

THE
HOLY BIBLE,
In Hebrew,

CONFORMABLE TO THE ACCURATE TEXT OF
EVERARDO VAN DER HOOGHT, V. D. M.

Printed at Amsterdam, in 1705,

AND THE
MUSICAL ACCENTS AFTER THE MANNER OF PRAMSELO,
WITH THE
ENGLISH TRANSLATION

ON THE OPPOSITE PAGE;

To which is added,

THE NOTES,
EXPLANATORY, PRACTICAL, CRITICAL, AND GRAMMATICAL
OF THE

LATE DAVID LEVI,

Carefully Corrected and Revised, with various Improvements and Additions;

DISTINGUISHING ALSO

FROM THE SIX HUNDRED AND THIRTEEN PRECEPTS, THOSE WHICH ARE
AFFIRMATIVE, AND THOSE WHICH ARE NON-AFFIRMATIVE,

As observed by the Jews.

By L. ALEXANDER,
AUTHOR OF THE JEWISH RITUAL, &c.

VOL. I.

London:

PRINTED BY AND FOR L. ALEXANDER, WHITECHAPEL ROAD.

A. M. 5582.

of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars: and the ten bases, and ten lavers on the bases: and on sea, and twelve oxen under the sea; and the pots, and the shovels, and the basons: and all these vessels which Hiram made to king Solomon, for the house of the Lord, were of bright brass. In the plain of Jordan did the king cast them in the clay-ground, between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out. And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was, and the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

END OF VOL. I.

L. ALEXANDER, Printer,
277, Whitechapel Road.

רַמְנִים לְשִׁבְכָה הָאֵחָת לְכַסּוֹת אֶת־שְׁתֵּי גִלּוֹת הַכְּתָרֹת
 אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים : וְאֶת־הַמְּכֻנּוֹת עֶשֶׂר וְאֶת־
 הַכִּירֹת עֶשְׂרֵה עַל־הַמְּכֻנּוֹת : וְאֶת־הַיִּס הָאֶחָד וְאֶת־
 הַבָּקָר שְׁנַיִם־עֶשֶׂר תַּחַת הַיִּס : וְאֶת־הַסִּירֹת וְאֶת־הַיַּעֲמִים
 וְאֶת־הַמְּזֻרְקֹת וְאֵת כָּל־הַכֵּלִים הָאֵלֶּה אֲשֶׁר עָשָׂה חִירָם
 לְמֶלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמֹרֵט : בְּכִפֹּר הִירְדֵן
 יֵצֵק־הַמֶּלֶךְ בְּמַעְבָּה הָאֲדָמָה בֵּין סָפוֹת וּבֵין צִרְתָּן :
 וַיִּנָּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מְרֹב מְאֹד מְאֹד לֹא נִחְקָר
 מִשְׁקַל הַנְּחֹשֶׁת : וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל־הַכֵּלִים אֲשֶׁר בֵּית
 יְהוָה אֵת מִזְבֵּחַ הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו לֶחֶם
 הַפָּנִים זָהָב : וְאֶת־הַמְּנֹרֹת חֲמֵשׁ מִיָּמִין וְחֲמֵשׁ מִשְּׂמָאל
 לְפָנֵי הַדְּבִיר זָהָב סָגוֹר וְהַפֶּרֶחַ וְהַנֶּרֶת וְהַמִּלְקָחִים זָהָב :
 וְהַסָּפוֹת וְהַמְּזֻרְקֹת וְהַמְּזֻרְקֹת וְהַכַּפֹּת וְהַמַּחֲתוֹת זָהָב
 סָגוֹר וְהַפֹּתוֹת לְדִלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקֳּדָשִׁים
 לְדִלְתֵי הַבַּיִת לַהֲיָכָל זָהָב :

תם ונשלם שבה לאל בורא עולם :

and said unto me, knowest thou not what these be? and I said, no, my lord? then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stones thereof with shoutings, crying, Grace, grace unto it.

If Rosh-Hodesh (i. e. the New-Moon) happens on Saturday and Sunday, the following verses are added to this Haphtarah.

Kow Omar. Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest?

And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

If Rosh Hodesh happens on Sunday, the following is said instead of the above verses, at the conclusion of the Haphtarah.

Vauyomer Low Yonathan. Then Jonathan said to David, to-morrow is the new-moon: and thou shalt be missed, because thy seat will be empty.

And Jonathan said to David, go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed for ever.

HAPHTARAH FOR THE SECOND SABBATH OF HANUCAH.

FIRST OF KINGS, CHAP. VII.

If two Sabbath's happen in Hanucah, this Haphturah is said on the second Sabbath.

Vau-yanhos Hiram. And Hiram made the lavers, and the shovels, and the basons: so Hiram made an end of doing all the work that he made king Solomon for the house of the Lord. The two pillars, and the two bowls of the chapiters that were on the top of the two pillars: and the two net works, to cover the two bowls of the chapiters which were upon the top of the pillars: and four hundred pomegranates for the two net-works, even two rows

הַדִּבֶּר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יִדְעַתְּ מַה־הֵמָּה אֱלֹהִים
וַיֹּאמֶר לֹא אֲדָנִי : וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דִּבֶּר יְהוָה
אֶל־זֶרְבָבֶל לֵאמֹר לֹא בְחִיל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי
אֲמַר יְהוָה צְבָאוֹת : כִּי־אַתָּה הִר־הַגְדוֹל לִפְנֵי
זֶרְבָבֶל לְמִישׁוֹר וְהוֹצִיא אֶת־הָאֶבֶן הָרֹאשָׁה תִּשְׁאֹת
תָּזוּ חֹן לָהּ :

אם חל בו ראש חדש ולמחרתו מוסיפין ואומרים אלו הפסוקים אחר נמר
הפטרת רני ושמחי :

כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדְם רַגְלִי אֵי־זָה
בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זָה מְקוֹם מְנוּחָתִי :

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי־שַׁבָּת בְּשַׁבְּתוֹ יָבוֹא כָל־
בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֱמֶר יְהוָה :

אם חל ראש חדש למחרתו לבד אין אומרים רק אלו שני פסוקים אחרונים
אחר נמר הפטרה :

וַיֹּאמֶר־לוֹ יְהוֹנָתָן מַחֲרָ חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפְקַד מוֹשֶׁבֶד :

וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ
אֲנִי־חֲנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה בֵּינִי וּבֵינֶךָ
וּבֵין זֶרְעִי וּבֵין זֶרְעֶךָ עַד־עוֹלָם :

הפטרת שבת שנייה של חנוכה

במלכים א' סימן ז'

ואם חל בחנוכה שתי שבתות מפטירים בשבת ב'

וַיַּעַשׂ חִירוֹם אֶת־הַכִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְבְּחוֹת
וַיִּכַּל חִירוֹם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה
לְמֶלֶךְ שְׁלֹמֹה בֵּית יְהוָה : עֲמֻדִים שְׁנַיִם וְגִלְתֵּי הַכְּתָרֹת
אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתֵּים וְהַשֹּׁבְכוֹת שְׁתֵּים
לְכִסּוֹת אֶת־שְׁתֵּי גִלְתֵּי הַכְּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמֻּדִים :
וְאֶת־הָרַמְנִים אַרְבַּע מֵאוֹת לְשְׁתֵּי הַשֹּׁבְכוֹת שְׁנֵי־טוּרִים

day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee; and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. And he shewed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire? now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, let them set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, thus saith the Lord of hosts, if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the **BRANCH**. For behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine, and under the fig-tree. And the angel that talked with me, came again and waked me, as a man that is wakened out of his sleep, and said unto me, what seest thou? and I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, what are these, my lord? then the angel that talked with me answered,

וישכנתי בתוכך וירעת כיהוה צבאות שלחני אליך :
 ונחל יהוה את יהודה חלקו על אדמת הקדש ובחר
 עור בירושלם : הם כל--בשר מפני יהוה כי געור
 מפוען קדשו : ויראני את--יהושע הכהן הגדול עמד
 לפני מלאך יהוה והשטן עמד על-ימינו לשטנו : ויאמר
 יהוה אל-השטן ינער יהוה בך תשטן וינער יהוה בך
 הבחר בירושלם הלוא זה אוד מצל מאש : ויהושע
 היה לבוש בגדים צואים ועמד לפני המלאך : ויען
 ויאמר אל-העמדים לפניו לאמר הסירו הבגדים הצאים
 מעליו ויאמר אליו ראה העברתי מעליך עונך והלבש
 אתך מחלצות : ואמר ישימו צניף טהור על-ראשו
 וישימו הצניף הטהור על-ראשו וילבשו בגדים ומלאך
 יהוה עמד : ויער מלאך יהוה ביהושע לאמר : כזה
 אמר יהוה צבאות אם-בדרכי תלך ואם-את-משמרת
 תשמר וגם-אתה תדין את-ביתי וגם תשמר את-חצרי
 ונתתי לך מהלכים בין העמדי האלה : שמענא יהושעו
 הכהן הגדול אתה ורעה השבים לפניך כיהוה אנשי
 מופת המה כיהוה הנני מביא את-עבדי צמח : כי הנה
 האבן אשר נתתי לפני יהושע על-אבן אחת שבעה
 עינים הנני מפתח פתחה נאם יהוה צבאות ומשתי
 את-עון הארץ--ההיא ביום אחד : ביום ההוא נאם
 יהוה צבאות תקראו איש אל-רעהו אל-תחת גפן
 ואל-תחת תאנה : וישב המלאך הדבר בי ויעירני
 באיש אשר-יעור משנתו : ויאמר אלי מה אתה
 ראה ויאמר ראיתי והנה-מנורת זהב כלה וגלה על-
 ראשה ושבעה גרתייה עליה שבעה ושבעה מוצקות
 לגרות אשר על-ראשה : ושנים ויתים עליה אחד
 מימין הגלה ואחד על-שמאלה : ואען ואמר אל-
 המלאך הדבר כי לאמר מה-אלה אדני : ויען המלאך

ואמר
 ק

shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: one golden spoon of ten shekels, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt-offering: one kid of the goats for a sin-offering: and for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahira the son of Enan.

¶ This was the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels after the shekel of the sanctuary. The golden spoons were twelve, full of incense, weighing ten shekels a piece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels. All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve, and all the oxen for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed. And when Moses was gone into the tabernacle of the congregation, to speak with him; then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

¶ And the Lord spake unto Moses, saying, speak unto Aaron, and say unto him, when thou lightest the lamps, the seven lamps shall give light over against the candlestick. And Aaron did so; he lighted the lamps thereof over against the candlestick; as the Lord commanded Moses. And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof was beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.

HAPHTARAH SABBATH HANUCAH.

ZECHARIAH, CHAP. II.

Roney Visimchey. Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord: and many nations shall be joined to the Lord in that

2 * H

תקון חנוכה

יום ראשון של חנוכה שחל להיות בשבת מוציאין שני ספרים בראשון קורין
שבעה גברי בפרשת השבוע ואומרים חצי קדיש ובספר שני פרשה זו :

כאן מתחילים הספרדים

והאשכנזים מתחילין ויהי ביום כלות

וידבר יהוה אל־משה לאמר : דבר אל־אֶהרֹן ואל־בָנָיו
לאמר כֹּה תִּבְרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם : ס
יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ : ס יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנֶךָ : ס
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם : ס וְשִׂמוּ אֶת־שְׁמוֹ
עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם : ס * * * וְיִהְיֶה בְּיוֹם כְּלוֹת מֹשֶׁה
לְהַקִּים אֶת־הַמִּזְבֵּחַ וְיִמָּשַׁח אֹתוֹ וַיִּקְדֹּשׁ אֹתוֹ וְאֶת־כָּל־
כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמָּשַׁח וַיִּקְדֹּשׁ אֹתָם :
וַיִּקְרִיבוּ נְשִׂאֵי יִשְׂרָאֵל רֹאשֵׁי בֵּית אֲבֹתָם הֵם נְשִׂאֵי הַמִּטָּה
הֵם הָעֹמְדִים עַל־הַפְּקָדִים : וַיָּבִיאוּ אֶת־קֶרְבָּנָם לִפְנֵי יְהוָה
שֵׁשׁ־עֹלֹת צֶבֶד וּשְׁנֵי עֶשֶׂר בָּקָר עֹלָה עַל־שְׁנֵי הַנְּשִׂאִים וְשֹׁר
לְאֶחָד וַיִּקְרִיבוּ אוֹתָם לִפְנֵי הַמִּזְבֵּחַ : וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר : קַח מֵאוֹתָם וְהָיוּ לְעֹבֵד אֶת־עֲבֹדַת אֶהֱל מוֹעֵד וְנִתְּתָה
אוֹתָם אֶל־הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ : וַיִּקַּח מֹשֶׁה אֶת־
הָעֹלֹת וְאֶת־הַבָּקָר וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם : אֵת שְׁתֵּי
הָעֹלֹת וְאֵת אַרְבַּעַת הַבָּקָר נָתַן לִבְנֵי גֵרְשֹׁן כְּפִי עֲבֹדָתָם :
וְאֵת אַרְבַּע הָעֹלֹת וְאֵת שְׁמֹנֶת הַבָּקָר נָתַן לִבְנֵי מְרָרִי
כְּפִי עֲבֹדָתָם בִּיד אֵיתָמָר בֶּן־אֶהֱרֹן הַכֹּהֵן : וּלְבְנֵי קָהָת לֹא
נָתַן כִּי־עֲבֹדַת הַקֹּדֶשׁ עָלֵהֶם בַּפֶּתַח יִשְׂרָאֵל : וַיִּקְרִיבוּ הַנְּשִׂאִים
אֶת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמָּשַׁח אֹתוֹ וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת־
קֶרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ : וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְשִׂאֵי אֶחָד
לְיוֹם נְשִׂאֵי אֶחָד לְיוֹם יִקְרִיבוּ אֶת־קֶרְבָּנָם לְחֻנֻּכַּת הַמִּזְבֵּחַ : ס
וְיִהְיֶה הַמִּקְרִיב בְּיוֹם הָרִאשׁוֹן אֶת־קֶרְבָּנוֹ נֶחֱשֹׁן בֶּן־עַמִּינָדָב
לְמִטַּה יְהוֹדָה : וְקֶרְבָּנוֹ קַעֲרֶת־כֶּסֶף אַחַת שְׁלִשִׁים וּמֵאָה
מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקָל הַקֹּדֶשׁ

shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you : and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb : and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh : and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts : it shall come that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubil and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel, into the house of the Lord. And I will also take of them for priests, and for Levites, saith the Lord. For as the new heavens, and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.

And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

ועל-ברבים תשעשעו : כֹּאִישׁ אֲשֶׁר אָמַר תִּנְחַמְנוּ בִּן
 אֲנֹכִי אֲנַחֲמֶכֶם וּבִירוּשָׁלַם תִּנְחַמּוּ : וּרְאִיתֶם וְשַׁעַל לְבַבְכֶּם
 וְעֲצֻמוֹתֵיכֶם כְּדָשָׁא תִפְרַחְנָה וְנוֹדְעָה יְרֵי־הָהוּא אֶת־
 עֲבָדָיו וְזַעַם אֶת־אֵיבָיו : כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבֹוא
 וּכְסוּפָה מִרְכַּבְתּוֹ לְהַשִּׁיב בְּחֶמְהָ אָפּוֹ וְגַעַרְתּוֹ בְּלִהְבֵי־
 אֵשׁ : כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחָרְבוֹ אֶת־כָּל־בֶּשֶׂר וְרַבּוֹ
 חָלָלִי יְהוָה : הַמֵּת קִדְשִׁים וְהַמְטֵה־רִים אֶל־הַנְּפֹת
 אַחַת אַחֶר אַחֶר בַּתּוֹךְ אֲכָלִי בֶשֶׂר הַחַיִּיר וְהַשֶּׁקֶץ וְהַעֲכָבֵר
 יַחְדּוֹ יִסְפוּ נֹאם־יְהוָה : וְאֲנֹכִי מַעֲשִׂיהֶם וּמַחֲשַׁבְתֵּיהֶם
 בָּאֵה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְשָׁנוֹת וּבָאוּ וּרְאוּ
 אֶת־כְּבוֹדִי : וְשִׁמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם פְּלִיטִים
 אֶל־הַגּוֹיִם תִּרְשִׁישׁ פּוֹל וְלוֹד מִשְׁכֵּי קָשָׁת תּוֹבֵל וְיוֹן
 הָאֲיִים הִרְחִקִים אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שְׁמִיעִי וְלֹא־רָאוּ
 אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי בְּגוֹיִם : וְהִבִּיאוּ אֶת־
 כָּל־אֲחֵיכֶם מִכָּל־הַגּוֹיִם מִנְחָה לַיהוָה בְּסוּסִים וּבְרֶכֶב
 וּבִצְבִים וּבַפָּרָדִים וּבַכְּרֹת עַל חֵר קִדְשֵׁי יְרוּשָׁלַם אָמַר
 יְהוָה כֹּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בְּכָל־
 טָהוֹר בֵּית יְהוָה : וְגַם־מֵהֶם אֶקַּח לִכְהֻנִּים לְלוֹיִם אָמַר
 יְהוָה : כִּי כֹאֲשֶׁר הַשָּׁמַיִם הִחֲדָשִׁים וְהָאָרֶץ הִחֲדָשָׁה
 אֲשֶׁר אֲנִי עֹשֶׂה עֲמָדִים לִפְנֵי נֹאם־יְהוָה בֶּן־יַעֲמֹד וְרַעְכֶם
 וְשִׁמְכֶם : וְהָיָה מִדֵּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שָׁבַת בְּשַׁבְתּוֹ
 יָבֹוא כָל־בֶּשֶׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אָמַר יְהוָה : וְצִאוּ וּרְאוּ
 בְּפָנֵי הָאֲנָשִׁים הַפְּשָׁעִים בִּי כִּי תוֹלַעְתֶּם לֹא תָמוּת
 וְאִשָּׁם לֹא תִכָּבֵה וְהָיָה הָרָאוֹן לְכָל־בֶּשֶׂר :

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שָׁבַת בְּשַׁבְתּוֹ יָבֹוא כָל־
 בֶּשֶׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אָמַר יְהוָה :

bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year. And one kid of the goats for a sin-offering unto the Lord shall be offered, besides the continual burnt-offering, and his drink-offering.

HAPHTARAH SABBATH ROSH-HODESH.

ISAIAH, CHAP. LXVI.

Kow Omar. Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all those things hath mine hand made, and all those things have been saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. He that killeth an ox, is as if he slew a man: he that sacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swine's blood: he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, and cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth: before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travailed she brought forth her children. Shall I bring to the birth, and not cause to bring forth, saith the Lord? shall I cause to bring forth, and shut the womb, saith thy God? rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream: then

חֲצִי הַיּוֹם יִהְיֶה לְפָרִי וּשְׁלִישִׁת הַיּוֹם לְאִיל וּרְבִיעֵת
הַיּוֹם לִכְבֹּשׁ יַיִן וְאֵת עֶלְת הָרֶשֶׁת בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה:
וַיִּשְׁעֶר עֲנִים אֶחָד לְחִטָּאת לַיהוָה עַל-עֶלְת הַתְּמִיד
יַעֲשֶׂה וְנִסְכּוֹ:

הפטרת שבת וראש חדש

בישעיה סימן ס"ז

כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם רַגְלִי אִי-
וְהָ בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאִי-וְהָ מְקוֹם מְנוּחָתִי:
וְאֶת-כָּל-אֱלֹהֵי יָדִי עֲשֵׂתָה וַיְהִי כָל-אֱלֹהֵי נְאֻם-יְהוָה
וְאֶל-וְהָ אֲבִיט אֶל-עָנִי וְנִכְחַד-רוּחַ וְחֹדֶר עַל-דְּבָרִי:
שׁוֹחֵט הַשּׁוֹר מִכַּח-אִישׁ זֹבֵחַ הַשֶּׁה עֵרָף כָּלֵב מַעֲלָה
מִנְחָה דִּם-חֹזֵר מִזְכִּיר לְבָנָה מְבָרָךְ אֲוֹן נִסְ-הִמָּה בְּחֹרֵי
בְּדַרְכֵיהֶם וּבִשְׁקִינֵיהֶם נִפְשָׁם חֲפָצָה: נִסְ-אֲנִי אֲבָחַר
בְּתַעֲלִיָּהֶם וּמְנוּחָתָם אֲבִיא לָהֶם יַעַן קִרְאתִי וְאִין עֲנָה
דְּבַרְתִּי וְלֹא שָׁמְעוּ וַיַּעֲשׂוּ הִרַע בְּעֵינִי וּבִאֲשֶׁר לֹא-חֲפָצָתִי
בְּחֹרֵי: שָׁמְעוּ דְּבַר-יְהוָה הַחֲרָדִים אֶל-דְּבָרֵי אֲמָרוֹ
אֲחִיכֶם שְׁנֵאִיכֶם מְנַדִּיכֶם לְמַעַן שְׁמִי יִכְבֹּד יְהוָה וְנִרְאָה
בְּשִׁמְחַתְכֶם וְהֵם יִבְשׁוּ: קוֹל שְׁאוֹן מַעִיר קוֹל מְהִיכָל קוֹל
יְהוָה מְשַׁלֵּם גְּמוּלָה לְאֵבִיו: בְּטָרֶם תַּחֲלִיל יִלְדָה בְּטָרֶם
יָבוֹא חֶבֶל לָהּ וְהַמְלִיטָה זָכָר: מִי-שָׁמַע כְּזֹאת מִי-
רָאָה כְּאֵלֶּה הַיּוֹחֵל אֶרֶץ בְּיוֹם אֶחָד אִם-יִלְדָה גּוֹי פֶּעַם
אַחַת כִּי-יִלְדָה צִיּוֹן אֶת-בְּנֵיהָ: הֲאֲנִי אֲשַׁבֵּר
וְלֹא אֲוִלִיד יֹאמַר יְהוָה אִם-אֲנִי הַמּוֹלִיד וַעֲזַרְתִּי אֲמַר
אֱלֹהִיד: שְׁמַחוּ אֶת-יִירוּשָׁלַם וְגִילוּ בָּהּ כָּל-אֲחֵבֶיהָ
שִׁישׂוּ אֶתְּהָ מְשׁוֹשׁ כָּל-הַמַּתְאֲבָלִים עֲלֶיהָ: לְמַעַן תִּינָקוּ
וּשְׁבַעְתֶּם מִשֹּׁד תִּנְחַמֶּיהָ לְמַעַן תִּמְצְאוּ וְהַתְעַנְּגֶתֶם מִזֵּי
כְּבוֹדָהּ: כִּי-כֵּה ' אָמַר יְהוָה הֲנִי נֹטֶה-אֶלֶּיהָ כְּנֹהֵר
שָׁלוֹם וְכִנְחָל שֹׁטֵף כְּבֹד גּוֹיִם וַיִּנְקֶתֶם עַל-צַד תִּנְשְׂאוּ

whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame. And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him. And he said unto his lad, run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, is not the arrow beyond thee? and Jonathan cried after the lad, make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed for ever.

ON SABBATH ROSH-HODESH,

Two Laws are taken out, and in the second the following is Read.

Uvyom Haushabbath. And on the Sabbath-day, two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every Sabbath, beside the continual burnt-offering, and his drink-offering.

Uvroeshy Chudshychem. And in the beginnings of your months ye shall offer a burnt-offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot, and three tenth-deals of flour for a meat-offering mingled with oil, for one bullock, and two tenth-deals of flour for a meat-offering mingled with oil, for one ram, and a several tenth-deal of flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink-offerings shall be half an hin of wine unto a

יְהוֹנָתָן כִּי־כָלָה הָיָא מֵעַם אָבִיו לְהַמִּית אֶת־דָּוִד׃
וַיָּקָם יְהוֹנָתָן מֵעַם הַשְּׁלָחַן בַּחֲרִי־אָף וּלֹא־אָכַל בַּיּוֹם־
הַחֹדֶשׁ הַשֵּׁנִי לַחֶם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ אָבִיו׃
וַיְהִי בַּבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשִּׁדְּחָה לְמוֹעֵד דָּוִד וְנָעַר קָטָן
עִמּוֹ׃ וַיֹּאמֶר לְנָעֲרוֹ רֵץ מִצֵּא־נָא אֶת־הַחֲצִיצִים אֲשֶׁר
אֲנֹכִי מוֹרֶה הַנָּעַר רֵץ וְהִיא־יִרְהַח הַחֲצִי לְהַעֲבִירוֹ׃ וַיָּבֹא
הַנָּעַר עַד־מָקוֹם הַחֲצִי אֲשֶׁר יָרַח יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן
אֶחָדִי הַנָּעַר וַיֹּאמֶר הֲלוֹא הַחֲצִי מִמּוֹךְ וְהִלָּאֵה׃ וַיִּקְרָא
יְהוֹנָתָן אֶחָדִי הַנָּעַר מִהִרְהָ חוֹשָׁה אֶל־תַּעֲמֹד וּלְקַטֵּם נָעַר
הַחֲצִיצִים יְהוֹנָתָן אֶת־הַחֲצִי וַיָּבֹא אֶל־אֲדֹנָיו׃ וְהַנָּעַר לֹא־יָדַע
מֵאוֹמְתָה אֶךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר׃ וַיִּתֵּן יְהוֹנָתָן
אֶת־כָּלִיו אֶל־הַנָּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הִבֵּיָה הָעִיר׃
הַנָּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַגִּבּוֹר וַיִּפֹּל לְאַפָּיו אֶרְצָה
וַיִּשְׁתַּחֲוֶה שְׁלֹשׁ פַּעַמִּים וַיִּשְׁקֹוּ אִישׁ אֶת־רֵעֵהוּ וַיִּכְּסּוּ אִישׁ
אֶת־רֵעֵהוּ עַד־דָּוִד הִגְדִּיל׃ וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ
לְשָׁלוֹם אֲשֶׁר נִשְׁפָּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר
יְהוָה יִהְיֶה׃ בִּינִי וּבִינְךָ וּבִין וְרַעִי וּבִין וְרַעֲךָ עַד־עוֹלָם׃

בשבת ראש חרש

מוציאין ב ספרים ובספר שני פרשה זו

וּבַיּוֹם הַשִּׁבְעִת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי
עֶשְׂרִים סֵלֹת מִנְּחָה בְּלוֹלָה בְּשֶׁמֶן וְנִסְכּוֹ׃ עֹלֹת
שִׁבְתָּ בְּשִׁבְתּוֹ עַל־עֹלֹת הַתְּמִיד וְנִסְכָּה׃
וּבִרְאשֵׁי חֲדָשִׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר
שְׁנַיִם וְאַיִל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שְׁבַע
תְּמִימִם׃ וּשְׁלֹשָׁה עֶשְׂרִים סֵלֹת מִנְּחָה בְּלוֹלָה בְּשֶׁמֶן
לִפְנֵי הָאֹהֶל וּשְׁנֵי עֶשְׂרִים סֵלֹת מִנְּחָה בְּלוֹלָה בְּשֶׁמֶן
לְאַיִל הָאֶחָד׃ וְעֶשְׂרֹן עֶשְׂרֹן סֵלֹת מִנְּחָה בְּלוֹלָה בְּשֶׁמֶן
לְכִבְשֵׁי הָאֶחָד עֹלָה בֵּית נִיחָם אִשָּׁה לַיהוָה׃ וְנִסְפִּיהֶם

Vauyomer Low
Yonathan.

Then Jonathan said to David, to-morrow is the new-moon : and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad, saying, go, find out the arrows. If I expressly say unto the lad, behold, the arrows are on this side of thee, take them ; then come thou : for there is peace to thee, and no hurt ; as the Lord liveth. But if I say thus unto the young man, behold, the arrows are beyond thee : go thy way, for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between me and thee for ever. So David hid himself in the field : and when the new-moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall : and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless, Saul spake not any thing that day : for he thought, something hath befallen him, he is not clean ; surely he is not clean. And it came to pass on the morrow, which was the second day of the month, that David's place was empty : and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day ? and Jonathan answered Saul, David earnestly asked leave of me, to go to Beth-lehem : and he said, let me go, I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there ; and now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren : therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness ? for as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom : wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain ? what hath he done ? and Saul cast a javelin at him to smite him :

וַיֵּין עֲבוּשִׁים יִשְׁתּוּ בֵּית אֱלֹהֵיהֶם : וְאֲנֹכִי הַשְׁמַדְתִּי
 אֶת־הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כָּנְּבָה אֲרָזִים גְּבָהוּ וְחֶסֶן
 הוּא כְּאֵלֹנִים וְאֲשַׁמִּיר פָּרִיו נִמְעַל וְשִׁרְשׁוֹ מִתַּחַת :
 וְאֲנֹכִי הֶעֱלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאוֹלָךְ אֶתְכֶם
 בַּמִּדְבָּר אַרְבָּעִים שָׁנָה לְרֶשֶׁת אֶת־אֶרֶץ הָאֱמֹרִי : וְאֲקִים
 מִבְּנֵיכֶם לְנָבִיאִים וּמִבְּחֹרֵיכֶם לְנֹזְרִים הֵאָף אִיד־נָאֵת בְּנִי
 יִשְׂרָאֵל נֹאס־יְהוָה : וְתִשְׁקֹוּ אֶת־הַנֹּזְרִים יֵין וְעַל־
 הַנָּבִיאִים צִוִּיתֶם לֵאמֹר לֹא תִנָּבְאוּ : הִנֵּה אֲנֹכִי מַעֲיֵק
 תַּחְתֵּיכֶם כַּאֲשֶׁר תַּעֲיֵק הֶעֱנָלָה הַמִּלְאָה לָהּ עֲמִיר :
 וְאֶבֶר מְנוּס מִקֵּל וְחוֹק לֹא־יֵאֱמָץ כָּחוֹ וְגִבּוֹר לֹא־יִמְלֹט
 נַפְשׁוֹ : וְתַפֵּשׁ הַקִּשְׁתׁ לֹא יַעֲמֹד וְקַל בְּרִנְלָיו לֹא יִמְלֹט
 וְרֹכֵב הַסּוּס לֹא יִמְלֹט נַפְשׁוֹ : וְאֲמָץ לְבוֹ בְּגִבּוֹרִים
 עָרוֹם יָנוּס בְּיוֹם־הַהוּא נֹאס־יְהוָה : שִׁמְעוּ אֶת־הַדְּבָר
 הַזֶּה אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל עַל כָּל־
 הַמִּשְׁפָּחָה אֲשֶׁר הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם לֵאמֹר : רַק
 אֶתְכֶם יִדְעָתִי מִכָּל מִשְׁפָּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד
 עֲלֵיכֶם אֶת כָּל־עֲוֹנֹתֵיכֶם : הִילַכְוּ שְׁנַיִם יַחְדָּו בְּלֹתִי
 אִס־נוֹעְדוּ : הִישָׁאֵג אֲרִיָּה בַיעַר וְטָרַף אֵין לוֹ הִיתָן
 כַּפִּיר קוֹלוֹ מִמַּעַנְתּוֹ בְּלֹתִי אִס־לָכֵד : הַתְּפֹול צִפּוֹר
 עַל־פֶּחַ הָאֶרֶץ וּמוֹקֵשׁ אֵין לָהּ הִיעֲלֶה־פֶחַ מִן־הָאֲדָמָה
 וְלָכֹד לֹא יִלְבֹּד : אִס־יִתְקַע שׁוֹפָר בְּעִיר וָעָם לֹא
 יִחַרְדּוּ אִס־תִּהְיֶה רָעָה בְּעִיר וְיְהוָה לֹא עֲשָׂה : כִּי לֹא
 יַעֲשֶׂה אֲדֹנִי יְהוָה דְּבָר כִּי אִס־נִלָּה סוֹדוֹ אֶל־עַבְדּוֹ
 הַנָּבִיאִים : אֲרִיָּה שָׂאֵג מִי לֹא יִירָא אֲדֹנִי יְהוָה דְּבָר
 מִי לֹא יִנָּבֵא :

הפטרת מקץ

במלכים א סימן נ
 וַיִּקֶּץ שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֹד וּלְפָנָיו

violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the stranger carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them: but thou shouldest not have looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah, in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress: thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity; nor have laid hands on their substance in the day of their calamity; neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the heathens: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possession. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain, the Philistines: and they shall possess the field of Ephraim and the fields of Samaria, and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come upon mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

HAPHTARAH VAU-YISHAF;

AMOS, CHAP. II.

Kow Omar. Thus saith the Lord, for three transgressions of Israel, and for four I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes: that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father will go in unto the same maid, to profane my holy name, and they lay themselves down upon clothes laid to pledge, by every altar,

עשו מקטל : מחמס אחיד יעקב תכסך בושח ונכרת
לעולם : ביום עמך מנגד ביום שכבות זרים חילו
ונכרים באו שערו ועל-ירושלם יהו גורל גם-אתה
באחד מהם : ואל-תרא ביום-אחיד ביום נכרו ואל-
תשמה לבני-יהודה ביום אבדם ואל-תגדל פיה ביום
צרה : אל-תבוא בשער-עמי ביום אידם אל-תרא
גם-אתה ברעתו ביום אידו ואל-תשלחנה בחילו ביום
אידו : ואל-תעמד על-הפרק להכרית את-פליטיו
ואל-תסגר שרידיו ביום צרה : בירקוב יום-יהודה
על-כל-הגוים באשר עשית ועשה לך גמלה ושוב
בראשך : כי באשר שתיתם על-התר קדשי ישתו כל-
הגוים תמיד ושתו ולעו והיו כלוא היו : ובהר ציון
תהיה פליטה והיה קדש וירשו בית יעקב את
מורשיהם : והיה בית-יעקב אש ובית יוסף להבה
ובית עשו לקש ודלקו בהם ואכלום ולא-יהיה שריד
לבית עשו כי יהיה דבר : וירשו הנגב את-הר עשו
והשפלה את-פלשתים וירשו את-שדה אפרים ואת
שדה שמרון ובנימן את-הגלעד : וגלת החל-היה
לבני ישראל אשר-בנענים ער-צרפת וגלת ירושלם
אשר בספרד ירשו את ערי הנגב : ועלו מושיעים בחר
ציון לשפט את-הר עשו והיתה ליהודה המלוכה :

הפטרת וישב

בעמוס סימן ב

כה אמר יהוה על-שלישה פשעי ישראל ועל-ארבעה
לא אשיבנו על-מכרם בפסח צדיק ואביון בעבור
נעלים : השאפים על-עפר-ארץ בראש דלים ודרך
ענוים יטו ואיש ואביו ילכו אל-הנערה למען חלל
את-שם קדשי : ועל-בגדים חבלים וטו אצל כל-מזבח

Shuvah Israel. O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously: so will we render the calves of our lips. Ashur shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands, ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon: his branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

HAPHTARAH VAU-YISHLACH;

(As said by the Portuguese and Italian Jews.)

OBADIAH, CHAP. I.

