a ram from the goats and dipped the robe in the blood.  
They took the long robe and came to their father and said to him, "We found this. Please examine the robe and determine whether or not it belongs to your son."

He examined it and said, "It is my son's robe. Evil life ate him – tore Yosef to pieces!"

Ya'akov tore his dress and put sack-cloth around his waist and mourned his son for many days.

All his sons and all his daughters rose to comfort him, but he refused to be comforted and said, "For I will descend, mourning my son, into She'ol, and I will weep for him."

The Midyanim sold him in Mitzrayim; to Potifer, a eunuch of Pharaoh, prince of the executioners.

## Chapter 38 – Y’hudah Departs

There came a time when Y’hudah descended from his brothers and stretched out by an ancient Adulami man, and his name was Chirah<sup>10</sup>.

There Y’hudah saw the daughter of a Kena’ani man whose name was Shu’a. He took her and went into her. She conceived and bore a son and he called his name Er. Then she became pregnant again and had a son and she called his name Onan. She added yet another son and called his name Shelah. He was in K’ziv when he was born to her.

Y’hudah took a wife for Er, his first-born, and her name was Tamar. But Er, the first-born of Y’hudah was evil in the eyes of Yahweh, so Yahweh killed him.

Y’hudah spoke to Onan, “Go into your brother’s wife and marry her to raise seed to your brother.”

But Onan knew that the seed would not be his, so when he came on the wife of his brother he would cast off his seed on the ground so as not to give seed to his brother. What he did was evil in the eyes of Yahweh so he was also killed.

Y’hudah said to Tamar his daughter-in-law, “Sit as a widow in the house of your father until Shelah my son is old enough”; for he said to himself, “Lest he die also like his brothers.” So Tamar walked and sat down in her father’s house.

The days increased, and the daughter of Shu’a, the wife of Y’hudah, died. Y’hudah was comforted and ascended to the shearers of his flocks. Chirah the Adulami went with him to Timnah.

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<sup>10</sup> Note: his name contains the word picture “to separate the hand from the head”

One stood boldly and said to Tamar, “Behold, your father-in-law ascends to Timnah to shear his sheep.”

She removed her covering of widow’s clothes and wrapped herself in a veil and sat at the door of Einayim (the door of the double fountain), which was on the road to Timnah. For she saw that Shelah had grown and he (*Y’hudah*) had not given her to him as his wife. Y’hudah saw her and considered that she was a whore for she had veiled her face. He turned from his intended path on the road and said, “Please allow me to come in you”; for he did not know that he was speaking to his daughter-in-law. She replied, “What will you give me to come in me?”

He replied, “I will send you a kid from the goats of the flock.” She replied, “If you give an ancient pledge until you send it.” He asked, “What is the pledge I am to give to you?” And she said, “The signet ring with your cord and your staff which is in your hand.” So he gave her these things, came in to her, and she conceived.

Then she arose and walked, removed the veil from over her and wrapped herself in widow’s clothing.

Y’hudah sent a kid from the goats in the hand of his friend the Adulami so that he could retrieve the pledge from the hand of the woman; but he could not find her. He inquired of the men who lived there to say, “Where is the whore who sat in the road to Einayim?” And they replied, “This whore does not exist.” He returned to Y’hudah and said, “I could not find her, also the men of that place said there is no whore there.”

Y’hudah said, “She can take them so this shame will not be known. See, I sent this kid but you could not find her.”

It was three months later that one boldly stood against Y’hudah to say, “Tamar, your son’s wife, has committed adultery! And behold, she is also pregnant in her adultery.”

Y'hudah proclaimed, "Bring her out and burn her!"

He had her brought her out and she sent to her father-in-law to say, "To the man that these things belong – he is the one who made me pregnant." And she continued, "Exam these, I pray! To whom do the signet ring, cord and staff belong?"

Y'hudah examined them and said, "The highest amen is this: her righteousness is above mine; for I did not give her to Shelah, my son." And he did not add any more *children* by knowing her again.

The time for her to give birth came, and behold, there were twins in her womb. As she was giving birth a hand came out, and the midwife tied a crimson thread on his hand to say, "This one came out first." But the hand was turned back and behold, his brother came out. And she said, "What is this? You broke out of the breach that surrounded you." So he was named Peretz (Breaking Out).

His brother came out after him, with the crimson thread on his hand, and he was called Zerach (Scarlet).

## Chapter 39 – Yosef’s Ordeal

Yosef descended to Mitzrayim and was purchased by Potifer, a eunuch of Pharaoh, prince of the executioners, a man of Mitzri, from the hand of the Yishma’elim who descended there.

Yahweh was with Yosef and he prospered. He was in the house of his Adonai, the Mitzri. His Adonai saw that Yahweh was with him and that Yahweh prospered all that was done by his hand. In his service Yosef found favor in his eyes so he was put in charge over his house, and he gave all his possessions to his care. Yahweh blessed the house of the Mitzri on account of Yosef from the time his house and all that he owned was appointed to his hand. The blessings of Yahweh were upon all that were in his house and in his field.

He relinquished all that he had to Yosef’s hand and he did not know a thing about any of it except for the bread that he ate.

Now Yosef was handsome in form and handsome to look at. And it was after these words that the wife of his Adonai lifted her eyes upon Yosef and said to him, “Lie down with me.” He refused and said to the wife of his Adonai, “Here Adonai does not know what happens in his house because he has given all that he owns into my hands. There is nothing in this house greater than me and nothing is restrained from me – except for you, his wife. How could I do this great evil and how could I forfeit Elohim?”

She spoke to Yosef day after day; but he did not listen to her, to lie at her side, to be with her. But then there was a day that he came to her house to take care of his duties; and none of the other servants were there in the house. She grabbed onto his robe and said, “Have sex with me!” She loosened his robe with her hands, but he fled outside, alone. When she saw that his robe had come off and in her hands, and that he had fled outside, she called out to the men of the house and spoke to them to say, “See! This Ivri man came to us to laugh at us! ‘Come to me, to lie with me’ he

said; but I cried out loudly. When he heard me call out, for I raised my voice, his clothes fell off at my side as he fled outside.” She kept his clothes with her until his Adonai came home.

She told him about these words to say, “The Ivri servant came to me, whom you brought, to laugh at us. And it was that when I raised my voice and called out that his clothes fell off of him at my side while he fled outside.” When his Adonai heard the words of his wife which she spoke to him, to say these words which his servant had done to him – his anger blazed in his nostrils!

Adonai took Yosef, whom he had appointed over his house, and put him in the dungeon, the place where the kings prisoners are – housed in the dungeon.

Yahweh was with Yosef and bent to him loving-kindness and gave him favor in the eyes of the prince of the house of the dungeon. The prince of the house of the dungeon gave all the prisoners who were in the house of the dungeon into Yosef’s hand and all that they did there was his doing. Nothing done by his hand was in the seeing of the prince of the house of the dungeon because Yahweh was with him and all that he did Yahweh prospered.

## Chapter 40 – Dream Interpreter

And it was after these words that the cup-bearer of the King of Mitzrayim and the baker to their Adonai, the King of Mitzrayim, missed the mark. The wrath of Pharaoh came upon the two eunuchs; upon the prince of the cup-bearers and upon the prince of the bakers.

And it was given to them to be in the house of the prince of the executioners, in the house of the dungeon, there in the place where Yosef was a prisoner. The prince of the executioners assigned Yosef to be with them, and he attended to them. They were imprisoned for days. The two men dreamt dreams, each man's dream in unity of night and interpretation; the cup-bearer and the baker who belonged to the King of Mitzrayim who had thrown them into the house of the dungeon.

Yosef came to them in the morning, and behold, he saw that they were fretting. He asked Pharaoh's eunuchs who were with him in the house of the guard, his Adonai, to say, "Why are your faces evil today?"

They said to him, "We have dreamt a dream and the interpretation has not been opened to us."

Yosef said to them, "Do not interpretations belong to Elohim? Please, tell it to me."

The prince of the cup-bearers told him his dream to Yosef and said to him, "In my dream, behold, a vine was before me. In the vine were three branches and they flourished and ascended and their blossoms ripened and brought forth clusters of grapes. Pharaoh's cup was in my hands and he took the grapes and pressed them over the cup of Pharaoh, and I gave the cup into the palm of Pharaoh's hand."

Yosef said to him, “This is your interpretation: the branches are three days. In another three days Pharaoh will lift you up, and your head will be restored to your place and Pharaoh’s cup will be given into your hand, as was the first ruling when you were his cup-bearer. For if *only* you would remember me when it is well with you and your job. I pray that you would give me kindness and remember me to Pharaoh and bring me out from this house! For in deceit I was stolen from the land of the Ivrim! And also here, I was *not* put in the dungeon because of something I did!”

The prince of the bakers saw that what was opened up was good, so he said to Yosef, “Turn to me. I dreamt and here, there were three baskets of bread on my head. In the basket was the best from all the food of Pharaoh made from baking. And the birds ate them from the basket from over my head.”

Yosef’s eyes were on him, and he answered, “This is your interpretation: three baskets, they are three days. In another three days you will be lifted to Pharaoh. Yet your head will be lifted from you when you are hung from a tree, and the birds above will eat your flesh.”

And it was that in three days, on Pharaoh’s birthday, he made a feast for his servants. He lifted the head of the prince of the cup-bearers and the head of the prince of the bakers in the midst of his servants. Then he lifted the prince of the cup-bearers over his cup-bearers and gave him the cup of Pharaoh’s palm.

But the prince of the bakers was hung as was revealed to them by Yosef.

The prince of the cup-bearers did not remember Yosef and he was forgotten.

## Chapter 41 – Pharaoh’s Dream

And it was in the end of two years from those days that Pharaoh had a dream, and look, he was standing by the Nile. And look! From the Nile ascended seven cows, beautiful to the eyes with plump flesh; and they pastured in the marsh grass. Then look, seven cows ascended after them, from behind them out of the Nile; *these were* evil in sight and lean in their flesh and they stood beside the cows on the banks of the Nile. Then the cows that were evil to look at and lean in their flesh ate the seven cows that were beautiful to look at and plump.

Then Pharaoh awoke *from his dream*.

Again he slept and dreamt a second time; and look, seven heads of grain ascended from one stalk, plump and good. Then look! Seven heads, lean and blasted by the east wind, spouted after them. And the lean heads of grain destroyed the seven heads that were plump and full.

Pharaoh awoke and dwelt on the dream. In the morning his spirit was beaten so he called and sent for all the magicians of Mitzrayim and all who were wise. And Pharaoh recounted his dream to them, yet they weren’t able to open up its meaning to Pharaoh.

Then the prince of the cup-bearers spoke to Pharaoh to say, “My sin is remembered to me this day. Pharaoh’s anger was upon his servant and I was given to the house of the prince of the executioners, I and the prince of the bakers. And we both dreamt dreams in the night, and they were the same for both him and I, each man dreamt according to the interpretation of our dreams. There was a youth with us, an Ivri, the servant of the prince of the executioners, and he was told *of the dreams* and he opened up the meaning of our dreams to us, each man according to the interpretation of his dream. And it came about just as he had revealed to us; I was returned to my place and he was hung.”

So Pharaoh sent and called Yosef. He ran from the pit, shaved and changed his dress and came to Pharaoh.

Pharaoh said to Yosef, “I dreamt a dream, yet those who have heard me are not able to interpret it. But I have heard it said of you that when you hear a dream you can unlock it.”

The eyes of Yosef were on Pharaoh, “It is not in me! The eyes of Elohim will bring shalom to Pharaoh.”

Pharaoh spoke to Yosef, “In my dream – here I am – standing on the banks of the Nile. And look, from the Nile arise seven cows, plump in flesh and beautiful in appearance, and they pasture in the marsh grass. Then look, seven cows after them arise behind them, very sickly and evil in form, and lean in flesh. Never have I seen such evil looking things in all the land of Mitzrayim. The lean and evil cows eat the seven plump cows that came first and they go into their midst, yet no one would not know it for they still look as evil as they did at the start. Then I awoke.