Chauzan Obadiah. The vision of Obadiah. Thus saith the Lord God, concerning Edom, we have heard a rumour from the Lord, and an ambassador is sent among the heathen, arise, ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, who shall bring me down to the ground? though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes? how are the things of Esau searched out! how are his hid things sought up! all the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? and thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy

שׁוֹבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיהָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ :
 קָחֵנוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה אֱמָרוּ אֵלָיו
 כָּל־תְּשׁוּאָה עִן וְקַח־שׁוּב וּנְשַׁלְמָה פְּרִים שְׁפָתֵינוּ : אֲשׁוּר
 לֹא יוֹשִׁיעֵנו עַל־סוֹס לֹא נִרְכָּב וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ
 לַמַּעֲשֶׂה יָדֵינוּ אֲשֶׁר־בָּךְ יִרְחֶם יְתוֹם : אֶרְפָּא מִשׁוֹבְתָם
 אֲהַבֶּם נִדְבָה כִּי שָׁב אִפִּי מִמֶּנִּי : אֲהִיָּה כְּטָל לְיִשְׂרָאֵל
 יִפְרַח כִּשְׁשׁוֹנָה נֶיֶךְ שָׁרְשָׁיו כָּל־בָּנוֹן : יִלְכוּ יִנְקוּתָיו וַיְהִי
 כְּנֵית הוֹדוֹ וְרִיחַ לוֹ כָּל־בָּנוֹן : יִשְׁבוּ יִשְׁבִּי בְצִלּוֹ יַחֲיוּ
 דָּגָן וַיִּפְרְחוּ כִנְפָן וְזָרוּ כִיָּין לְבָנוֹן : אֶפְרַיִם מַה־לִּי עוֹד
 לַעֲצָבִים אֲנִי עָנִיתִי וְאֲשׁוּרָנוּ אֲנִי כְּבָרוֹשׁ רַעֲנוֹן מִמֶּנִּי
 פָּרִיךְ נִמְצָא : מִי חָכֵם וַיִּבֶן אֱלֹה נָכוֹן וַיִּדְעֶם כִּי יִשְׂרָאֵל
 דִּרְכֵי יְהוָה וְצִדִּיקִים יִלְכוּ בָם וּפְשָׁעִים יִכָּשְׁלוּ בָם :

הפטרות וישלח

כמנהג ספרדים ואיטליאני

בעבריה סימן א

חֲזוֹן עֲבַדְיָה כַּח־אֹמֶר אֲדֹנִי יְהוָה לְאֲדוֹם שְׁמוּעָה
 שְׁמַעְנוּ מֵאֵת יְהוָה וְצִיר בְּנוֹיִם שְׁלַח קוֹמוּ וּנְקוּמָה
 עֲלֶיהָ לְמַלְחָמָה : חֲנָה קָטָן נִתְתִּיךָ בְּנוֹיִם בְּזוֹי אֶתָּה
 מֵאֵד : וְדוֹן לְבָךְ הַשִּׁיאָךְ שְׁכֵנִי בַּחֲנוּי־סָלַע מְרוֹם
 שְׁבַתּוֹ אֹמֶר בְּלָבוֹ מִי וַיִּרְדֵּנִי אֶרֶץ : אִם־תִּגְבִּיָּה כְּנֶשֶׁר
 וְאִם־בֵּין כּוֹכְבִּים שָׁמַיִם קִנְיָה מִשָּׁם אוֹרִיךָ נֹאס־יְהוָה :
 אִם־נִגְבִּים בְּאוֹרֵךְ אִם־שׁוֹרְדִי לִילָה אֵיךְ נִדְמִיתָה
 הֲלֹא יִגְבּוּ דִּים אִם־בְּצָרִים בְּאוֹרֵךְ הֲלֹא יִשְׁאִירוּ
 עֲלָלוֹת : אֵיךְ נִחַפְּשׁוּ עֲשׂוּ נִבְעִי מִצְפָּנִי : עַד־הַגְּבוּל
 שְׁלַחֲךָ כֹּל אֲנָשִׁי בְּרִיתְךָ הַשִּׁיאָךְ יִכְלוּ לָךְ אֲנָשִׁי שְׁלֹמֶךָ
 לַחֲמֶךָ יִשְׁיִמוּ מְזוֹר תַּחְתִּיךָ אֵין תְּבוּנָה בּוֹ : הֲלֹא בְּיוֹם
 הַהוּא נֹאס־יְהוָה וְהִאֲבִדְתִּי חֲכָמִים מֵאֲדוֹם וּתְבוּנָה
 מִתֵּר עֲשׂוּ : וַחֲתוּ גְבוּרֶיךָ תִּימָן לְמַעַן יִכְרַת־אִישׁ מִתֵּר

Is there iniquity in Gilead? surely they are vanity, they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

HERE THE GERMAN JEWS BEGIN

HAPHTARAH VAU-YISHLOCH.

Vauyivrach Jacob. And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved. Ephraim provoked him to anger most bitterly; therefore shall he leave his blood upon him: and his reproach shall his Lord return unto him. When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, let the men that sacrifice, kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no saviour beside me. I did not know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me. Therefore I will be unto them as a lion; as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will rent the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath. The iniquity of Ephraim is bound up: his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes. Though he be fruitful among his brethren, an east-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

אִם-גִּלְעָד אֲנִי אֶד-שׁוּא הָיוּ בְּגִלְגָּל שְׁוֹרִים זָבָחוּ גַם
מִזִּבְחוֹתֵם כְּגִלִּים עַל תִּלְמֵי שָׂדֵי :

כאן מתחילים האשכנזים

הפטרת וישלח

וַיִּבְרַח יַעֲקֹב שָׂדֶה אֶרֶם וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה
שָׁמֶר : וּבִנְבִיא הָעֵלֶה יְהוָה אֶת-יִשְׂרָאֵל
מִמִּצְרַיִם וּבִנְבִיא נִשְׁמָר : הַכְּעִים אֶפְרַיִם תִּמְרוּרִים
וְדָמוֹ עָלָיו יִשׁוּשׁ וְהִרְפָּתוֹ יֵשִׁיב לוֹ אֲדָנָיו : כְּדָבָר אֶפְרַיִם
רָתַת נָשָׂא הוּא בְּיִשְׂרָאֵל וַיֵּאשֶׁם בִּבְעַל וַיָּמָת : וְעַתָּה הִי
יוֹסִיפוּ לַחֲטָא וַיַּעֲשׂוּ לָהֶם מִסְכָּה מִכֶּסֶפֶם כְּתַבּוּנָם
עֲצָבִים מַעֲשֵׂה חֲרָשִׁים כָּלָה לָהֶם הֵם אֲמָרִים זָבָחִי אֶדָם
עֲגֻלִּים יִשְׁקֹון : לָכֵן יִהְיוּ כַּעֲנוֹ-בֶקֶר וְכַטֹּל מִשְׁפָּחִים
הַלֵּךְ כְּמִץ יִסְעָר מִגֶּרֶן וּכְעָשָׁן מֵאַרְבֶּבֶה : וְאַנְכִּי יְהוָה
אֱלֹהֶיךָ מֵאַרְצָ מִצְרַיִם וְאֱלֹהִים וְזִלְתִּי לֹא תִדְעֶנּוּ וּמִוֹשִׁיעַ
אֲנִי בִלְתִּי : אֲנִי יֹדְעִתִּיךָ בְּמִדְבָּר בְּאַרְצָ תִּלְאוּבָת :
כְּמַרְעִיתָם וַיִּשְׁבְּעוּ שִׁבְעוּ וַיֵּרֶם לָבָם עַל-כֵּן שִׁכְחוּנִי :
וַאֲהִי לָהֶם כְּמוֹ-שָׁחַל כְּנִמְרַ עַל-הָרֶדֶךְ אֲשׁוּר : אֶפְגָּשֶׁם
כְּרֹב שָׁכּוֹל וְאֶקְרַע סָגוֹר לָבָם וְאֶכְלֶם שֵׁם כָּלִבִּיא חֵית
הַשָּׂדֶה תִּבְקַעֶם : שִׁחַתְךָ יִשְׂרָאֵל כִּי-כִי בַעֲזוֹדֶךָ : אֲהִי
מִלִּפְנֵי אֶפּוֹא וַיּוֹשִׁיעֶךָ בְּכָל-עֲרִיד וּשְׁפִטָּה אֲשֶׁר אִמְרַת
תִּנְהֵלִי מִלֶּךְ וְשָׂרִים : אֶתֶּן-לֶךָ מֶלֶךְ בְּאַפִּי וְאֶקַּח
בְּעִבְרָתִי : צָרוֹר עֲנִן אֶפְרַיִם צְפוּנָה חֲטָאוֹתָ : חֲבִלִי
יִוְלָדָה יִבְאוּ לוֹ הוּא-בֵּן לֹא חָכַם כִּי-עַתָּה לֹא-יִעֲמִד
בְּמִשְׁפַּר בָּנִים : מִיָּד שְׂאוֹל אֶפְרַם מִמּוֹת אֲנָאֵלִם אֲהִי
דְּבָרֶיךָ מוֹת אֲהִי קִטְבֶּךָ שְׂאוֹל נָחַם יִסְתֵּר מַעֲיָנִי : כִּי
הוּא בֵּין אֲחִים יִפְרִיא יִבּוֹא קָדִים רוּחַ יְהוָה מִמִּדְבָּר
עֹלָה וַיִּבּוֹשׁ מְקוֹרוֹ וַיִּחָרֵב מַעֲיָנוֹ הוּא יִשְׁסֶה אוֹצָר כָּל-
כְּלֵי חֲמָדָה : תֵּאשֶׁם שְׁמֹרֶן כִּי מָרַתָּה בְּאֱלֹהֶיךָ
בַּחֲרֵב יִפְלוּ עַל־לִיהֶם יִרְטָשׁוּ וְהִרְיוֹתִיו יִבְקָעוּ :

afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

HAPHTARAH VAU-YITESY;

HOSEA, CHAP. XI.

Vyaumey Tyluim. And my people are bent to backsliding from me: though they called them to the most high, none at all would exalt him. How shall I give thee up, Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the holy one in the midst of thee, and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord. Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints. Ephraim feedeth on wind, and followeth after the east-wind: he daily increaseth lies and desolation, and they do make a covenant with the Assyrians, and oil is carried into Egypt. The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him; he found him in Beth-el, and there he spake with us; even the Lord God of hosts, the Lord is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually. He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin. And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feast. I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

2 * D

שְׁמִי נָתַתְּ הוּא : תִּנְתָּ אֶמֶת הִתְרָה בְּפִיהוּ וְעָלָה
לֹא־נִמְצָא בְּשִׁפְתָיו בְּשָׁלוֹם וּבְמִישׁוֹר חֶלֶד אֶתִּי וּרְבִים
הַשִּׁיב מִזְעוֹן : כִּי־שִׁפְתֵי כֹהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יִבְקְשׁוּ
מִפִּיהוּ כִּי מִלֶּאךָ יִהְיֶה־צְבָאוֹת הוּא :

הפטרת ויצא יעקב

בהושע סימן יא

וְעָמִי תְּלוּאִים לְמִשׁוֹבְתֵי וְאֶל־עַל יִקְרְאוּ יָחִיד לֹא
יִרְוֹמָם : אֵיךְ אֶתְּנֶנָּה אֶפְרַיִם אֲמֹנֶה יִשְׂרָאֵל אֵיךְ
אֶתְּנֶנָּה כְּאֶדְמָה אֲשִׁימָה כְּצִבְאִים נִהְפֶּךָ עָלִי לִפְנֵי יָחִיד
נִכְמְרוּ נְחוּמִי : לֹא אֶעֱשֶׂה חֶרֶן אִפִּי לֹא אָשׁוּב לְשַׁחַת
אֶפְרַיִם כִּי אֵל אֲנִכִּי וְלֹא־אִישׁ בְּקֶרְבְּךָ קָדוֹשׁ וְלֹא
אָבוֹא בְּעִיר : אַחֲרֵי יְהוָה יֵלְכוּ כְּאֶרְצָה יִשְׂאֵג כִּי־הוּא
יִשְׂאֵג וַיַּחֲרִדוּ בָנִים מִיָּם : יַחֲרִדוּ כַּצֹּפֹר מִמִּצְרַיִם
וּכְיוֹנָה מֵאֶרֶץ אַשּׁוּר וְהוֹשְׁבֵתִים עַל־בְּתִיָּהֶם נָאֻם־
יְהוָה : סִבְבֵּנִי בְּכֶחֱשׁ אֶפְרַיִם וּבְמִדְבָּר בֵּית יִשְׂרָאֵל
וַיְהוּדָה עַד רֹד עַם־אֵל וְעַם קָדְשִׁים נֶאֱמָן : אֶפְרַיִם
רָעָה רוּחַ וְרִדְף קָדִים כָּל־הַיּוֹם כְּזָב וְשֹׁד יִרְבֶּה וּבְרִית
עַם־אֲשׁוּר יִכְרְתוּ וְשֶׁמֶן לְמִצְרַיִם יוֹבֵל : וְרִיב לַיהוּדָה
עַם־יְהוּדָה וְלִפְקֹד עַל־יַעֲקֹב כְּדִרְכּוֹ בְּמַעַלְלָיו יִשְׁיב
לוֹ : בִּפְשָׁן עֶקֶב אֶת־אֲחִיו וּבְאוֹנוֹ שָׂרָה אֶת־אֱלֹהִים :
וַיִּשָּׁר אֶל־מִלֶּאךָ וַיְכַל בְּכָה וַיִּתְחַנֵּן־לוֹ בֵּית־אֵל יִמְצְאוּ
וְשֵׁם יִדְבַּר עִמָּנוּ : וַיְהוּדָה אֱלֹהֵי הַצְּבָאוֹת יְהוָה וְכָרוּ :
וְאַתָּה בְּאַלְהֵיךְ תִּשׁוּב חֶסֶד וּמִשְׁפָּט שְׁמוֹר וּמִוֶּה אֶל־
אֱלֹהֵיךְ תִּמְיֹד : כִּנְעַן בִּידוֹ מֵאוֹנֵי מִדְבָּר לַעֲשֹׁק אֶהָב :
וַיֹּאמֶר אֶפְרַיִם אֵךְ עֲשִׂרְתִּי מִצְאָתִי אֲוֹן לִי כָל־יִנְיָעִי
לֹא יִמְצְאוּ־לִי עֵוֹן אֲשֶׁר־חָטָא : וְאֲנִכִּי יְהוָה אֱלֹהֵיךְ
מֵאֶרֶץ מִצְרַיִם עַד אֲוִשִׁיבְךָ בְּאַהֲלִים כִּימִי מוֹעֵד : וּדְבַרְתִּי
עַל־הַנְּבִיאִים וְאֲנִכִּי חֲנוּן הַרְבֵּיתִי וּבִיד הַנְּבִיאִים אֲרַמָּה :

say, the Lord will be magnified from the border of Israel. A son honoureth his father, and a servant his master : if then I be a father, where is mine honour ? and if I be a master, where is my fear ? saith the Lord of hosts unto you, O priests that despise my name : and ye say, wherein have we dispised thy name ? ye offer polluted bread upon mine altar ; and ye say, wherein have we polluted thee ? in that ye say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil ? and if ye offer the lame and sick is it not evil ? offer it now unto thy governor, will he be pleased with thee, or accept thy person ? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us : this hath been by your means : will he regard your persons ? saith the Lord of hosts. Who is there even among you that would shut the doors for nought ? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered unto my name, and a pure offering : for my name shall be great among the heathen, saith the Lord of hosts. But ye have profaned it, in that ye say, the table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. Ye said also, behold, what a weariness is it ! and ye have snuffed at it, saith the Lord of hosts ; and ye brought that which was torn, and the lame, and the sick ; thus ye brought an offering : should I accept this of your hands ? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing : for I am a great king, saith the Lord of hosts, and my name is dreadful among the heathen. And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings : yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts ; and one shall take you away with it : and ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace ; and I gave them to him, for the fear wherewith he feared me, and was

מֵעַל לְגִבּוֹל יִשְׂרָאֵל : בֶּן יִכְבֹּד אָב וְעֵבֶר אֲדֹנָיו וְאִם־
אָב אֲנִי אֵינִי כְבוֹדִי וְאִם־אֲדֹנִים אֲנִי אֵינִי מוֹרָאִי
אָמַר : יְהוָה צְבָאוֹת לָכֵם הַכְּהֵנִים בְּזוֹי שְׁמִי וְאַמְרָתֶם
בְּמָה בְּזוֹנוּ אֶת־שְׁמִי : מְגִישִׁים עַל־מִזְבְּחִי לֶחֶם מִגָּאֵל
וְאַמְרָתֶם בְּמָה גָּאֲלִינוּךְ בְּאַמְרָכֶם שְׁלַחַן יְהוָה נִבְזָה
הוּא : וְכִי־תִגִּישׁוּן עוֹר לְזִבּוֹחַ אֵין רָע וְכִי תִגִּישׁוּ פֶסֶח
וְחֹלֶה אֵין רָע הַקְרִיבֵהוּ נָא לַפֶּחֶתְךָ הִירְצֵךְ אוֹ הִישָׂא
פְּנֶיךָ אָמַר יְהוָה צְבָאוֹת : וְעַתָּה חֲלוּ־נָא פְּנֵי־אֵל
וַיַּחֲנֶנוּ מִיָּדְכֶם הִיתָה זֹאת הִישָׂא מִכֶּם פְּנִים אָמַר יְהוָה
צְבָאוֹת : מִי־גַם־בָּכֶם וּיסָנֹר דִּלְתֵּים וְלֹא־תֹאֲרִוּ מִזְבְּחִי
חֲנֹם אֵין־לִי חֶפֶץ בָּכֶם אָמַר יְהוָה צְבָאוֹת וּמִנְחָה לֹא־
אַרְצָה מִיָּדְכֶם : כִּי מִמְזִרְח־שָׁמֶשׁ וְעַד־מְבֹאוֹ גְּדוֹל
שְׁמִי בְּגוֹיִם וּבְכָל־מְקוֹם מְקַטֵּר מִנְשָׁה לְשְׁמִי וּמִנְחָה
טְהוֹרָה כִּי־גְדוֹל שְׁמִי בְּגוֹיִם אָמַר יְהוָה צְבָאוֹת :
וְאַתֶּם מְחַלְלִים אֹתוֹ בְּאַמְרָכֶם שְׁלַחַן יְהוָה מִגָּאֵל הוּא
וְנִיבֹ נִבְזָה אָכְלוּ : וְאַמְרָתֶם הִנֵּה מִתְּלָאָה וְהִפְחַתֶּם
אוֹתוֹ אָמַר יְהוָה צְבָאוֹת וְהִבְאַתֶּם גְּזוֹל וְאַת־הַפֶּסֶח
וְאַת־תְּחֹלֶה וְהִבְאַתֶּם אֶת־הַמִּנְחָה הָאֲרֻצָּה אוֹתָהּ
מִיָּדְכֶם אָמַר יְהוָה : וְאֲרוֹר נוֹכַל וְיֵשׁ בְּעֶדְרוֹ זָכָר וְנוֹדֵר
וְזוֹבֵחַ מִשְׁחַת לְאֲדֹנָי כִּי מִלֶּךְ גְּדוֹל אֲנִי אָמַר יְהוָה
צְבָאוֹת וְשְׁמִי נִרְאָה בְּגוֹיִם : וְעַתָּה אֵלֵיכֶם הַמִּצְוָה
הַזֹּאת הַכְּהֵנִים : אִם־לֹא תִשְׁמָעוּ וְאִם־לֹא תִשְׁמָעוּ
עַל־לֵב לִתֵּת כְּבוֹד לְשְׁמִי אָמַר יְהוָה צְבָאוֹת וְשִׁלַּחְתִּי
בָּכֶם אֶת־הַמַּאֲרָה וְאֲרוֹתִי אֶת־בְּרָכוֹתֵיכֶם וְגַם אֲרוֹתֶיהָ
כִּי אֵינְכֶם שׂוֹמֵם עַל־לֵב : הִנֵּנוּ גֵעַר לָכֵם אֶת־הַזֶּרַע
וְחִרְתִּי פֶרֶשׁ עַל־פְּנֵיכֶם פֶּרֶשׁ חֲנִיכֶם וְנִשָּׂא אֶתְכֶם אֵלָיו :
וְיִדְעֶתֶם כִּי שִׁלַּחְתִּי אֵלֵיכֶם אֶת־הַמִּצְוָה הַזֹּאת לֵהוֹיֹת
בְּרִיתִי אֶת־לֹוֹ אָמַר יְהוָה צְבָאוֹת : בְּרִיתִי הִיתָה
אִתּוֹ הַחַיִּים וְהַשְּׁלוֹם וְאַתֶּנְס־לּוֹ מוֹרָא וַיִּירָאֵנִי וּמִפְּנֵי

shall be counted offenders. And lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying, behold Nathan the prophet. And when he was come in before the king he bowed himself before the king with his face to the ground. And Nathan said, my lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? for he is gone down this day, and hath slain oxen and fat cattle, and sheep in abundance, and hath called all the kings sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink, before him, and say, God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him? then king David answered and said, call me Bath-sheba: and she came into the king's presence, and stood before the king. And the king sware, and said, as the Lord liveth, that hath redeemed my soul out of all distress. Even as I swear unto thee by the Lord God of Israel, saying, assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, let my lord king David live for ever.

HAPHTARAH TOLDOTH.

MALACHI, CHAP. I.

Mawsy Dyvor Adonie. The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord: yet ye say, wherein hast thou loved us? Was not Esau, Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, we are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, they shall build, but I will throw down; and they shall call them, the border of wickedness, and the people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall

והייתי אני ובני שלמה הפאים : והנה עודנה מדברת
 עס-המלך ונתן הנביא בא : ויגידו למלך לאמר הנה
 נתן הנביא יבא לפני המלך וישתחו למלך על-אפיו
 ארצה : ויאמר נתן אדני המלך אתה אמרת אדניו
 ימלך אחרי והוא ישב על-כסאי : כי ירד היום ויזבח
 שור ומריא-וצאן לרב ויקרא לכל-בני המלך ולשרי
 הצבא ולאביתר הכהן והנם אכלים ושתיים לפניו
 ויאמרו יחי המלך אדניו : ולי אני-עבדך ולצדוק
 הכהן ולבניהו בן-יהוידע ולשלמה עבדך לא קרא :
 אם מאת אדני המלך נהיה הדבר הנה ולא הודעת
 עבדך את-עבדיך מירושב על-כסא אדני-המלך אחריו :
 ויען המלך דוד ויאמר קראו-לי לבת-שבע ותבא
 לפני המלך ותעמוד לפני המלך : וישבע המלך ויאמר
 חיי-יהוה אשר-פדה את-נפשי מפל-צרה : כי באשר
 נשבעתי לך ביהוה אלהי ישראל לאמר כי-שלמה
 בנך ימלך אחרי והוא ישב על-כסאי תחתני כי בן
 אעשה היום הנה : ותקד בת-שבע אפים ארץ
 ותשתחו למלך ותאמר יחי אדני המלך דוד לעלם :

הפטרות תולדות

במלאכי סימן א

משא דבר-יהוה אל-ישראל ביד מלאכי : אהבתי
 אתכם אמר יהוה ואמרתם במה אהבתנו
 הלא-אח עשו ליעקב נאם-יהוה ואהב את-יעקב :
 ואת-עשו שנאתי ואשים את-הריו שממה ואת-נחלתו
 לתגור מדבר : כי-תאמר אדום רשענו ונשוב ונבנה
 חרבות כה אמר יהוה צבאות המה יבנו ואני אהרוס
 וקראו להם גבול רשעה והעם אשר-נעם יהוה עד-
 עולם : ועיניכם תראינה ואתם תאמרו יגדל יהוה

exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time, in saying, why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah, helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle, by the stone of Zoheleth, which is by En-rogel, and called all his brethren the kings sons, and all the men of Judah the kings servants. But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not. Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go, and get thee in unto king David, and say unto him, didst not thou, my lord, O king, swear unto thine handmaid, saying, assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? Why then doth Adonijah reign? behold, while thou yet talkest there with the king, I will also come in after thee, and confirm thy words. And Bath-sheba went in unto the king, into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king: and the king said, what wouldest thou? and she said unto him, my lord, thou swarest by the Lord thy God unto thine handmaid, saying, assuredly Solomon thy son shall reign after me, and he shall sit upon my throne: and now behold, Adonijah reigneth; and now my lord the king, thou knowest it not. And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon

בן-חגית מתנשא לאמר אני אמלך ויעש לו רכב
ופרשים וחמשים איש רצים לפניו : ולא-עצבו אביו
מימיו לאמר מדוע ככה עשית וגם-הוא טוב-תאר
מאד ואתו ילדה אחרי אבשלום : ויהיו לבניו עם
יואב בן-צרויה ועם אביתר הכהן ויעזרו אחרי אדניה :
וצדוק הכהן ובניהו בן-יהוידע ונתן הנביא ושמי
ורעי והגבורים אשר לדרד לא היו עם-אדניהו : ויזבח
אדניהו צאן ובקר ומריא עם אבן הזחלת אשר-אצל
עין רגל ויקרא את-כל-אחיו בני המלך ולכל-אנשי
יהודה עבדי המלך : ואת-נתן הנביא ובניהו ואת-
הגבורים ואת-שלמה אחיו לא קרא : ויאמר נתן אל-
בת-שבע אם-שלמה לאמר הלא שמעת כי מלך אדניהו
בן-חגית ואדנינו דוד לא ידע : ועתה לכי איעצך נא
עצה ומלטי את-נפשך ואת-נפש בנך שלמה : לכי
ובאי אל-המלך דוד ואמרת אליו הלא-אתה אדני
המלך נשבעת לאמתך לאמר כי-שלמה בנך ימלך
אחרי והוא ישב על-כסאי ומדוע מלך אדניהו : הנה
עודך מדברת שם עם-המלך ואני אבוא אחריו
ומלאתי את-דברך : ותבא בת-שבע אל-המלך
החדרה והמלך זקן מאד ואבישג השונמית משרת
את-המלך : ותקד בת-שבע ותשתחו למלך ויאמר
המלך מה-לך : ותאמר לו אדני אתה נשבעת ביהודה
אלהיך לאמתך כי-שלמה בנך ימלך אחרי והוא
ישב על-כסאי : ועתה הנה אדניה מלך ועתה אדני
המלך לא ידעת : ויזבח שור ומריא וצאן לרב ויקרא
לכל-בני המלך ולאביתר הכהן וליואב שר הצבא
ולשלמה עבדך לא קרא : ואתה אדני המלך עיני
כל-ישראל עליך להפיר להם מי ישב על-כסא אדני-
המלך אחרי : והיה כשכב אדני המלך עם-אבותיו

him by the feet : but Gehazi came near to thrust her away. And the man of God said, let her alone, for her soul is vexed within her : and the Lord hath hid it from me, and hath not told me. Then she said, did I desire a son from my lord ? did I not say, do not deceive me ? then he said to Gehazi, gird up thy loins, and take my staff in thine hand, and go thy way : if thou meet any man, salute him not ; and if any salute thee, answer him not again : and lay my staff upon the face of the child. And the mother of the child said, as the Lord liveth, and as thy soul liveth, I will not leave thee : and he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice, nor hearing : wherefore he went again to meet him, and told him, saying, the child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro, and went up, and stretched himself, upon him : and the child neesed seven times, and the child opened his eyes. And he called Gehazi, and said, call this Shunammite. So he called her : and when she was come in unto him, he said, take up thy son. Then she went in and fell at his feet, and bowed herself to the ground, and took up her son and went out.

HAPHTARAH CHAYI SARAH.

FIRST OF KINGS, CHAP. I.

Vy-au-melech David

Zokine.

Now king David was old, and stricken in years ; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, let there be sought for my lord the king, a young virgin, and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him : but the king knew her not. Then Adonijah the son of Haggith

2 * C

לְהַרְפֶּה וַיֹּאמֶר אִישׁ הָאֱלֹהִים הֲרַפְה־לָּהּ כִּי־נִפְשָׁהּ
מֵרַחֲלָה וַיְהִי הָעַלְיָם מִמֶּנִּי וְלֹא הִנִּיר לִי׃ וַתֹּאמֶר
הַשְׂאֵלְתִּי בֶן מֵאֵת אֲדֹנִי הֲלֹא אָמַרְתִּי לֹא תִשְׁלַח אֹתִי׃
וַיֹּאמֶר לְגִיחֹי חֲנָן מִתְנִיד וְקַח מִשְׁעֵנְתִּי בִידֶךָ וְלֹדֶךָ
כִּי תִמָּצֵא־אִישׁ לֹא תִבְרַכְנִי וְכִי־יִבְרַכְךָ אִישׁ לֹא
תִעֲנֶנּוּ וְשָׁמַת מִשְׁעֵנְתִּי עַל־פְּנֵי הַנָּעַר׃ וַתֹּאמֶר אִם
הַנָּעַר חַי־יְהוֹדָה וְחַי־נִפְשָׁה אִם־אֶעֱזֹבְךָ וַיָּקָם וַיֵּלֶךְ
אַחֲרֶיהָ׃ וַגִּיחִי עָבַר לִפְנֵיהֶם וַיֵּשֶׁם אֶת־הַמִּשְׁעֵנֶת
עַל־פְּנֵי הַנָּעַר וַאֲזַן קוֹל וַאֲזַן קוֹשֵׁב וַיֵּשֶׁב לִקְרֹאתוֹ וַיַּגִּיד־לּוֹ
לֵאמֹר לֹא הִקִּיץ הַנָּעַר׃ וַיָּבֹא אֱלִישָׁע הַבִּיתָה וְהָפָה
הַנָּעַר מֵת מִשְׁכָּב עַל־מִטָּתוֹ׃ וַיָּבֹא וַיִּסְגֹּר הַדֶּלֶת בַּעַר
שְׁנֵיהֶם וַיִּתְּפֹלֵל אֶל־יְהוָה׃ וַיַּעַל וַיִּשְׁכַּב עַל־הַיֶּלֶד
כַּפּוֹיָם וַיֵּשֶׁם פּוֹי עַל־פּוֹי וַעֲיָנוֹ עַל־עֵינָיו וְכַפּוֹי עַל־כַּפּוֹ וַיִּנְהַר
עָלָיו וַיַּחֵם בְּשַׁר הַיֶּלֶד׃ וַיֵּשֶׁב וַיֵּלֶךְ בְּבֵית אַחַת הַנָּחַ
וְאַחַת הַנָּחַ וַיַּעַל וַיִּנְהַר עָלָיו וַיִּזְוֹר הַנָּעַר עַד־שֶׁבַע
פַּעַמִּים וַיִּפְקַח הַנָּעַר אֶת־עֵינָיו׃ וַיִּקְרָא אֶל־גִּיחִי
וַיֹּאמֶר קְרָא אֶל־הַשְּׂנַמִּית הַזֹּאת וַיִּקְרָאָהּ וַתָּבֹא אֵלָיו
וַיֹּאמֶר שְׂאִי בְנֶךָ׃ וַתָּבֹא וַתִּתֵּן עַל־רַגְלָיו וַתִּשְׁתַּחֲוֶה
אַרְצָה וַתֵּשֶׂא אֶת־בָּנָהּ וַתֵּצֵא׃

הפטרות חיי שרה

במלכים א סימן א

וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַּיָּמִים וַיִּכְסְחוּ בְּבָנָיו וְלֹא יָחַם
לּוֹ׃ וַיֹּאמְרוּ לוֹ עֲבָדָיו וַיִּבְקְשׁוּ לְאֲדֹנִי הַמֶּלֶךְ
נַעֲרָה בְּתוּלָה וְעַמּוּדָה לִפְנֵי הַמֶּלֶךְ וַתְּחַי־לוֹ סַכְנַת
וַשְׁכָּבָה בְּחִיקָהּ וְחָם לְאֲדֹנִי הַמֶּלֶךְ׃ וַיִּבְקְשׁוּ נַעֲרָה
וַפָּה בְּכָל נָכוֹל יִשְׂרָאֵל וַיִּמָּצְאוּ אֶת־אֲבוּשָׁג הַשְּׂוֹנִמִית
וַיָּבִיאוּ אֹתָהּ לַמֶּלֶךְ׃ וַחֲנַנְיָה וַפָּה עַד־מָאֹד וַתְּחַי
לַמֶּלֶךְ סַכְנַת וַתִּשְׁרַתְּהוּ וְהַמֶּלֶךְ לֹא יָדָעָה׃ וַאֲדֹנִיָּה

holy man of God, which passeth by us continually; let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither. And it fell on a day that he came thither, and he turned into the chamber, and lay there; and he said to Gehazi his servant, call this Shunammite: and when he had called her, she stood before him; and he said unto him, say now unto her, behold, thou hast been careful for us with all this care; What is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? and she answered, I dwell among mine own people. And he said, What then is to be done for her? and Gehazi answered, verily she hath no child, and her husband is old. And he said, call her; and when he had called her, she stood in the door: and he said, about this season, according to the time of life, thou shalt embrace a son: and she said, nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived and bare a son at that season that Elisha had said unto her, according to the time of life. And when the child was grown, it fell on a day, that he went out to his father to the reapers; and he said unto his father, my head, my head! and he said to a lad, carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out; and she called unto her husband, and said, send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again; and he said, Wherefore wilt thou go to him to day? it is neither new-moon, nor sabbath: and she said, it shall be well.

(The Portuguese conclude here, and the Dutch Jews continue saying.)

Then she saddled an ass, and said to her servant, drive, and go forward; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? and she answered, it is well. And when she came to the man of God to the hill, she caught

וַיִּדְעָתִי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עָבַר עָלֵינוּ תָמִיד :
 נַעֲשֶׂה-נָא עֲלֵית-קִיר קִטְנָה וְנָשִׁים לוֹ שֵׁם כְּמִהָ וְשִׁלְחוּ
 וְכִסָּא וּמְנוּרָה וְחִירָה בְּבָאוּ אֵלֵינוּ יָסוּר שְׁמָה : וַיְהִי
 הַיּוֹם וַיָּבֹא שְׁמָה וַיִּסֹּר אֶל-הָעֲלִיָּה וַיִּשְׁכַּב שְׁמָה : וַיֹּאמֶר
 אֶל-גִּיחֹזִי נַעֲרוּ קְרָא לַשּׁוֹנְמִית הַזֹּאת וַיִּקְרָא-לָהּ וַתַּעֲמֹד
 לִפְנֵיו : וַיֹּאמֶר לוֹ אֲמַר-נָא אֵלֶיהָ הִנֵּה חֲרַדְתִּי אֵלֵינוּ
 אֶת-כָּל-הַחֲרָדָה הַזֹּאת מִהָ לַעֲשׂוֹת לָךְ הִנֵּה לְדַבָּר-
 לָךְ אֶל-הַמֶּלֶךְ אוֹ אֶל-שֶׁר הַצָּבָא וַתֹּאמֶר בְּתוֹךְ עַמִּי
 אֲנִכִּי יִשְׁבֶּת : וַיֹּאמֶר וּמָה לַעֲשׂוֹת לָהּ וַיֹּאמֶר גִּיחֹזִי אֲבָל
 בֵּין אִין-לָהּ וְאִשָּׁה זָקֵן : וַיֹּאמֶר קְרָא-לָהּ וַיִּקְרָא-לָהּ
 אֶת ק' וַתַּעֲמֹד בַּפֶּתַח : וַיֹּאמֶר לַמוֹעֵד הַזֶּה כַּעַת חַיָּה אֲתִי
 חֲבֵקֶת בֶּן וַתֹּאמֶר אֶל-אֲדֹנָי אִישׁ הָאֱלֹהִים אֶל-תִּכְוֹב
 בְּשַׁפְּחָתֶיךָ : וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֶּן לַמוֹעֵד הַזֶּה כַּעַת
 חַיָּה אֲשֶׁר-דִּבֶּר אֵלֶיהָ אֱלִישָׁע : וַיִּגְדֵּל הַיֶּלֶד וַיְהִי
 הַיּוֹם וַיֵּצֵא אֶל-אָבִיו אֶל-הַקְּצָרִים : וַיֹּאמֶר אֶל-אָבִיו
 רֹאשִׁי וְרַאשֵׁי וַיֹּאמֶר אֶל-הַנָּעַר שְׁאָהוּ אֶל-אָמּוֹ : וַיִּשְׁאָהוּ
 וַיָּבִיֵּאֵהוּ אֶל-אָמּוֹ וַיֵּשֶׁב עַל-בְּרֵכִיהָ עַד-הַצְּהָרִים וַיָּמָת :
 וַתַּעַל וַתִּשְׁכְּבֵהוּ עַל-מִטַּת אִישׁ הָאֱלֹהִים וַתִּסְגֹּר בַּעֲדוֹ
 וַתֵּצֵא : וַתִּקְרָא אֶל-אִשָּׁה וַתֹּאמֶר שְׁלַחָה נָא לִי אַחֵר
 מִן-הַנָּעָרִים וְאַחַת הָאֲתֻנּוֹת וְאֶרְוֶצָה עַד-אִישׁ הָאֱלֹהִים
 וַתֵּשֶׁב : וַיֹּאמֶר מִדּוּעַ אֲתִי הִלַּכְתִּי אֵלָיו הַיּוֹם לֹא-
 קרי וְחָרַשׁ וְלֹא שִׁבֶּת וַתֹּאמֶר שְׁלוֹם : כֹּאז מַסִּימִין חֲסַפְרִים
 וַתִּחְבֹּשׁ הָאֲתֻנָּה וַתֹּאמֶר אֶל-נַעֲרָה נְהַג וּלְךָ אֶל-תַּעֲצֹר-
 לִי לְרֹכֵב כִּי אִם-אֲמַרְתִּי לָךְ : וַתֵּלֶךְ וַתָּבֹא אֶל-אִישׁ
 הָאֱלֹהִים אֶל-הַר הַכְּרִמָּל וַיְהִי כִּרְאוֹת אִישׁ-הָאֱלֹהִים
 אוֹתָהּ מִגֹּגֵד וַיֹּאמֶר אֶל-גִּיחֹזִי נַעֲרוּ הִנֵּה הַשּׁוֹנְמִית
 הִלְזָה : עֲתָה רוּץ-נָא לְקִרְאָתָהּ וַאֲמַר-לָהּ הַשְׁלוֹם לָךְ
 הַשְׁלוֹם לְאִישׁךָ הַשְׁלוֹם לְיֶלֶד וַתֹּאמֶר שְׁלוֹם : וַתָּבֹא
 אֶל-אִישׁ הָאֱלֹהִים אֶל-הַהָר וַתִּחְזַק בְּרַגְלָיו וַיִּנָּחֵץ

my righteousness. Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the holy one of Israel. Behold, I will make thee a new sharp threshing-instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the holy one of Israel.

HAPHTARAH VAU-YIRAH;

SECOND OF KINGS, CHAP. IV.