“I saw in my dream, and look, seven heads of grain ascend on one stalk, full and good. And look, seven blasted heads, blasted thin by the east wind sprout after them. The lean heads destroy the seven good heads of grain.

“I told this to my magicians but they cannot explain it.”

Yosef said to Pharaoh, “Pharaoh’s dream is one. Elohim has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and look, the seven heads of good grain are seven years. See, the dream is one in the same. The seven lean and evil cows that descended after them are seven years. Behold the seven heads of grain, empty and blasted by the east wind, they are seven hungry years. The word which Pharaoh spoke to me is what Elohim has shown to Pharaoh. Behold seven years are coming; they will be great in abundance in all the land of Mitzrayim. Seven hungry years will arise after them that will cause all the abundance of the land of Mitzrayim to be forgotten. The hunger will consume

the land. They will not know the abundance of the land in the face of the hunger that comes after it; for it will be very severe. The dream was duplicated to Pharaoh twice for the word is correct. It is established from Elohim, and Elohim will do it to you quickly, without delay!

“And at this time Pharaoh is to look for a man with understanding and who is wise, and place him over the land of Mitzrayim. Pharaoh is to do this; he is to appoint overseers over the land of Mitzrayim and tax the land of Mitzrayim one fifth during the seven years of abundance that are coming. He is to collect all the food from these good years under Pharaoh’s hand and store it under guard in the cities. The food will be stored for the land for the seven years of hunger which will be in the land of Mitzrayim. Don’t allow the land to be cut off in hunger!”

The word was good in the eyes of Pharaoh and in the eyes of all his servants. Pharaoh said to all his servants, “What comes forth from this man is the Spirit of Elohim!”

Pharaoh said to Yosef, “Since the knowledge of Elohim is with you in all this – there is no one wiser than you. You will be over my house and your mouth will kiss all the people. Only on the throne will I be greater than you.”

Pharaoh spoke to Yosef, “See, I give you all the land of Mitzrayim!”

Then Pharaoh removed his signet ring from his hand and placed it on Yosef’s hand and wrapped him in his clothes, in fine white linens and put a gold chain around his neck. He rode in the second chariot and they called out before him, “Kneel!” He gave him all the land of Mitzrayim.

Pharaoh said to Yosef, “I am Pharaoh. And without you no man will raise his hand or his foot in all the land of Mitzrayim.”

Pharaoh called Yosef by the name Tzafnat-Pa'neach and gave to him Asnat, the daughter of Poti-Fera, the cohen of On, to be his wife. Then Yosef went out into the land of Mitzrayim. Yosef was a son for thirty years when he stood before Pharaoh, King of Mitzrayim. Yosef went out from the face of Pharaoh and crossed over all the land of Mitzrayim.

The land produced by the handfuls during the seven years of abundance. He collected all the food in the seven years that was in the land of Mitzrayim and gave food *to be stored* in the cities. The food was stored in the cities that the fields surrounded.

The grain Yosef gathered was like the sand of the sea, its increase was like eternity. He quit counting it for he was not able to count it.

Two sons were born to Yosef before the hungry years came, born to him by Asnat, daughter of Poti-Fera, the cohen of On.

Yosef called the name of the first-born M'nasheh (causing to forget) "for Elohim has caused me to forget all of the sorrow of the house of my father."

The name of the second was called Efrayim (fruit) "for Elohim has made me fruitful in the land of my misery."

The seven years of abundance in the land of Mitzrayim ended. And the curse of the "Seven Years of Hunger the To Come" began, when Yosef said hunger would be over all the world. But in all the land of Mitzrayim there was bread.

The land of Mitzrayim was hungry and the people came to Pharaoh for bread. Pharaoh told all Mitzrayim to go to Yosef and do what he told them to do.

Hunger was over all the face of the land. Yosef opened wide all that they had stored to the people of Mitzrayim, for hunger had seized the land of Mitzrayim.

And all the land came to Yosef in Mitzrayim to buy grain, for all the land was seized with hunger.

## Chapter 42 – The Brothers Descend

Ya'akov saw that there was grain in Mitzrayim, so Ya'akov said to his sons, "Why do you look at each other?" And he continued, "Behold, I have heard that there is grain in Mitzrayim. Descend there and buy grain for us so that we will live and not die."

Ten of Yosef's brothers descended to buy grain in Mitzrayim, but Binyamin, Yosef's brother, was not sent by Ya'akov with his brothers for he said, "Lest we encounter hurt."

The sons of Israel went to buy grain in the midst of those coming to buy grain, for there was hunger in the land of Kena'an.

Yosef was powerful over the land. He sold grain to all the people of the land. Yosef's brothers came to him and prostrated their noses to the ground. Yosef saw his brothers and he recognized them. He spoke severely to them and said to them, "Where do you come from?"

They answered him, "From the land of Kena'an to buy food." Yosef recognized his brothers but they did not recognize him.

Yosef remembered the dreams which he dreamt about them, and he spoke to them, "You are spies who have come to see the nakedness of the land!"

But they replied to him, "No, Adonai! Your servants have come to buy food. We are all the sons of one man. We are just! Your servants are not spies."

He spoke to them, "No, for you have come to see the nakedness of the land."

They replied to him, "Your servants are twelve brothers. We are sons of one man in the land of Kena'an. Behold, the youngest is with our father this day and one is no longer with us."

Yosef said to them, “It is as I spoke to them, you are spies. This is his test! As Pharaoh lives, you will not leave here unless your youngest brother comes here! You will send one of you to gather your brother while the rest of you are kept in prison. This will prove your words and your truth. And if not, by the life of Pharaoh, you are spies!” And he held them under guard for three days.

Yosef spoke to them on the third day, “Do this and live. I fear Elohim. If you are upright, keep one of your brothers to be bound in the house of the prison and then the rest of you are to walk and take grain to those who are hungry in your house. And the youngest brother is to come to me. In this you will build support for your words and not die, but do justice.”

Then a man spoke to his brothers, “We are guilty! We watched our brother while his soul was in turmoil and we refused to hear him when he begged us! It is in the highest justice that this affliction has come upon us.”