Vy-e-sho Au-choth. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, thy servant my husband is dead, and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me; What hast thou in the house? and she said, thine handmaid hath not any thing in the house, save a pot of oil. Then he said, go, borrow thee vessels abroad of all thy neighbours, even empty vessels, borrow not a few: and when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her, and upon her sons, who brought the vessels to her, and she poured out; and it came to pass when the vessels were full, that she said unto her son, bring me yet a vessel; and he said unto her, there is not a vessel more: and the oil stayed. Then she came and told the man of God: and he said, go, sell the oil, and pay thy debt, and live thou and thy children of the rest. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread: and so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, behold now, I perceive that this is an

יבשו ויכלמו כל הנחרים בך יהיו כאין ויאבדו אנשי
 ריבך : תבקשם ולא תמצאם אנשי מצתך יהיו כאין
 וכאפס אנשי מלחמתך : כי אני יהוה אלהיך מחנוק
 ימינה האמר לה אל-תירא אני עזרתך : אל-תראי
 תולעת יעקב מתי ישראל אני עזרתך נאם-יהוה
 ונאלך קדוש ישראל : הנה שמתך למורג חרוץ חדש
 בעל פיפיות תדוש הרים ותדק וגבעות כפוז תשים :
 תזרם ורוח תשאם וסערה תפיץ אתם ואתה תגיל
 ביהוה בקדוש ישראל תתהלל :

הפטרות וירא

במלכים ב סימו ד

ואשה אחת מגשי בנִי-הַגִּבִּיאים צַעֲקָה אֶל--אֱלִישֶׁע
 לֵאמֹר עֲבָדְךָ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עֲבָדְךָ
 הָיָה יָרָא אֶת-יְהוָה וְהַנָּשָׂה בָּא לִקְחַת אֶת-שְׁנֵי יָלְדָיו
 לִי לְעֲבָדִים : וַיֹּאמֶר אֵלֶיהָ אֱלִישֶׁע מָה אַעֲשֶׂה--לָךְ
 לֵד קִי הַיְדִי לִי מִה-יֵשׁ--לָכִי בְּבֵית וּתֹאמַר אֵין לְשַׁפְּחָתְךָ
 כֹּל בְּבֵית כִּי אִם-אֶסּוּד שָׁמֶן : וַיֹּאמֶר לָכִי שְׂאִי-לָךְ
 שְׁנֵי בָלִים מִן-הַחוּץ מֵאֵת כָּל-שְׁכֵנֶיכָי בָּלִים רַקִּים אֶל-
 תַּמְעִישִׁי : וּבֹאת וְסָגַרְתָּ הַדֶּלֶת בְּעֶדְךָ וּבְעַד בְּנֶיךָ
 וַיִּצְקֶת עַל כָּל-הַבָּלִים הָאֵלֶּה וְהִפְלֹא תִסִּיעִי : וַתֵּלֶךְ
 מֵאֵתָו וַתִּסָּגֵר הַדֶּלֶת בְּעֶדָה וּבְעַד בְּנֵיהָ הֵם מִגִּישִׁים
 מוֹצֵקֶת אֵלֶיהָ וְהִיא מוֹצֵקֶת : וַיְהִי כַּמְלֹאֵת הַבָּלִים וַתֹּאמֶר
 אֶל-בְּנֵיהָ הַגִּישָׁה אֵלַי עוֹד כָּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד
 כָּלִי וַיַּעֲבֹד הַשָּׁמֶן : וַתָּבֹא וַתַּגִּד לְאִישׁ הָאֱלֹהִים וַיֹּאמֶר
 נִשְׁדָּד לָכִי מִכְרִי אֶת-הַשָּׁמֶן וּשְׁלַמְנִי אֶת-נִשְׁכֵּי וְאֵת סִבְנֵי
 תַחֲתֵי בְנוֹתָי : וַיְהִי הַיּוֹם וַיַּעֲבֹד אֱלִישֶׁע אֶל--שׁוֹנָם
 וְשֵׁם אִשָּׁה גְדוֹלָה וַתַּחֲזֹק-בּוֹ לֶאֱכֹל-לֶחֶם וַיְהִי מִדִּי עֲבָרוֹ
 יִסֵּר שְׁמָה לֶאֱכֹל-לֶחֶם : וַתֹּאמֶר אֶל-אִשָּׁה הִנֵּה--נָא

good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the holy one of Israel; for he hath glorified thee.

HAPHTARAH LECH-LA-CHO.

ISAIAH, CHAP. XL.

Lomo Sow-Mar. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint. Keep silence before me, O islands, and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him ruler over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generation from the beginning? I the Lord the first, and with the last, I am he. The isles saw it, and feared, the ends of the earth were afraid, drew near, and came. They helped every one his neighbour, and every one said to his brother, be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, it is ready for the soldering: and he fastened it with nails that it should not be moved. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of

בְּדִשָׁן נִפְשָׁכֶם : חֲטֹא אֲזַנְכֶם וּלְכוּ אֵלַי שְׁמָעוּ וּתְחִי
נִפְשָׁכֶם וְאַכְרַתָּה לְכֶם בְּרִית עִלָּם חֲסִדֵי דָוִד הַנְּאֻמָּנִים :
הֵן עַד לְאֻמִּים נִתְּתִיו נְגִיד וּמִצִּיּוֹה לְאֻמִּים : הֵן גְּוִי לֹא-
תִדַּע תִּקְרָא וְגִוִי לֹא-יִדְעֶה אֵלֶיךָ יִרְצֻוּ לְמַעַן יִהְיֶה
אֱלֹהֶיךָ וּלְקֹדֶשׁ יִשְׂרָאֵל כִּי פִאֲרֶה :

הפטרת לד לד

בישעיה סימו מ

לֵמָּה תֹאמְרוּ יַעֲקֹב וּתְדַבֵּר יִשְׂרָאֵל נִסְתַּרְחָה דְרָכֵי מִיָּהוָה
וּמֵאֱלֹהֵי מִשְׁפָּטֵי יַעֲקֹב : הֲלֹא יָדַעְתָּ אִם-לֹא
שְׁמַעְתָּ אֱלֹהֵי עֹלָם : יִהְיֶה בּוֹרֵא קִצּוֹת הָאָרֶץ לֹא יִיעָף
וְלֹא יִיגַע אִין חֶקֶר לְתִבְּוֹנָתוֹ : נָתַן לַיֵּשֶׁף בָּח וּלְאִין
אוֹנִים עֲצֻמָּה יִרְבֶּה : וַיַּעֲפוּ נְעָרִים וַיִּנְעֻוּ וּבַחֲוָרִים בְּשׁוֹל
יִבְשָׁלוּ : וְקוֹי יִהְיֶה יַחֲלִיפוּ כַח יַעֲלוּ אֲבָר בְּנִשְׁרִים
יִרְצֻוּ וְלֹא יִינְעֻוּ יִלְכוּ וְלֹא יִיעָפוּ : הַחֲרִישׁוּ אֵלַי אֲנִים
וְלְאֻמִּים יַחֲלִיפוּ כַח יִנְשׂוּ אִין יִדְּבֻרוּ יִהְיֶה לְמִשְׁפָּט נִקְרָבָה :
מִי הָעִיר מִמְּזֻרַח צִדֵּק יִקְרָאֶהוּ לְרַגְלוֹ יִתֵּן לְפָנָיו גּוֹיִם
וּמַלְכִּים יִרְדֵּי יִתֵּן כַּעֲפָר חֲרָבוֹ כֶּקֶשׁ נִדְּף קִשְׁתּוֹ : יִרְדָּפֻם
יַעֲבֹר שְׁלוֹם אֶרֶץ בְּרַגְלֵיוָ לֹא יָבוֹא : מִי-פָעַל וַעֲשֵׂה
קָרָא תְּהִירוֹת מִרְאֵשׁ אֲנִי יִהְיֶה רֹאשׁוֹן וְאֶת-אַחֲרָנִים
אֲנִי הוּא : רְאוּ אֲנִים וַיִּירָאוּ קִצּוֹת הָאָרֶץ יַחֲרֻדוּ קִרְבּוֹ
וַיֵּאֲתִיוֹן : אִישׁ אֶת-רֵעֵהוּ יַעֲזֹרוּ וּלְאֶחָיו יֹאמֶר חֹזֶק :
וַיַּחֲזֶק חֲרָשׁ אֶת-צִרְף מַחֲלִיק פָּטִישׁ אֶת-הַחֹלֶם פָּעַם
אוֹמֵר לְדָבָק טוֹב הוּא וַיַּחֲזִקְהוּ בְּמַסְמְרִים לֹא יָמוּט :
וְאֶתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחִרְתִּיךָ וְרַע אֲבָרְהָם
אֶהְבִּי : אֲשֶׁר הַחֲזֹקְתִּיךָ מִקִּצּוֹת הָאָרֶץ וּמֵאֲצִילֶיָּה
קִרְאֶתִיךָ וְאָמַר לֵךְ עַבְדִּי-אֶתָּה בְּחִרְתִּיךָ וְלֹא מֵאֲסִיתִיךָ :
אֶל-תִּירָא כִּי-עַמְּךָ אֲנִי אֶל-תִּשְׁתַּע כִּי-אֲנִי אֱלֹהֶיךָ
אֲמַצְתִּיךָ אֶף-עֲזֹרְתִיךָ אֶף-תִּמְכָּתִיךָ בִּימִין צִדִּיקִי : הֵן

spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker is thine husband, (the Lord of hosts is his name;) and thy Redeemer the holy one of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

(The Portuguese conclude here, and the Dutch Jews continue saying.)

Oh thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy. No weapon that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is

תחשכי הארזי מיתרין ויתרתיך חוקי : כיימי
 ושמואל תפרי וזרעך גוים יירש וערים נשמות יושבו :
 אל-תיראי כילא תבשי ואל-תכלמי כילא תחפירי
 כי בשת עלומך תשכחי וחרפת אלמנותיך לא תזכרי-
 עוד : כי בעליך עשיך יהיה צבאות שמו וגאלך קדוש
 ישראל אלהי כל-הארץ יקרא : כיימי אשה עזובה
 ועצובה רוח קראך יהיה ואשת נערים כי תמאס
 אמר אלהיך : פרגע קטן עובתיך וברחמים גדולים
 אקבצך : בשצף קצף הסתרתני פני רגע ממך ובחסד
 עולם רחמתך אמר גאלך יהיה : כיימי נח זאת לי
 אשר נשבעתי מעבר מיינח עד על-הארץ בן נשבעתי
 מקצף עליך ומגער-בך : כי ההרים ימוש והגבעות
 תמוטינה וחסדי מאתך לא-ימוש וברית שלומי לא
 תמוט אמר מרחמך יהיה :

כאן מסיימן הספרדים

עניה סערה לא נחמה הנה אנכי מרביץ בפיוך אבניך
 ויסדתך בספירים : ושמת כרפל שמשתך
 וישעריך לאבני אקדח וכל-גבולך לאבני-חפץ : וכל-
 בניך למורי יהיה ורב שלום בנך : בצדקה תפוגני
 רחמי מעשך כילא תיראי וממחתה כי לא-תקרב
 אליך : הן גור וגור אפס מאותי מיגר אתך עליך
 הנה קיפול : הן אנכי בראתי חדש נפח באש פחם ומוציא
 כלי למעשהו ואנכי בראתי משחית לחבל : כל-כלי
 יוצר עליך לא יצליח וכל-לשון תקום-אתך למשפט
 תרשיעי זאת נחלת עבדי יהיה וצדקתם מאתי נאם-
 יהיה : הוי כל-צמא לכו למים ואשר אין-לו כסף
 לכו שברו ואכלו ולכו שברו בלוא-כסף ובלוא מחיר
 יין וחלב : למה תשקלו-כסף בלוא-לחם ויגיעכם
 בלוא לשבעה שמעו שמעו אלי ואכלו-טוב ותתענג

But this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, restore. Who among you will give ear to this? Who will hearken, and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart. But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth. Even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: Who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear and say, it is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed neither shall there be after me.

HAPHTARAH NOACH.

ISAIAH, CHAP. LIV

Ro-ney Aukoro. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations:

והוא עִם־בָּנוֹ וְשָׁסוּי הִפָּח בַּחוּרִים כָּלֶם וּבִבְתִי כָלֵאִים
הַחֲבָאוּ הָיוּ לָבוֹ וְאֵין מִצִּיל מִשְׁפָּה וְאֵין־אִמֶּר הַשֵּׁב׃
מִי בָכֶם יֵאָזֶן וְזֹאת יִקְשִׁיב וְיִשְׁמָע לְאַחֹר׃ מִי־נָתַן
לְמִשְׁוֹסָה יַעֲקֹב וְיִשְׂרָאֵל לְבָזוּיִם הֲלֹא יִהְיֶה זֶה חֲטָאוֹ
לֹא וְלֹא־אָבֹו בְּדַרְכֵּי הַלֹּךְ וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ׃ וַיִּשְׁפָּךְ
עָלָיו חֲמָה אַפּוֹ וַעֲזָו מִלַּחֲמָה וּתְלַחֲמָהּ מִסָּבִיב וְלֹא
יָדַע וּתְבַעַר־בּוֹ וְלֹא־יֵשִׁים עַל־לֵב׃ וְעַתָּה כֹּה־אָמַר
יְהוָה בְּרָאךְ יַעֲקֹב וַיַּצְרֵךְ יִשְׂרָאֵל אֶל־תִּירָא כִּי נֹאֲלִיתִיד
קָרָאתִי בְשֵׁמִי לִי־אֶתָּה׃ כִּי־תַעֲבֹר בְּפָנַי אֶתָּה אֲנִי
וּבְנִהְרוֹת לֹא יִשְׁטָפוּךָ כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ לֹא־תִכּוֹחַ
וְלֹהֲבָה לֹא תִבְעַר־כָּךְ׃ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קְדוֹשׁ
יִשְׂרָאֵל מוֹשִׁיעֶךָ נָתַתִּי כַפָּרָה מִצָּרִים כּוֹשׁ וּסְבָא תַחֲתֶיךָ׃
מֵאֲשֶׁר יִקְרָת בְּעֵינַי נִכְבְּדַת וְאֲנִי אֶחֱבֹתֶיךָ וְאַתָּן אָדָם
תַּחֲתֶיךָ וְלֵאמֹים תַּחַת נַפְשֶׁךָ׃ אֶל־תִּירָא כִּי־אֶתָּה
אֲנִי מִמּוֹרָח אֲבִיא וְרָעָךְ וּמִמַּעַרְב אֶקְבָּצֶךָ׃ אָמַר לַצֶּפֶן
תִּנְנִי וְלִתִּימָן אֶל־תִּכְלָאִי הִבִּיאִי בְנֵי מֶרְחֹק וּבְנוֹתַי
מִקְצֵה הָאָרֶץ׃ כָּל הַנִּקְרָא בִשְׁמִי וּלְכַבְדִּי בְּרֵאתִיו
יִצְרָתִיו אֶף־עֲשִׂיתִיו׃ הוֹצִיא עַם־עוֹר וְעֵינַיִם יֵשׁ וְחֹרְשִׁים
וְאֹזְנִים לָמוֹ׃ כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיֵּאֱסָפוּ לְאֻמוֹם
מִי כֶּהֱם יִגִּיד וְזֹאת וְרֵאשֻׁנוֹת יִשְׁמִיעֵנוּ וְתִנּוּ עֲדֵיהֶם
וַיַּצְדְּקוּ וַיִּשְׁמָעוּ וַיֵּאמְרוּ אִמָּת׃ אַתֶּם עַדִּי נֹאֲסִי־יְהוָה
וְעַבְדִּי אֲשֶׁר בַּחֲרָתִי לְמַעַן תִּדְּעוּ וְתֵאֱמִינוּ לִי וְתִבְנִינוּ
כִּי־אֲנִי הוּא לִפְנֵי לֹא־נִצֵּר אֵל וְאַחֲרַי לֹא יִהְיֶה׃

למשיכה ק

הפטרת תולדות נח

בישעה סימן נ"ד

רָנִי עֲקָרָה לֹא יִלְדָּה פָּצָחִי רַנָּה וְצָחִלִי לֹא־חָלָה כִּי־
רַבִּים בְּנֵי־שׁוֹמְמָה מִבְּנֵי כְּעִלָּה אָמַר יְהוָה׃
הֲרִתִּיבִי מְקוֹם אֶהְיֶה וְיִרְעוֹת מִשְׁכְּנוֹתֶיךָ יִשּׁוּ אֶל־

THE HAPHTARAHS
FOR THE
BOOK OF GENESIS.

HAPHTARAH BERESIT;

ISAIAH, CHAP. XLII.

Kow O-mar. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth: ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness, and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry; yea, roar; he shall prevail against his enemies. I have long time holden my peace, I have been still and refrained myself: now will I cry like a travailing woman, I will destroy and devour at once. I will make waste mountains, and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, ye are our gods. Hear ye deaf, and look ye blind, that ye may see. Who is blind but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? seeing many things, but thou observest not: opening the ears, but he heareth not. The Lord is well pleased for his righteousness sake, he will magnify the law, and make it honourable.

(The Portuguese conclude here, and the Dutch Jews continue saying.)

הפטרת בראשית

בישעיה סימן מב

כמנהג קהלות הספרדים והאשכנזים

כֹּה־אָמַר הָאֵל יְיָ יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם רִקַּע
הָאָרֶץ וַיַּצְאֶצְאֶיהָ נָתַן נֶשְׁמָהּ לָעָם עָלֶיהָ וְרוּחַ
לְהִלָּכִים בָּהּ : אֲנִי יְהוָה קְרֹאתֶיךָ בְּצֹדֶק וּבְחֶסֶד בְּיָדֶךָ
וּבְצֹדֶךָ וּבְחֶסֶד לְבְרִית עִם לְאוּר גּוֹיִם : לִפְקַח עֵינַיִם
עוֹרוֹת לְהוֹצִיא מִמִּסְגַּר אֲסִיר מִבֵּית כְּלָא יִשְׁבִּי חֹשֶׁךְ :
אֲנִי יְהוָה הוּא שְׁמִי וְכְבוֹדִי לֹא־אֶחָד וְתִהְיֶה לְתִי
לְפָסִילִים : הִרְאֵשְׁנוֹת הִנֵּה־בָאוּ וְחִדְשׁוֹת אֲנִי מְגִיד
בְּטֶרֶם תִּצְמַחְנָה אֲשַׁמִּיעַ אֶתְכֶם : שִׁירוּ לַיהוָה שִׁיר
חֹדֶשׁ תִּהְלְתוּ מִקְצֵה הָאָרֶץ וְיִרְגִּי הָיִם וּמִלֹּא אֵיִים
וְיִשְׁבִּיָּהֶם : יִשְׂאוּ מִדְּבַר וְעָרְיוּ חֲצֵרִים תִּשָּׁב קִרְר יִרְגֹּ
יִשְׁבִּי סֹלֶע מִרֹּאשׁ הָרִים יִצְחוּ : יִשְׂמְרוּ לַיהוָה כְּבוֹד
וְתִהְלְתוּ בְּאֵיִים וְיִגִּדוּ : יְהוָה כְּבוֹד יֵצֵא כְּאִישׁ מִלְחָמוֹת
יַעֲרֵר קִנְיָאָה יִרְעֶה אֶת־יִצְרֵית עַל־אֵיבָיו יִתְגַּבֵּר : הַחֲשִׁיתִי
מֵעוֹלָם אַחֲרִישׁ אֶת־אֶפֶק כִּי־לִדְהָ אֶפְעָה אֲשֶׁם וְאֲשֶׁאֶף
יָחִד : אֶחָרִיב הָרִים וְגִבְעוֹת וְכָל־עֶשְׂבָם אוֹכִישׁ וְשִׁמְתִּי
נְהָרוֹת לְאֵיִים וְאֶנְפִּים אוֹכִישׁ : וְהוֹלַכְתִּי עוֹרִים בְּדֶרֶךְ
לֹא יָדְעוּ בְּנִתִּיבוֹת לֹא־יָדְעוּ אֲדָרִיכֶם אֲשִׁים מִחֹשֶׁךְ
לְפָנֵיהֶם לְאוּר וּמַעֲקָשִׁים לְמִישׁוֹר אֶלֶּה הַדְּבָרִים עֲשִׂיתֶם
וְלֹא עֹבְתִים : נִסְגּוּ אַחֹר יִבְשׁוּ בִשֶׁת הַבְּטָחִים בְּפֶסֶל
הַאֲמָרִים לְמִסְכָּה אַתֶּם אֱלֹהֵינוּ : הַחֲרָשִׁים שְׁמָעוּ
וְהַעוֹרִים הִבִּטוּ לְרֹאוֹת : מִי עוֹר כִּי אֶסְעֲבֶדִי וְחָרַשׁ
כְּמִלְאֲכִי אֶשְׁלַח מִי עוֹר כְּמִשְׁלָם וְעוֹר כְּעֶבֶד יְהוָה :
רֹאיוֹת רַבּוֹת וְלֹא תִשְׁמַר פֶּקֶח אֲזַנִּים וְלֹא יִשְׁמָע : יְהוָה
חִפֵּץ לְמַעַן צִדְקוֹ יִגְדִּיל תּוֹרָה וַיֵּאדָּיר : כֹּאן מְסִימִין הַסְּפָרַדִּים

BLESSINGS SAID BEFORE AND AFTER

THE HAPHTARAHS.*

He that says the Haphtarah, before he begins says as follows.

Baruch Attah. Blessed art thou, O Lord! our God, King of the universe, that hath chosen good Prophets, and with pleasure declared to them the truth: blessed art thou, O Lord! who gavest the law to Moses thy servant, to Israel thy people, and to the true and righteous Prophets.

Then he says the Haphtarah, and afterwards as follows.

Baruch Attah. Blessed art thou, O Lord! our God, King and Creator of the universe, whose righteousness is to all generations; the God that is faithful, saith and doeth, speaketh and performeth, whose words are truth and just. Faithful art thou, O Lord! our God, thy faithful words thou recallest not; for the Almighty, faithful, and merciful thou art. Blessed art thou, O Lord! who art faithful with all thy words.

Rachem Ol Zion. Have compassion on Zion, for that is our residence, and to the meek mayest thou perform thy salvation speedily in our days. Blessed art thou, O Lord! who will rejoice Zion with her posterity.

Somchinu Adonie Rejoice us, O Lord! our God, with Elias
Elokinu. the Prophet thy servant, and with the kingdom of the house of David, that thine anointed speedily shall come on his throne, to rejoice our hearts. Let no other enjoy that glory to sit thereon, as thou hast declared that the light of David shall not be quenched. Blessed art thou, O Lord! the shield of David.

Ol Hatora. For the sake of thy law, thy sacrifices, and thy prophets, and for the sake of this day of rest, which thou hast given unto us, O Lord! our God, to sanctify and to rest, to honour and to glorify. Therefore, O Lord! our God, with reverence we acknowledge thee, and bless thee and thy name, in the mouth of all living continually, and to eternity. Blessed art thou, O Lord! who sanctifieth the Sabbath.

* The word *Haphtarah*, signifies *Section*.

קודם קריאת החפטה יכרך

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנָבִיאִים
טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת • בְּרוּךְ
אַתָּה יי הַבוֹחֵר בַּתּוֹרָה בְּמִשְׁחָה עָבָדוֹ וּבִישְׂרָאֵל עַמּוֹ
וּבְנָבִיאֵי הָאֱמֶת וְהַצֶּדֶק :

ואחר קריאתה יכרך

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים
צָדִיק בְּכָל הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הַאֲמִיר וְעוֹשֶׂה •
מְדַבֵּר וּמַקְיִים • כִּי כָל דְּבָרָיו אֱמֶת וְצֶדֶק • נֶאֱמָן אַתָּה
הוּא יי אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדַבָּר אַחֲרֵי מִדְּבָרֶיךָ אַחֲרֵי
לֹא יֵשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן אַתָּה • בְּרוּךְ אַתָּה יי
הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו :

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּכַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ • בְּרוּךְ אַתָּה יי מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָה •
שְׂמֵחָנוּ יי אֱלֹהֵינוּ בְּאַלְיָהוּ הַנִּבְיָא עֲבָדְךָ וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחְךָ בְּמַהֲרָה יֵבֵא וְיַגִּיל לָבָנוּ עַל כִּסְאוֹ לֹא
יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ • כִּי בְשֵׁם
קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעַד • בְּרוּךְ
אַתָּה יי מֶלֶךְ דָּוִד :

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנִּבְיָאִים וְעַל יוֹם הַשַּׁבָּת
הַזֶּה שְׁנֵתָתָּ לָנוּ יי אֱלֹהֵינוּ לְקַדוּשָׁה וְלִמְנוּחָה לְכָבוֹד
וְלִתְפָאֶרֶת • עַל חֶפְלָי יי אֱלֹהֵינוּ אֲנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ יִתְבָּרַךְ שְׁמוֹךְ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעַד • בְּרוּךְ
אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת :

THE ARGUMENT.

THE event which gave rise to the Reading of the הפטרת, i. e. *Sections*, of the Prophets, commenced from the Reign of Antiochus, surnamed Epiphanes, or Famous; called also Epimanes, or *mad*; (he was the eighth King of Syria :) who after he had smitten Egypt, went against the Israelites in Jerusalem, where he made a great massacre, plundered and polluted the Holy Temple, and gave orders to destroy their books, and prohibited them of Reading the Weekly Divisions * of the Pentateuch : during which time they substituted to read the *Haphtarahs*, i. e. Weekly Sections of the Prophets, to correspond as nearly as possible, with the Weekly Divisions of the Pentateuch; which they continued Reading till the time of the Maccabees, when Mattathias and his son Judas Maccabeus rose up, and went to war with Antiochus Epiphanes, and conquered him: at which time, the Weekly Divisions of the Pentateuch were re-established to be read among them.—In commemoration of their being deprived of the Pentateuch, they continued saying the *Haphtarahs* after Reading the Weekly Division of the Pentateuch, which custom is retained and observed among them unto this day.

* *The Pentateuch is divided in fifty-two parts, for the fifty-two weeks in the year, one of which is read every week till the Pentateuch is finished.*

Ver. 14.—בין המשפטים This expression doth not occur any where else in Scripture, except in Judges, chap. v. ver. 16, where it is very properly rendered, in the present English translation, *among the sheep-folds*, since the following words in that sentence are, *to bear the bleatings of the flocks*. And we find in Isaiah, chap. xxvi. ver. 12, תשפת שלום לנו rendered, *thou wilt ordain peace to us*; and it is allowed, by every grammarian, that the word *ordain* means here, to arrange in proper order; as in Ezekiel, chap. xxiv. ver. 3, שפת הסיר is rendered, *set on a pot*; by which I think I am justified in rendering this verse according to the following translation. “Issachar is like a *bony ass* couching between two rows of sheep.”

Ver. 15.—Issachar is here described as a lover of his ease, being inclined rather to bear the burden of taxes than to go out to war.

Ver. 16.—(*Dan shall judge*.) This means, that Israel shall have a judge of this tribe, as well as they had of any other tribe of Israel; and this plainly describes Samson. Note, the Hebrew expression may mean, “Dan shall avenge his people,” alluding to the destruction he caused among the Philistines. And Jacob, in his vision, seeing his downfall, breaks forth into this exclamation, in verse 18. “I have waited for thy salvation, O Lord!”

Ver. 20.—This describes the fruitfulness of the land of Asher.

Ver. 21.—This is wrong translated; for it means, that Naphtali is like a hind sent as a present, and he that receives the present always gives fair words. But, how to express this meaning in a simple translation is above my skill: some expositors refer it to Deborah, who was of that tribe, and Scripture calls her a hind. If so, I would propose the following version.

“Out of Naphtali shall proceed a hind let loose, that gives fair words.”

END OF THE FIRST BOOK OF MOSES, CALLED

GENESIS;

Which contains *one thousand five hundred and thirty-four Verses*, in Fifty Chapters, and is divided by the Jews into twelve Weekly Portions.

THE ARGUMENT.

THE Jews, who are accustomed to name their books from the words with which they begin, named this *Bereshith*, which is, *In the beginning*. But the Greeks, naming their books from the subject which they treat of, have called this *Genesis*, or *Generation*, because it discovers to us the Creation of the world. It contains the most remarkable transactions that happened for *two thousand three hundred and sixty-nine years* after the Creation. It gives us a minute account of the progress of the Creation, from its first calling matter into being, to its reducing confusion into the amiable order in which we now trace the footsteps of infinite paternal Wisdom. It describes the primitive condition of mankind, gives us a graphical history of the human mind, and enables us to solve the problem, which embarrassed the heathen world, I mean the introduction of moral evil; it points out to us, though under obscure types, the great doctrine of redemption, is replete with noble examples to animate our virtues, or repress our vices, and every where calls upon us to adore and imitate the wisdom, the justice, the goodness, and the providence of our beneficent Creator.

which he sware to Abraham, to carry up my bones from hence. Isaac, and to Jacob.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was will surely visit you, and ye shall put in a coffin in Egypt.

"The servants of the God of thy father," to which the commentators answer, that they observed thus: It is verily true, that, as our brother, we trespassed against thee; first, in casting thee into the pit, and afterwards selling thee for a slave. But, on the other hand, if it is considered that it was decreed by God that we were to be strangers, "and shall serve them, and they shall afflict them four hundred years." It was consequently necessary that you should come to Egypt, and that we should come and bow ourselves to thee, as you dreamt; and that we and all our families should come to Egypt; and therefore we are only to be considered as the instruments in the hand of Providence: and this was the reason for the expression of the servants of the God of thy father—we were only his servants in doing what he had ordained. And this you also observed, when you said, "So now it was not you that sent me hither, but God."

OBSERVATIONS ON CHAP. XLIX.

JACOB, in the first verse of this chapter, orders his sons to assemble together, and that he would reveal what would happen to them in the latter days; then stops short, and, without telling them any thing, bids them again to assemble themselves, and then telleth them only their situation in the land, without foretelling any future event, except to Judah and Dan; and, even in regard to them, he goes no farther than the reign of David. The Rabins say to this, that Jacob intended, at first, to reveal to them the time of the future redemption, but that God would not permit it.

Ver. 4.—To understand this verse properly, I must observe, that the verb *עלה* has several meanings. The first, and most common acceptation of this verb is, *to go up*; the second is, *to rise up*; as in Genesis, chap. ii. ver. 6. the third is, *to be cut off*, or *cease to be*: and in this sense the last words of this verse should be taken, meaning, that, since the time that Reuben lay with Bilhah, Jacob ceased to cohabit with her.

Ver. 7.—This alludes to Levi's possessing the several cities allotted them, scattered all over the country; and Simeon's share being intermixed with the portion of Judah.

Ver. 8.—This announces, that Judah should have the command over the rest of the tribes, which we see was fulfilled by the narrative in Judges, chap. i. and ii. when they (enquiring of the Lord, after the death of Joshua, who should go up first to fight against the Canaanites) were answered, **JUDAH**. And so, in Judges, chap. xx. ver. 18, the same question being asked as to going against the Benjaminites, the answer was again, **JUDAH**.

Ver. 9.—Here the verb *עלה* must be taken in the second sense, *to rise up*, and alludes to the prey David had taken from the Amalekites when he dwelt in Ziklag. Vide first Samuel, chap. xxx. ver. 26.

Ver. 11, 12.—These two verses describe only the fruitfulness of the land of their possession.

Ver. 13.—This is only a description of the situation of the inheritance of Zebulun.

אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב : 25 וַיִּשְׁבַּע
 יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים
 אֶתְכֶם וְהֶעֱלֵתֶם אֶת־עַצְמוֹתַי מִזֶּה : 26 וַיָּמָת יוֹסֵף
 בְּרֶמֶסָה וַעֲשָׂר שָׁנִים וַיַּחְנְטוּ אֹתוֹ וַיִּישָׂם בְּאֵרוֹן
 בְּמִצְרַיִם :

חוק

סכום פסוקי דספר בראשית אלף וחמש מאות ושלשים וארבעה א"ך ל"ד
 סימן : וחציו ועל חרבך תחיה ופרשיותיו י"ב • זה שמי לעלם סימן :
 וסדריו מ"ג • גם ברוד יהיה סימן : ופרקיו נ • יי"ח חבנו לך קוינו
 סימן : מניין הפתוחות שלשה וארבעים • והסתומות שמנה
 וארבעים הכל תשעים ואחת פרשיות • צא אתה וכל
 העם אשר ברנלך סימן :

the elders of the land of Egypt.

8 And all the house of Joseph, and his brethren, and his father's house : * only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen : and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, § and there they mourned with a great and very sore lamentation : and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the field of Atad, they said, This *is* a grievous mourning to the Egyptians : wherefore the name of it was called Abel-mizraim, † which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, || they said, Joseph will peradventure hate us, and will

certainly requite us all the evil which we did unto him.

16 And they sent *messengers* unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; for they did unto thee evil : And now, we pray thee, forgive the trespass of the servants of the God of thy father. ¶ And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face : and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not : for *am* I in the place of God ?

20 But as for you, ye thought evil against me ; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not ; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he and his father's house : and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children, of the third *generation* : the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die : and God will surely visit you, and bring you out of this land, unto the land

* It is to be observed, that when they went, the servants of Pharaoh and the elders of Egypt are mentioned first, and the house of Joseph and his brethren after ; but at their return, in verse 14, Joseph and his brethren are first mentioned, and those that went up with him afterwards. To this the Rabbins in the Gemara of Soetah answer, that before they saw the honour of Israel they did not reverence them, but when they perceived their honour they also honoured them ; this is what is meant by the expression " He and his brethren " first, and they that went up with him afterwards.

§ The Hebrew expression is indeterminate, whether it means this side or the other side of the river Jordan, the same word being used to express either. Now it is a doubt whether Moses speaks as from the scene of action, which is in Egypt ; and, in such case, it should be rendered " on this " side the Jordan : " or, if he speaks as from the place where he was when he wrote it : for, then, " beyond Jordan " is right.

|| That is, they perceived the difference in the treatment that they met with from Joseph, during the life time of their father and the present : for while Jacob was alive, they were continually entertained at Joseph's table, but after his death, his behaviour to them was otherwise. Jarchi.

¶ Concerning which it may be proper to enquire why they afterwards made use of this expression,

וקני ארץ מצרים : 8 וכל בית יוסף ואחיו ובית
 אביו רק טפס וצאנם ובקדם עובו בארץ גשן : 9 ויעל
 עמו גם-רכב גם-פרשים ויהי המהנה כבוד מאד :
 10 ויבאו עד-גֵרֶן האמד אשר בעבר הירדן ויספדו-
 שם מספד גדול וכבד מאד ויעש לאביו אבל שבעת
 ימים : 11 וירא יושב הארץ הפנעני את-האבל בגֵרֶן
 האמד ויאמרו אבל--כבוד זה למצרים על--כֵּן קרא
 שמה אבל מצרים אשר בעבר הירדן : 12 ויעשו בניו
 לו כן כאשר צוה : 13 וישאו אתו בניו ארצה כנען
 ויקברו אתו במערת שדה המכפלה אשר קנה אברהם
 את-השדה לאחוזת-קבר מאת עפרון החתי על-פני
 ממרא : 14 וישב יוסף מצרימה הוא ואחיו וכל-
 העלים אתו לקבר את-אביו אחרי קברו את-אביו :
 15 ויראו אחי-יוסף כי-מת אביהם ויאמרו לו ישטמנו
 יוסף והשב ישיב לנו את כל-הרעה אשר גמלנו אתו :
 16 ויצויו אל-יוסף לאמר אביך צוה לפני מותו לאמר :
 17 כה-תאמרו ליוסף אנא שא נא פשע אחיך וחטאתם
 כי-רעה גמלוך ועתה שא נא לפשע עברי אלהי אביך
 ויבך יוסף בדברים אליו : 18 וילכו גם-אחיו ויפלו
 לפניו ויאמרו הננו לך לעבדים : 19 ויאמר אלהם
 יוסף אל-תיראו כי התחת אלהים אני : 20 ואתם
 חשבתם עלי רעה אלהים חשבה לטובה למען עשה
 שביע הנה להחית עם-רב : 21 ועתה אל-תיראו אנכי
 אכלכל אתכם ואת-טפכם וינתם אותם וידבר על-
 לבם : 22 וישב יוסף במצרים הוא ובית אביו ויהי
 יוסף מאה ועשר שנים : 23 וירא יוסף לאפרים בני
 שלשים גם בני מכיר בן-מנשה ילדיו על-ברכי יוסף :
 24 ויאמר יוסף אל-אחיו אנכי מת ואלהים פקד יפקד
 אתכם והעלה אתכם מן-הארץ הזאת אל-הארץ

and the arms of his hands were made strong, by the hands of the mighty *God of Jacob*: from thence is the shepherd, the stone of Israel.