The eyes of Re’uven were on them to say, “Did not I speak to you to say, ‘do not sin against the boy?’ But you did not listen to me. Even his blood, behold, it asks!”

They did know that Yosef heard them because an interpreter was between them. He turned from standing over them and wept. Then he returned to them and spoke to them. He took Shimon from them and bound him before their eyes. And Yosef commanded that their sacks be filled with grain. He returned the man’s silver to his sack and gave them food for the road. Justly, this is what he did to them. And they lifted the grain upon the donkeys and they walked from there.

One of them loosened his sack to give fodder to his donkey in the lodge and he saw his silver. It was in the mouth of his sack. He spoke to his brothers, “My silver is returned. And also, behold my sack!” Their hearts shuddered in terror. Each man said to his brother, “What is this that Elohim has done?”

They came to Ya'akov their father in the land of Kena'an and announced to him all that had happened to them to say, "The words of the man, Adonai of the land, were harsh towards us, and he took us to be spies. And we said to him, 'We are honest, we are not spies. We are twelve brothers, sons of our father. One is not, and the youngest is with his father in the land of Kena'an.' So he spoke to us, the Adonai of the land, 'In this I will know if you are just. One of your brothers will stay with me and for the hungry in your house you will take *grain*. And you will bring your youngest brother to me. In this I will know you are not spies, but honest. I will give your brother to you and you may trade in the land.

They poured out their sacks, and looked, each man's silver was in his sack. When they saw the packages of silver both they and their father were afraid.

Ya'akov their father said to them, "I am suffering for Yosef, who is no more, and Shimon is no more and *now* you want to take Binyamin from me! It is too much for me."

Re'uven said to his father, "May my two sons die if I do not bring him back to you. Give him to my hands and I will return him to you."

He replied, "My son will not descend with you for his brother has died and he is the remaining branch. And if he encountered hurt on the road which you walk then I would descend into She'ol old from grief."

## Chapter 43 – Going Down Again

The famine was heavy in the land. And it was when they had eaten all the grain which they had brought from Mitzrayim that their father said to them, “Return and buy a little food for us.”

But Y’hudah spoke to him to say, “The sure witness of the man to us was to say, ‘you will not see my face if your brother is not with you.’ If you send our brother with us we will go down and buy grain for you to eat. But if you will not send him, we will not descend for the man spoke to us, “You will not see my face if your brother is not with you.”

Israel said, “Why did you boldly oppose me, bringing evil upon me, by saying that you had another brother?”

They said to him, “The man inquired, demanding that we talk of our birth place and also about the life of our father and if we had another brother. And were we to stand boldly opposed to these words of his? How were we to know he was planning to say, ‘Have your brother descend to here’?”

Y’hudah spoke to Israel, his father, “Send the boy with me. We will arise and walk so that we will live and not die: not us, not you and not our little ones. If he does not come back to you I pledge that it will be required of my hand; my sin will be established before you all of your days. Truly if we had not delayed we could have returned the second time by now.”

Israel, their father, said to them, “If justice is here, do this; take the best fruits of the land in your wagons and descend to the man with a tribute, a little balm, a little honey, aromatic gum, myrrh, pistachios and almonds. And take double the silver in your hands. The silver that was returned to the mouth of your sacks you will return with your hands. Perhaps this was an oversight. Take your brother. Arise and return to the man. May El Shadai give you compassion before the man so that he will send Binyamin and your

other brother out with you. And as for me... when I suffer I suffer.”

The men took the offering and with double the silver in their hands they arose and took Binyamin and descended to Mitzrayim to face Yosef.

Yosef saw them and Binyamin and said to the one who was over his house. “Bring the men to the house. Slaughter an animal and set up a *banquet* for I will eat with these men at noon.”

The man did as Yosef had said and he brought the men to Yosef’s house. The men were afraid for they were brought to the house of Yosef, and they said, “It is over the word of the silver that was returned to the mouth of our sacks. We are brought here so that he can roll over us and fall on us and take us as servants along with our donkeys.”

The man over the house of Yosef came near them and spoke to them by the door of the house. They said to him, “Surely, Adonai, we descended the first time to buy food. Yet it happened that when we came to our lodging and opened our sacks, look, each man’s silver was in the mouth of his sack – the full weight was returned to our hands. Now we have descended with other silver in our hands to buy food. We do not know who put our silver back into our sacks.”

He replied, “Shalom to you. Do not be afraid. Your Elohim and the Elohim of your father has given you the secret storehouse in your sacks. Your silver came to me. Then he brought them near to Shimon.

The man brought the men into the house of Yosef and gave them water to wash their feet and gave fodder to their donkeys. They prepared their offering for Yosef’s arrival at noon for they heard that he was coming there to eat with them.

When Yosef came to the house and they brought to him their offering from their hand and bowed to him – to the ground. He inquired about their peace and asked, “The shalom of your father – the ancient one whom you spoke about – does he still live?”

They answered, “Shalom is with your servant, our father. He continues to live.” And they bowed to him in worship.

He lifted up his eyes and saw Binyamin his brother, the son of his mother, and asked, “Is this your younger brother whom you spoke to me about?” And he continued, “Elohim has bent favor to you, my son.”

Yosef quickly searched for a place to weep for he was moved with compassion for his brother. He went to his bedroom and wept there. Then he washed his face, controlled himself and went out and ordered the bread to be placed *at the tables*.

He sat alone, and they sat alone and the Mitzrayim who were eating with them sat alone; for the Mitzrayim were not able to eat food with the Ivri'im for they were abhorrent to the Mitzrayim. They sat before him, the firstborn according to his birthright and the youngest to his youth – and the men were amazed – each man to his neighbor.

Gifts were carried to them from before his face and Binyamin's gifts were five times that which was in their hands and they drank and became tipsy with him.

## Chapter 44 – The Goblet

He charged the one who was over his house to say, “Fill the men’s sacks with food, as much as they are able to carry, and put each man’s silver in the mouth of his sack. And my goblet, the silver goblet, put in the mouth of the sack of the youngest along with the silver and the grain.” He did according to the word which Yosef spoke.

At morning light the men were sent away – the men along with their donkeys.