25 *Even* by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

26 The blessings of thy father have prevailed above the blessings of my progenitors, * unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife: there they buried Isaac, and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that is therein,

was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

1 *The mourning for Jacob.* 7 *The funeral.* 24 *Joseph prophesieth to his brethren of their return.* 26 *His death.*

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him: (for so are fulfilled the days of those which are embalmed:) and the Egyptians mourned § for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all

* By this he meant that the blessings which he received from God were more considerable than the blessings which God conferred on Abraham, or Isaac. For unto Abraham he said, "For the land which thou seest, to thee will I give it."—Genesis, chap. xiii. ver. 15. And he shewed him Palestine only. And to Isaac he said, "For unto thee and unto thy seed I will give all these countries."—Ibid. chap. xxvi. ver. 3. But unto Jacob he said, "And thou shalt spread abroad to the west, and to the east, and to the north, and to the south."—Ibid. chap. xxviii. ver. 14. This shews that the blessings of my progenitors are determined; and they shall be on the head of Joseph, who is worthy of them. And my blessings are also proper for the head of Joseph, on account of the anguish which he suffered, when he was separated from his brethren, as he expressed by the words, "And on the crown of the head of him that was separated from his brethren." § Heb. Wept.

זרעי ידיו מידי אביר יעקב משם רעה אבן ישראל :
 25 מאל אביד ויעורד ואת שדי ויברכך ברכת שמים
 מעל ברכת תהום רבצת תחת ברכת שדים ורחם :
 26 ברכת אביד גברו על ברכת חורי עד תאות גבעת
 עולם תהיין לראש יוסף ולקדקד נזיר אחיו : פ

ששי

27 בנימין ואב יטרף בפקר יאכל עד ולערב יחלק
 שלל : 28 כל אלה שבטי ישראל שנים עשר וזאת
 אשר דבר להם אביהם ויברך אותם איש אשר
 כברכתו ברך אתם : 29 ויצו אותם ויאמר אלהם
 אני גאסר אל עמי קברו אתי אל אבתי אל המערה
 אשר בשדה עפרון החתי : 30 במערה אשר בשדה
 המכפלה אשר על פני ממרא בארץ כנען אשר קנה
 אברהם את השדה מאת עפרון החתי לאחות קבר :
 31 שמה קברו את אברהם ואת שרה אשתו שמה
 קברו את יצחק ואת רבקה אשתו ושמה קברתי
 את לאה : 32 מקנה השדה והמערה אשר בו מאת
 בני חת : 33 ויכל יעקב לצות את בנו ויאסר רגליו
 אל המטה וינע ויאסר אל עמיו : ויפל יוסף

נ

על פני אביו ויבך עליו וישקלו : 2 ויצו יוסף את
 עבדיו את הרפאים לחנט את אביו ויחנטו הרפאים
 את ישראל : 3 וימלאו לו ארבעים יום כי כן ימלאו
 ימי החנטים ויבכו אותו מצרים שבועים יום : 4 ויעברו
 ימי בכיתו וידבר יוסף אל בית פרעה לאמר אב-
 נא מצאתי חן בעיניכם דברו נא באוני פרעה לאמר :
 5 אבי השביעני לאמר הנח אנכי מת בקברי אשר
 פריתי לי בארץ כנען שמה תקברני ועתה אעלה נא
 ואקברה את אבי ואשובה : 6 ויאמר פרעה עלה
 וקבר את אביד באשר השביעך : 7 ויעל יוסף לקבר
 את אביו ויעלו אותו כל עבדי פרעה וקני ביתו וכל

born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

4 Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed: then defiledst thou it: he went up to my couch.

5 ¶ Simeon and Levi are brethren: instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee.

9 Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down: he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, * and unto him shall the gathering of the people be.

11 Binding his fole unto the vine, and his ass's colt unto the choice vine; he washed his gar-

ments in wine and his clothes in the blood of grapes.

12 His eyes shall be red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea: and he shall be for an haven of ships; and his border shall be unto Zidon.

14 ¶ Issachar is a strong ass, couching down between two burdens.

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path; that biteth the horse-heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 ¶ Naphtali, is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.

23 The archers have sorely grieved him, and shot at him, and hated him.

24 But his bow abode in strength,

* Some future event is here announced; but, what it is, or at what period it was to happen, cannot be ascertained; for, besides its being expressed in such words as may bear several interpretations, and some quite opposite to others, it may allude to such part of the history of the Hebrews as we have no account of. It would be an endless task to rehearse every thing that has been said concerning the meaning of this verse; and Manasseh Ben Israel enumerates the several significations that may be given to eight of the fourteen Hebrew words contained in this text, each producing as many different versions; therefore I shall content myself with explaining it as I understand it, and which is according to the following translation, which I am of opinion it ought to bear, viz. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh be gone down, and even then he shall have an assembly of people." Judah, having the ruling-staff in his hand, continued in that prerogative till the ark of the Lord was taken by the Philistines, when the tabernacle of Shiloh was put down; then the command was taken from Judah, and he may be said to have couched as a lion, as in ver. 9, and soon after the restoration of the ark, a king was chosen of the tribe of Benjamin, which was Saul; yet then, even during Saul's reign, David sprang up, and was privately elected king by Samuel; and, being pursued by Saul, a company of men assembled to him, which at first amounted to four hundred, and their number soon increased to six hundred, 1 Samuel, chap. xxx. ver. 9—22. And perhaps the end of this verse, as rendered in

בְּכָרִי אֶתָּה כָּחִי וְרֵאשִׁית אוֹנִי יִתֵּר שְׂאֵת וַיִּתֵּר עָו :
 4 פָּחוּ כַּמִּים אֶל־תּוֹתֵר כִּי עָלִית מִשְׁכְּבִי אֲבִיד אִז
 חֲלָלָה יִצְוֶיעַ עָלָה : פ

5 שִׁמְעוֹן וְלֹוֹי אֲחִים כָּלִי חֲמֵס מִכְרִיתֵיהֶם :
 6 בְּסֹדֶם אֶל־תֵּבֵא נַפְשִׁי בְּקִהְלֵם אֶל־תִּתֵּחַד כְּבִדִּי כִי
 בְּאֶפֶס הִרְגוּ אִישׁ וּבִרְצָנָם עֲקְרוּ־שׁוֹר : 7 אֲרוֹר אֶפֶס
 כִּי עָו וְעִבְרָתָם כִּי קִשְׁתָּה אֶחְלָקֶם בִּיעֲקֹב וַאֲפִיצֵם
 בְּיִשְׂרָאֵל : פ

8 יְהוּדָה אֶתָּה יוֹדוּךָ אֲחִידִךָ יִרְדֶּה בְּעֶרְףְּ אֲבִידִךָ
 יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֲבִיד : 9 גֹּדֵר אֲרִיהַ יְהוּדָה מִטָּרֶף
 בְּנֵי עָלִית כְּרַע רֶבֶץ כְּאֲרִיהַ וּכְלָבִיא מִי יִקִּימֵנו :
 10 לֹא־יִסּוּר שִׁבְטִי מִיְּהוּדָה וּמִחֶקֶק מִבֵּין רִגְלָיו עַד
 כִּי־יֵבֵא שִׁלָּה וְלֹוֹ יִקְהַת עַמִּים : 11 אֲסִרִּי לִגְפֹן
 עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כַּבֵּס בִּיּוֹן לְבָשׁוּ וּבְדִם־
 עֲנָבִים סוּתָה : 12 חֲכָלִילִי עֵינַיִם מִיּוֹן וּלְבֹן־שָׁנִים
 מִחֶלֶב : פ

13 זְבוּלֹן לַחֹוֹף יַמִּים יִשְׁכֹּן וְהוּא לַחֹוֹף אֲנִית
 וַיִּרְכְּתוּ עַל־צִידוֹן : פ

14 יִשְׁשַׁכָּר חֲמֹר גֵּרֶם רֶבֶץ בֵּין הַמִּשְׁפָּתִים :
 15 וַיֵּרָא מִנְּחָה כִּי טוֹב וְאֶת־הָאָרֶץ כִּי נַעֲמָה וַיֵּט
 שִׁכְמוֹ לִסְבֵּל וַיְהִי לְמַס־עֶבֶד : ס 16 הֵן יִדִּין
 עַמּוֹ כְּאֶחָד שִׁבְטֵי יִשְׂרָאֵל : 17 יְהִי־דֹן נַחֲשׁ עַל־יִרְדֶּה
 שְׁפִיפֹן עַל־יֶאֱרֹחַ הַנֶּשֶׁךְ עֲקֵב־סוֹס וַיִּפֹּל רֶכֶבֹו אַחֲזֹר :
 18 לִישׁוּעָתָךְ קִוִּיתִי יְהוָה : ס 19 גֹּדֵר גִּדְּרֹד יְגוֹדְנוֹ

וְהוּא יִגְדֵּר עֲקֹב : ס 20 מֵאֲשֶׁר שָׁמְנָה לַחֲמוֹ וְהוּא
 יִתֵּן מִעֲדֵנֵי־מֶלֶךְ : ס 21 נִפְתָּלִי אִילָה שְׁלַחָה
 הִנֵּתָן אֲמִרֵי־שֹׁפָר : ס 22 בֶּן פָּרֹת יוֹסֵף בֶּן פָּרֹת
 עַל־יֶעֱזֵן כְּגֹרֶת צִעֲרָה עַל־שׁוֹר : 23 וַיִּמְרָדְהוּ וַרְבּוּ
 וַיִּשְׁטְמֻהוּ בְּעַלֵּי חֲצִים : 24 וַתָּשֶׁב בְּאִיתָן קִשְׁתּוֹ וַיִּפְּנוּ

בראש
עמוד
ב"ה
שט"ו
סימן

עיר ק'
סיתר ק'

חמישי

near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head: guiding his hands wittingly; for Manasseh *was* the first-born.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16 The angel which redeemed me from all evil, * bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, § to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: † and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, || which I took out of the hand of the Amorite with my sword and with my bow.

CHAP. XLIX.

1 *Jacob calleth his sons to bless them. 3 Their blessing in particular. 29 He chargeth them concerning his burial. 33 His death.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-

* That used to be sent to me whenever I was in trouble, as mentioned chap. xxxi. ver. 11. "And the angel of God spake unto me in a dream," &c.

§ It may be here objected, that it would have been more proper for Joseph to have held up his father's hand before he blessed them; to this Rabbi Isaac Karoe answers, that Joseph thought that his father intended to dignify both, though in different degrees, viz. Ephraim, by putting his right hand on him, and Manasseh in the blessing; but when he perceived that his father blessed them both equally alike, he then judged that his father put his hand by mistake, and therefore said, "Not so my father, for this is the first-born," &c.

† As Joseph judged that Jacob had given them an equal blessing, as mentioned in verse 16, he therefore put Ephraim before Manasseh in this blessing, in order to shew his pre-eminence.

|| For as thou hast consented to trouble thyself with my burial, in conveying me to the land of Canaan, I have for that reason given thee also a place to be buried, which is in Shechem; and this we find recorded in Joshua, chap. xxiv. ver. 32. "And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem." Jarchi.



Jacob bleſseth his own ſons. Gen. 49. v. 2

אתם אליו וישק להם ויחבק להם : 11 ויאמר ישראל
 אליוסף ראה פניך לא פללתי והנה הראה אתי
 אלהים גם את זרעך : 12 ויוצא יוסף אתם מעם ברכיו
 וישתחו לאפיו ארצה : 13 ויקח יוסף את שניהם
 את אפרים בימינו משמאל ישראל ואת מנשה
 בשמאלו מימין ישראל ויגש אליו : 14 וישלח ישראל
 את ימינו וישת על ראש אפרים והוא הצעיר ואת
 שמאלו על ראש מנשה שכל את ידיו כי מנשה
 הבכור : 15 ויברך את יוסף ויאמר האלהים אשר
 התהלכו אבתי לפניו אברהם ויזחק האלהים הרעה
 אתי מעורי עד היום הנה : 16 תמלאך תגאל אתי
 מכל דע יברך את הנערים ויקרא בהם שמי ושם
 אבתי אברהם ויזחק וידגו לרב בקרב הארץ : 17 וירא
 יוסף כי ישיח אביו ודימינו על ראש אפרים וירע
 בעיניו ויתמך יד אביו להסיר אתה מעל ראש אפרים
 על ראש מנשה : 18 ויאמר יוסף אל אביו לא כן
 אבי כי זה הבכר שים ימינך על ראשו : 19 וימאן
 אביו ויאמר ידעתי בני ידעתי גם הוא יהיה לעם
 וגם הוא יגדל ואולם אחיו הקטן יגדל ממנו וזרעו
 יהיה מלא הגוים : 20 ויברכם ביום ההוא לאמור בך
 יברך ישראל לאמר ישמך אלהים באפרים ובמנשה
 וישם את אפרים לפני מנשה : 21 ויאמר ישראל
 אליוסף הנה אנכי מת והיה אלהים עמכם והשיב
 אתכם אל ארץ אבותיכם : 22 ואני נתתי לך שכם
 אחד על אחיך אשר לקחתי מיד האמרי בחרפי
 ובקשתי : פ

שלושי

מלא ו'

מט
רביעי

ויקרא ועקב אל בניו ויאמר האספו ואנידה
 לכם את אשר יקרא אתכם באחרית הימים : 2 הקבצו
 ושמעו בני יעקב ושמעו אל ישראל אביכם : 3 ראובן

day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time * drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. §

30 But I will lie with my fathers,† and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: And he swore unto him. And Israel bowed himself upon the bed's head.

CHAP. XLVIII.

1 *Joseph visiteth his sick father. 3 Jacob repeateth the promise, 21 and prophesieth their return to Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said,

Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, *for* an everlasting possession.

5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine. ¶

6 And thy issue which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 ¶ And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Bethlehem. ¶

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*: And he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now the eyes of Israel were dim ** for age, *so that* he could not see:) And he brought them

* Heb. The days of the years of his life.

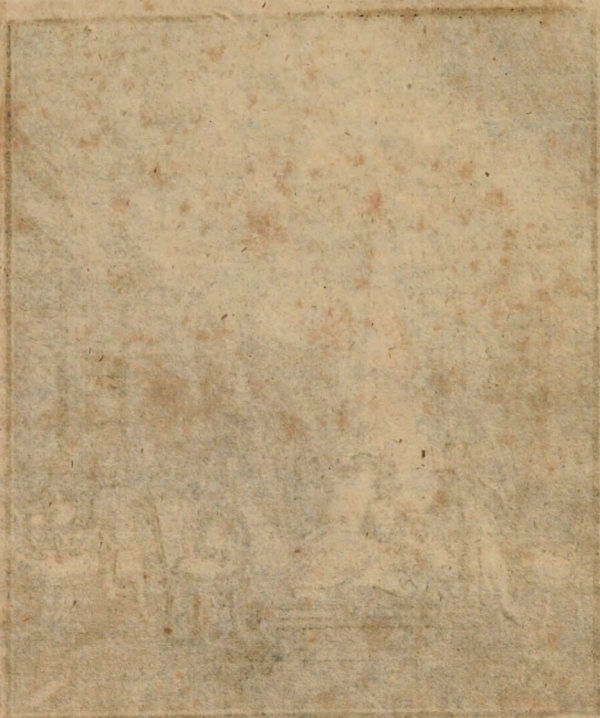
§ This transaction seems to be sometime prior to that recorded in chap. xlviii. ver. 1, and is to be understood on this wise: that when Jacob perceived by the failure of his bodily powers, &c. that the time of his dissolution was near, he thought it then most prudent to provide for his burial, which being settled to his satisfaction, Joseph returned home: after which, it being told Joseph that his father was sick, he took his two sons with him, that his father might bless them before his death.

† This expression, וישכבתי, in Hebrew, means that he should die, not that he would be buried with his fathers; for, that is expressed afterwards in this verse.

¶ I shall adopt them as if they were my immediate children, so that each of them shall have an equal share in the distribution of the land as any other tribe.

¶ This I take to be an apology to Joseph, for not burying of his mother in the cave of Machpelah.

** Heb. Heavy.





Jacob bleſseth Ephraim & Manasseh Gen. 48
v. 16

על־אַדְמַת מִצְרַיִם לַפְּרָעָה לַחֲמִשׁ רֶק אֲדָמַת חֲכָהֲנִים
 לְבָדֶם לֹא הִיְתָה לַפְּרָעָה : 27 וַיָּשָׁב יִשְׂרָאֵל בְּאֶרֶץ
 מִצְרַיִם בְּאֶרֶץ גִּשְׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְּרוּ וַיִּרְבוּ מְאֹד :
 28 וַיְהִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי
 יָמֵי־יַעֲקֹב שְׁנֵי חַיָּו שְׁבַע שָׁנִים וְאַרְבָּעִים וּמֵאֵת שָׁנָה :
 29 וַיִּקְרְבוּ יָמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא לְבָנָו לְיוֹסֵף
 וַיֹּאמֶר לוֹ אִם־נָא מִצָּאֲתִי חֵן בְּעֵינֶיךָ שִׁים־נָא יָדְךָ
 תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וְאַמֶּת אֲלֵ־נָא תִקְבְּרֵנִי
 בְּמִצְרַיִם : 30 וַיִּשְׁכַּבְתִּי עִם־אֲבֹתִי וַנִּשְׁאַתְנִי מִמִּצְרַיִם
 וַיִּקְבְּרֵנִי בְּקִבְרָתָם וַיֹּאמֶר אֲנֹכִי אֶעֱשֶׂה כְּדִבְרְךָ :
 31 וַיֹּאמֶר הַשְׁבָּעָה לִּי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־
 רֹאשׁ הַמָּטָה :

א"כ פסק'
 כלל ב"א
 ד"י
 אותיות
 סדר
 וחי

פ

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה
 אָבִיךָ חָלָה וַיִּקָּח אֶת־שְׁנֵי בָנָיו עִמּוֹ אֶת־מְנַשֶּׁה
 וְאֶת־אֶפְרַיִם : 2 וַיַּגֵּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בְנֶךָ יוֹסֵף
 בָּא אֵלֶיךָ וַיִּתְחַנֵּק יִשְׂרָאֵל וַיָּשָׁב עַל־הַמָּטָה : 3 וַיֹּאמֶר
 יַעֲקֹב אֶל־יוֹסֵף אֵל שְׁדֵי גִרָאֵה־אֵלַי בְּלוּ בְּאֶרֶץ כְּנָעַן
 וַיִּבְרַךְ אֹתוֹ : 4 וַיֹּאמֶר אֵלַי הִנְנִי מִפְּרֶה וְהִרְבִּיתִּיךָ וַנִּתְּתִיךָ
 לְקַחַל עַמִּים וַנִּתְּתִי אֶת־הָאָרֶץ הַזֹּאת לְזִרְעֶךָ אַחֲרֶיךָ
 אַחֲרֵי עוֹלָם : 5 וְעָתָה שְׁנֵי־בָנֶיךָ הַנּוֹלָדִים לָךְ בְּאֶרֶץ
 מִצְרַיִם עַד־בָּאִי אֵלֶיךָ מִצְרִימָה לִי־הֵם אֶפְרַיִם וּמְנַשֶּׁה
 כְּרֹאוּבֵן וְשִׁמְעוֹן יִהְיוּ־לִי : 6 וּמוֹלַדְתְּךָ אֲשֶׁר־הוֹלַדְתָּ
 אַחֲרֵיהֶם לָךְ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקְרָאוּ בְּנֵיחֻלָּתָם :
 7 וְאֲנִי בָבֹאִי מִפְּדֹן מֵתָה עָלַי רַחֵל בְּאֶרֶץ כְּנָעַן בְּדֶרֶךְ
 בְּעוֹד כְּבֵרֶת־אֶרֶץ לְבֹא אֶפְרָתָה וְאֶקְבְּרָה שָׁם בְּדֶרֶךְ
 אֶפְרָתָה הוּא בֵּית לָחֶם : 8 וַיֵּרָא יִשְׂרָאֵל אֶת־בְּנֵי יוֹסֵף
 וַיֹּאמֶר מִי־אֵלֶּה : 9 וַיֹּאמֶר יוֹסֵף אֶל־אֲבֹיו בְּנֵי הָאֵם
 אֲשֶׁר־נָתַן־לִי אֱלֹהִים בְּוָהּ וַיֹּאמֶר קָחֶם־נָא אֵלַי וְאֲבָרְכֶם :
 10 וַעֲיֵנִי יִשְׂרָאֵל כְּבָדוֹ מִזֶּקֶן לֹא יוֹכַל לִרְאוֹת וַיִּגַּשׁ

שני

very sore, so that the land of Egypt, and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed * them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent, my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies and our lands. §

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and

we and our land will be servants unto Pharaoh: † and give *us* seed, that we may live and not die, that the land be not desolate. ||

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities, from *one* end of the borders of Egypt, even to the *other* end thereof. ¶

22 Only the land of the priests bought he not: for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that you shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. **

26 And Joseph made it a law over the land of Egypt unto this

* Heb. Led them.

§ Their meaning was, that they had nothing left wherewith to purchase corn; and as a proof thereof, said they, we will not hide *it* from my lord, how that when our money was spent, we then produced our cattle; and therefore if we had any thing else to purchase with, we would produce it; but in truth we have nothing left but our bodies, and our lands. R. Levi Ben Gershom.

† Although they offered to be servants or slaves to Pharaoh, yet did Joseph deal more mercifully with them, by only purchasing the land for Pharaoh; so that he became sole proprietor, and they as his tenants were to pay a fifth part of the produce, as rent.

|| For although he observed to his brethren, that there would be five years, in which there would be neither earing nor harvest, chap. xlv. ver. 6. yet the commentators are of opinion, that from the time of Jacob's coming into Egypt, the famine began to abate: and consequently they began to sow, &c. Jarchi.

¶ This he did, that none might hereafter plead any right to the land, but acknowledge that what they possessed was owing to the king's bounty. Some are of opinion, that Joseph in thus removing the inhabitants from place to place, was to screen his brethren from being accounted aliens. Jarchi.

** We are greatly indebted to your goodness, in thus saving our lives, by granting us such easy terms; and therefore we freely acknowledge our obligation to you, and are willing to become Pharaoh's servants.

כִּבְדֵּה הָרָעַב מְאֹד וַתִּלְהַב אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי
 הָרָעַב: ¹⁴ וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצֵא בְּאֶרֶץ־
 מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בְּשֹׁבֵר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֹא
 יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פְּרָעָה: ¹⁵ וַיְהִי כִּי הִסְפֵּךְ מֵאֶרֶץ
 מִצְרַיִם וּמֵאֶרֶץ כְּנָעַן וַיָּבֹאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר
 הִבְהֵלֵנוּ לָנוּ לֶחֶם וּלְמָחָ נָמוּת נִגְדָה כִּי אִפְסָ כֶּסֶף: ¹⁶
 וַיֹּאמֶר יוֹסֵף הִבּוּ מִקְנֵיכֶם וְאֶתְנֶנָּה לָכֶם בְּמִקְנֵיכֶם
 אִם־אִפְסָ כֶּסֶף: ¹⁷ וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף
 וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בְּפִסּוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה
 הַבָּקָר וּבְחֲמֹרִים וַיִּנְחֵלֵם בְּלֶחֶם בְּכָל־מִקְנֵיהֶם בַּשָּׁנָה
 הַהִוא: ¹⁸ וַתֵּתֶם הַשָּׁנָה הַהִוא וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה
 הַשְּׁנִיָּה וַיֹּאמְרוּ לוֹ לֹא־נִכְחַד מֵאֲדָנִי כִּי אִם־תֵּתֶם הַכֶּסֶף
 וּבְמִקְנֵה הַבְּהֵמָה אֶל־אֲדָנִי לֹא נִשְׁאָר לִפְנֵי אֲדָנִי בְּלִיתִי
 אִם־נִוְיֵיתָנוּ וְאֶדְמֵתָנוּ: ¹⁹ לְמָחָ נָמוּת לְעֵינֶיךָ גַּם־אֲנַחְנוּ
 גַּם־אֲדָמֵתָנוּ קִנְיָה־אֲתָנוּ וְאֶת־אֲדָמֵתָנוּ בְּלֶחֶם וְנִהְיָה
 אֲנַחְנוּ וְאֲדָמֵתָנוּ עֲבָדִים לַפְּרָעָה וְתוֹן־זֶרַע וְנִהְיָה וְלֹא
 נָמוּת וְהָאֲדָמָה לֹא תִשָּׁם: ²⁰ וַיָּקֶן יוֹסֵף אֶת־כָּל־
 אֲדָמַת מִצְרַיִם לַפְּרָעָה כִּי־מָכְרוּ מִצְרַיִם אִישׁ שְׂדֵהוּ
 כִּי־חָזַק עֲלֵיהֶם הָרָעַב וַתְּחִי הָאֶרֶץ לַפְּרָעָה: ²¹ וְאֶת־
 הָעָם הָעֶבְרִי אָתּוּ לְעָרִים מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־
 קִצְחוֹ: ²² רַק אֲדָמַת הַכֹּהֲנִים לֹא קִנְיָה כִּי חֶק לַכֹּהֲנִים
 מֵאֵת פְּרָעָה וְאָכְלוּ אֶת־חֶקֶם אֲשֶׁר נָתַן לָהֶם פְּרָעָה
 עַל־כֵּן לֹא מָכְרוּ אֶת־אֲדָמָתָם: ²³ וַיֹּאמֶר יוֹסֵף אֶל־
 הָעָם הֵן קִנִּיתִי אֶתְכֶם הַיּוֹם וְאֶת־אֲדָמַתְכֶם לַפְּרָעָה
 הֵאֱלֵכֶם זֶרַע וּזְרַעְתֶּם אֶת־הָאֲדָמָה: ²⁴ וְהָיָה בְּתִבּוּאָת
 וּנְתִתֶם חֲמִישִׁית לַפְּרָעָה וְאַרְבַּע הִיְדֹת יִהְיֶה לָכֶם לְזֶרַע
 הַשָּׂדֶה וְלֹאכְלֶכֶם וְלָאֲשֶׁר בְּבֵיתְכֶם וְלֹאכְל לְמִטְכֶּם: ²⁵
 וַיֹּאמְרוּ הַחִיתָנוּ נִמְצָא־חֵן בְּעֵינֵי אֲדָנִי וְהִיְיֵנוּ עֲבָדִים
 לַפְּרָעָה: ²⁶ וַיִּשָּׂם אֹתָהּ יוֹסֵף לְחֶק עַד־הַיּוֹם הַזֶּה

מפמיר

Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me :

32 And the men *are* shepherds, for their trade hath been to feed cattle ; * and they have brought their flocks and their herds, and all that they have.

33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation ?

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we *and* also our fathers : that ye may dwell in the land of Goshen ; § for every shepherd is an abomination unto the Egyptians.

CHAP. XLVII.

1 *Joseph presenteth five of his brethren, 7 and his father before Pharaoh. 11 He giveth them habitation and maintenance.*

THEN Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and behold they *are* in the land of Goshen.

2 And he took some † of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation ? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come : for thy servants

have no pasture for their flocks, for the famine *is* sore in the land of Canaan : || now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph saying, Thy father and thy brethren are come unto thee :

6 The land of Egypt *is* before thee ; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell : and if thou knowest any man of activity amongst them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh : and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou ? ¶

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years : few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished ** his father and his brethren, and all his father's household with bread, according to *their* families. §§

13 ¶ And *there was* no bread in all the land : for the famine *was*

* Heb. They are graziers of cattle—men of property—men that have great store of cattle : for it was Joseph's intention to make mention of his brethren in an honourable manner.

§ For that is most proper for you, as being a fertile country : and when Pharaoh is informed that ye are acquainted with any other occupation, he will of necessity fix you in Goshen, for every shepherd is an abomination unto the Egyptians.

† The Hebrew expression, מִקְצָתָם, seems to imply that they were the meanest and weakest of them, that he might not employ them in his army. Rashy.

|| For Egypt was supplied with corn which they had by Joseph's counsel saved in the seven plentiful years : but which was not the case in Canaan.

¶ Heb. How many are the days of the years of thy life.

** I think sustained, or maintained, would be more proper than nourished.

§§ Heb. According to their little ones.

ואַגִּידָה לַפְּרָעָה וְאֶמְרָה אֵלָיו אַחִי וּבֵית־אָבִי אֲשֶׁר
 בְּאֶרֶץ־כְּנָעַן בָּאוּ אֵלָי : ³² וְהָאֲנָשִׁים רָעִי צֹאן
 כִּי־אֲנָשִׁי מִקְנֶה הָיוּ וְצֹאנָם וּבָקָרָם וְכָל־אֲשֶׁר לָהֶם
 הֵבִיאוּ : ³³ וְהָיָה כִּי־יִקְרָא לָכֶם פְּרָעָה וְאָמַר מִה־
 מַעֲשֵׂיכֶם : ³⁴ וְאָמַרְתֶּם אֲנָשִׁי מִקְנֶה הָיוּ עַבְדֵּיךָ
 מִנְּעֻרֵינוּ וְעַד־עַתָּה גַם־אֲנַחְנוּ גַם־אֲבוֹתֵינוּ בַּעֲבוּר
 הַתֵּשֶׁבוּ בְּאֶרֶץ גִּשְׁן כִּי־תוֹעֵבַת מִצְרַיִם כָּל־רָעָה צֹאן :
 מו וַיָּבֹא יוֹסֵף וַיֵּגֵד לַפְּרָעָה וַיֹּאמֶר אָבִי וְאֶחָי וְצֹאנָם
 וּבָקָרָם וְכָל־אֲשֶׁר לָהֶם בָּאוּ מִאֶרֶץ כְּנָעַן וְהֵנִם בְּאֶרֶץ
 גִּשְׁן : ² וּמִקְצָה אָחִיו לָקַח חֲמִשָּׁה אֲנָשִׁים וַיָּצַגְם לִפְנֵי
 פְּרָעָה : ³ וַיֹּאמֶר פְּרָעָה אֶל־אָחִיו מִה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ
 אֶל־פְּרָעָה רָעָה צֹאן עַבְדֶּיךָ גַם־אֲנַחְנוּ גַם־אֲבוֹתֵינוּ :
⁴ וַיֹּאמְרוּ אֶל־פְּרָעָה לְגֹר בְּאֶרֶץ בְּאֵנוֹ כִּי־אֵין מִרְעָה
 לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ כִּי־כִבְדֹּה הִרְעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה
 יֵשְׁבוּ־נָא עַבְדֶּיךָ בְּאֶרֶץ גִּשְׁן : ⁵ וַיֹּאמֶר פְּרָעָה אֶל־
 יוֹסֵף לֵאמֹר אֲבִיד וְאֶחִיד בָּאוּ אֵלַיךָ : ⁶ אֶרֶץ מִצְרַיִם
 לִפְנֶיךָ הוּא בְּמִיטֵב הָאֶרֶץ הוֹשֵׁב אֶת־אֲבִיד וְאֶת־
 אֶחִיד יֵשְׁבוּ בְּאֶרֶץ גִּשְׁן וְאִם־יִדְעַת וַיִּשֶׁב־בָּם אֲנָשִׁי־
 חֵיל וְשִׁמְתָם שָׂרֵי מִקְנֶה עַל־אֲשֶׁר־לִי : ⁷ וַיָּבֹא יוֹסֵף
 אֶת־יַעֲקֹב אָבִיו וַיַּעֲמִדְהוּ לִפְנֵי פְּרָעָה וַיִּבְרָךְ יַעֲקֹב
 אֶת־פְּרָעָה : ⁸ וַיֹּאמֶר פְּרָעָה אֶל־יַעֲקֹב כָּפָה יָמֵי שְׁנֵי
 חַיֶּיךָ : ⁹ וַיֹּאמֶר יַעֲקֹב אֶל־פְּרָעָה יָמֵי שְׁנֵי מְנוּרֵי שְׁלֹשִׁים
 וּמֵאֵת שָׁנָה מֵעַט וְרָעִים הָיוּ יָמֵי שְׁנֵי חַיֵּי וְלֹא הִשְׁוִינוּ
 אֶת־יָמֵי שְׁנֵי חַיֵּי אֲבוֹתֵי בְיָמֵי מְנוּרֵיהֶם : ¹⁰ וַיִּבְרָךְ יַעֲקֹב
 אֶת־פְּרָעָה וַיֵּצֵא מִלִּפְנֵי פְּרָעָה : ¹¹ וַיֹּשֶׁב יוֹסֵף אֶת־
 אָבִיו וְאֶת־אָחִיו וַיִּתֵּן לָהֶם אַחְוָה בְּאֶרֶץ מִצְרַיִם
 בְּמִיטֵב הָאֶרֶץ בְּאֶרֶץ רַעְמֶסֶס כַּאֲשֶׁר צִוָּה פְּרָעָה :
¹² וַיַּכְלִל יוֹסֵף אֶת־אָבִיו וְאֶת־אָחִיו וְאֵת כָּל־בֵּית
 אָבִיו לֶחֶם לִפִּי הַמָּוֶה : ¹³ וְלָחֶם אֵין בְּכָל־הָאֶרֶץ כִּי־

שביעי

and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah; But Er and Onan died in the land of Canaan. And the sons of Pharez, were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three. *

16 ¶ And the sons of Gad, Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister; And the sons of Beriah; Heber and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of Rachel Jacob's wife; § Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and

Ashbel, Gera, and Naaman, Ehi and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob; all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, † besides Jacob's son's wives, all the souls *were* threescore and six;

27 And the sons of Joseph which were born in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; ¶ and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew

* On this expression, Jarchi observes, that if we number them, we shall find but thirty-two: and therefore he is of opinion, that in the gross sum Jochebed is included, and that she was born just as they entered into Egypt. This he grounds on Numbers, chap. xxvi. ver. 59. "And the name of "Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt." That is, she was born in Egypt, but not conceived in Egypt.

§ The reason that Jarchi assigns for the expression "Jacob's wife," being particularly used to Rachel and none else, is, that she was the principal for whom he served Laban; and I may add, that his intention originally was, to espouse Rachel only, had not Laban beguiled him; and therefore Rachel was stiled his wife, as being the cause of his haying the others.

† Heb. His thigh.

¶ On account of the great desire which Joseph had to see his aged father, he made his chariot ready with his own hands, in order to hasten his departure: all which, shews, how much he loved and honoured his parent.



Joseph meeteth Jacob his father Gen. 46.
v. 29

וַיִּמְיוּ וְאֶחָד וַיְכִין וַאֲחֵר וַשָּׂאוֹל בֶּן־הַכְּנַעֲנִית : 11 וּבְנֵי
 לְוִי גִרְשֹׁן קָהָת וּמֶרְרִי : 12 וּבְנֵי יְהוּדָה עֵדֶר וְאוֹנוֹן
 וְשִׁלָּה וּפְרָץ וְזֶרַח וַיָּמָת עֵדֶר וְאוֹנוֹן בְּאַרְץ כְּנָעַן וַיְהִי
 בְנֵי־פְרָץ חֶצְרֹן וַחֲמוּל : 13 וּבְנֵי יִשְׁשַׁכָּר תּוֹלַע וּפִזָּה
 וַיֹּזֶב וְשִׁמְרֹן : 14 וּבְנֵי זְבֻלֹן סֶרֶךְ וְאֵלֹן וַיְחֻלָּאֵל :
 15 אֵלֶּה בְנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפָדָן אַרְם וְאֵת
 דִּינָה בָתּוֹ כָּל־נַפְשׁ בְּנָיו וּבְנוֹתָיו שְׁלֹשִׁים וּשְׁלֹשׁ :
 16 וּבְנֵי זָרַ צַפִּיּוֹן וַחֲגִי שׁוּגִי וְאַצָּבֹן עֲרִי וְאַרְזוּי וְאַרְאֵלִי :
 17 וּבְנֵי אֲשֶׁר יִמְנָה וַיִּשׁוּהָ וַיִּשְׁוִי וּבְרִיעָה וְשִׁרָה אַחֶתָּם
 וּבְנֵי בְרִיעָה חֶבֶר וּמִלְכִּיאֵל : 18 אֵלֶּה בְנֵי זִלְפָּה
 אֲשֶׁר־נָתַן לָבֶן לְלֵאָה בָתּוֹ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ
 עֶשְׂרֵה נֶפֶשׁ : 19 בְּנֵי רָחֵל אֵשֶׁת יַעֲקֹב יוֹסֵף וּבְנִימֵן :
 20 וַיֵּוֹלֶד לְיוֹסֵף בְּאַרְץ מִצְרַיִם אֲשֶׁר יָלְדָה־לּוֹ אֲסֵנַת
 בֵּת־פּוֹטִי פָרַע כֹּהֵן אֵן אֶת־מְנַשֶּׁה וְאֶת־אֶפְרַיִם : 21 וּבְנֵי
 בְנִימֵן בָּלָע וּבֶכֶר וְאַשְׁבֵּל גֵּרָא וְנַעֲמָן אַחִי וְרָאשׁ מַפִּים
 וַחֲפִים וְאַרְדִּי : 22 אֵלֶּה בְנֵי רָחֵל אֲשֶׁר יָלְדָה לְיַעֲקֹב כָּל־
 נַפְשׁ אַרְבָּעָה עָשָׂר : 23 וּבְנֵי דִן חֲשִׁים : 24 וּבְנֵי נַפְתָּלִי
 יֶחֱצִאל וְגוּנִי וַיִּצֵּר וְשָׁלֵם : 25 אֵלֶּה בְנֵי בְלָהָה אֲשֶׁר־
 נָתַן לָבֶן לְרָחֵל בָתּוֹ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב כָּל־נַפְשׁ
 שִׁבְעָה : 26 כָּל־הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרֵימָה וַיָּצֵא
 יָרְכוּ מִלִּבָּד נָשִׁי בְנֵי־יַעֲקֹב כָּל־נַפְשׁ שְׁשִׁים וּשְׁשׁ :
 27 וּבְנֵי יוֹסֵף אֲשֶׁר־יָלְדָה־לּוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנַיִם כָּל־
 הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרֵימָה שִׁבְעִים : 28
 וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהִזְרֹת לְפָנָיו
 גִּשְׁנָה וַיָּבֹאוּ אֶרְצָה גִּשְׁן : 29 וַיֹּאמֶר יוֹסֵף מִרְכַּבְתּוֹ
 וַיַּעַל לִקְרֹאת אֶת־יִשְׂרָאֵל אָבִיו גִּשְׁנָה וַיֵּרָא אֵלָיו וַיִּפֹּל עַל־
 צַוְאָרָיו וַיִּבֶךְ עַל־צַוְאָרָיו עוֹד : 30 וַיֹּאמֶר יִשְׂרָאֵל אֶל־
 יוֹסֵף אֲמֹתָה הִפְעָם אַחֲרֵי רְאוֹתִי אֶת־פָּנֶיךָ כִּי עוֹדָךְ
 חָי : 31 וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו וְאֶל־בֵּית אָבִיו אֲעֹלָה

for the good of all the land of Egypt is yours.