When they had not gone far from the city Yosef said to the one over his house, “Rise and run after the men! And when you reach them you are to say to them, ‘Why repay evil under good? Is this not the one from which Adonai drinks, the one in which he whispers and divines? What you have done is evil.’”

When he reached them he spoke these words to them.

They said to him, “Why does Adonai speak such words as these! For your servants to do these words would be profane. Look – the silver which came forth from the mouth of our sacks we returned to you from the land of Kena’an! How then would we steal silver and gold from the house of Adonai? Whichever of your servants it is found near shall die and also we will become servants to Adonai.”

He said, “Now also it will be justly so, according to your words. He who it is found with will be my servant, and *the rest of* you will be innocent.”

Each man quickly lowered his sack to the ground and each man opened his sack. He searched in *the sack of* the oldest first and ended with *the sack of* the youngest; and he found the goblet in Binyamin’s sack. And they tore their dress, and each man loaded his donkey and returned to the city. Y’hudah and his brothers

came to Yosef's house and he was still there. They fell before his face to the ground.

Yosef said to them, "What is this that you have done? Do you not know that I am a man who in whispering rightly divines?"

Y'hudah replied, "What can we say to Adonai? What could we speak and what could we do to clear ourselves? The True Elohim has found evil in your servants and behold – now we are also the servants to Adonai; all of us together with him in whose hand the goblet was found."

But he replied, "It would be profane for me to do this! The man who was found with the goblet in his hand – it is he who will be my servant! The rest of you will ascend in shalom to your father."

Y'hudah came close to him and pleaded, "I beg you, Adonai, let your servant speak a word into your ear. Adonai, don't let your nostrils glow with anger toward your servant, for you are like Pharaoh.

"Adonai inquired of your servants to ask if they had a father or brother. And we replied to Adonai, "Yes, we have an ancient father and the son born in his old age and a brother who died. He is the only one who remains of his mother and his father loves him.

"You said to your servants, 'Descend to me and put him before my eyes', but we said to Adonai, 'No, the boy is not able to leave his father – for if he left his father, his father would die.' So you said to your servants, 'If you descend and your youngest brother is not you with you, you will not see my face again!'

"So it was that we ascended to your servant our father and announced to him the words of Adonai. Our father told us to return and buy grain for us – a little food. I said, 'We are not able to descend. If our youngest brother is with us we can descend, for we are not able to see the face of the man if our youngest brother is not with us.'

“Your servant, my father, spoke to us, ‘You know that two sons were born to me from my wife. The one went out from me and I said surely he has been torn to pieces and I will never see him on this side again. And if you take this one from my face also and hurt lights upon him – you will cause my grey hairs to descend in evil to She’ol.’

‘So now, if I come to your servant, my father, and the boy is not with us – for *my father’s* soul is tied up in his soul – it will be that when he sees that the boy is not with us he will die. And your servant will descend, the grey hair of your servant, our father, will descend in affliction to She’ol. For your servant gave security for the boy to my father to say ‘If we do not return to you I will be condemned before my father all of your days.’

“Now please, I pray, let me sit in exchange of the boy as your servant, Adonai, and let the boy ascend with his brothers. For how could I ascend to my father without having the boy with me? I could not bear to see the evil which would find my father.”

## Chapter 45 – Yosef Revealed

Yosef was no longer able to contain himself before all who were stationed around him so he called out for all the men to go out from him, and not a man stood with him when he made himself known to his brothers. And he gave his voice in weeping and it was heard by the Mitzrayim and also by the house of Pharaoh. And Yosef said to his brothers, “I am Yosef! Is my father still alive?”

But his brothers were not able to look him in the eye and respond for they trembled from his face.

So Yosef repeated to his brothers, “Come near me, I pray.”

They came near and he said, “I am Yosef, your brother, whom you sold to Mitzrayim. And now, don’t worry and don’t let your eyes be angry because you sold me here, for I have been sent ahead of you by Elohim to preserve life. This is the second year for hunger to be in the midst of the land and for five more years there will be neither ploughing nor harvesting. And I have been sent by Elohim before you to preserve your remnant in the land and to give life to you in a great deliverance.

“It was not you who sent me here, but Elohim. And he has put me as father to Pharaoh, Sovereign to all his house and he *has sent me* to rule in all the land of Mitzrayim.

“Now hurry! Ascend to my father and tell him, ‘This is what Yosef, your son says: Elohim has put me as Sovereign in all the land of Mitzrayim. Descend to me and do not delay! Sit in the land of Goshen and be near me; you, your sons and their little ones, along with your flocks and herds and all that you have. I will sustain you for there are five more years of hunger coming that will try to consume you, your household and all that you have.’

“And here your eyes see, and the eyes of my brother Binyamin see, that it is my mouth that speaks to you. You shall boldly announce to my father of all my splendor in Mitzrayim and of all that you have seen. Now hurry and bring my father here.”

Then he fell on the neck of Binyamin his brother and wept. And Binyamin wept on his neck. He kissed all his brothers and wept on them. After this his brothers justly spoke to him.

The report saying “Yosef’s brothers have come” was heard by the house of Pharaoh and it was good in the eyes of Pharaoh and in the eyes of his servants. And Pharaoh said to Yosef, “Say to your brothers, ‘Do this; load your beasts and walk, go to the land of Kena’an and take your father and your house and come to me and I will give to you the good land of Mitzrayim and you will eat the fat of the land. And you have been commanded – do this! Take the wagons from the land Mitzrayim to carry your little ones, your wives and your father and come! And your eyes are not to be on your possessions for all the good of the land of Mitzrayim is yours.’”

The sons of Israel acted justly and did this. Yosef gave them wagons as was said by the mouth of Pharaoh, and he gave them food to eat on the way. To all of them he gave a change of clothes, but to Binyamin he gave three hundred silver pieces and five changes of clothes. And for his father he sent this: ten male donkeys to carry the best of Mitzrayim and ten female donkeys to carry grain, food and meat for his father to eat on the way.

Then he sent his brothers away to walk and said to them, “Do not to be afraid on the way.”

They ascended from Mitzrayim and went to the land of Kena’an, to Ya’akov their father.

They announced to him, “Yosef still lives! And he rules over all the land of Mitzrayim!” Yet his heart was sluggish for he did not believe them.

But when they spoke to him all the words of Yosef which he spoke to them and he saw the wagons which Yosef sent to carry him, the spirit of Ya'akov their father came alive.

Israel said, "Enough! Yosef my son still lives! Let us walk to see him before I die!"

## Chapter 46 – The Dream Fulfilled

Israel pulled up, and all who were with him went to Be'er Sheva and sacrificed an animal to the Elohim of his Father Yitzchak. Elohim spoke to Israel in a vision in the night and said, "Ya'akov ... Ya'akov!"

He answered, "Here I am!"

He said, "I am The El, Elohim of your father. Do not be afraid to descend to Mitzrayim for I will establish you as a great nation there. I am descending with you to Mitzrayim and I will also ascend with you. And Yosef will place his hand over your eyes."

Ya'akov rose from Be'er Sheva. The sons of Israel lifted Ya'akov their father, along with their children and their wives, onto the wagons which were sent by Pharaoh to carry him. His sons and grandsons, his daughter and granddaughters, and all his seed came with him to Mitzrayim.

These are the names of the sons of Israel that came to Mitzrayim, Ya'akov and his sons.

Re'uven was Ya'akov's firstborn; and the sons of Re'uven were Chanokh, Pallu, Chetzron and Karmi.

The sons of Shimon were Y'mu'el, Yamin, Ohad, Yakhin, Tzochar and Sha'ul, the son of a Kena'ani woman.

The sons of Levi were Gershon, K'hat and M'rari.

The sons of Y'udah were Er, Onan, Shelah, Peretz and Zerach. But Er and Onan died in the land of Kena'an. The sons of Peretz were Chetzron and Chamul.

The sons of Yissakhar were Tolah, Pu'a, Yov and Shimron.

The sons of Z'vulun were Sered, Elon and Yachle'el.  
These are the sons of Leah who she bore to Ya'akov in Padan-Aram along with Dinah his daughter. All the souls, both sons and daughters, were thirty three.

The sons of Gad were Tzifyon, Haggi, Shuni, Etbzon, Eri, Arodi and Ar'eli.

The sons of Asher were Yimnah, Yishvah, Yishvi, B'ri'ah, and Serach, their sister.

The sons of B'ri'ah were Chever and Malki'el.

These are the sons of Zilpah, whom Lavan gave to his daughter Leah. And she bore these to Ya'akov, sixteen souls.

The sons of Rachel, Ya'akov's wife were Yosef and Binyamin.

Sons were born to Yosef in the land of Mitzrayim, who were born to him by Asnat, the daughter of Poti-Fera the cohen of On; M'nasheh and Efrayim.

The sons of Binyamin were Bela, Bekher, Ashbel, Gera, Na'aman, Echi, Rosh, Mupim, Chupim and Ard.

These are the sons of Rachel who she bore to Ya'akov; in all there were fourteen souls.

The sons of Dan were Chushim.

The sons of Naftali were Yachtze'el, Guni, Yetzer and Shillem.

These are the sons of Bilhah, whom Lavan gave to Rachel his daughter. She bore these to Ya'akov, in all *she bore* seven souls.

All the souls that came to Ya'akov in Mitzrayim, who came from his loins, not counting the wives of the sons of Ya'akov, in all were sixty six souls. The sons of Yosef who were born to him in

Mitzrayim were two souls. All the souls of the house of Ya'akov that came to Mitzrayim were seventy. Y'hudah was sent before him to Yosef to show them the way to Goshen; so they came to the land of Goshen.

Yosef prepared his chariot and ascended to encounter Israel his father in Goshen. And *when* he saw him and fell on his neck and wept a long time.

Israel said to Yosef, "My time to die can now come for I have seen your face and you are still alive!"

Yosef said to his brothers and to his father's house, "I will ascend to Pharaoh and tell him, 'My brothers and all my father's house who were in the land of Kena'an have come to me. The men are shepherds and herdsmen of livestock. When they came they brought their flocks and herds and all that they have with them.' When Pharaoh calls you and asks, 'What is your business?' you are to say, 'We, your servants, are herdsmen. We have been such from our youth until now, both we and our father.' *By doing this* you will sit down in the land of Goshen, for all who tend flocks and cattle are abhorrent to *the men of Mitzrayim*."

## Chapter 47 - Goshen

Then Yosef went to stand boldly before Pharaoh and said, “My father, my brothers, their flocks and their herds and all that they have possess have come from the land of Kena’an and here they are in the land of Goshen.”

He took five men from among his brothers and presented them before Pharaoh.

Pharaoh asked his brothers, “What is your business?”

They replied to Pharaoh, “Your servants are shepherds of the flock, both we and our father.”

They continued speaking to Pharaoh, “We have come to you - to live in the land - for there is no pasture for the flocks of your servants due to the severe hunger that is upon the land of Kena’an. So now, please allow us, your servants, to sit in the land of Goshen.”

Pharaoh spoke to Yosef to say, “Your father and your brothers have come to you. The land of Mitzrayim is before them. Have your father and your brothers sit down in the best of the land. Have them sit in the land of Goshen. And if you know that a man of virtue exists among them, put him as prince over my cattle.”

Yosef and Ya’akov, his father, went and stood to face Pharaoh.

Ya’akov knelt before Pharaoh.

Pharaoh said to Ya’akov, “How many days of years have you been alive?”

Ya’akov replied to Pharaoh, “My days of years, my lodging *in this world* have been 130 years; few and evil have been the days of years of my life. I will not grab a hold of the days of years of my

fathers' lives – the days of years they attained in their days of lodging *in this world*.”

Ya'akov blessed Pharaoh then *he* left from before the face of Pharaoh.

Yosef settled his father and brothers and gave them possession in the best part of the land of Mitzrayim; in the land of Ramses according to the command of Pharaoh.

Yosef kept his father, his brothers and all his father's house – giving bread to their little ones.

There was no bread in all the land because the severe hunger was great. The land of Mitzrayim and the land of Kena'an burned in the face of the hunger.