21 And the children of Israel did so: and Joseph gave them waggons, according to the commandment * of Pharaoh, and gave them provision for the way. §

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden † with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. ||

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-sheba. 5 He goeth into Egypt. 8 The number of his family. 28 Joseph meeteth him.*

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here am I.

3 And he said, *I am God*, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt: and I will also surely bring thee up *again*: ¶ and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, ** and came into Egypt, Jacob, and all his seed with him:

7 His sons and his sons sons with him, his daughters, and his sons daughters, §§ and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad,

* Heb. Mouth.

§ In obedience to Joseph's request, and the king's desire, it became their duty to take this journey to bring their father and their families, and were therefore provided for it at the king's expence.

† Heb. Carrying.

|| For as they were overwhelmed with shame for their baseness towards Joseph, he was afraid that they might fall out among themselves, by accusing each other with the crime of selling him.

¶ This means his *Shechinah*, the glory of God. And, the promise of bringing him up again may have two meanings; either it may refer to his being buried in the holy land, or to the return of his seed thither after their issuing out of Egypt.

** But what he acquired in Mesopotamia is not mentioned here; for it is the opinion of the commentators, that he gave all he acquired there to Esau for his part of the inheritance of the cave of Machpelah. Jarchi.

§§ These were Jochebed the daughter of Levi, and Sarah the daughter of Asher. Jarchi.

אֶל־תַּחֲסֹם עַל־כְּלִיכֶם כִּי־טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הוּא :
 21 וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ לָהֶם יוֹסֵף עֲגֻלֹת עַל־פִּי
 פָּרְעָה וַיִּתְּנוּ לָהֶם צֹדָה לַדֶּרֶךְ : 22 לְכֻלָּם נָתַן לְאִישׁ
 חֲלָפוֹת שְׂמֻלָּת וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֲמִשׁ
 חֲלָפֶת שְׂמֻלָּת : 23 וּלְאֲבִיו שָׁלַח כְּזֹאת עֶשְׂרֵה חֲמֹרִים
 נָשָׂאִים כְּטוֹב מִצְרַיִם וְעֶשֶׂר אֲתֹנֹת נְשֹׂאֹת בָּר וּלְחֹם
 וּמִזֹּזֵן לְאֲבִיו לַדֶּרֶךְ : 24 וַיִּשְׁלַח אֶת־אֲחִיו וַיִּלְכּוּ וַיֹּאמֶר
 אֲלֵהֶם אֶל־תִּרְדּוּ בַּדֶּרֶךְ : 25 וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ
 אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אֲבִיהֶם : 26 וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד
 יוֹסֵף חַי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרַיִם וַיַּפֵּג לְבֹו כִּי
 לֹא־הָאֱמִין לָהֶם : 27 וַיִּדְּבְרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף
 אֲשֶׁר דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הָעֲגֻלֹת אֲשֶׁר־שָׁלַח יוֹסֵף
 חֲמִישִׁי לְשֹׂאת אֹתוֹ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם : 28 וַיֹּאמֶר
 יִשְׂרָאֵל רֵב עֲדִי־יוֹסֵף בְּנִי חִי אִלְכָּה וְאֶרְאֶנּוּ בְּטָרָם
 מוֹ אֲמוֹת : וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בָאָרֶץ
 שֶׁבַע וַיִּזְבַּח זִבְחִים לֵאלֹהֵי אָבִיו וַיַּחֲק : 2 וַיֹּאמֶר
 אֱלֹהִים לְיִשְׂרָאֵל בְּמִרְאֵת הַלֵּילָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב
 וַיֹּאמֶר הִנְנִי : 3 וַיֹּאמֶר אֲנֹכִי הֵאֱלֵ אֱלֹהֵי אֲבִיךָ אֶל־
 תִּירָא מִרְדָּה מִצְרִימָה כִּי־לִגְוִי גָדוֹל אֲשִׁימָךְ שָׁם : 4 אֲנֹכִי
 אֶרְדַּע עִמָּךְ מִצְרִימָה וְאֲנֹכִי אֶעֱלֶךָ גַּם־עֲלֶה וַיִּוֹסֶף יִשִּׁית
 יָדוֹ עַל־עֵינָיִךְ : 5 וַיָּקָם יַעֲקֹב מִבֶּאֱרַשֶׁבַע וַיֵּשְׁאוּ בְנֵי־
 יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם וְאֶת־נְשֵׁיהֶם
 בַּעֲגֻלֹת אֲשֶׁר־שָׁלַח פָּרְעָה לְשֹׂאת אֹתוֹ : 6 וַיָּקָחוּ אֶת־
 מִקְנֵיהֶם וְאֶת־רִכּוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ
 מִצְרִימָה יַעֲקֹב וְכָל־זֶרְעוֹ אִתּוֹ : 7 בָּנָיו וּבְנֵי בָנָיו אִתּוֹ
 בָּנָתָיו וּבָנוֹת בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אִתּוֹ מִצְרִימָה :
 8 וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים
 מִצְרִימָה יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רָאוּבֵן : 9 וּבְנֵי רָאוּבֵן
 חֲנֹךְ וּפְלֹוא וְחֶצְרֹן וְכִרְמִי : 10 וּבְנֵי שִׁמְעוֹן יְמוּאֵל

could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry * with yourselves, that ye sold me hither: for God did send me before you, to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you, to preserve you § a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you that sent me hither, but God: † and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, || and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee (for yet *there are* five years

of famine;) lest thou, and thy household, and all that thou hast come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. ¶

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him. **

16 ¶ And the fame thereof was heard in Pharaoh's house, §§ saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, †† and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: |||

* Heb. Neither let there be anger in your eyes.

§ Heb. To put for you a remnant.

† For as it hath pleased God that so great a good should accrue from my coming, it is plain, that it was his wisdom that appointed it; consequently it was he who sent me here, in the first instance, and ye were no more than the passive instruments in bringing about his wise purpose.

¶ This is in chap. xlvii. ver. 11 called the land of *Ramesses*: but what particular region of Egypt it was, has been much disputed. That it was a country fit for pasturage, and on the eastern border of Egypt, is clear from the context. I think רָמֶסֶס alludes to מִדְבָּרַי *Rain*, and that this part of Egypt were favoured with heavenly showers, which was watered by the Nile: and being a *land of rain*, was a proper habitation for the Israelites, who were shepherds and not agriculturists.

¶ This he found necessary to assure them that he was their brother, as they might perceive that he spoke to them in their own language, without an interpreter.

** After he had thus tenderly embraced and wept over them, they talked with him: for before that, they were rather abashed before him, when they reflected how basely they had used him.

§§ Heb. Was good in the eyes of Pharaoh.

†† *Load your beasts*.—This verb occurs only in Isaiah, chap. xiv. ver. 19, rendered *there thrust through*.

||| Heb. Let not your eyes spare.



Joseph maketh himself known to his Brethren
Gen: 45. v. 3

חי ולא יוכלו אחיו לענות אתו כי נבהלו מפניו :
 4 ויאמר יוסף אל-אחיו גשו-נא אלי ויגשו ויאמר אני
 יוסף אחיכם אשר-מכרתם אתי מצרימה : 5 ועתה
 אל-תעצבו ואל-יחר בעיניכם כי-מכרתם אתי הנה
 כי למחיה שלחני אלהים לפניכם : 6 כִּי-זֶה שְׁנֵתִים
 הרעב בקרב הארץ ועוד חמש שנים אשר אין-חריש
 וקציר : 7 וישלחני אלהים לפניכם לשום לכם שארית
 בארץ ולהחיות לכם לפליטה גדלה : 8 ועתה לא-
 אתם שלחתם אתי הנה כי האלהים וישימני לאב
 לפרעה ולאדון לכל-ביתו ומושל בכל-ארץ מצרים :
 9 מהרו ועלו אל-אבי ואמרתם אליו כה אמר בנך
 יוסף שמני אלהים לאדון לכל-מצרים רדה אלי אל-
 תעמד : 10 וישבת בארץ-גשן והיית קרוב אלי אתה
 ובניך ובני בנך וצאנך ובקרך וכל-אשר-לך :
 11 וכלכלתי אתך שם כִּי-עוד חמש שנים רעב פן-
 תורש אתה וביתך וכל-אשר-לך : 12 והנה עיניכם
 ראות ועיני אחי בנימין כִּי-פי המדבר אליכם :
 13 והגדתם לאבי את-כל-כבודי במצרים ואת כל-
 אשר ראיתם ומהרתם והורדתם את-אבי הנה :
 14 ויפל על-צווארי בנימן-אחיו ויבך ובנימן בכה על-
 צווארו : 15 וינשק לכל-אחיו ויבך עליהם ואחרי
 כן דברו אחיו אתו : 16 והקל נשבע בית פרעה
 לאמר באו אחי יוסף וייתב בעיני פרעה ובעיני עבדיו :
 17 ויאמר פרעה אל-יוסף אמר אל-אחיד זאת עשו
 מענו את-בעירכם ולכו-באו ארצה כנען : 18 וקחו
 את-אביכם ואת-בתיכם ובאו אלי ואתנה לכם את-
 רביעי טוב ארץ מצרים ואכלו את-חלב הארץ : 19 ואתה
 צייתך זאת עשו קחו-לכם מארץ מצרים עגלות לטפכם
 ולנשיכם ונשאתם את-אביכם ובאתם : 20 ועיניכם

a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother? *

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die. §

23 And thou saidst unto thy servants, Except your youngest brother come down with you, you shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since.

29 And if ye take this also from me, and mischief befall him, ye

shall bring down my grey hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us: (seeing that his life is bound up in the lad's life)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, † saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father. ||

CHAP. XLV.

1 *Joseph maketh himself known to his brethren.* 9 *He sendeth for his father,* 25 *who is revived at the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man by him, while Joseph made himself known unto his brethren.

2 And he wept aloud: ¶ and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren; I *am* Joseph: Doth my father yet live? and his brethren

* Hence, says Judah, it is clear that you originally intended to find a cause of contention with us; for what occasion had you to enquire after our family, we came to buy corn and not to form a family alliance with you. Jarchi.

§ It is the opinion of Jarchi, that Benjamin's death is here meant: for he observes, that as his mother died on a journey, they dreaded for him also. But the learned Abarbanel observes that it alludes to their father—if he should leave his father, his father would die. This explanation perfectly coincides with verse 29. “And if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave.”

† And this is the only reason that I am concerned for his safety, for as he was delivered into my care, it is proper that I should be particularly anxious for his return.

|| Heb. Find my father.

¶ Heb. And he gave forth his voice in weeping.

דבר באוני אדני ואל-יחר אפה בעבדה פי כמוק
 בפרעה : 19 אדני שאל את-עבדיו לאמר היש-לכם
 אב או-אח : 20 ונאמר אל-אדני יש-לנו אב וזקן וילד
 זקנים קטן ואחיו מת ויותר הוא לבדו לאמו ואביו
 אהבו : 21 ותאמר אל-עבדיך הורדהו אלי ואשימה
 עיני עליו : 22 ונאמר אל-אדני לא-יוכל הנער לעזב
 את-אביו ועזב את-אביו ומת : 23 ותאמר אל-
 עבדיך אס-לא ירד אחיכם הקטן אתכם לא תספון
 לראות פני : 24 ויהי פי עלינו אל-עבדיך אבי ונפד-
 לו את דברי אדני : 25 ויאמר אבינו שבו שכרו-
 לנו מעט-אכל : 26 ונאמר לא נוכל לרדת אס-יש
 אחינו הקטן אתנו וירדנו כי-לא נוכל לראות פני
 האיש ואחינו הקטן איננו אתנו : 27 ויאמר עבדיך
 אבי אלנו אתם ידעתם פי שנים ילדה-לי אשתי :
 28 ויצא האחד מאתי ואמר אך טרף טרף ולא ראיתיו
 עד-הנה : 29 ולקחתם גם-את-זה מעם פני וקרהו
 אסון והורדתם את-שיבתי פרעה שאלה : 30 ועתה
 בבאי אל-עבדיך אבי והנער איננו אתנו ונפשו קשורה
 בנפשו : 31 והיה בראותו כי-אין הנער ומת והורידו
 עבדיך את-שיבת עבדיך אבינו ביגון שאלה : 32 פי
 עבדיך ערב את-הנער מעם אבי לאמר אס-לא אביאנו
 אליך וחטאתי לאבי כל-הימים : 33 ועתה ישב-נא
 עבדיך תחת הנער עבד לאדני והנער יעל עס-אחיו :
 34 כי-איך אעלה אל-אבי והנער איננו אתי פן אראה
 מה ברע אשר ימצא את-אבי : ולא-יכל יוסף
 להתאפק לכל הנצבים עליו ויקרא הוציאו כל-איש
 מעלי ולא-עמד איש אתו בהתודע יוסף אל-אחיו :
 2 ויתן את-קלו בבכי וישמעו מצרים וישמע בית
 פרעה : 3 ויאמר יוסף אל-אחיו אני יוסף העד אבי

שני

light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and not yet far off*, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh; and whereby indeed he divineth? * ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks mouths, we brought again unto thee § out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whom *soever* of thy servants it be found, *both* let him die, and we also will be my lord's bond-men.

10 And he said, Now also *let it be* according unto your words: † he with whom it is found shall be my servant; and ye shall be blameless. ||

11 Then they speedily took down every man his sack to the ground and opened every man his sack.

12 And he searched, *and began* at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house (for he *was* yet there) and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not, that such a man as I can certainly divine?

16 And Judah said, ¶ What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; * behold we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak

* This might also be rendered, *and whereby he certainly would try you*; meaning, "whether you are honest or not:" as the same verb is rendered, in chap. xxx. ver. 27, "I have learned by experience."

§ Hence, it is not probable, that we who restored that, which it was in our power to keep, and withal had so great an opportunity to conceal without any danger, or fear of detection, should steal what was likely to be discovered, attended with so much shame and hazard to ourselves. This as Jarchi observes, is אחר מעשרה כל וחומר האומרים בחורה

† For says he, it is no more than just that ye all should suffer, as being equally guilty, on account of your connexion. But no, I will moderate the condition which you propose.

|| Thus he exempted the innocent, (as they were presumed to be,) and exchanged the deserved offered death of the guilty into slavery.

¶ Judah had persuaded his father, though very reluctant, to send Benjamin with him; besides which, he was as Josephus imagines, of a bold, enterprising, warm, and sanguine disposition; and being hurried by his natural impetuosity, undertook to plead the common cause of his father, his brother Benjamin, and the rest of his brethren.—Note, I do not know by what account Dr. Wright guesses Benjamin to be about twenty-four years old. He must have spoken at random; for, he was born in the way when Jacob came from Laban, as appears from chap. xxxv. ver. 9, and chap. xlviii. ver. 7. So that he was not above six or seven years less than Joseph, and in course, at that time, he must have been about thirty-two or thirty-three years old.

** We have here a fine picture of their firm belief in a Divine providence, for they observed, that although they were not guilty of this fact, yet were they guilty of many other sins, for which God was then punishing them, and to whose providence (say they) we therefore submit, and are ready to become thy bond servants together.

והַאֲנָשִׁים שְׁלָחוּ הַמָּה וַחֲמִירָהֶם : ⁴ הֵם יֵצְאוּ אֶת־
הָעִיר לֹא הִרְחִיקוּ וַיֹּסֶף אָמֵר לְאִשֶּׁר עַל־בֵּיתוֹ קוֹם
רֹדֶף אַחֲרֵי הָאֲנָשִׁים וְהַשְׁנָתָם וְאָמַרְתְּ אֲלֵהֶם לָמָּה
שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה : ⁵ הֲלוֹא זֶה אֲשֶׁר יִשְׁתָּה
אֶדְנִי בּוֹ וְהוּא נָחַשׁ וַיִּנְחַשׁ בּוֹ הָרַעְתָּם אֲשֶׁר עָשִׂיתָם :
⁶ וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה : ⁷ וַיֹּאמְרוּ
אֵלָיו לָמָּה יְדַבֵּר אֶדְנִי בַּדְּבָרִים הָאֵלֶּה חֲלִילָה לַעֲבָדֶיךָ
מַעֲשׂוֹת בְּדַבַּר הַזֶּה : ⁸ הֵן כֶּסֶף אֲשֶׁר מָצָאנוּ בְּפִי
אִמְתַּחֲתֵינוּ הִשִּׁיבֵנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ נִגְנֹב מִבֵּית
אֶדְנֶיךָ כֶּסֶף אֹו זָהָב : ⁹ אֲשֶׁר יִמָּצֵא אֹתוֹ מֵעַבְדֶּיךָ
וְמֵת וְגַם־אֲנָחְנוּ נִהְיָה לְאֶדְנִי לַעֲבָדִים : ¹⁰ וַיֹּאמֶר
גַּם־עַתָּה כַּדְּבָרֶיכֶם כִּן־הוּא אֲשֶׁר יִמָּצֵא אֹתוֹ יִהְיֶה־
לִי עֶבֶד וְאַתֶּם תִּהְיוּ נָקִים : ¹¹ וַיִּמָּהְרוּ וַיֹּרְדּוּ אִישׁ
אֶת־אִמְתַּחֲתוֹ אֶרֶצָה וַיִּפְתְּחוּ אִישׁ אִמְתַּחֲתוֹ :
¹² וַיַּחֲפֹשׂ בְּגָדוֹל הַחֹל וּבִקְטָן כָּלָה וַיִּמָּצֵא הַגְּבִיעַ
בְּאִמְתַּחֲת בְּנִימָן : ¹³ וַיִּקְרְעוּ שִׁמְלָתָם וַיַּעֲמֹס אִישׁ
מִפְטִיר עַל־חֲמֹלוֹ וַיֵּשְׁבוּ הָעִירָה : ¹⁴ וַיָּבֹא יְהוּדָה וְאָהִיו
בֵּיתָה יוֹסֵף וְהוּא עוֹדְנוֹ שָׁם וַיִּפְּלוּ לִפְנֵי אֶרֶצָה :
¹⁵ וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם
הֲלוֹא יָדַעְתֶּם כִּי־נָחַשׁ וַיִּנְחַשׁ אִישׁ אֲשֶׁר כָּמְנִי : ¹⁶ וַיֹּאמֶר
יְהוּדָה מַה־נֹּאמַר לְאֶדְנִי מַה־נִּדְּבַר וּמַה־נִּצְטַדֵּק
הָאֱלֹהִים מָצֵא אֶת־עֵוֹן עַבְדֶּיךָ הַנֶּנּוּ עֲבָדִים לְאֶדְנִי
גַּם־אֲנָחְנוּ גַּם אֲשֶׁר־נִמְצָא הַגְּבִיעַ בִּידוֹ : ¹⁷ וַיֹּאמֶר
חֲלִילָה לִּי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ
בִּידוֹ הוּא יִהְיֶה־לִּי עֶבֶד וְאַתֶּם עָלוּ לְשָׁלוֹם אֶל־
אֲבִיכֶם :

ס ס ס

סדר 18 וַיֵּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֶדְנִי יְדַבֵּר־נָא עִבְדְּךָ
וַיִּנְשׂ

our sacks, and behold, *every* man's money *was* in the mouth of his sack, our money in full weight: * and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks; I had your money. § And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet, and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, † and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, ‖ the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said,

God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep, ¶ and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them, from before him: But Benjamin's mess was five times so much as any of theirs. ** And they drank, and were merry with him.

CHAP. XLIV.

1 *Joseph's policy to stay his brethren.*

AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, §§ and his corn-money: and he did according to the word that Joseph had spoken.

3 As soon as the morning was

* That is, the identical money which we brought down with us, and which is something extraordinary. Abarbanel.

§ Heb. Your money came to me.

† That is, after they had washed their feet in the hall, or outer court of the house, they brought the present into the apartment where Joseph was.

‖ Heb. Is there peace to your father.

¶ So as to give a loose to his tears—for when he took Simeon he wept but a small matter, and therefore only turned himself about: (see chap. xlii, ver. 24.) but here his affection was so great towards his brother, as to oblige him to seek a place to weep by himself. Abarbanel.

** Most of the expositors render this word *presents*, which they say, in ancient times, it was customary to send to their guests when they set at table; and, indeed, Benjamin's present being five times as much as any of the others, shews that it cannot be *messes*; for, if so, that could not indicate any particular affection, for I suppose that they must all have eaten as much as they chose.

§§ Some of the commentators are of opinion, that there were two cups, one of silver, and one of gold, both of which were put into Benjamin's sack; and which they infer from what the pursuer observed to them, verse 15. "Is not this it, in which my lord drinketh, and whereby he divineth?"

וּנְפַתְחָהּ אֶת־אֲמַתְּחֵינוּ וְהִנֵּה כֶסֶף־אִישׁ בְּפִי
אֲמַתְּחָתוֹ בְּסַפְּנוֹ בְּמִשְׁקָלוֹ וְנָשַׁב אֹתוֹ בִּידָנוּ: ²² וְכֶסֶף
אֲחֵר הוֹרְדָנוּ בִּידָנוּ לְשֹׁבֵר־אֶכָּל לֹא יִדְעֵנוּ מִי־שֵׁם
בְּסַפְּנוֹ בְּאֲמַתְּחֵינוּ: ²³ וַיֹּאמֶר שְׁלוֹם לָכֶם אֱלֹהֵי־אֹיְבֵינוּ
אֱלֹהֵיכֶם וְאֵלֹהֵי אֲבִיכֶם נָתַן לָכֶם מִטְּמוֹן בְּאֲמַתְּחֵיכֶם
בְּסַפְּכֶם בָּא אֵלַי וַיּוֹצֵא אֱלֹהִים אֶת־שִׁמְעוֹן: ²⁴ וַיָּבֹא
הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף וַיִּתֵּן־מִים וַיִּרְחֲצוּ
רַגְלֵיהֶם וַיִּתֵּן מִסְּפּוֹא לְחִמְרֵיהֶם: ²⁵ וַיְכִינוּ אֶת־הַמִּנְחָה
עַד־בּוֹא יוֹסֵף בְּצֹהָרִים כִּי שָׁמְעוּ כִּי־שֵׁם יֹאכְלוּ לֶחֶם:
²⁶ וַיָּבֹא יוֹסֵף הַבֵּיתָה וַיְבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־
בִּידָם הַבֵּיתָה וַיִּשְׁתַּחֲוֶה־לוֹ אֶרְצָה: ²⁷ וַיִּשְׁאַל לָהֶם
לְשֵׁלוֹם וַיֹּאמֶר הַשְׁלוֹם אֲבִיכֶם הֲזֶקֶן אֲשֶׁר אֲמַרְתֶּם
הָעוֹדָנוּ חַי: ²⁸ וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ לְאֲבֵינוּ עוֹדָנוּ
חַי וַיִּקְדּוּ וַיִּשְׁתַּחֲוּ: ²⁹ וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵי־מִן
אֲחִיו בֶּן־אֲמוֹ וַיֹּאמֶר הִנֵּה אֲחִיכֶם הֶקְטָן אֲשֶׁר אֲמַרְתֶּם
אֵלַי וַיֹּאמֶר אֱלֹהִים יִחַנֶּךָ בְּנִי: ³⁰ וַיִּמָּהַר יוֹסֵף כִּי־
נִכְמְרוּ רַחֲמָיו אֶל־אֲחִיו וַיִּבְקֶשׁ לִבְכוֹת וַיָּבֹא הַחֲדָרָה
וַיִּבֶךְ שָׁמָּה: ³¹ וַיִּרְחֹץ פָּנָיו וַיּוֹצֵא וַיִּתְּאֶפֶק וַיֹּאמֶר
שִׁימוּ לֶחֶם: ³² וַיִּשְׁימוּ לוֹ לִבְדּוֹ וְלָהֶם לִבְדָם וּלְמִצְרַיִם
הָאֹכְלִים אֹתוֹ לִבְדָם כִּי לֹא יוּכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת־
הָעֹבְרִים לֶחֶם כִּי־תוֹעֵבָה הוּא לְמִצְרַיִם: ³³ וַיָּשֻׁבוּ
לְפָנָיו הַבְּכוֹר כְּבִכְרָתוֹ וְהַצֶּעִיר כְּצִעִירָתוֹ וַיִּתְּמָהוּ
הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ: ³⁴ וַיִּשָּׂא מִשְׁאֵת מֵאֵת פָּנָיו
אֶל־הֶם וַתֵּרֶב מִשְׁאֵת בְּנֵי־מִן מִמִּשְׁאֵת כָּלֶם חֲמֵשׁ יָדוֹת
מִד־וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ: וַיֵּצֵא אֶת־אֲשֶׁר־עַל־בֵּיתוֹ
לֵאמֹר מָלֵא אֶת־אֲמַתְּחָת הָאֲנָשִׁים אֶכָּל כַּאֲשֶׁר יוּכְלוּן
שְׂאֵת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אֲמַתְּחָתוֹ: ² וְאֶת־גִּבְעֵי
גִּבְעֵי הַכֶּסֶף תָּשִׂים בְּפִי אֲמַתְּחָת הַקָּטָן וְאֶת כֶּסֶף
שִׁבְרוֹ וַיַּעַשׂ כְּדַבַּר יוֹסֵף אֲשֶׁר דִּבֶּר: ³ הַבֶּקֶר אֹר

א' דנושה

וישתחו ק'

שבעי

מד

the man whether ye had yet a brother?

7 And they said, The man asked * us straitly of our state, and of our kindred, saying, *Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know § that he would say, Bring your brother down?*

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, *and also our little ones.*

9 I will be surety for him: of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For except we had lingered surely now we had returned this second time. †

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, || spices, and myrrh, nuts, ¶ and almonds.

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, ** carry *it* again in your hand; peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man.

14 And God Almighty give you mercy before the man, §§ that he may send away your other brother, and Benjamin; If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, †† and make ready: for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house, ||| and they said, Because of the money, that was returned in our sacks at the first time, are we brought in: that he may seek occasion against us, ¶¶ and fall upon us, and take us for bond-men, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

20 And said, O sir, we came † indeed down at the first time to buy food.

21 And it came to pass when we came to the inn, that we opened

* Heb. Asking he asked. § Heb. Knowing them could we know. † Or, Twice by this.

|| *רבס*—"I am convinced, that it is the inspissated juice of the grape, still called at Aleppo by the name *רבס*, *dibs*. It has much the appearance of coarse honey, but is of a finer consistence. "It is much used by the inhabitants of Aleppo; is brought to town in great goat-skins, and retailed "in small quantities in the bazars." Russel's Aleppo, vol. i. page 82.—In truth, neither common honey nor palm-honey could have been considered as a rare gift to a governor of Egypt, where palms and bees were so abundant: whereas raisin-honey, or a syrup made out of the grapes, which grew not in Egypt, might be deemed even a royal present.

¶ *בשמים* Sir John Chardin supposes this term denotes Pistachio-nuts; and he observes that the Pistachios of Syria are the best in the world, with him, also, agrees Dr. Shaw, Geddes, and others.

** As to the double money, perhaps says he, the corn is risen on account of the great dearth; and the money that was returned, is peradventure an oversight, and therefore must be returned.

§§ For now says he, I have furnished you with every thing needful, as far as human power and foresight can go: and therefore at present ye are in want of nothing, but the Divine blessing, for which, I now offer up my most fervent prayers, that the Almighty will be pleased to prosper your journey, by giving you mercy in the sight of the man.

†† For it was not customary for the buyers of corn, to be brought into Joseph's house to lodge; and therefore they were afraid, apprehending that it was only with intent to put them in ward, Jarchi. ¶¶ Heb. To roll himself upon us. † Heb. Coming down, we came down.

לְאִישׁ הָעוֹד לָכֶם אַחֶ: 7 וַיֹּאמְרוּ שְׂאוֹל שְׂאֵל-הָאִישׁ
 לָנוּ וּלְמוֹלְדֵתָנוּ לֵאמֹר הָעוֹד אֲבִיכֶם חַי הָיֵשׁ לָכֶם אַח
 וּבְנֵד-לוֹ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הַיּוֹדֵעַ גִּדַּע כִּי יֹאמֶר
 הוֹרִידוּ אֶת-אֲחֵיכֶם: 8 וַיֹּאמֶר יְהוֹדָה אֶל-יִשְׂרָאֵל
 אֲבִיו שְׁלַחָה תַּעֲרֶה אֹתִי וְנִקְוָמָה וְנִלְכָּה וְנַחֲיָה וְלֹא
 נָמוּת גַּם-אֲנַחְנוּ גַּם-אַתָּה גַּם-מִפְּנֵי: 9 אָנֹכִי אֶעֱרֹכְנוּ
 מִיָּדִי תִּבְקֹשְׁנוּ אִם-לֹא הִבִּיאתִיו אֵלֶיךָ וְהַצַּנְתִּיו לִפְנֶיךָ
 וְחָטֵאתִי לָךְ כָּל-הַיָּמִים: 10 כִּי לֹא־הָיָה הַתְּמַהֲמָהֵנוּ
 כִּי-עָתָה שָׁבְנוּ וְהִפְעָמִים: 11 וַיֹּאמֶר אֶל־הֶם יִשְׂרָאֵל
 אֲבִי־הֶם אִם-כֵּן אִפּוּא וְאַתָּה עָשׂוֹ קָחוּ מִזְמֶרֶת הָאָרֶץ
 בְּכָל־יֶכֶם וְהוֹרִידוּ לְאִישׁ מִנְּחָה מַעֲט צָרִי וּמַעֲט דָּבָשׁ
 נִכְאֵת וְלֹט בְּטָנִים וּשְׁקָדִים: 12 וְכֶסֶף מִשְׁנֶה קָחוּ
 בִּידְכֶם וְאֶת-הַכֶּסֶף הַמּוֹשֵׁב בְּפִי אִמְתְּחִיתֶם תִּשְׁיִבּוּ
 בִּידְכֶם אוֹלֵי מִשְׁנֶה הוּא: 13 וְאֶת-אֲחֵיכֶם קָחוּ וְקוּמוּ
 שׁוּבוּ אֶל-הָאִישׁ: 14 וְאֵל שְׂדֵי יִתָּן לָכֶם רֻחִים לִפְנֵי
 הָאִישׁ וְשַׁלַּח לָכֶם אֶת-אֲחֵיכֶם אַחֵר וְאֶת-בְּנִימִין וְאֹנִי
 כְּאִשֶּׁר שְׁכַלְתִּי שְׁכַלְתִּי: 15 וַיִּקְחוּ הָאֲנָשִׁים אֶת-
 הַמִּנְחָה הַזֹּאת וּמִשְׁנֶה-כֶּסֶף לָקָחוּ בֵּרֶם וְאֶת-בְּנִימִין
 וַיִּקְמוּ וַיֵּרְדּוּ מִצֻּרִים וַיַּעֲמֵדוּ לִפְנֵי יוֹסֵף: 16 וַיֵּרָא יוֹסֵף
 אֶת־בְּנִימִין וַיֹּאמֶר לְאִשֶּׁר עַל-בֵּיתוֹ הִבָּא אֶת-
 הָאֲנָשִׁים הַבֵּיתָה וּטְבַח טֶבַח וְהָכֵן כִּי אֹתִי יֹאכְלוּ
 הָאֲנָשִׁים בְּצֻהֶרֶם: 17 וַיַּעַשׂ הָאִישׁ כְּאִשֶּׁר אָמַר יוֹסֵף
 וַיָּבֵא הָאִישׁ אֶת-הָאֲנָשִׁים בֵּיתָה יוֹסֵף: 18 וַיֵּרְאוּ
 הָאֲנָשִׁים כִּי הוּבָאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל-דְּבַר הַכֶּסֶף
 הַשֹּׁבֵב בְּאִמְתְּחִיתָנוּ בַּתְּחִלָּה אֲנַחְנוּ מוֹבָאִים לְהַתְּנִילָל
 עֲלֵינוּ וּלְהַתְּנַפֵּל עֲלֵינוּ וּלְקַחַת אֶת־נַפְשֵׁנוּ לַעֲבָדִים וְאֶת-
 חַמּוּרֵינוּ: 19 וַיִּגְשׁוּ אֶל-הָאִישׁ אֲשֶׁר עַל-בֵּית יוֹסֵף וַיִּדְּבְּרוּ
 אֵלָיו פֶּתַח הַבַּיִת: 20 וַיֹּאמְרוּ בִּי אֲדֹנָי יֵרֵד גִּרְדָּנוּ
 בַּתְּחִלָּה לְשֹׁבֵר-אֶכֶל: 21 וַיְהִי כִּי-בָאוּ אֶל-הַמְּלֹךְ

is even in my sack; and their heart failed *them*, and they were afraid, saying one to another, What is this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying,

30 The man *who* is the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies.

32 We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man the lord of the country said unto us, Hereby shall I know that ye are true men; leave one of your brethren *here* with me, and take food for the famine of your households, and be gone.

34 And bring your youngest brother unto me: then shall I know that you are no spies, *but* that you are true men: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every man's bundle of money *was* in his sack: and when both they and their father saw the bundles of money, they were afraid.*

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take

Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, § if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befal him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

CHAP. XLIII.

1 Jacob is hardly persuaded to send Benjamin. 16 Joseph entertaineth his brethren. 31 He maketh them a feast.

AND the famine was sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest † unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food. ||

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell

* Their fear returned upon them with redoubled violence; for when the one found it they thought it might be an accident, but when they found it in all, they judged it to be a premeditated thing to involve them in trouble.

§ In chap. xlvii. ver. 9. we read that Reuben had four sons, and these are said to have come with Jacob into Egypt. They must then have been born in the interval between this colloquy and Jacob's migration: or we must understand the words "went down with Jacob," in chap. xlvii. ver. 9, 26, to be spoken proleptically.

† Heb. Protesting he protested.

|| It may perhaps appear strange, that after Reuben's offer for the security of Benjamin and Jacob's refusal, Judah should again renew the requisition for the sending of their brother: but this may be easily reconciled, when it is considered, that when Reuben made the offer, they had yet plenty of food; but when Judah proposed it, they were destitute of corn: (see verse 2.) and therefore Judah urges the necessity of sending him, rather than that they should all perish.