Yosef gleaned all the silver that was found in the land of Mitzrayim and the land of Kena'an – for they all came to Yosef to buy grain and the silver went to the house of Pharaoh.

When all the silver was consumed from the land of Mitzrayim and from the land of Kena'an they all came to Mitzrayim, to Yosef, to say, “Give bread to us! Why should we die before just because our silver has disappeared?”

Yosef said to them, “Then give me your herds. If your silver has indeed disappeared then I will give you bread in exchange for your herds.” They brought their herds to Yosef and Yosef gave them bread in exchange for their herds and their flocks. He sustained them in bread that year in exchange for the herds of cattle and in exchange for the donkeys.

That year ended and they came to him again a second time and they said to him, “We will not conceal from Adonai – for if our silver is dried up and our herds of cattle belong to Adonai – there is nothing left except for our bodies and the red earth *we came from*. Why should we die before your eyes? Buy us and also our red

earth – our soil in exchange for bread. We will live in our land as servants of Pharaoh. Give us seed that we will live and not die, and the red earth will not become desolate.”

Yosef purchased all the red earth of Mitzrayim for Pharaoh. Every man in Mitzrayim sold his field because of the hunger that was upon them. This is how Pharaoh came to own all the land.

He caused all the people from the edge of the borders of Mitzrayim to cross over to the cities, these are the ancient borders.

The only land that he did not purchase belonged to the cohanim; for the cohanim were appointed by Pharaoh and they ate what was appointed to them, given to them by Pharaoh. In the highest righteousness they did not sell him their land.

Yosef said to the people, “Here – today I have purchased all of you and all of your red earth for Pharaoh! Here is seed for you, plant the red earth! And of the produce you are to give a fifth to Pharaoh. Four of the five handfuls (*that is 'four-fifths'*) will be seed for you; to plant your fields, to feed your households and to feed your little ones.”

They said, “We live because we have attained favor in your eyes, Adonai. We will be servants to Pharaoh.”

Yosef put forth a law – appointed this day and forever – that all the land of Mitzrayim will give Pharaoh a fifth. Only the red earth of the cohanim, their *land* alone did not belong to Pharaoh.

Israel sat down in the land of Mitzrayim, in the land of Goshen. *There they* acquired possessions, bore fruit and greatly increased *in number*.

Ya’akov was in the land of Mitzrayim for seventeen years. These were the days of Ya’akov’s years; he lived for 147 years.

The day approached for Israel to die so he called for his son, for Yosef, and said to him, “Please, if I have found favor in your eyes... please put your hand under my thigh... deal kindly with me, and in truth promise not to bury me in Mitzrayim. I am to lie down with my fathers. I am to be carried from Mitzrayim and buried in their grave.”

He replied, “I will do as you have said.”

He said, “Make an oath to me.”

He made an oath to him, and then Israel bowed in worship at the head of his bed.

## Chapter 48 – Blessing Efrayim and M,nasheh

After these words it was told to Yosef, “Behold, your father is sick.” He took his two sons, M’nasheh and Efrayim, with him and stood before Ya’akov.

He was told, “Behold, your son Yosef has come to you.” Israel strengthened himself and sat up in his bed.

Ya’akov said to Yosef, “El Shadai appeared to me in Luz, in the land of Kena’an, and blessed me. He said to me, ‘Behold, you will bear fruit and increase, and I will give you a multitude of people. I will give this land to you and to your seed after you as an eternal possession.’ Now two sons were born to you in the land of Mitzrayim before I came to you in Mitzrayim. Efrayim and M’nasheh, they belong to me, just as Re’uven and Shimon belong to me.

Your offspring who are born to you after them will belong to you – you will call them after the names of their brothers for purposes of inheritance.

And as for me, when I came from Padan, Rachel died near me while still on the way, in the land of Kena’an, a length of land to go to Efrat. And she was buried there on the way to Efrat, also known as Beit Lechem.

Israel saw the sons of Yosef and asked, “Who are these?”

Yosef said to his father, “They are my sons, whom Elohim has given to me in this place.”

He said, “Please bring them to me that I may bless them.”

The eyes of Israel were heavy from his old age so that he was not able to see. They were brought near to him and he kissed and embraced them. Israel said to Yosef, “I judged that I would not

see your face and here now Elohim has allowed me to see your seed also.”

Yosef brought them out from between his knees and bowed to the ground before him. Yosef took the two, Efrayim on his right side, to the left hand of Israel, and M’nasheh on his left, to the right hand of Israel, and he approached him. Israel sent out his right hand to be on the head of Efrayim, the little one, and his left hand on the head of M’nasheh, purposely setting his hands, for M’nasheh was the firstborn.

He blessed Yosef and said, “The Elohim who walked with your fathers before you, Avraham and Yitzchak, the Elohim who kept me from my ancient days until now, the Melekh who redeemed me from all evil, bless these boys and let them be called by my name and by the names of my fathers, Avraham and Yitzchak. May they grow in abundance in the midst of the land.”

Yosef noticed that his father had placed his right hand on the head of Efrayim, and it was evil in his eyes, so he tried to help his father by removing his hand from over the head of Efrayim and place it on the head of M’nasheh.

Yosef said to his father, “It’s not right, my father, for this is the firstborn. Put your right hand on his head.”

His father refused and said, “I know my son, I know. He will also be a people, and he will also be great. However his younger brother will be greater than him and his seed will be the fullness of the gentiles.”

He blessed them in the day to say, “In you Israel will bless to say, ‘May Elohim appoint you as *he did* Efrayim and M’nasheh!’” Thus he put Efrayim before M’nasheh.

Israel said to Yosef, “Here I will die. Elohim will be with you and will return you to the land of your fathers. I have given Shekhem

to you; united over your brothers, which I took from the hand of Emori with my sword and my bow.”

## Chapter 49 - Prophecy

Ya'akov called his sons and said, "Gather together that I may announce to you what will happen to you in the end of days."

So the sons of Israel gathered together and listened intently to Ya'akov, they listened intelligently to Israel their father.

"Re'even, my firstborn: you are my power, the first of my strength, elevated in excellence and abundantly strong. Yet you are unstable as water and shall not exceed your brothers for you ascended unto the bed of your father to defile it – you ascended my bed.