בְּאַמְתַּחֲתִי וַיֵּצֵא לָבָם וַיַּחֲרֹדוּ אִישׁ אֶל-אָחִיו לֵאמֹר
 מִה־נָּאת עֲשֵׂה אֱלֹהִים לָנוּ : ²⁹ וַיָּבֹאוּ אֶל-יַעֲקֹב
 אֲבִיהֶם אֶרְצָה כְּנָעַן וַיִּגִּדּוּ לוֹ אֶת כָּל-הַקֶּלֶת אֲתָם
 לֵאמֹר : ³⁰ דָּבַר הָאִישׁ אֲדֹנִי הָאָרֶץ אֲתָנוּ קִשּׁוֹת
 וַיִּתֵּן אֲתָנוּ כְּמִרְגָּלִים אֶת-הָאָרֶץ : ³¹ וַנֹּאמֶר אֵלָיו
 כְּנִים אֲנַחְנוּ לֹא הֵינּוּ מִרְגָּלִים : ³² שְׁנַיִם-עֶשֶׂר אֲנַחְנוּ
 אַחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנוּ וְהַקֶּטָן הַיּוֹם אֶת-
 אָבִינוּ בָּאָרֶץ כְּנָעַן : ³³ וַיֹּאמֶר אֵלָינוּ הָאִישׁ אֲדֹנִי
 הָאָרֶץ בְּנֹאת אֲדַע כִּי כְנִים אַתֶּם אַחֲכֶם הָאֶחָד הַנִּיחָהוּ
 אֹתִי וְאֶת-רַעְבוֹן בְּתִיכֶם קָחוּ וְלָכוּ : ³⁴ וַהֲבִיאוּ אֶת-
 אַחֲכֶם הַקֶּטָן אֵלָי וְאֲדַעָה כִּי לֹא מִרְגָּלִים אַתֶּם כִּי
 כְנִים אַתֶּם אֶת-אַחֲכֶם אֲתָן לָכֶם וְאֶת-הָאָרֶץ תִּסְחָרוּ :
³⁵ וַיְהִי הֵם מְרִיקִים שְׂקֵיהֶם וְהִנֵּה-אִישׁ צָרוּר-כֶּסֶף
 בְּשֶׁקֶל וַיֵּרְאוּ אֶת-צָרוֹת כֶּסְפֵיהֶם הַמָּה וְאֲבִיהֶם וַיִּירָאוּ :
³⁶ וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֲתִי שְׂבַלְתֶּם יוֹסֵף אֵינָנוּ
 וְשִׁמְעוֹן אֵינָנוּ וְאֶת-בְּנֵימָן תִּקְחוּ עָלֵי הֵיוּ כְלָנָה :
³⁷ וַיֹּאמֶר רְאוּבֵן אֶל-אָבִיו לֵאמֹר אֶת-שְׁנֵי בְנֵי תָמִית
 אֲסִילָא אָבִיָּאנוּ אֵלֶיךָ תִּנֵּה אֹתוֹ עַל-יְדֵי וְאֲנִי אֲשִׁיבָנוּ
 אֵלֶיךָ : ³⁸ וַיֹּאמֶר לֹא-יִירָד בְּנֵי עִמְכֶם כִּי-אָחִיו מֵת
 וְהוּא לְבָדּוּ נִשְׁאָר וּקְרָאָהוּ אֶסּוֹן בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ
 מִן בָּהּ וְהוֹרְדֶתֶם אֶת-שְׁיִבְתִּי בִּגְזוֹן שְׂאוּלָה : וְהִרְעַב
 כָּבֵד בָּאָרֶץ : ² וַיְהִי כֹאֲשֶׁר כָּלוּ לֵאכֹל אֶת-הַשֶּׁבֶר
 אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שְׁבוּ
 שְׁבֵרוּ-לָנוּ מַעֲט-אֶכֶל : ³ וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר
 הֵעַר הָעַר בָּנוּ הָאִישׁ לֵאמֹר לֹא-תֵרְאוּ פָנֵי בִלְתִּי
 אַחֲכֶם אַתֶּכֶם : ⁴ אֲסִיֶּשֶׁךָ מִשְׁלַח אֶת-אָחִינוּ אֲתָנוּ
 נִרְדָּה וְנִשְׁבְּרָה לָךְ אֶכֶל : ⁵ וְאֲסִיֶּנְךָ מִשְׁלַח לֹא
 נִרְדָּה כִּי-הָאִישׁ אָמַר אֵלָינוּ לֹא-תֵרְאוּ פָנֵי בִלְתִּי אַחֲכֶם
 אַתֶּכֶם : ⁶ וַיֹּאמֶר יִשְׂרָאֵל לְמָה הִרְעַתֶּם לִי לְהַגִּיד

Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons: we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies.

15 Hereby ye shall be proved: * by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept § in prison, that your words may be proved whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he put † them altogether into ward three days.

18 And Joseph said unto them the third day, This do, and live: for I fear God. ||

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: ¶ go ye, carry corn for the famine of your houses.

20 But bring your youngest brother unto me: so shall your words be verified, and ye shall

not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; ** and we would not hear: therefore *is* this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his blood *is* required. §§

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter. ††

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, ||| and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored: and lo, *it*

* By this one thing the whole of what ye have advanced shall be proved; that is, if ye bring your brother hither, I then will give credit to what ye have said in your defence.

§ Heb. Bound.

† Heb. Gathered.

¶ For says he, I would not be so unjust as to detain you all if ye be innocent, by which means your families might perish for want of food; therefore let one be bound, and the rest carry the corn, and bring your brother.

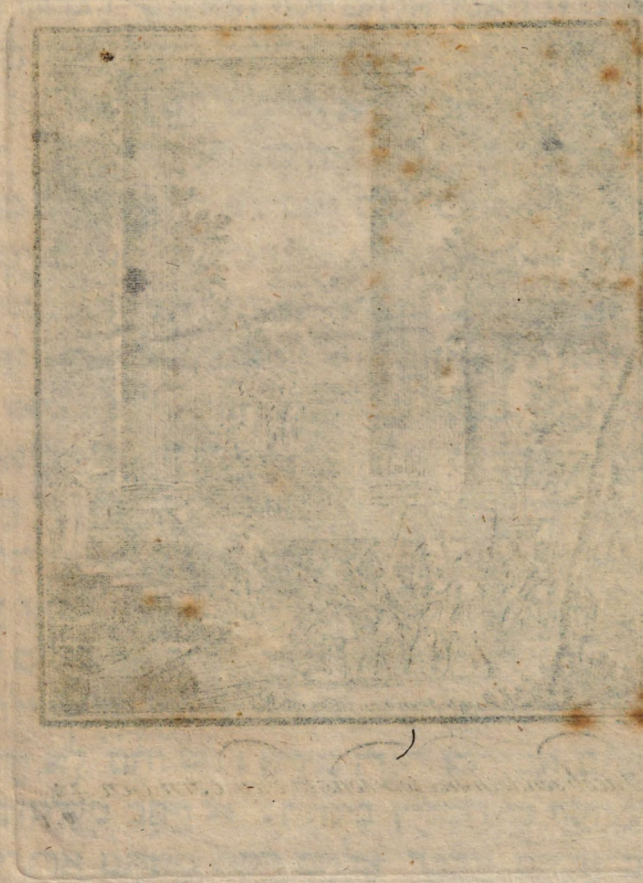
¶ There is an omission here of the words, *but as for you*, and which seems to me to be an oversight in the English Bible.

** This was an aggravation of their guilt by acting so inhuman to their own brother in his distress.

§§ For it was Reuben's opinion that Joseph was dead, as he apprehended that on account of his years, and the tender manner he was brought up, he never would be able to undergo the hardships of servitude; and therefore, says he, his blood is now required.

†† Heb. For an interpreter was between them.

||| The reason assigned by Jacobi for his taking of Simeon is, that it was he that threw him into the pit; though others think it to be in order to separate him from Levi, for fear of their plotting some mischief against him as they did at Shechem.





Jacob sendeth his ten sons to buy Corn. Gen. 42.

v. 1

11 לֹא אֲדֹנִי וְעַבְדִּיךָ בְּאוֹלֵשֶׁבֶר־אָכַל׃ כָּלֵנוּ בְּנֵי אִישׁ־
 אֶחָד נַחֲנוּ בְּנִים אֲנַחְנוּ לֹא־הָיוּ עַבְדֶּיךָ מְרֻגְלִים׃
 12 וַיֹּאמֶר אֱלֹהִים לֹא כִי־עֲרֹת הָאָרֶץ בָּאתֶם לִרְאוֹת׃
 13 וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עַבְדֶּיךָ אֲחִים׃ אֲנַחְנוּ בְּנֵי אִישׁ־
 אֶחָד בְּאָרֶץ כְּנָעַן וְהִנֵּה הֶקְטָן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד
 אֵינָנוּ׃ 14 וַיֹּאמֶר אֱלֹהִים יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם
 לֵאמֹר מְרֻגְלִים אַתֶּם׃ 15 בְּזֹאת תִּבְחָנוּ חֵי פְרַעֲה אֲסִי־
 תִצְאוּ מִזֶּה כִּי אֲסִי־בָּבֹא אֲחִיכֶם הֶקְטָן הִנֵּה׃ 16 שְׁלַחוּ
 מִכֶּם אֶחָד וַיִּקַּח אֶת־אֲחִיכֶם וְאֶתֶּם הָאֲסָרוּ וַיִּבְחָנוּ
 דְּבָרֵיכֶם הָאֵמֶת אֲתֶכֶם וְאֲסִי־לֹא חֵי פְרַעֲה כִּי מְרֻגְלִים
 אַתֶּם׃ 17 וַיֹּאסֶף אֶתֶּם אֶל־מִשְׁמַר שְׁלֹשֶׁת יָמִים׃
 18 וַיֹּאמֶר אֱלֹהִים יוֹסֵף בְּיוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ וַחֲיוֹ
 חֲמִישִׁי אֶת־הָאֱלֹהִים אֲנִי יֵרָא׃ 19 אֲסִי־בְנִים אַתֶּם אֲחִיכֶם
 אֶחָד יֹאסֵר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לְכוּ הִבִּיאוּ שֹׁבֵר
 רַעְבוֹן בְּתִיכֶם׃ 20 וְאֶת־אֲחִיכֶם הֶקְטָן תִּבִּיאוּ אֵלַי
 וַיֹּאמְנוּ דְּבָרֵיכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן׃ 21 וַיֹּאמְרוּ
 אִישׁ אֶל־אָחִיו אָבֵל אֲשָׁמִים׃ אֲנַחְנוּ עַל־אֲחִינוּ אֲשֶׁר
 רָאִינוּ צָרָת נַפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ וְלֹא שָׁמַעְנוּ עַל־כֵּן
 בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת׃ 22 וַיַּעַן רְאוּבֵן אֶתֶּם לֵאמֹר
 הֲלוֹא אָמַרְתִּי אֲלֵיכֶם׃ לֵאמֹר אֶל־תַּחֲטְאוּ בִּילֵד וְלֹא
 שָׁמַעְתֶּם וְגַם־דָּמוֹ הִנֵּה נִדְרָשׁ׃ 23 וְהֵם לֹא יָדְעוּ כִּי
 שָׁמַע יוֹסֵף כִּי הַמְלִיץ בֵּינֵתֶם׃ 24 וַיִּסָּב מֵעֲלִיהֶם וַיִּבֶד
 וַיֵּשֶׁב אֱלֹהִים וַיְדַבֵּר אֱלֹהִים וַיִּקַּח מֵאֵתֶם אֶת־שָׁמְעוֹן
 וַיֹּאסֵר אֹתוֹ לַעֲנִיָּהֶם׃ 25 וַיֵּצֵא יוֹסֵף וַיְמַלְאוּ אֶת־
 כְּלִיָּהֶם בָּר וְלֶחֶשֶׁב כַּסְפֵּיהֶם אִישׁ אֶל־שָׁקוֹ וְלָתֵת לָהֶם
 צֹדֶה לְדַרְךָ וַיַּעַשׂ לָהֶם כֵּן׃ 26 וַיֵּשְׂאוּ אֶת־שִׁבְרָם עַל־
 חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם׃ 27 וַיִּפְתַּח הָאֶחָד אֶת־שָׁקוֹ לָתֵת
 מִסָּפּוֹ לַחֲמֹרוֹ בְּמִלּוֹן וַיֵּרָא אֶת־כַּסְּפוֹ וְהִנֵּה־הוּא בְּפִי
 אֲמַת־חָתָן׃ 28 וַיֹּאמֶר אֶל־אָחִיו הוֹשֵׁב כַּסְפִּי וְגַם הִנֵּה

until he left numbering, for *it was* without number.

50 And unto Joseph were born two sons, before the years of famine came: which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: for God *said he*, hath made me forget all my toil and all my father's house.

52 And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: * and the dearth was in all lands; but in the land of Egypt there was bread.

55 And when all the land of Egypt was famished the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you do.

56 And the famine was over all the face of the earth: and Joseph opened all the store-houses, § and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAP. XLII.

I *Jacob sendeth his ten sons to buy corn in Egypt. 6 They are imprisoned by Joseph for spies.*

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another.

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt. †

4 But Benjamin Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, and *he it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him, *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; || and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him. ¶

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land you are come.

10 And they said unto him,

* This verified his prediction more than the seven years of plenty—immediately after the seven years of plenty the dearth instantly commenced, without any intervention according as he had said.

§ Heb. All wherein was.

† It is the opinion of some, that Joseph had given strict orders not to sell any corn to any person, except it was for his own use and consumption; and which he did with the intention of obliging his brethren to come down, otherwise they might have commissioned the Canaanites to have purchased for them, and which plan of Joseph's succeeded accordingly.

|| Heb. Hard things with them.

¶ As it is mentioned in the preceding verse that Joseph knew his brethren, it seems rather superfluous to mention it again; but the Rabbins are of opinion that the meaning of the expression in this verse, is, that when Joseph's brethren were in his power, he knew them as *brethren*, and used them with tenderness and affection: but when he was in their power, they did not know him in the relation of a *brother*, neither had they any feeling for him as such, but sold him as a slave.

הִרְבֵּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר כִּי־אֵין מִסְפָּר :
 50 וַיִּוֹסֶף יֶלֶד שְׁנֵי בָנִים בְּמָרָם תְּבוֹא שְׁנַת הָרָעָב
 אֲשֶׁר יִלְדֶה־לוֹ אֶסְנַת בַּת־פּוֹטִי פָּרַע כֹּהֵן אֹן : 51 וַיִּקְרָא
 יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נִשְׁנֵי אֱלֹהִים אֶת־
 כָּל־עַמְלִי וְאֵת כָּל־בֵּית אָבִי : 52 וְאֵת שֵׁם הַשְּׁנִי קָרָא
 רַב־עֲמָלִי כִּי־הִפְרִנִּי אֱלֹהִים בְּאֶרֶץ עֲנִי : 53 וַתִּכְלִינָה
 שְׁבַע שָׁנֵי הַשְּׁבַע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרַיִם : 54 וַתִּחְלִינָה
 שְׁבַע שָׁנֵי הָרָעָב לְבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב
 בְּכָל־הָאֲרָצוֹת וּבְכָל־אֶרֶץ מִצְרַיִם הָיָה לֶחֶם : 55 וַתִּרְעַב
 כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל־פְּרֹעֶה לֵאמֹר
 פְּרֹעֶה לְכָל־מִצְרַיִם לָכוּ אֶל־יוֹסֵף אֲשֶׁר־יֹאמַר לָכֶם
 תַּעֲשׂוּ : 56 וַהֲרָעַב הָיָה עַל כָּל־פְּנֵי הָאֶרֶץ וַיִּפְתַּח
 יוֹסֵף אֶת־כָּל־אֲשֶׁר בָּהֶם וַיִּשְׁבֹּר לַמִּצְרַיִם וַיַּחְזֹק הָרָעָב
 בְּאֶרֶץ מִצְרַיִם : 57 וְכָל־הָאֶרֶץ בָּאוּ מִצְרַיִמָּה לְשֹׁבֵר
 מִבְּ אֶל־יוֹסֵף כִּי־חָזַק הָרָעָב בְּכָל־הָאֶרֶץ : וַיֵּרָא יַעֲקֹב
 כִּי יֵשֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לֵמָּה תִּתְרָאוּ :
 2 וַיֹּאמֶר הִנֵּה שְׁמֹעֲתִי כִּי יֵשֶׁבֶר בְּמִצְרַיִם רְדוּ־שָׁמָּה
 וּשְׁבִירוּ־לָנוּ מִשָּׁם וְנַחֲיָהּ וְלֹא נָמוּת : 3 וַיִּרְדּוּ אַחֲרֵי
 יוֹסֵף עֲשָׂרָה לְשָׁבֵר בְּרַ מִמִּצְרַיִם : 4 וְאֶת־בְּנֵימִן אַחֲרֵי
 יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֲחָיו כִּי אָמַר פֶּן־יִקְרָאֲנִי
 אֶסּוֹן : 5 וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשָׁבֵר בְּתוֹךְ הַבָּאִים כִּי־
 הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן : 6 וַיִּוֹסֶף הוּא הַשְּׁלִיט עַל־
 הָאֶרֶץ הוּא הַמְּשַׁבִּיר לְכָל־עַם הָאֶרֶץ וַיָּבֹאוּ אַחֲרֵי יוֹסֵף
 וַיִּשְׁתַּחֲוּ־לוֹ אַפַּיִם אֲרָצָה : 7 וַיֵּרָא יוֹסֵף אֶת־אֲחָיו
 וַיִּבְכּוּ וַיִּתְנַכֵּר אֲלֵיהֶם וַיְדַבֵּר אִתָּם קִשּׁוֹת וַיֹּאמֶר אֲלֵיהֶם
 מֵאֵין בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְשָׁבֵר־אֶכֶל : 8 וַיִּבְכּוּ
 יוֹסֵף אֶת־אֲחָיו וְהֵם לֹא הִכְרִהוּ : 9 וַיִּזְכֹּר יוֹסֵף אֶת
 הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵיהֶם מְרוּגִלִים אַתֶּם
 לָרְאוֹת אֶת־עֵרֹת הָאֶרֶץ בָּאתֶם : 10 וַיֹּאמְרוּ אֵלָיו

doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.*

36 And that food shall be for store to the land, against the seven years of famine, which shall be in the land of Egypt; that the land perish not § through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God has shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph,

See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, † and arrayed him in vestures of fine linen, ‖ and put a gold chain about his neck.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: ¶ and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, *I am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On: and Joseph went out over *all* the land of Egypt.**

46 ¶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt: And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. §§

47 And in the seven plenteous years the earth brought forth by handfuls. ††

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much,

* That is, besides the fifth part which is to be under the hand of Pharaoh, let every person gather what corn they possibly can into their store-houses.

§ Heb. Be not cut off.

† This was anciently the manner of conferring the post of prime minister; for to the person to whom it was given, was then looked upon as second in honour to the king. It was also a token of a person's having his request granted, and that he was held in the highest esteem, as we find by Haman. Esther, chap. iii. ver. 10.

‡ This in Egypt was looked on as the highest honour, as none but persons of the greatest dignity were allowed to wear such costly garments.

¶ Heb. Tender father.

** As the governor and superintendent thereof, in order to execute the king's command, and his own counsel.

§§ In order to appoint proper officers over the land, to gather the fifth part, as mentioned in verse 34.

†† Another translation might be given to this verse, according to the version, or Targum of Onkles; to wit, "And the people of the land laid up corn, and put it into barns, in the seven years of plenty." But I think it rather a paraphrase than a translation.

אֶל-פְּרַעָה פַעַמִּים כִּי-נָכוֹן הִדְבֵּר מִעַם הָאֱלֹהִים וּמִמֶּהָר
 הָאֱלֹהִים לַעֲשׂוֹתוֹ : 33 וַעֲתָה יֵרָא פְרַעָה אִישׁ נָכוֹן
 וְחָכָם וַיִּשִּׁיתָהוּ עַל-אֶרֶץ מִצְרַיִם : 34 יַעֲשֶׂה פְרַעָה
 וַיִּפְקֹד פְּקָדִים עַל-הָאָרֶץ וְחָמֵשׁ אֶת-אֶרֶץ מִצְרַיִם בְּשֶׁבַע
 שָׁנֵי הַשָּׁבָע : 35 וַיִּקְבְּצוּ אֶת-כָּל-אֹכֵל הַשָּׁנִים הַטּוֹבוֹת
 הַבָּאֹת הָאֵלֶּה וַיַּצְבְּרוּ בָר תַּחַת יַד-פְּרַעָה אֹכֵל בַּעֲרִים
 וּשְׁמָרוּ : 36 וְהָיָה הָאֹכֵל לִפְקֻדֹן לְאֶרֶץ לְשֶׁבַע שָׁנֵי
 הָרָעָב אֲשֶׁר תִּהְיֶין בָּאֶרֶץ מִצְרַיִם וְלֹא-תִכְרֹת הָאֶרֶץ
 בָּרָעָב : 37 וַיִּיטֹב הַדְּבָר בְּעֵינֵי פְרַעָה וּבְעֵינֵי כָל-
 עַבְדָּיו : 38 וַיֹּאמֶר פְּרַעָה אֶל-עַבְדָּיו הִנֵּמְצָא כֹּהֵן אִישׁ
 שְׁלִישִׁי אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ : 39 וַיֹּאמֶר פְּרַעָה אֶל-יוֹסֵף אַחֲרֵי
 הוֹדִיעַ אֱלֹהִים אֹתְךָ אֶת-כָּל-זֹאת אַיֵּן-נָכוֹן וְחָכָם
 כְּמֹדָה : 40 אַתָּה תִּהְיֶה עַל-בֵּיתִי וְעַל-פִּידִי יִשָּׁק כָּל-
 עַמִּי רַק הַפֶּסֶא אֲנִי מִמֶּךָ : 41 וַיֹּאמֶר פְּרַעָה אֶל-
 יוֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל-אֶרֶץ מִצְרַיִם : 42 וַיֹּסֶר
 פְּרַעָה אֶת-טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל-יַד יוֹסֵף
 וַיִּלְבֹּשׂ אֹתוֹ בְּגָדֵי-שֵׁשׁ וַיַּשֶּׂם רֶבֶר הַזֹּהָב עַל-צוּרָאוֹ :
 43 וַיַּרְכֵּב אֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה אֲשֶׁר-לוֹ וַיִּקְרָאוּ
 לִפְנֵי אֲבִירָד וְנָתַן אֹתוֹ עַל כָּל-אֶרֶץ מִצְרַיִם : 44 וַיֹּאמֶר
 פְּרַעָה אֶל-יוֹסֵף אֲנִי פְרַעָה וּבִלְעֲדִידָה לֹא-יִרְאוּ אִישׁ אֶת-
 יָדוֹ וְאֶת-רַגְלוֹ בְּכָל-אֶרֶץ מִצְרַיִם : 45 וַיִּקְרָא פְרַעָה
 שֵׁם-יוֹסֵף צִפְנָת פָּעֻנַח וַיִּתֵּן-לוֹ אֶת-אֶסְנַת בַּת-פּוֹטִי
 פְרַעָה כֶּהֱן אֵן לְאִשְׁתּוֹ וַיֵּצֵא יוֹסֵף עַל-אֶרֶץ מִצְרַיִם :
 46 וַיֹּסֶף בֶּן-שְׁלֹשִׁים שָׁנָה בְּעֵמְדוֹ לִפְנֵי פְרַעָה מֶלֶךְ-
 מִצְרַיִם וַיֵּצֵא יוֹסֵף מִלִּפְנֵי פְרַעָה וַיַּעֲבֹר בְּכָל-אֶרֶץ
 מִצְרַיִם : 47 וַתַּעַשׂ הָאֶרֶץ בְּשֶׁבַע שָׁנֵי הַשָּׁבָע לְקִמְצִים :
 48 וַיִּקְבֹּץ אֶת-כָּל-אֹכֵל שֶׁבַע שָׁנִים אֲשֶׁר הָיוּ בָּאֶרֶץ
 מִצְרַיִם וַיִּתֵּן-אֹכֵל בַּעֲרִים אֹכֵל שְׂדֵה-הָעִיר אֲשֶׁר
 סָבִיבָתֶיהָ נָתַן בְּתוֹכָהּ : 49 וַיַּצְבֵּר יוֹסֵף בָּר כַּחֹל הַיָּם

and he shaved *himself* and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream, to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace. *

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river.

18 And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow.

19 And behold, seven other kine came up after them, poor and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had eaten them up, § it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning, So I awoke.

22 And I saw in my dream, and behold, seven ears, came up in one stalk, full and good.

23 And behold, seven ears, withered, thin, and blasted with

the east-wind, sprung up after them.

24 And the thin ears devoured the seven good ears: And I told this unto the magicians; but *there was* none that could declare it unto me. †

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them, *are* seven years; and the seven empty ears blasted with the east-wind, shall be seven years of famine. ||

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do, he sheweth unto Pharaoh. ¶

29 Behold, there come seven years of great plenty, throughout all the land of Egypt.

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land.

31 And the plenty shall not be known in the land, by reason of that famine following: for it *shall be* very grievous. **

32 And for that the dream was

* It is not in me to understand the dream to interpret it, as you have said:—it is not owing to any great wisdom of mine, but it is through God's assistance; and who, I hope, will answer Pharaoh peaceably.

§ Heb. Came to the inward parts of them.

† That is, there was none that could give a satisfactory interpretation:—the magicians in general judged it to be two different dreams, and it was the opinion of Pharaoh that it was but one, and therefore their answers were not satisfactory; but when Joseph explained it as one dream, the thing was good in the eyes of Pharaoh. (See verse 37.)

|| It seems rather extraordinary that Joseph should mention the seven years of famine first, when the seven years of plenty preceded them; but as he had premised that God had shewed Pharaoh what he was about to do, and as Egypt was a fruitful land, he to convince them of the truth of his prediction informed them of the seven years of famine, although a thing so unusual with them, but which God was pleased to acquaint him (Pharaoh) with, that they might be enabled to provide for their preservation during the seven years of plenty.

¶ In the 25th verse Joseph makes use of the word *וַיֹּאמֶר* *He hath told*: and in this verse he makes use of the word *וַיִּשְׁמַע* *He hath shewn*: (or sheweth.) The reason of which according to the opinion of Jarchi, is as follows. The former he made use of when speaking of the seven plentiful years, and which being near at hand, were as if told him of a certainty: but as to the seven years of famine, which seemed to be yet at some distance, he made use of the latter expression, to denote its being shewn him, as a person that views a thing at a distance.

** Heb. Heavy.

שני הבור ויגלה ויחלף שמלתיו ויבא אל-פרעה: 15 ויאמר
 פרעה אל-יוסף חלום חלמתי ופתר אין אתו ואני
 שמעתי עליך לאמר תשמע חלום לפתור אתו: 16 ויען
 יוסף את-פרעה לאמר בלעדי אלהים יענה את-שלוש
 פרעה: 17 וידבר פרעה אל-יוסף בחלמי הנני עמד
 על-שפת היאר: 18 והנה מן-היאר עלת שבע פרות
 בריאות בשר ויפת תאר ותרענה באחו: 19 והנה
 שבע-פרות אחרות עלות אחריהן דלות ורעות תאר
 מאד ורקות בשר לא-ראיתי כהנה בכל-ארץ מצרים
 לרע: 20 ותאכלנה הפרות הרקות והרעות את
 שבע הפרות הראשונות הבריאות: 21 ותבאנה אל-
 קרפנה ולא נודע כי-באו אל-קרפנה ומראיתו רע
 כאשר בתחלה ואיקץ: 22 וארא בחלמי והנה שבע
 שבלים עלת בקנה אחד מלאות וטבות: 23 והנה שבע
 שבלים צנמות דקות שדפות קדים צמחות אחריהם:
 24 ותבלען השבלים הדקות את שבע השבלים הטבות
 ואמר אל-החרטמים ואין מגיד לי: 25 ויאמר יוסף
 אל-פרעה חלום פרעה אחד הוא את אשר האלהים
 עשה הגיד לפרעה: 26 שבע פרת הטבת שבע שנים
 הנה ושבע השבלים הטבת שבע שנים הנה חלום
 אחד הוא: 27 ושבע הפרות הרקות והרעות העלת
 אחריהן שבע שנים הנה ושבע השבלים הרקות
 שדפות הקדים יהיו שבע שני רעב: 28 הוא הדבר
 אשר דברתי אל-פרעה אשר האלהים עשה הראה
 את-פרעה: 29 הנה שבע שנים באות שבע גדול
 בכל-ארץ מצרים: 30 וקמו שבע שני רעב אחריהן
 ונשפח כל-השבע בארץ מצרים וכלה הרעב את-
 הארץ: 31 ולא-יורע השבע בארץ מפני הרעב ההוא
 אחרי-כן כי-כבד הוא מאד: 32 ועל השנות החלום

21 And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.*

CHAP. XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.*

AND it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

2 And behold, there came up out of the river § seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river ill-favoured, and lean-fleshed; and stood by the other kine, upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine, did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good. †

6 And behold, seven thin ears

and blasted with the east-wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold, it was a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise-men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream. ||

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph and they brought him hastily ¶ out of the dungeon:

* That is, he shewed his ingratitude to him (as is generally the custom of mankind,) in not mentioning him to the king, till God was pleased to force him to it, by means of Pharaoh's dreams.

§ This suited exceedingly well with the nature of the thing; for as both the fruitfulness and barrenness of Egypt depended upon the increase or diminution of the waters of the river Nile, which yearly overflows, he therefore very properly saw them coming out of that river, from whence proceeded both plenty and famine. Nachmanides and Abarbanel

† Heb. Fat.

|| This was a great proof of Joseph's penetration in interpreting the two dreams differently, for it might naturally be expected, that as their dreams were alike the interpretations would be so also: but this Joseph did not do, and yet, both of them were accomplished, according to the different predictions.

¶ Heb. Made him run.

Ver. 18.—Phantasms in dreams were superstitiously thought to be *symbolical*: God therefore when it was his good pleasure to send dreams to Pharaoh, made the foundation of them two well known symbols; and this doubtless in order to engage the dreamer's more serious attention: but then to confound the Egyptian *oneirocritics* (interpreters of dreams) these dreams were so circumstanced with matters foreign to the principles of their art, that there was need of a truly divine interpreter.



Joseph Interprets Pharaoh's two Dreams. Gen. 41
v. 25

עבדיו : 21 וישב את־שר המשקים על־כַּשְׁקָהוּ ויתֵן
הַכֹּס על־כַּף פְּרָעָה : 22 ואת שַׁר הָאֲפִים תִּלָּה
בְּאִשׁ פֶּתֶר לֶחֶם יוֹסֵף : 23 וְלֹא־זָכַר שַׁר־הַמִּשְׁקִים
אֶת־יוֹסֵף וישַׁבְּחָהוּ :

פ פ פ

מֵא סדר מקץ
וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפְרָעָה חָלַם וַהֲנִה עֹמֵד על־
הַיָּאָר : 2 וַהֲנִה מִן־הַיָּאָר עֹלֵת שִׁבְעַת פְּרוֹת
יָפוֹת מְרֹאָה וּבְרִיאַת בֶּשֶׂר וַתַּרְעִינָה בָּאָחוּ : 3 וַהֲנִה
שִׁבְעַת פְּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן מִן־הַיָּאָר רָעוֹת
מְרֹאָה וְדָקוֹת בֶּשֶׂר וַתַּעֲמֹדנָה אֶצֶל הַפְּרוֹת על־שַׁפֹּת
הַיָּאָר : 4 וַתֹּאכְלֶנָה הַפְּרוֹת רָעוֹת הַמְּרֹאָה וְדָקֹת
הַבֶּשֶׂר אֶת שִׁבְעַת הַפְּרוֹת יָפֹת הַמְּרֹאָה וַיִּיקֶץ
פְּרָעָה : 5 וַיִּישָׁן וַיַּחֲלֹם שְׁנִית וַהֲנִה שִׁבְעַת שְׂבָלִים
עֹלֹת בִּקְנִיָּה אֶחָד בְּרִיאוֹת וְטִבּוֹת : 6 וַהֲנִה שִׁבְעַת
שְׂבָלִים דָּקוֹת וּשְׂדֵיפֹת קָרִים צְמַחוֹת אַחֲרֵיהֶן :
7 וַתִּבְלַעְנָה הַשְּׂבָלִים הַדָּקוֹת אֶת־שִׁבְעַת הַשְּׂבָלִים
הַבְּרִיאוֹת וַהֲמִלְאוֹת וַיִּיקֶץ פְּרָעָה וַהֲנִה חָלוֹם : 8 וַיְהִי
בְּבֹקֶר וַתַּפְּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֲרָטְמֵי
מִצְרַיִם וְאֶת־כָּל־חֲכַמֶּיהָ וַיִּסְפֹּר פְּרָעָה לָהֶם אֶת־חֲלֹמוֹ
וְאִין־פֹּתֵר אוֹתָם לִפְרָעָה : 9 וַיַּדְבֵּר שַׁר הַמִּשְׁקִים
אֶת־פְּרָעָה לֵאמֹר אֶת־חֲטָאִי אֲנִי מוֹכִיר הַיּוֹם :
10 פְּרָעָה קָצַף על־עַבְדּוֹ וַיִּתֵּן אֹתוֹ בְּמִשְׁמַר בֵּית שַׁר
הַטְּבָחִים אֹתוֹ וְאֶת שַׁר הָאֲפִים : 11 וַנַּחֲלֶמְהָ חָלוֹם
בְּלִילָה אֶחָד אֲנִי וְהוּא אִישׁ כִּפְתָּרוֹן חֲלֹמוֹ חֲלָמֵנוּ :
12 וְשֵׁם אֶתְנֹו נָעַר עַבְדִּי עֶבֶד לְשַׁר הַטְּבָחִים וְנִסְפָּר־
לֹו וַיַּפְתֵּר־לָנוּ אֶת־חֲלֹמֵתֵינוּ אִישׁ כִּחֲלָמוֹ פֶּתֶר : 13 וַיְהִי
כֵּאֲשֶׁר פִּתְרֵנוּ לָנוּ כֵּן הָיָה אֹתִי הַשִּׁיב על־כַּנִּי וְאֹתוֹ
תִּלָּה : 14 וַיִּשְׁלַח פְּרָעָה וַיִּקְרָא אֶת־יוֹסֵף וַיַּרְצֵהוּ מִן־

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and beheld they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day. *

8 And they said unto him, We have dreamed a dream, and *there* is no interpreter of it. § And Joseph said unto them, *Do* not interpretations *belong* to God? † tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me.

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; *and* the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days.

13 Yet within three days shall Pharaoh lift up thine head, || and restore thee unto thy place: and

thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me ¶ when it shall be well with thee, ** and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house.

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. §§

16 When the chief baker saw that the interpretation was good; he said unto Joseph, I also was in my dream, and behold, I *had* three white baskets on my head.

17 And in the uppermost basket *there was* of all manner of bake-meats †† for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, This *is* the interpretation thereof: The three baskets *are* three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.

* Heb. Are your faces evil.—This discovers Joseph's real character, which was kindness and compassion to all about him; and which made him rather intrude upon them by his enquiry.

§ Not with us, as being in prison, otherwise we might have had resort to the magicians, and interpreters of dreams; but here there is none to interpret it.

† Ye are greatly mistaken, says Joseph, to imagine that the interpreters can make known the signification of dreams, without the assistance of the Divine Being: and therefore, tell them me I pray you, for who knows, but God may perhaps instruct me to answer them. Abarbanel.

|| The Hebrew expression, made use of here, means, *to take an account*, signifying, to consider of his offences and services: vide Numbers, chap. i. ver. 2. but in verse 19, the same expression means, *lift up thy head*, because there the verb is followed by an oblique, *from off thee*, meaning that he should suffer death.

¶ Heb. Remember me with thee.

** When you are reinstated in the king's favour, as heretofore, and all past afflictions are forgot.

§§ Joseph was rash in saying that he was put in prison for nothing: for, that was a reflection against his master; and this may have been the cause of the chief butler's neglect in endeavouring to procure him his liberty, as those great officers commonly link together, particularly when they are in favour.

†† Heb. Meat of Pharaoh, the work of a baker, or cook.

בְּמִשְׁמַר : 5 וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלֹמוֹ בְּלִילָה
אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה וְהָאִפָּה אֲשֶׁר לַמֶּלֶךְ
מִצָּרִים אֲשֶׁר אֲסוּרִים בְּבֵית הַסֵּהֶר : 6 וַיָּבֹא אֲלֵיהֶם
יוֹסֵף בְּבֹקֶר וַיֵּרָא אֹתָם וְהֵנֵם זָעִפִּים : 7 וַיִּשְׁאַל אֶת־
סֵרִיסֵי פְרֹעָה אֲשֶׁר אֹתוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו לֵאמֹר
מָדוּעַ פָּנִיכֶם רָעִים הַיּוֹם : 8 וַיֹּאמְרוּ אֵלָיו חֲלוֹם חֲלַמְנוּ
וּפְתָר אֵין אֹתוֹ וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלֹא לְאֱלֹהִים
פְּתָרִים סִפְרוּנָא לִי : 9 וַיִּסְפֹּר שְׂרֵי־הַמִּשְׁקִים אֶת־
חֲלֹמוֹ לַיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גִפֶּן לִפְנֵי :
10 וּבִגְפֶן שְׁלֹשָׁה שָׁרִיגִם וְהוּא כְּפָרְחָת עָלְתָה נֹצֶה
הַבְּשִׁילוֹ אֲשַׁפְּלִתִּיהָ עֲנָבִים : 11 וְכֹס פְּרֹעָה בְּיָדִי
וְאֶקַּח אֶת־הָעֲנָבִים וְאֶשְׁחַט אֹתָם אֶל־כּוֹס פְּרֹעָה וְאֶתֵּן
אֶת־הַכּוֹס עַל־כַּף פְּרֹעָה : 12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרֹנִי
שְׁלֹשֶׁת הַשָּׁרִיגִם שְׁלֹשֶׁת יָמִים הֵם : 13 בְּעוֹדִי שְׁלֹשֶׁת
יָמִים וַיֵּשֶׁא פְּרֹעָה אֶת־רֹאשׁוֹ וַיִּשְׁיבֶהָ עַל־כַּנּוֹ וְנָתַתְּ
כּוֹס־פְּרֹעָה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיְתָה מִשְׁקָהוּ :
14 כִּי אֲסֻכְרְתָנִי אֹתָךְ כְּאִשֶּׁר יִיטֵב לָךְ וְעָשִׂיתָ־נָא
עִמָּדִי חֶסֶד וְהִזְכַּרְתָּנִי אֶל־פְּרֹעָה וְהוֹצֵאתָנִי מִן־הַבֵּית
הַזֶּה : 15 כִּי־גָנַב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְנִסְפָּה לֹא־
עָשִׂיתִי מְאוּמָה כִּי־שָׁמְנוּ אֹתִי בְּבוֹר : 16 וַיֵּרָא שְׂרֵי־
הָאִפִּים כִּי טוֹב פְּתָר וַיֹּאמֶר אֶל־יוֹסֵף אַף־אֲנִי בְּחֻלּוֹמִי
וְהִנֵּה שְׁלֹשָׁה סִלִּי חֲרִי עַל־רֹאשִׁי : 17 וּבִסָּל הָעֲלִיוֹן
מִכָּל מֵאֵכֶל פְּרֹעָה מַעֲשֶׂה אִפָּה וְהָעוֹף אֲכַל אֹתָם מִן־
הַסָּל מֵעַל רֹאשִׁי : 18 וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתָרֹנִי שְׁלֹשֶׁת
הַסָּלִים שְׁלֹשֶׁת יָמִים הֵם : 19 בְּעוֹדִי שְׁלֹשֶׁת יָמִים
וַיֵּשֶׁא פְּרֹעָה אֶת־רֹאשׁוֹ מֵעֲלִיד וְתָלָה אוֹתָךְ עַל־עֵץ
מַפְסִיר וְאֲכַל הָעוֹף אֶת־בְּשָׂרְךָ מֵעֲלִיד : 20 וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי
יוֹם הַלְדָּת אֶת־פְּרֹעָה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו וַיֵּשֶׁא
אֶת־רֹאשׁוֹ שֶׁר הַמִּשְׁקִים וְאֶת־רֹאשׁ שְׂרֵי הָאִפִּים בְּתוֹךְ

spake to Joseph day by day, * that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house § to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled and got him out.

13 And it came to pass when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; † he came in unto me to lie with me, and I cried with a loud || voice.

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lift up my voice, and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: ¶ and he was there in the prison.

21 ¶ But the LORD was with Joseph, and shewed him mercy, ** and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. §§

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him: and that which he did, the LORD made it to prosper.

CHAP. XL.

1 The butler and baker of Pharaoh are imprisoned. 4 Joseph hath charge of them. 5 He interpreteth their dreams

AND it came to pass after these things, that the butler of the king of Egypt, and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them; †† and they continued a season in ward.

* This expression conveys a very high idea of the Patriarch's chastity, which was proof against so many repeated assaults; and his avoiding her company is as great a testimony of his consummate prudence.

§ Every room in a house is called a house in Hebrew, otherwise verse 14 would be contradictory to this; and the adverb *there*, added, indicates that it means in the room of the house where she was.

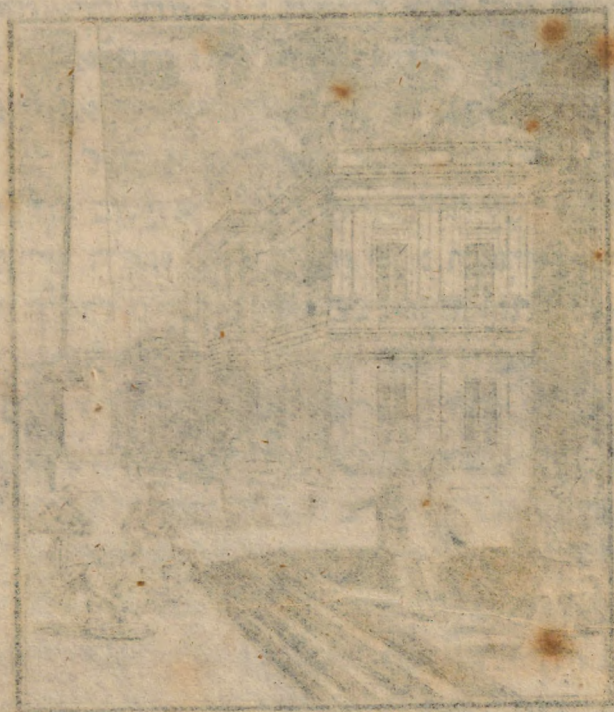
† By the pronoun *HE*, she meant her husband, and whom she seemed to disdain to name: and some are of opinion that the plural pronoun *us*, is by way of dignity. || Heb. Great.

¶ Here may be perceived the visible hand of Providence in favour of Joseph, by his being confined in the same place with the state prisoners, by which Pharaoh was brought to the knowledge of him.

** Heb. Extended kindness unto him.

§§ They did nothing without the order or permission of Joseph.

†† For as these were great officers of the king's household, he charged Joseph with the care of serving them with whatever they were in need of.





Joseph is made overseer over Pharaoh's House Gen 39.
v. 4

כַּדְבָּרָה אֶל־יוֹסֵף יוֹסֵף וְלֹא־שָׁמַע אֵלָיָה לִשְׁכַּב אֶצְלָה
 לַהֲיֹת עִמָּה : 11 וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא הַבֵּיתָה לַעֲשׂוֹת
 מְלֹאכְתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבֵּית שָׁם בְּבֵית :
 12 וַתִּתְּפֹשְׁהוּ בְּגָדָו לֵאמֹר שִׁכְבָּה עִמִּי וַיַּעֲזֹב בְּגָדוֹ
 בִּידָה וַיֵּנֶס וַיֵּצֵא הַחוּצָה : 13 וַיְהִי כִּרְאוּתָהּ כִּי־עֹזֵב
 בְּגָדוֹ בִּידָה וַיֵּנֶס הַחוּצָה : 14 וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ
 וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עֲבָרִי לְצַחֵק
 בָּנוּ בָּא אֵלַי לִשְׁכַּב עִמִּי וְאֶקְרָא בְּקוֹל גְּדוֹל : 15 וַיְהִי
 כְּשָׁמְעוֹ כִּי־הִרִימָתִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנֶס
 וַיֵּצֵא הַחוּצָה : 16 וַתִּנָּח בְּגָדוֹ אֶצְלָה עַרְבּוֹא אֲדָנָיו
 אֶל־בֵּיתוֹ : 17 וַתִּדְבֹר אֵלָיו כַּדְבָּרִים הָאֵלֶּה לֵאמֹר בָּא
 אֵלַי הָעֶבֶד הָעֲבָרִי אֲשֶׁר־הִבֵּאתָ לָנוּ לְצַחֵק בִּי : 18 וַיְהִי
 כִּהִרְיָמִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנֶס הַחוּצָה :
 19 וַיְהִי כְּשָׁמְעוֹ אֲדָנָיו אֶת־דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְרָה
 אֵלָיו לֵאמֹר כַּדְבָּרִים הָאֵלֶּה עָשָׂה לִי עֲבָדְךָ וַיַּחֲדֹ אִפּוֹ :
 20 וַיִּקַּח אֲדָנִי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל־בֵּית הַסֹּהֵר מְקוֹם
 אֲשֶׁר־אֲסוּרֵי הַמֶּלֶךְ אֲסוּרִים וַיְהִי־שָׁם בְּבֵית הַסֹּהֵר :
 21 וַיְהִי יְהוָה אֶת־יוֹסֵף וַיֵּט אֵלָיו חֶסֶד וַיִּתֵּן חֵנוֹ בְּעֵינָיו
 שֹׁר בֵּית־הַסֹּהֵר : 22 וַיִּתֵּן שֹׁר בֵּית־הַסֹּהֵר בִּיר־יוֹסֵף
 אֶת כָּל־הָאֲסוּרִים אֲשֶׁר בְּבֵית הַסֹּהֵר וְאֵת כָּל־אֲשֶׁר
 עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה : 23 אִין שֹׁר בֵּית־הַסֹּהֵר
 רָאָה אֶת־כָּל־מְאוּמָה בִּידוֹ בְּאֲשֶׁר יְהוָה אָתָּה וְאֲשֶׁר־
 הוּא עֹשֶׂה יְהוָה מִצְלִיחַ : פ
 וַיְהִי אַחֵר הַדְּבָרִים הָאֵלֶּה חֲטָאֵי מִשְׁקָה מֶלֶךְ־
 מִצְרַיִם וְהָאִפָּה לְאֲדָנֶיהֶם לְמֶלֶךְ מִצְרַיִם : 2 וַיִּקְצֹץ
 פְּרָעָה עַל שְׁנֵי סָרִיסָיו עַל־שֹׁר הַמִּשְׁקִים וְעַל שֹׁר הָאוֹפִים :
 3 וַיִּתֵּן אֹתָם בְּמִשְׁמֶר בֵּית שֹׁר הַטְּבָחִים אֶל־בֵּית
 הַסֹּהֵר מְקוֹם אֲשֶׁר יוֹסֵף אֲסוּר שָׁם : 4 וַיִּפְקֹד שֹׁר
 הַטְּבָחִים אֶת־יוֹסֵף אֹתָם וַיִּשְׁרַת אֹתָם וַיְהִיו יָמִים

שְׁבִיעִי
 מ

daughter-in-law hath played the harlot; and also behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, am I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I: * because that I gave her not to Shelah my son: and he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out; and she said, How hast thou broken forth? *this* breach *be* upon thee; therefore his name was called Pharez.

30 And afterward came out his brother that had the scarlet thread upon his hand: and his name was called Zarah.

CHAP. XXXIX.

1 *Joseph advanced in Potiphar's house. 7 Resisteth his mistress's temptation. 13 He is falsely accused, 19 and cast into prison.*

AND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh's captain of the guard,

an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the Lord was with Joseph and he was a prosperous man: and he was in the house of his master the Egyptian. §

3 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had, in the house, and in the field.

6 And he left all that he had in Joseph's hand: and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly *person*, and well-favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph: and she said, Lie with me.

8 But he refused, and said unto his master's wife, † Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

10 And it came to pass as she

* For her intention was only to have offspring by me, as I would not give her to my son; but mine was lust. Nachmanides.

§ He at first was no more than another servant in his master's house, but when his master saw that the Lord was with him, and that whatever he did prospered with him, he then put all he had in his hand.

† Scripture mentions the words *his master's wife*, although it may at first sight appear superfluous, as being mentioned in the preceding verse; but it is done to shew the sincerity and integrity of Joseph; for although she was his mistress, and consequently he ought to stand in awe of her; yet, he boldly informed her, that he had more respect to the command of God, than her's.

לֵאמֹר וְנָתַתָּה תָמִיד כְּלִיתָךְ וְגַם הִנֵּה הָרָה לִנְנוּנִים וַיֹּאמֶר
יְהוָה הוֹצִיאוּהָ וְתִשְׁרֶף: ²⁵ הוּא מוֹצֵאת וְהִיא שְׁלֵחָה
אֶל-חֲמוּהָ לֵאמֹר לֹאִישׁ אֲשֶׁר-אָלָה לוֹ אֲנֹכִי הָרָה
וְתֹאמַר הַכֶּר-נָא לְמִי הַחֲתָנִית וְהַפְתִּילִים וְהַמָּטָה
הָאֵלָה: ²⁶ וַיִּכַּר יְהוָה וַיֹּאמֶר צִדְקָה כִּמְנִי כִּי-עַל-כֵּן
לֹא-נִתְּתִיהָ לְשִׁלָּה בְנִי וְלֹא-יוֹסֵף עוֹד לְדַעְתָּה: ²⁷ וַיְהִי
בַּעַת לְדִתָּהּ וְהִנֵּה תֹאמִים בְּבִטְנָה: ²⁸ וַיְהִי בְלִדְתָּהּ
וַיִּתֶּן-יָד וַתִּקַּח הַמִּילֶדֶת וַתִּקְשֹׁר עַל-יָדָיו שְׁנֵי לֵאמֹר זֶה
יֵצֵא רֵאשֹׁנָה: ²⁹ וַיְהִי כִּמְשִׁיב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו
וְתֹאמַר מַה-פְּרָצַת עָלֶיךָ פֶּרֶץ וַיִּקְרָא שְׁמוֹ פֶּרֶץ:
³⁰ וְאַחֵר יֵצֵא אָחִיו אֲשֶׁר עַל-יָדוֹ הַשְּׁנִי וַיִּקְרָא שְׁמוֹ
לֹט: ^ס וַיִּוָּסֶף הַיּוֹדֵד מִצָּרִימָה וַיִּקְנֶהוּ פוֹטִיפָר
סָרִיס פְּרֹעֶה שֶׁר הַטְּבָחִים אִישׁ מִצָּרִי מִיד הַיִּשְׁמַעֲאֵלִים
אֲשֶׁר הוֹרְדָהוּ שָׁמָּה: ² וַיְהִי יְהוָה אֶת-יוֹסֵף וַיְהִי אִישׁ
מְצֻלָּח וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי: ³ וַיֵּרָא אֲדֹנָיו כִּי
יְהוָה אִתּוֹ וְכָל אֲשֶׁר-הוּא עֹשֶׂה יְהוָה מְצֻלָּח בְּיָדוֹ:
⁴ וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׂרֹת אֹתוֹ וַיַּפְקְדֵהוּ עַל-
בֵּיתוֹ וְכָל-יִשְׁלֹוֹ נָתַן בְּיָדוֹ: ⁵ וַיְהִי מֵאֵז הַפְּקִיד אֹתוֹ
בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יִשְׁלֹוֹ וַיִּבְרַךְ יְהוָה אֶת-בֵּית
הַמִּצְרִי בְּגִלְל יוֹסֵף וַיְהִי בְרָכַת יְהוָה בְּכָל-אֲשֶׁר יִשְׁלֹוֹ
בְּבֵית וּבְשָׂדֶה: ⁶ וַיַּעֲזֹב כָּל-אֲשֶׁר-לֹו בְּיַד יוֹסֵף וְלֹא-
יָדַע אֹתוֹ מֵאוּמָה כִּי אִם-הִלָּחַם אֲשֶׁר-הוּא אוֹכֵל וַיְהִי
יוֹסֵף יִפְחָד-תֹּאֵר וַיִּפֶּה מְרָאָה: ⁷ וַיְהִי אַחֵר הַדְּבָרִים
הָאֵלֶּה וַתֵּשֶׂא אִשְׁת-אֲדֹנָיו אֶת-עֵינֶיהָ אֶל-יוֹסֵף וַתֹּאמֶר
שָׁכַבָה עִמִּי: ⁸ וַיִּמָּאֵן וַיֹּאמֶר אֶל-אִשְׁת אֲדֹנָיו הֵן
אֲדֹנִי לֹא-יָדַע אֹתִי מִה-בְּבֵית וְכָל אֲשֶׁר-יִשְׁלֹוֹ נָתַן
בְּיָדִי: ⁹ אֵינְנִי גָדוֹל בְּבֵית הַזֶּה מִמְּנִי וְלֹא-חָשַׁךְ מִמְּנִי
מֵאוּמָה כִּי אִם-אוֹתָךְ בְּאֲשֶׁר אֶת-אִשְׁתּוֹ וְאִךְ אֵעֲשֶׂה
הָרַעָה הַגְּדוֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים: ¹⁰ וַיְהִי

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: * wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did*;) and Tamar went and dwelt in her father's house.

12 ¶ And in process of time, § the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath, to shear his sheep.

14 And she put her widow's garments off from her, † and covered her with a veil, and wrapped herself, and sat in an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought *her to be* an harlot; because she had covered her face. ||

16 And he turned unto her by

the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law:) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock: ¶ And she said, Wilt thou give *me* a pledge till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, ** and thy staff that *is* in thy hand: and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* openly by the way-side? And they said, There was no harlot in *this place*.

22 And he returned to Judah, and said, I cannot find her: and also the men of the place said, *that* there was no harlot in *this place*.

23 And Judah said, Let her take *it* to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy

* Heb. Was evil in the eyes of the Lord.

§ Heb. And the days were multiplied.

† That Judah might not have any knowledge of her person, which he undoubtedly would have had, had she appeared in her usual mourning garments, and which were certainly known to him.

|| As he did not know her, he took her to be an harlot; and when Tamar found that to be his opinion, she suffered him to remain in the error, as she perceived, that what she had first planned had not taken effect: for her original intention in this enterprise, was, that as he was going to his sheep-shearing, he seeing her sitting in the way might invite her to go with him: and as that was a day of great festivity in those times, she judged, that during the mirth, Judah might perhaps be captivated with her, and take her to wife; for her intention was by no means to commit an act of criminality: but finding it frustrated, by Judah's address to her, she proceeded in the best manner that she was able, as may be perceived in the sequel.

** Nachmanides observes, that they were a kind of lined ornament, or fringe, worn by persons of quality round their turbans; and which custom is still retained in the east.

8 וַיֹּאמֶר יְהוֹדָה לְאוֹנָן בֶּאֱלֵאִשֶׁת אָחִיךָ וַיִּבְּסוּ אֹתָהּ
 וַתִּקַּם זָרַע לְאָחִיךָ : 9 וַיֵּדַע אוֹנָן כִּי לֹא לוֹ יִהְיֶה הַזָּרַע
 וַיְהִי אִם־בָּא אֶל־אִשֶׁת אָחִיו וַשְׁחַת אֶרְצָה לְבִלְתִּי
 נָתֹן־זָרַע לְאָחִיו : 10 וַיֵּדַע בְּעֵינֵי יְהוֹה אֲשֶׁר עָשָׂה וַיָּמָת
 נָם־אֹתוֹ : 11 וַיֹּאמֶר יְהוֹדָה לְתָמָר כְּלָתוֹ שְׂבִי אִלְמָנָה
 בֵּית־אָבִיךָ עַד־יִגְדֹּל שְׁלָחַ בְּנִי כִּי אָמַר פֶּן־יָמוּת נָם־
 הוּא כְּאָחִיו וַתֵּלֶךְ תָּמָר וַתֵּשֶׁב בֵּית אָבִיהָ : 12 וַיִּרְבוּ
 הַיָּמִים וַתָּמָת בַּת־שׁוֹנֵעַ אִשֶׁת־יְהוֹדָה וַיִּנָּחֶם יְהוֹדָה
 וַיַּעַל עַל־צִוּוֹי צֹאנָו הוּא וַחֲדָיָה רַעְיוֹ הַעֲדָלְמִי תִמְנָתָה :
 13 וַיֵּגַד לְתָמָר לֵאמֹר הִנֵּה חֲמִידָה עָלֶיךָ תִמְנָתָה לָנוּ
 צֹאנָו : 14 וַתִּסֶּר בְּגָדֶי אִלְמָנוּתָהּ מֵעָלֶיהָ וַתִּכְסֶּם בַּצִּיָּף
 וַתֵּתַעֲלֶךְ וַתֵּשֶׁב בַּפֶּתַח עֵינִים אֲשֶׁר עַל־דָּרֶךְ תִּמְנָתָה
 כִּי רָאָתָה כִּי־יִגְדֹּל שְׁלָחַ וְהוּא לֹא־נָתַנָּה לוֹ לְאִשָּׁה :
 15 וַיִּרְאָהּ יְהוֹדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְתָה פָנֶיהָ :
 16 וַיֵּט אֶלֶיהָ אֶל־הַדָּרֶךְ וַיֹּאמֶר הִבְהִנָּה אָבוֹא אֵלֶיךָ
 כִּי לֹא יָדַע כִּי כְלָתוֹ הוּא וַתֹּאמֶר מַה־תֵּתֶנְךָ־לִּי כִּי
 תָבוֹא אֵלַי : 17 וַיֹּאמֶר אֲנִכִּי אֲשַׁלַּח גִּדֵּי־עֵינִים מִן־הַצֹּאֵן
 וַתֹּאמֶר אִם־תֵּתֶנְךָ עֲרִבּוֹן עַד שְׁלָחֶךָ : 18 וַיֹּאמֶר מַה
 הָעֲרִבּוֹן אֲשֶׁר אֶתֶּן־לְךָ וַתֹּאמֶר הַתָּמָד וּפְתִילָךְ וּמִטָּה
 אֲשֶׁר בִּידֶךָ וַיִּתֵּן־לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ : 19 וַתִּקַּם
 וַתֵּלֶךְ וַתִּסֶּר צִיָּפָהּ מֵעָלֶיהָ וַתִּלְבָּשׁ בְּגָדֶי אִלְמָנוּתָהּ :
 20 וַיִּשְׁלַח יְהוֹדָה אֶת־גִּדֵּי הָעֵינִים בְּיַד רַעְיוֹ הַעֲדָלְמִי
 לְקַחַת הָעֲרִבּוֹן מִיַּד הָאִשָּׁה וְלֹא מִצָּאָהּ : 21 וַיִּשְׁאַל
 אֶת־אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אֵיזָה הַקְּדִשָּׁה הוּא בְּעֵינֵינוּ
 עַל־הַדָּרֶךְ וַיֹּאמְרוּ לֹא־הִיְתָה בֹזֶה קְדִשָּׁה : 22 וַיֵּשֶׁב
 אֶל־יְהוֹדָה וַיֹּאמֶר לֹא־מִצָּאָתֶיהָ וְגַם אֲנָשֵׁי הַמָּקוֹם
 אָמְרוּ לֹא־הִיְתָה בֹזֶה קְדִשָּׁה : 23 וַיֹּאמֶר יְהוֹדָה
 תִּמְחַל־לָהּ פֶּן נִהְיֶה לְבוֹז הִנֵּה שְׁלַחְתִּי הַגִּדִּי הִזֵּה וְאֹתָהּ
 לֹא מִצָּאָתָהּ : 24 וַיְהִי כִּמְשָׁלֶשׁ חֳדָשִׁים וַיֵּגַד לִיְהוֹדָה

empty, *there was* no water in it.

25 And they sat down to eat bread : and they lift up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood ? *

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him ; for he *is* our brother, and our flesh : and his brethren were content. §

28 Then there passed by Midianites, merchant-men ; and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmaelites, for twenty *pieces* of silver : and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit ; and behold, Joseph *was* not in the pit : and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not ; and I, whither shall I go ?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of *many* colours, and they brought *it* to their father ; and said, This have we found : know now whether *it be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat ; an evil beast hath devoured him : Joseph *is* without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down into the grave unto my son mourning : Thus his father wept for him.

36 And the Midianites sold him into Egypt, unto Potiphar, an officer † of Pharaoh's, and captain of the guard. ||

CHAP. XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.*

8 *The trespass of Onan.*

AND it came to pass at that time, that Judah went down from his brethren, and turned into a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah ; and he took her, and went in unto her.

3 And she conceived and bare a son ; and he called his name Er.

4 And she conceived again, and bare a son ; and she called his name Onan.

5 And she yet again conceived, and bare a son : and called his name Shelah, and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the LORD ; and the LORD slew him.

left the body ; but as the coat is found and not the body, it is clear that an evil beast hath devoured him. Abarbanel.

* The learned Abarbanel hath observed, that there are but three things which influence a person to commit murder ; viz. First, to take from him his wealth ; Second, revenge ; Third, to exult over him as a conqueror : to all which Judah replied. For as to the first, says he, what profit will accrue to us from it ? Secondly, he is our brother, so that we should take revenge on our own flesh and blood ; and thirdly, we must conceal his blood ; and consequently can have no opportunity of boasting over him.

§ That is, according to the Hebrew, they hearkened to him—paid attention to what he said, and were willing to follow his advice.

† Heb. Eunuch. Although the word does not signify eunuchs only : but also courtiers, officers, and chamberlains.

|| Heb. Chief of the slaughtermen, or executioners. Nachmanides and Abarbanel.

והבור רָק אֵין בּוֹ מַיִם : ²⁵ וַיֵּשְׁבוּ לֹאכֹל-לֶחֶם וַיִּשְׁאוּ
 עֵינֵיהֶם וַיֵּרְאוּ וַהֲנִה אֶרְצָתָּ יִשְׁמַעֲאֵלִים בָּאָה מִגִּלְעָד
 וּגְמִלֵיהֶם נָשָׂאִים נִכְאֹת וְצָרִי וְלֹט הוֹלְכִים לְהוֹדִיד
 מִצְרֵימָה : ²⁶ וַיֹּאמֶר יְהוֹדָה אֶל-אֶחָיו מַה-בָּצַע כִּי
 נִהְרַג אֶת-אֶחָיו וְכִסִּינוּ אֶת-דָּמּוֹ : ²⁷ לָכוּ וּנְמַכְרֶנּוּ
 לַיִּשְׁמַעֲאֵלִים וַיִּרְנוּ אֶל-תְּהִי-בּוֹ כִּי-אֶחָיו בִּשְׁרָנוּ הוּא
 וַיִּשְׁמְעוּ אֶחָיו : ²⁸ וַיַּעֲבְרוּ אֲנָשִׁים מְדִינִים סָחָרִים
 וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת-יוֹסֵף מִן-הַבּוֹר וַיִּמְכְּרוּ אֶת-יוֹסֵף
 לַיִּשְׁמַעֲאֵלִים בַּעֲשָׂרִים כֶּסֶף וַיָּבִיאוּ אֶת-יוֹסֵף מִצְרֵימָה :
²⁹ וַיֵּשֶׁב רַאובֵּן אֶל-הַבּוֹר וַהֲנִה אֶיִן-יוֹסֵף בַּבּוֹר וַיִּקְרַע
 אֶת-בְּגָדָיו : ³⁰ וַיֵּשֶׁב אֶל-אֶחָיו וַיֹּאמֶר הִילֵד אֵינְנוּ
 וְאֲנִי אִנִּה אֲנִי-בָא : ³¹ וַיִּקְחוּ אֶת-כֶּתֶנֶת יוֹסֵף וַיִּשְׁחֲטוּ
 שְׂעִיר עִזִּים וַיַּטְבִּלוּ אֶת-הַכֶּתֶנֶת בָּדָם : ³² וַיִּשְׁלְחוּ
 אֶת-כֶּתֶנֶת הַפָּסִים וַיָּבִיאוּ אֶל-אֲבִיהֶם וַיֹּאמְרוּ זֹאת
 מִצְאָנוּ הַכְּרֵנָא הַכֶּתֶנֶת בְּנֶךְ הוּא אִם-לֹא : ³³ וַיִּפְרֹה
 וַיֹּאמֶר כֶּתֶנֶת בְּנִי חַיָּה רַעָה אֲכַלְתָּהוּ טָרֵף טָרֵף יוֹסֵף :
³⁴ וַיִּקְרַע יַעֲקֹב שְׂמֹלְתּוֹ וַיִּשֶׂם שָׁק בְּמִתְנּוֹ וַיִּתְּ אֲבָל-עַל-
 בָּנוּ יָמִים רַבִּים : ³⁵ וַיָּקֻמוּ כָל-בָּנָיו וְכָל-בָּנֹתָיו לִנְחֹמוֹ
 וַיִּמָּאֵן לְהַתְנַחֵם וַיֹּאמֶר כִּי-אֶרֶד אֶל-בְּנֵי אֲבִל שְׂאֵלָה
 וַיִּבְךְ אֹתוֹ אָבִיו : ³⁶ וְהַמְדִּינִים מָכְרוּ אֹתוֹ אֶל-מִצְרַיִם
 לְפוֹטִיפָר סָרִיס פְּרֹעֶה שֵׁר הַטַּבָּחִים : פ

רביע
לח

וַיְהִי בַּעַת הַהוּא וַיֵּרֶד יְהוֹדָה מֵאֵת אֶחָיו וַיֵּט
 עַד-אִישׁ עַד-לְמִי וַשְׁמוֹ חִירָה : ² וַיֵּרָא-שָׁם יְהוֹדָה
 בֶּת-אִישׁ כְּנַעֲנִי וַשְׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיָּבֵא אֵלָיָה : ³ וַתֵּהָרֶה
 וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שְׁמוֹ עֵר : ⁴ וַתֵּהָרֶה עוֹד וַתֵּלֶד
 בֶּן וַתִּקְרָא אֶת-שְׁמוֹ אוֹנָן : ⁵ וַתִּסָּף עוֹד וַתֵּלֶד בֶּן
 וַתִּקְרָא אֶת-שְׁמוֹ שִׁלָּה וַהֲיָה בְכוֹיֵב בְּלוֹתָהּ אֹתוֹ :
⁶ וַיִּקַּח יְהוֹדָה אִשָּׁה לָעַר בְּכוֹרוֹ וַשְׁמָהּ תָמָר : ⁷ וַיְהִי
 עַר בְּכוֹר יְהוֹדָה רָע בְּעֵינֵי יְהוָה וַיִּמָּתְהוּ יְהוָה :

round about, and made obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more, and behold, the sun and the moon, and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: * and his father rebuked him, § and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee, to the earth.

11 And his brethren envied him: but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said unto him, Here *am* I. †

14 And he said to him, Go, I pray thee, see whether it will be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found

him, and behold, *he was wandering in the field*: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*?

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him, to slay him.

19 And they said one to another, Behold, this dreamer cometh. ¶

20 Come now therefore, and let us slay him, and cast him into some pit; and we will say some evil beast hath devoured him: ¶ and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands: and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of *many* colours that *was* on him.

24 And they took him, and cast him into a pit; and the pit *was*

* After he had told it to his brethren, he again told it to his father in their presence. Jarchi.

§ Not in anger, but to prevent or allay the anger of his brethren, when they perceived that his father treated it with a kind of contempt.

† Here we have a proof of the meekness, as also the submission of Joseph to his father's command, in the readiness he shewed to obey him, notwithstanding his being sensible of the hatred which his brethren bare to him.

¶ Heb. Master of dreams.—They called him the master of dreams, because they were of opinion that he did not really dream those dreams which he told them, but had devised them of himself: for which reason they said, "Come now therefore, and let us slay him, &c. and we shall see what will become of his dreams." This they said by way of derision. Which of the brethren it was that uttered this expression, we cannot be certain; but it is the opinion of the commentators that it was Simeon and Levi: and when the whole is considered, it will appear, that there is great probability of truth in this opinion; for Reuben and Judah did not seem to wish his death: and as to the children of the hand-maids, they were not of esteem sufficient to talk in that manner against the favorite son of their father; besides, he was in the habit of friendship with them. See verse 2.

¶ For, said they, when our father sees the coat of many colours brought to him he will easily believe our tale; for had he been murdered by robbers, they would have taken the coat, and have



Joseph tell's his two Dreams to his Brethren Gen. 37
v. 5

תִּסְפִּינָה אֶלְמֹתֵיכֶם וְתִשְׁתַּחֲוֶינָה לְאֵלֹמֹתַי : 8 וַיֹּאמְרוּ
 לוֹ אָחִיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם־מִשׁוֹל תִּמְשָׁל בָּנוּ
 וַיֹּסְפוּ עוֹד שְׂנֵא אֹתוֹ עַל־חֲלֹמָתוֹ וְעַל־דְּבָרָיו : 9 וַיַּחֲלֹם
 עוֹד חֲלוֹם אַחֵר וַיִּסְפֹּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֹמֹתַי
 חֲלוֹם עוֹד וְהִנֵּה הַשָּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עֶשֶׂר כּוֹכָבִים
 מִשְׁתַּחֲוִים לִי : 10 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אָחָיו וַיַּגִּיעַ־
 בּוֹ אָבִיו וַיֹּאמֶר לוֹ מַה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא
 נִבּוֹא אֲנִי וְאַמְךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לָךְ אֲרָצָה :
 שְׁנִי 11 וַיִּקְנְאוּ־בּוֹ אָחָיו וְאָבִיו שָׂמַד אֶת־הַדָּבָר : 12 וַיֵּלְכוּ
 אָחָיו לְרַעוּת אֶת־צֹאן אֲבֵיהֶם בְּשָׂכָם : 13 וַיֹּאמֶר
 יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אֶחָיֶךָ רָעִים בְּשָׂכָם לָכֵה וְאַשְׁלַחְךָ
 אֲלֵיהֶם וַיֹּאמֶר לוֹ הֲנִנִּי : 14 וַיֹּאמֶר לוֹ לֵךְ־נָא רֵאֵה
 אֶת־שְׁלוֹם אֶחָיֶךָ וְאֶת־שְׁלוֹם הָצֹאן וְהַשְׁבֵּנִי דָבָר
 וַיִּשְׁלַחְהוּ מִעֵמֶק הַבְּרֹז וַיָּבֹא שָׂכְמָה : 15 וַיִּמְצְאוּהוּ
 אִישׁ וְהִנֵּה תַעֲה בַשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה־
 תַּבְקֶשׁ : 16 וַיֹּאמֶר אֶת־אָחִי אֲנֹכִי מִבְּקֶשׁ הִגִּידָה־נָא
 לִי אֵיפֹה הֵם רָעִים : 17 וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה כִּי
 שָׁמַעְתִּי אֲמָרִים נֹלְכֵה דַתִּינָה וַיֵּלֶךְ יוֹסֵף אַחֵר אָחָיו
 וַיִּמְצָאם בְּדֹתָן : 18 וַיֵּרְאוּ אֹתוֹ מֵרָחֵק וּבִטְרֹם יִקְרַב
 אֲלֵיהֶם וַיִּתְּנֻכְלוּ אֹתוֹ לְהַמִּיתוֹ : 19 וַיֹּאמְרוּ אִישׁ אֶל־
 אָחָיו הִנֵּה בָעַל הַחֲלֹמוֹת הֲלוֹה בָּא : 20 וַעֲתֵה לָכֵה
 וְנִהְרָגְהוּ וְנִשְׁלַכְהוּ בְּאֶחָד הַבְּרוֹת וְאִמְרָנוּ הִיָּה רָעָה
 אֲכַלְתָּהוּ וְנִרְאָה מַח־יָהּ חֲלֹמָתוֹ : 21 וַיִּשְׁמַע רְאוּבֵן
 וַיִּצְלָהוּ מִיָּדָם וַיֹּאמֶר לֹא נִפְגּוּ נַפְשׁ : 22 וַיֹּאמֶר אֲלֵיהֶם
 רְאוּבֵן אֶל־תִּשְׁפְּכוּ־דָם הַשְּׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה
 אֲשֶׁר בַּמִּדְבָּר וַיֵּד אֶל־תִּשְׁלַחוּ־בּוֹ לְמַעַן הֲצִיל אֹתוֹ
 מִיָּדָם לְהַשְׁיִבּוֹ אֶל־אָבִיו : 23 וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף
 אֶל־אָחָיו וַיִּפְשְׁטוּ אֶת־יוֹסֵף אֶת־כִּתְנֹתוֹ אֶת־כִּתְנֹת
 הַפְּסִים אֲשֶׁר עָלָיו : 24 וַיִּקְחָהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרָה

שני

נקוד
על אה

שלישי

that reigned in the land of Edom.* before there reigned any king over the children of Israel. §

32 And Bela the son of Beor reigned in Edom : and the name of his city, *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead : and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baalhanan the son of Achbor reigned in his stead.

39 And Baalhanan the son of Achbor died, and Hadar reigned in his stead : and the name of his city *was* Pau ; and his wife's name *was* Mehetable, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the dukes *that came* of Esau, according to their families, † after their places, by their names ; duke Timnah, duke Alvah, duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram : these *be* the dukes of Edom, according to their habitations, in the land of their possession ; he is Esau the father of the Edomites.

CHAP. XXXVII.

2 *Joseph is hated of his brethren.*

5 *His two dreams.* 18 *His brethren conspire his death.* 38 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob ; || Joseph *being* seventeen years old, was feeding the flock with his brethren, and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives : and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age : and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren : and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding sheaves ¶ in the field ; and lo, my sheaf arose, and also stood upright ; and behold, your sheaves stood

* The posterity of Esau, who, after they had subdued the Horites (who were the ancient inhabitants) erected a kingdom there.

§ Here mention is made of eight kings that reigned in Edom, before the children of Israel had a king ; after which their kingly power was abolished during the reign of eight successive kings of Israel, viz. Saul, Ishbosheth, David, Solomon, Rehoboam, Abijah, Asa, and Jehoshaphat. For in the days of Joram, Edom revolted, and made a king over themselves. 2 Kings, chap. viii. verse 20.

† For as after the death of Hadar, an aristocracy ensued, the principal families are mentioned according to their genealogy. See also 1 Chron. chap. i. verse 15.

|| The events or occurrences which happened to Jacob, his family, and issue : for after the sacred penman had informed us in a summary manner, of the events of the posterity of Esau ; he, in a more copious form acquaints us with those of Jacob's posterity, as being God's peculiar people.

¶ Here may be observed the clearness of Joseph's dream, for as his advancement was by means of his counsel and care about the corn in Egypt, it was very properly represented by sheaves.