"Shimon and Levi are brothers – their sword is a weapon of violence. My soul will not come to their counsel, their assembly shall not be united with my glory for in their anger they destroyed a man and in their delight they hamstringed a bull. Their anger is cursed for it is fierce and their wrath for it is severe. I divide them in Ya'akov and disperse them in Israel.

"Y'udah, your brothers worship you; your hand is on the neck of your enemies, your brothers' sons bow to you. Y'udah is a lion's cub. From the prey my son has ascended; he bows and crouches as a lion and roars, "Who will arouse us?" The staff shall not be removed from Y'udah; the tablets shall ever be between his feet – for Shiloh is coming and to him the people will be obedient! Yoking a donkey's colt with the vine and the donkey to the vine stock, my son washes his wife in wine and her covering in the blood of grapes. Darker are his eyes than wine, whiter his teeth than milk.

"Z'vulun's dwelling is the seashore, his coast a lodging place for ships and his border is Tzidon.

"Yissakhar is a strong donkey crouched between two stalls. He saw a good resting place in a pleasant land so he stretched his neck to the burden and was a servant to labor.

“Dan will judge his people as one of the tribes of Israel. Dan will be a serpent on the road, a horned adder on a well trodden road, biting at the horse’s heels and causing the riders to fall backwards.

“I am bound to your Yeshua, Yahweh!

“Gad, a crowd shall attack him but he will attack their heels.

“From Asher comes rich food, and he will give delicacies to the king.

“Naftali is a doe sent out for the giving of beautiful sayings.

“A fruitful son is Yosef, a fruitful son over a fountain, whose daughters march upon the walls. The archers have persecuted him, bitterly shooting him with their arrows, yet he lives in strength and bends his bow. The strength of his arm and hand *comes* from the hand of The Mighty One of Ya’akov, (from there is the Shepherd, the Stone of Israel), from the El of your father, your protector and Shadai who blesses you with blessings from heaven and blessings from the deep that lie below, blessings of the breast and the womb. The blessings of your father exceed the blessings conceived in ancient times, their limit being the everlasting hills. Yosef will be crowned Prince of his brothers.

“Binyamin is a ravenous wolf, in the morning he eats his prey and in erev (evening) he divides his spoil.”

All these are tribes of Israel, these twelve whose father spoke to them. He blessed them, he blessed each man according to his blessing.

He charged them and he said to them, “I will be gathered to my people. You are to bury me with my father in the cave that is in the field of Efron the Chiti; in the cave that is in the field in Makhpelah, in the face of Mamre, in the land of Kena’an, the field which Avraham purchased from Efron the Chiti as his grave. There Avraham buried his wife Sarah. There Yitzchak buried his

wife Rivkah. And there I buried Leah. The field and the cave were purchased from the sons of Chet.”

Ya’akov ended his command to his sons and then he gathered his feet onto his bed and breathed out and was gathered to his people.

## Chapter 50 – Mourning Israel

Yosef fell on the face of his father and wept upon him and kissed him.

Yosef charged his servants, the doctors, to embalm his father, and the doctors embalmed Israel. He was filled for forty days for that is the correct *number of* days for embalming *someone*, and the Mitzrayim wept for him seventy days.

The days of weeping crossed over and Yosef spoke to the house of Pharaoh to say, “If, I pray, I have attained grace in your eyes, please speak in the ears of Pharaoh to say, ‘My father had me swear to say ‘Here I am dying. My grave is to be that which I dug in the land of Kena’an. There I am to be buried.’” Now, I pray that you grant me to arise there to bury my father; then I will return.”

Pharaoh replied to him, “Arise, and bury your father as you promised him.”

Yosef ascended to bury his father. He ascended with all the servants of Pharaoh and the elders of his house, all the elders of the land of Mitzrayim and all the house of Yosef, the houses of his brothers and the house of his father. Only their little ones, their flocks and their herds remained in the land of Goshen. The camp was very numerous with chariots and horsemen also ascending with him. And they came to the ancient threshing floor of thorns on the opposite side of the Yarden and they lamented there in great lamentations; for seven days he mourned his father very heavily.

Those sitting in the land of the Kena’ani saw the mourning on the threshing floor of thorns. They said, “This is very heavy mourning to Mitzrayim, so justly its name is called Abel Mitzrayim (The Meadow of Mourning of Mitzrayim) on the opposite side of the Yarden.

His sons did as he had commanded them. His sons carried him to the land of Kena'an and buried him in the cave in the field of Makhpelah, the field which Avraham purchased as a possession for his grave from Efron the Chiti, on the face of Mamre.

Yosef returned to Mitzrayim with his brothers and all who had ascended with him to bury his father after they had finished burying his father.

Yosef's brothers saw that their father was dead so they said, "What if Yosef turns on us and persecutes us... *what if* the evil we put on him returns to us?"

So they sent a message to Yosef saying, "Our father commanded before he died saying, 'This is what you are to say to Yosef. I pray that you would forgive the transgressions of your brothers and their offence for the evil that they treated you with.' Now please, forgive the transgressions of the servants of the Elohim of your father.

Yosef wept when they spoke to him. And his brothers also walked to him and fell before him and said, "Here we are, your servants!"

Yosef spoke to them, "Do not fear, for I am below Elohim. You planned to weave evil into my life, but Elohim planned to weave good into it— to make it as it is this day, to keep alive an abundant people. Now do not fear, for I will keep you and your little ones." He comforted them and spoke to their hearts.

Yosef sat in Mitzrayim, he and the house of his father. Yosef lived one hundred and ten years. Yosef saw Efrayim's sons to the third generation and the sons of Makir, the son of M'nasheh were born on Yosef's knee.

Yosef said to his brothers, "I am about to die. Elohim will surely visit you and you will ascend from this land to the land which was promised to Avraham, to Yitzchak and to Ya'akov."

Yosef had the sons of Israel promise and said to them, “Elohim will surely visit you and you are to have my bones ascend from here.”

Then Yosef died. He was a son for one hundred and ten years. He was embalmed and placed in an ark in Mitzrayim.

Notes:

Enjoy the journey!