מֶלֶךְ לִבְנֵי יִשְׂרָאֵל : 32 וַיִּמְלֹךְ בְּאֲדָוִם בֶּלַע בֶּן־בְּעֹר
 וְשֵׁם עִירוֹ דִּנְהָבָה : 33 וַיָּמָת בֶּלַע וַיִּמְלֹךְ תַּחֲתָיו יוֹבָב
 בֶּן־זֶרַח מִבְּצָרָה : 34 וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחֲתָיו חִשָּׁם
 מֵאֶרֶץ הַתִּימָנִי : 35 וַיָּמָת חִשָּׁם וַיִּמְלֹךְ תַּחֲתָיו הֲדַר
 בֶּן־בְּדַר הַמַּפְרָה אֶת־מֶדִין בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ
 עֹוִית : 36 וַיָּמָת הֲדַר וַיִּמְלֹךְ תַּחֲתָיו שְׁמִלָּה מִמַּשְׁרָקָה :
 37 וַיָּמָת שְׁמִלָּה וַיִּמְלֹךְ תַּחֲתָיו שְׂאוּל מִרְחֲבוֹת הַנֶּחָר :
 38 וַיָּמָת שְׂאוּל וַיִּמְלֹךְ תַּחֲתָיו בְּעַל חֲנָן בֶּן־עֲכָבוֹר :
 39 וַיָּמָת בְּעַל חֲנָן בֶּן־עֲכָבוֹר וַיִּמְלֹךְ תַּחֲתָיו הֲדַר וְשֵׁם
 עִירוֹ פֶּעִי וְשֵׁם אִשְׁתּוֹ מַהִיטְבָּאֵל בֶּת־מִטְרָד בֶּת מִי
 סַפְטִיר וְהָב : 40 וְאֵלֹהֵי שְׁמוֹת אֱלֹוִפִי עָשׂוּ לְמִשְׁפַּחָתָם
 לְמִקְמָתָם בְּשִׁמְתָם אֱלֹוִף תִּמְנַע אֱלֹוִף עֲלוֹהֵי אֱלֹוִף יִתָּת :
 41 אֱלֹוִף אֶחָלִיבְמָה אֱלֹוִף אֵלֹהֵי אֱלֹוִף פִּינָן : 42 אֱלֹוִף
 קִנָּו אֱלֹוִף תִּימָן אֱלֹוִף מִבְּצָר : 43 אֱלֹוִף מִגְדִּיאֵל אֱלֹוִף
 עִירָם אֵלֹהֵי אֱלֹוִפֵי אֲדָוִם לְמִשְׁכַּתָּם בְּאֶרֶץ אַחֲזָתָם
 הוּא עָשׂוּ אֲבִי אֲדָוִם :

פ פ פ

לו
סדר
וישב

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגְדִּיר אָבִיו בְּאֶרֶץ כְּנַעַן : 2 אֵלֹהֵי
 תִּלְדֹוֹת יַעֲקֹב יוֹסֵף בֶּן־שִׁבְעָה עָשָׂרָה שָׁנָה הָיָה
 רָעָה אֶת־אָחִיו בְּצָאן וְהוּא נָעַר אֶת־בְּנֵי בִלְהָה וְאֶת־
 בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דָּבָרָתָם רָעָה אֶל־
 אֲבִיהֶם : 3 וַיִּשְׂרָאֵל אֶהָב אֶת־יוֹסֵף מִכָּל־בְּנָיו כִּי־בֶן־
 זָקֵנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֻנֹת פָּסִים : 4 וַיֵּרְאוּ אָחִיו
 כִּי־אֵתּוֹ אֶהָב אֲבִיהֶם מִכָּל־אָחִיו וַיִּשְׁנָאוּ אֹתוֹ וְלֹא יָכְלוּ
 דַּבְּרוֹ לְשָׁלָם : 5 וַיַּחֲלֵם יוֹסֵף חֲלוֹם וַיַּגִּד לְאָחִיו וַיּוֹסְפוּ
 עוֹד שְׁנֹא אֹתוֹ : 6 וַיֹּאמֶר אֲלֵיהֶם שְׁמַעְיָאֵל הַחֲלוֹם
 הַזֶּה אֲשֶׁר חֲלַמְתִּי : 7 וְהִנֵּה אֲנִי חֲנוּ מֵאֱלֹמִים אֱלֹמִים
 בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמוּ אֵלַי וְגַם־נִצְבָּה וְהִנֵּה

Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timnah was concubine to Eliphaz Esau's son, * and she bare to Eliphaz, Amalek; these were the sons of Adah Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah; these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon Esau's wife; and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were dukes of the sons of Esau; § the sons of Eliphaz, the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, Duke Gatam, and duke Amalek: These are the dukes that came of Eliphaz, in the land of Edom: these were the sons of Adah.

17 ¶ And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel, in the land of Edom: these are the sons of Bashemath Esau's wife.

18 ¶ And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife.

19 These are the sons of Esau

(who is Edom) and these are their dukes.

20 ¶ These are the sons of Seir the Horite, who inhabited the land; † Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were, Hori, and Heman: and Lotan's sister was Timna. ||

23 And the children of Shobal were these: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and Achan.

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

31 ¶ And these are the kings

* Hence, as Jarchi observes, we may perceive the exalted character of Abraham, the high veneration they had for him, and their strong desire of an alliance with any of his family: for this same Timnah was the daughter of one of the greatest dukes of Seir the Horite, the ancient inhabitant of the country: and as she could not obtain the honour of being his wife, they were contented to let her be his concubine, so that she might at any rate have issue by him.

§ Were the princes or heads of their several families, and little principalities, according to the manner and form of those times.

† Were the inhabitants prior to the coming of Esau; or, as some explain it, were acquainted with the settlement of the land; i. e. were perfect masters of agriculture. See Jarchi.

|| Timna is here found to be the sister of Lotan. In verse 12, and in 1 Chron. chap. i. verse 36, Timna is reckoned among the sons of Eliphaz, notwithstanding that, in chap. i. verse 39 of 1 Chron. she is said to be the sister of Lotan as well as here. This may be easily reconciled by allowing a small mistake in the original transcriber of Chronicles, by misplacing the ו before עמלק, which ought to have been before וקן. Then this verse 36 should be in Hebrew thus, וקן ורמון עמלק, and in English, "The sons of Eliphaz, Teman and Omar, Zepho, and Gatam, and Kenaz; and Timna bore him Amalek." And with this emendation, it will be there exactly as it is here.

בני אלופו תימן אומר צפו ונעתם וקנו : 12 ותמנעו
היתה פילגש לאליפו בן-עשו ותלד לאליפו את-עמלק
אלה בני עדה אשר עשו : 13 ואלה בני רעואל
נחת ורח שמה ומוה אלה היו בני בשמת אשר עשו :
14 ואלה היו בני אהליבמה בת-ענה בת-צבען אשר
עשו ותלד לעשו את-יעיש ואת-יעלם ואת-קרח :
15 אלה אלופי בני-עשו בני אליפו בכור עשו אלוף
תימן אלוף אומר אלוף צפו אלוף קנו : 16 אלוף-קרח
אלוף נעתם אלוף עמלק אלה אלופי אליפו בארץ
אדום אלה בני עדה : 17 ואלה בני רעואל בן-עשו אלוף
נחת אלוף ורח אלוף שמה אלוף מוה אלה אלופי
רעואל בארץ אדום אלה בני בשמת אשר עשו :
18 ואלה בני אהליבמה אשר עשו אלוף יעיש אלוף
יעלם אלוף קרח אלה אלופי אהליבמה בת-ענה
אשר עשו : 19 אלה בני-עשו ואלה אלופיהם הוא
שביעי אדום : 20 אלה בני-שעיר החרי ישבי
הארץ לוטן ושובל וצבען וענה : 21 ודשון ואצר ודישן
אלה אלופי החרי בני שעיר בארץ אדום : 22 ויהיו
בני-לוטן חרי וחימם ואחות לוטן תמנע : 23 ואלה
בני שובל עלון ומנחת ועיבל שפן ואונם : 24 ואלה
בני-צבען ואיה וענה הוא ענה אשר מצא את-חימם
במדבר ברעתו את-החמרים לצבען אביו : 25 ואלה
בני-ענה דשן ואהליבמה בת-ענה : 26 ואלה בני
דישן חמדן ואשבן ויתרן וכרן : 27 אלה בני-אצר
בלהן ועעון ועקן : 28 אלה בני-דישן עיץ וארן :
29 אלה אלופי החרי אלוף לוטן אלוף שובל אלוף
צבען אלוף ענה : 30 אלוף דשן אלוף אצר אלוף
דישן אלה אלופי החרי לאלפיהם בארץ שעיר : 31
פ ואלה המלכים אשר מלכו בארץ אדום לפני מלך-

her grave: that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed and spread his tent beyond the tower of Edar.

22 And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.

23 The sons of Leah; Reuben Jacob's first-born, and Simeon and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph and Benjamin.

25 And the sons of Bilhah, Rachel's hand maid; Dan and Naphtali.

26 And the sons of Zilpah, Leah's hand-maid; Gad and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and was gathered unto his people, * being old and full of days: and his sons Esau and Jacob buried him.

CHAP. XXXVI.

2 Esau's three wives: 6 His removing to mount Seir: 9 his sons.

NOW these are the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan; Adah, the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, § the daughter of Zibeon the Hivite;

3 And Bashemath Ishmael's daughter, sister of Nabajoth.

4 And Adah bare to Esau, Eliphaz; and Bashemath bare Reuel.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: These are the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. †

7 For their riches were more than that they might dwell together: and the land wherein they were strangers, could not bear them because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau is Edom.

9 ¶ And these are the generations of Esau the father of the Edomites, in mount Seir.

10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were

* Scripture informs us, that after Jacob with his wives and children came to Isaac, he was so happy, that it may well be said he died full of days; i. e. he had nothing more to desire on this side the grave: and although the place of his burial is not mentioned here, yet is it noticed in Gen. chap. xlix. verse 30, 31. that it was in the field of Machpelah.

§ As to the name of this Aholibamah, in my opinion, the words *bath Anah* are an appendix joined generally to her name, to distinguish her from another person, of the same name, reckoned among the dukes of Esau, in verse 41, and as a proof of this assertion, in verse 25, Scripture saith, "And the children of Anah were these, Dishon and Aholibamah *bath Anah*," and I think it would be very improper to say "the daughter of Anah," after saying, "these are the children of Anah." It is true, she was the daughter of Anah, but Scripture commonly calls her the daughter of Zibeon: perhaps her father died when she was young, and her uncle brought her up as his own; but according to the English translation, it is expressed as if she had two fathers, Anah and Zibeon.

† For as he had sold his birth-right to Jacob, he judged that Jacob had a right to remain in the country wherein his father had sojourned: and therefore, he went to seek himself another place to dwell in.

על־קברתהּ הוא מצבת קברת־רחל ער־היום 21 ויסע
ישראל ויט אהלה מהלאה למגדל־עדר : 22 ויהי
בשפן ישראל בארץ ההוא וילך ראובן וישכב את־
בלהה פילגש אביו וישמע ישראל פ

פסקא
באמצע
פסק

ויהיו בני־יעקב שנים עשר : 23 בני לאה בכור יעקב
ראובן ושמעון ולוי ויהודה ויששכר וזבולון : 24 בני
רחל יוסף ובנימן : 25 ובני בלהה שפחת רחל בן
ונפתלי : 26 ובני זלפה שפחת לאה גר ואשר אלה
בני יעקב אשר ילד־לו בפדן ארם : 27 ויבא יעקב
אל־יצחק אביו ממרא קרית הארבע הוא חברון
אשר־גר־שם אברהם ויצחק : 28 ויהיו ימי יצחק
מאת שנה ושמונים שנה : 29 ויגוע יצחק וימת
ויאסף אל־עמיו וקן ושבֵע ימים ויקברו אתו עשו
ויעקב בניו : פ

לו ואלה תלדות עשו הוא אדום : 2 עשו לקח
את־נשיו מבנות כנען את־עדה בת־אילון החתי ואת־
אהליבמה בת־ענה בת־צבען החי : 3 ואת־בשמת
בת־ישמעאל אחות נביות : 4 ותלד עדה לעשו את־
אליפז ובשמת ילדה את־רעואל : 5 ואהליבמה
ילדה את־יעיש ואת־יעלם ואת־קרח אלה בני עשו יעיש ק'
אשר ילד־לו בארץ כנען : 6 ויקח עשו את־נשיו
ואת־בניו ואת־בנותיו ואת־כל־נפשות ביתו ואת־
מקנהו ואת־כל־בהמתו ואת כל־קנינו אשר רכש
בארץ כנען וילך אל־ארץ מפני יעקב אחיו : 7 כי־
היה רכושם רב משבת יחדו ולא יכלה ארץ מגוריהם
לשאת אתם מפני מקניהם : 8 וישב עשו בתר שעיר
עשו הוא אדום : 9 ואלה תלדות עשו אבי אדום
בתר שעיר : 10 אלה שמות בני־עשו אליפז בן־עדה
אשת עשו רעואל בן־בשמת אשת עשו : 11 ויהיו

an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all* their ear-rings which *were* in their ears; * and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed; and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: § because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak, and the name of it was called Allon-bachuth. †

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; || and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; ¶ and he called his name Israel.

11 And God said unto him, I

am God Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee: and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but a little way ** to come to Ephrath; and Rachel travailed, and she had hard labour.

17 And it came to pass when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. §§

18 And it came to pass as her soul was in departing (for she died) that she called his name Benoni: †† but his father called him Benjamin. ||||

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon

* According to the Targum of Jonathan, it appears, that these ear-rings had belonged to the inhabitants of Shechem, on which was engraved the image of their idol, which they wore in honour of it: and which Jacob buried, that neither name or remainder might be left thereof.

§ That is, the God of Beth-el.

† That is, the oak of weeping.—This doth not mean that this oak was generally called so, but that Jacob gave it that name in commemoration of the lamentation about Deborah's death.

|| The expression in this verse, "when he came out of Padan-aram," shews, that this is written out of its place in regard to the succession of events; and indeed, this whole chapter, as far as the chasm at the end of verse 22, must be understood as if written before verse 17 in chap. xxxiii for, after having made a long stay at Shechem, it cannot be called his journey from Padan-aram. He must have had this prophetic vision in that journey, which I conceive hath been omitted; in which it also appears that Rachel died and Benjamin was born.

Then follows the death of Isaac, being 180 years old, A. M. 2226, in order to make an end of his history, though this did not happen till ten years after Joseph was sold into Egypt.

¶ This was a confirmation of what the angel had before said to him when he blessed him.

** Heb. A small piece of ground.

§§ This was in order to comfort her, for as her desire was to have another son, as may be observed when Joseph was born; the midwife now assured her, that she would now have her desire; and exhorted her to bear her travail patiently.

†† That is, the son of my sorrow.

|||| That is, the son of the right hand, and which denotes that he was dear to him as his right hand.

וַאֲעָשָׂה שָׁם מִזְבֵּחַ לְאֵל הָעֵנָה אֹתִי בְיוֹם צָרָתִי וַיְהִי
 עִמָּדִי בַדֶּרֶךְ אֲשֶׁר הִלַכְתִּי : 4 וַיִּתְּנִי אֶל־יַעֲקֹב אֶת
 כָּל־אֱלֹהֵי הַנֹּכַח אֲשֶׁר בְּיָדָם וְאֶת־הַנּוֹמִים אֲשֶׁר
 בְּאֻזְנֵיהֶם וַיִּטְמֵן אֹתָם יַעֲקֹב תַּחַת הָאֵלֹהִים אֲשֶׁר עִם־
 שָׁכֶם : 5 וַיִּסְעוּ וַיְהִי חֶתֶת אֱלֹהִים עַל־הָעָרִים אֲשֶׁר
 סָבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרָיו בְּנֵי יַעֲקֹב : 6 וַיָּבֹא
 יַעֲקֹב לְיוֹזֵה אֲשֶׁר בְּאֶרֶץ כְּנָעַן הוּא בֵּית־אֵל הוּא וְכָל־
 הָעָם אֲשֶׁר־עִמּוֹ : 7 וַיְבִן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם
 קֶדֶשׁ אֵל בֵּית־אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים בְּבִרְחוֹ
 מִפְּנֵי אָחִיו : 8 וַתָּמָת דְּבֹרָה מִיִּנְקַת רַבֵּקָה וַתִּקְבֹּר
 מִתַּחַת לְבֵית־אֵל תַּחַת הָאֱלֹון וַיִּקְרָא שְׁמוֹ אֱלֹון

פ

בְּכוֹת :

9 וַיִּרְא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בָּבֹאוֹ מִפָּדָן אָרֶם וַיְבָרֶךְ
 אֹתוֹ : 10 וַיֹּאמְרוּ־לוֹ אֱלֹהִים שְׁמוֹךְ יַעֲקֹב לֹא־יִקְרָא
 שְׁמוֹךְ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמוֹךְ וַיִּקְרָא אֶת־
 שְׁמוֹ יִשְׂרָאֵל : 11 וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׁדֵי פְרָה
 וְרִבָּה נָזִי וַקָּהֵל גִּוִּים יִהְיֶה מִמֶּךָ וּמַלְכִּים מִחֲלָצֶיךָ יֵצְאוּ :
 12 וְאֶת־הָאֶרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלִיצְחָק לָךְ
 אֶתְנַנֶּה וְלוֹרְעֶךָ אַחֲרַיִךְ אֶתֵּן אֶת־הָאֶרֶץ : 13 וַיַּעַל
 מִעֲלוֹי אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ : 14 וַיֵּצֵב יַעֲקֹב
 מַצְבֵּה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ מִצְבַּת אֲבָן וַיִּסֹּךְ
 עָלֶיהָ נֶסֶךְ וַיִּצַּק עָלֶיהָ שֶׁמֶן : 15 וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם
 הַמָּקוֹם אֲשֶׁר דִּבֶּר אֹתוֹ שֵׁם אֱלֹהִים בֵּית־אֵל :
 16 וַיִּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד בְּבִרְת־הָאֶרֶץ לָבוֹא
 אֶפְרַתָּה וַתֵּלֶךְ רָחֵל וַתִּקַּשׁ בְּלִדְתָּהּ : 17 וַיְהִי בַחֲקֻשְׁתָּהּ
 בְּלִדְתָּהּ וַתֹּאמֶר לָהּ הַמְּלִידָת אֶל־תִּירָאִי כִּי־גַם־יֹזֵה
 לָךְ בֶּן : 18 וַיְהִי בִצְאָת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא שְׁמוֹ
 בֶּן־אוֹנִי וְאָבִיו קָרָא־לוֹ בְּנִימִין : 19 וַתָּמָת רָחֵל וַתִּקְבֹּר
 בַּדֶּרֶךְ אֶפְרַתָּה הוּא בֵּית לָחֶם : 20 וַיֵּצֵב יַעֲקֹב מַצְבֵּה

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day when they were sore, that two of the sons of Jacob, Simeon and Levi Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister, as with an harlot?

CHAP. XXXV.

1 *God sendeth Jacob to Beth-el.*

2 *He purgeth his house of idols, 6 and buildeth an altar at Beth-el.*

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there

not perform the covenant by removing all idol worship from among them, as may be perceived by the words of Jacob, chap. xxxv. verse 2. "Put away the strange god's that are among you." And which they had found among the spoil; they therefore slew them: and it was in order to cleanse Jacob's sons from the idols, that Jacob was ordered by God to go to Beth-el, and dwell there before he built the altar, chap. xxxv. verse 1. It may be farther observed, that Dinah continued in the house of Shechem, and that after they had circumcised themselves, they repented, for fear that their idolatrous neighbours might attack them, on account of the change in their religion, and had therefore come to the resolution of assembling themselves (as soon as well) in order to fall upon and slay Jacob's family; and which Dinah happily over-hearing, she immediately, by one of her maidens, informed her father and brethren of their danger, and which kindled the anger of Simeon and Levi to so great a degree, as to induce them to slay them all

בן-חמור : 19 ולא-אחר הנער לעשות הדבר כי חפץ
 בבת-יעקב והוא נכבד מפל בית אביו : 20 ויבא
 חמור ושכם בנו אל-שער עירם וידברו אל-אנשי עירם
 לאמר : 21 האנשים האלה שלמים הם אתנו וישבו
 בארץ ויסחרו אתה והארץ הנה רחבת-ידים לפניהם
 את-בנתם נקח-לנו לנשים ואת-בנותינו נתן להם :
 22 אך-בזאת יאתו לנו האנשים לשבת אתנו להיות
 לעם אחד בהמול לנו כל-זכר כאשר הם נמלים :
 23 מקנהם וקנינם וכל-בהמתם חלוא לנו הם אך
 נאותה להם וישבו אתנו : 24 וישמעו אל-חמור
 ואל-שכם בנו כל-יצאי שער עירו וימלו כל-זכר כל-
 יצאי שער עירו : 25 ויהי ביום השלישי בהיותם
 באבים ויקחו שני-בני-יעקב שמעון ולוי אחי דינה
 איש חרבו ויבאו על-העיר בטח ויהרגו כל-זכר :
 26 ואת-חמור ואת-שכם בנו הרגו לפי-חרב ויקחו
 את-דינה מבית שכם ויצאו : 27 בני-יעקב באו על-
 החללים ויבזו העיר אשר טמאו אחותם : 28 את-
 צאנם ואת-פקדם ואת-חמוריהם ואת אשר-בער
 ואת-אשר בשדה לקחו : 29 ואת-כל-חילם ואת-
 כל-טפם ואת-נשיהם שבו ויבזו ואת כל-אשר בבית :
 30 ויאמר יעקב אל-שמעון ואל-לוי עברתם אתי
 להבאישני בישב הארץ בפנעני ובפרני ואני מתי
 מספר ונאספו עלי והפוני ונשמדתי אני וביתי :
 31 ויאמרו הכונה יעשה את-אחותנו : פ
 לה ויאמר אלהים אל-יעקב קום עלה בית-אל ושב-
 שם ועשה-שם מזבח לאל הנראה אליך בכרחד מפני
 עשו אחיד : 2 ויאמר יעקב אל-ביתו ואל כל-אשר
 עמו הסרו את-אלהי הנכר אשר בתככם והטחרו
 והחליפו שמלתיכם : 3 ונקומה ונעלה בית-אל

tent, at the hand of the children of Hamor Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

CHAP. XXXIV.

1 *Dinah ravished.* 20 *The Shechemites are circumcised,* 25 *slain by the sons of Jacob,* 27 *and their city spoiled.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. *

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. §

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field :) and Jacob held his peace, until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field, when they heard it, and the men were grieved, and they were very wroth: because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done. ‡

8 And Hamor communed with them, saying, The soul of my son

Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade you therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister. ||)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us. ¶

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

* Heb. Humbled her, or afflicted her.

‡ The Canaanites, or inhabitants of the land, did not account it a crime, as being accustomed to it: as we find in Levit. chap. xviii. verse 27. "For all these abominations have the men of the land done." &c. So that the crime was, that the folly was wrought in Israel.

|| It appears strange that as Shechem had spoke to Jacob, the sons should answer him, and not leave it to their father. But Nachmanides observes, that as they had received so great an affront, it was proper that they whose youthful blood flowed in their veins, and were best able to avenge the cause should answer him.

¶ It may at first view seem extraordinary that the sons of Jacob should have slain them, and so be guilty of murder. But when it is considered, that the compact was on the express condition of their becoming one people, as may be seen, verse 15, and 16, i. e. of one religion; and as they did

שם אהלֹו מִיד בְּנִי־חֲמֹור אָבִי שָׁכַם בְּמֵאָה קְשִׁיטָה :
20 וַיַּצְבֵּי־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל :
ס חֲמוֹשִׁי
לֶרְאוֹת בְּבָנוֹת הָאָרֶץ : 2 וַיֵּרָא אֹתָהּ שָׁכַם בֶּן־חֲמֹור
הַחֲוִי נָשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶה :
הַנְּעִרָה ק' 3 וַתִּדְּבַק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנְּעִרָה
הַנְּעִרָה ק' וַיִּדְּבַר עַל־לֵב הַנְּעִרָה : 4 וַיֹּאמֶר שָׁכַם אֶל־חֲמֹור אָבִיו
לֵאמֹר קַח־לִי אֶת־הַיְלָדָה הַזֹּאת לְאִשָּׁה : 5 וַיַּעֲקֹב
שָׁמַע כִּי טָמֵא אֶת־דִּינָה בָתּוֹ וּבָנָיו הָיוּ אֶת־מִקְנֵהוּ
בַשָּׂדֶה וַהֲחֹרֵשׁ יַעֲקֹב עַד־בָּאָם : 6 וַיֵּצֵא חֲמֹור אָבִי־
שָׁכַם אֶל־יַעֲקֹב לִדְבַר אֹתוֹ : 7 וּבְנֵי יַעֲקֹב בָּאוּ מִן־
הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְבוּ הָאֲנָשִׁים וַיַּחֲרֹ לָהֶם מְאֹד
כִּי נָבְלָה עֲשֵׂה בְיִשְׂרָאֵל לְשָׁכַב אֶת־בַּת־יַעֲקֹב וְכֵן לֹא
יַעֲשֶׂה : 8 וַיִּדְּבַר חֲמֹור אִתָּם לֵאמֹר שָׁכַם בְּנֵי הַשָּׂקָה
נַפְשׁוֹ בְּבָתְּכֶם תָּנוּ נָא אֹתָהּ לוֹ לְאִשָּׁה : 9 וַהֲתַחַתְנוּ
אֹתָנוּ בְּנִיתִיכֶם תִּתְּנוּ־לָנוּ וְאֶת־בְּנֹתֵינוּ תִקְחוּ לָכֶם :
10 וְאֹתָנוּ תִשָּׁבוּ וְהָאָרֶץ תִּהְיֶה לְפָנֵיכֶם שָׁבוּ וּסְחָרוּתָהּ
וְהָאֲחִיו בָּהּ : 11 וַיֹּאמֶר שָׁכַם אֶל־אֲבִיהָ וְאֶל־אֲחֵיהָ
אֲמַצְאֶחֶן בְּעֵינֵיכֶם וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֹתוֹ : 12 הֲרָבוּ
עָלַי מְאֹד מְדָר וּמָתָן וְאֹתָנָה כֹּאֲשֶׁר תֹּאמְרוּ אֵלַי וּתְנוּ־
לִי אֶת־הַנְּעִרָה לְאִשָּׁה : 13 וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שָׁכַם
וְאֶת־חֲמֹור אָבִיו בְּמִרְמָה וַיִּדְּבְרוּ אֲשֶׁר טָמֵא אֶת־דִּינָה
אֹתָם : 14 וַיֹּאמְרוּ אֵלָיוֹם לֹא נוּכַל לַעֲשׂוֹת הַדְּבָר
הַזֶּה לָתֵת אֶת־אֲחֹתֵינוּ לְאִישׁ אֲשֶׁר־לוֹ עָרְלָה כִּי־חֲרָפָה
הוּא לָנוּ : 15 אֲדָ־בָזָאת נָאוֹת לָכֶם אִם תִּהְיוּ כְּמֵנוּ
לְהַמֹּל לָכֶם כָּל־זָכָר : 16 וְנִתְּנוּ אֶת־בְּנֹתֵינוּ לָכֶם וְאֶת־
בְּנֵיתִיכֶם נִקַּח־לָנוּ וַיִּשְׁכְּנוּ אִתְּכֶם וְהָיִינוּ לָעַם אֶחָד :
17 וְאִם־לֹא תִשְׁמָעוּ אֲלֵינוּ לְהַמֹּל וּלְקַחֲנוּ אֶת־בָּתְנוּ
וְהִלְכְנוּ : 18 וַיִּטְּבוּ דְבָרֵיהֶם בְּעֵינֵי חֲמֹור וּבְעֵינֵי שָׁכַם

Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, * and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? § And he said, The children which God hath graciously given thy servant.

6 Then the hand-maidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this drove, which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough; my brother, keep that thou hast unto thyself. †

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou

wast pleased with me.

11 Take, I pray thee my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me, || and the children be able to endure; until I come unto my lord unto Seir.

15 And Esau said, Let me now leave ¶ with thee *some* of the folk that *are* with me: and he said, What needeth it? † Let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shelem a city of Shechem, ¶¶ which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his

* Hence we may perceive the care, and affection of Jacob towards his wives and children, in thus exposing himself first to the danger, if any, that they might have time to escape.

§ Heb. To thee.

† Heb. Be that to thee is thine.

|| This, according to the Hebrew, is, according to the foot of the work which is before me, and according to the foot of the children. And, by the expression, the folk, he meant the sheep; as being his work, or employment as a shephord. See Aben Ezra

¶ Heb. Set, or place.

† Heb. Wherefore is this?

¶¶ Shechem is the name of a city, not of a province; therefore Shelem cannot mean a city of Shechem, but is an adjective, meaning perfect, successful, not having met with any accident; this being an introduction to the subject of Dinah, which follows in the next chapter. This arrival at Shechem might be after his journey to his brother at Seir, and after having been to see his father, though not here expressed.

אֶת־הַיְלָדִים עַל־לֶאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשְּׁפָחוֹת :
 2 וַיִּשֶׁם אֶת־הַשְּׁפָחוֹת וְאֶת־יִלְדֵיהֶן רֵאשִׁנָּה וְאֶת־לֶאָה
 וַיִּלְדֶּיהָ אַחֲרָנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרָנִים :
 3 וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחֲוֶה אֶרְצָה שִׁבְעַת פְּעָמִים
 עַד־נִשְׁתָּהוּ עַד־אַחִיו : 4 וַיִּרֶץ עָשׂוּ לִקְרֹאתוֹ וַיַּחֲבֹקְהוּ
 וַיִּפֹּל עַל־צוּאָרוֹ וַיִּשְׁקֶהוּ וַיִּבְכּוּ : 5 וַיֹּשֶׂא אֶת־עֵינָיו
 וַיֵּרָא אֶת־הַנָּשִׁים וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אַלֶּה לָךְ
 וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־חָנָן אֱלֹהִים אֶת־עַבְדְּךָ :
 רִבְעִי 6 וַתִּגְשֵׁן הַשְּׁפָחוֹת הַנָּה וַיִּלְדֶּיהָ וַתִּשְׁתַּחֲוֶיֶן : 7 וַתִּגַּשׁ
 גַּם־לֶאָה וַיִּלְדֶּיהָ וַיִּשְׁתַּחֲוֶה וְאַחֲרֵי נִגַּשׁ יוֹסֵף וַיִּרְחַל
 וַיִּשְׁתַּחֲוֶה : 8 וַיֹּאמֶר מִי לָךְ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר
 פָּגַשְׁתִּי וַיֹּאמֶר לְמַצֵּא־חֵן בְּעֵינֵי אֲדֹנִי : 9 וַיֹּאמֶר עָשׂוּ
 יִשְׁלִי רַב אֲחִי יְהִי לָךְ אֲשֶׁר־לָךְ : 10 וַיֹּאמֶר יַעֲקֹב
 אֶל־נָא אִם־נָא מַצֵּאתִי חֵן בְּעֵינֶיךָ וְלִקְחַת מִנְּחֹתִי
 מִיָּדִי כִי עַל־כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פָּנַי אֱלֹהִים
 וַתִּרְצֵנִי : 11 קַח־נָא אֶת־בְּרִכְתִּי אֲשֶׁר הִבַּאת לָךְ כִּי־
 חָנְנִי אֱלֹהִים וְכִי יִשְׁלֹכ־כָּל וַיִּפְצַרְבוּ וַיִּקַּח : 12 וַיֹּאמֶר
 נִסְעָה וְנִלְכָּה וְאִלְכָּה לְנִגְדְּךָ : 13 וַיֹּאמֶר אֵלָיו אֲדֹנִי
 יָדַע כִּי־הַיְלָדִים רַבִּים וְהַצֹּאן וְהַבָּקָר עֲלוֹת עָלָי וּדְפָקוּם
 יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן : 14 וַיַּעֲבֹר־נָא אֲדֹנִי לִפְנֵי
 עַבְדּוֹ וְאָנֹכִי אֶתְנַחֲלֶה לְאַשִׁי לְרָגֵל הַמְּלָאכָה אֲשֶׁר־
 לִפְנֵי וְלְרָגֵל הַיְלָדִים עַד אֲשֶׁר־אָבֵא אֶל־אֲדֹנִי שְׁעִירָה :
 15 וַיֹּאמֶר עָשׂוּ אֲצִיגְהָנָא עִמָּךְ מִן־הָעַם אֲשֶׁר אֲנִי
 וַיֹּאמֶר לְמַח זֶה אֲמַצֵּא־חֵן בְּעֵינֵי אֲדֹנִי : 16 וַיֵּשֶׁב
 בַּיּוֹם הַהוּא עָשׂוּ לְדַרְכּוֹ שְׁעִירָה : 17 וַיַּעֲקֹב נִסַּע
 סָבְתָה וַיָּבֹן לוֹ בֵּית וַלְמִקְנֶהוּ עָשָׂה סֹפֶת עַל־כֵּן קָרָא
 שְׁם־הַמָּקוֹם סֹפֹת : 18 וַיָּבֵא יַעֲקֹב שְׁלֹם עִיר
 שְׁכֵם אֲשֶׁר בְּאַרְצָה כְּנַעַן בְּבֵאֵן מִפְּנֵי אָרֶם וַיַּחֲן אֶת־
 פָּנָיו הָעִיר : 19 וַיִּקֶּן אֶת־חֻלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה־

drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and behold also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.*

20 And say ye moreover, Behold, thy servant Jacob is behind us: For he said, I will appease him with the present that goeth before me, § and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, † and sent over that he had.

24 ¶ And Jacob was left alone: and there wrestled a man with him || until the breaking of the day. ¶

25 And when he saw that he prevailed not against him, he

touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh; And he said, I will not let thee go, except thou bless me:

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name: And he said, Wherefore is it that thou dost ask after my name? and he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, ** which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh, in the sinew that shrank.

CHAP. XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 18 *Jacob buyeth a field, and buildeth an altar.*

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto

* In order that they might corroborate one another's story, so as to carry the greater conviction of the truth of Jacob's desire, of being reconciled to him.

§ By the value of the present, it is manifest, that I greatly desire to appease his wrath and be reconciled to him

† Heb. And he caused them to pass.

|| An angel; for so are they always called when sent from God to men: as we find in Daniel, chap. ix. verse 20. "The man Gabriel."

¶ Heb. Ascending of the morning.

** This is a non-affirmative precept, the punishment for the transgression of which, is scourging, i. e. the thirty-nine stripes: as explained in chap. vii. Gemara Chulleen.



Jacob wrestleth with an Angel. Gen. 32

v. 24

ויאמר אל-עבדיו עברו לפני ורוח תשימו בין עדר
 ובין עדר : 17 ויצו את-הראשון לאמר כי יפגשך
 עשו אחי ושאלך לאמר למי-אתה ואנה תלך ולמי
 אלה לפניך : 18 ואמרת לעבדך לעקב מנחה הוא
 שלוחה לאדני לעשו והנה גם-הוא אחרינו : 19 ויצו
 גם את-השני גם את-השלישי גם את-כל-ההלכים
 אחרי העדרים לאמר פדבר הנה תדברון אל-עשו
 במצאכם אתו : 20 ואמרתם גם הנה עבדך יעקב
 אחרנו כי-אמר אכפרה פניו במנחה קהלכת לפני
 ואחרי-כן אראה פניו ואלי ישא פני : 21 ותעבר
 המנחה על-פניו והוא לו בלילה-הוא במחנה :
 22 ויקם בלילה הוא ויקח את-שתי נשיו ואת-שתי
 שפחתיו ואת-אחד עשר ילדיו ויעבר את מעבר יבק :
 23 ויקחם ויעברם את-הנהל ויעבר את-אשר-לו :
 24 ויותר יעקב לבדו ויאבק איש עמו עד עלות
 השחר : 25 וירא כי לא יכל לו ויגע בכף-ירכו ותקע
 כף-ירכו יעקב בהאבקו עמו : 26 ויאמר שלחני כי
 עלה השחר ויאמר לא אשלחך כי אם-ברכתני :
 27 ויאמר אליו מה-שמוך ויאמר יעקב : 28 ויאמר
 לא יעקב ואמר עוד שמוך כי אם-ישראל כי-שרית
 עם-אלהים ועם-אנשים ותוכל : 29 וישאל יעקב
 ויאמר היד-נא שמוך ויאמר למה זה תשאל לשמי
 שלישי ויברך אתו שם : 30 ויקרא יעקב שם המקום פניאל
 כי-ראיתי אלהים פנים אל-פנים ותנצל נפשי :
 31 ויזרח-לו השמש כאשר עבר את-פנואל והוא
 צלע על-ירכו : 32 על-כן לא-יאכלו בני-ישראל את
 גיד הנשה אשר על-כף הירך עד היום הנה כי נגע
 לג בכף-הירך יעקב בגיד הנשה : וישא יעקב עיניו
 וירא והנה עשו בא ועמו ארבע מאות איש ויחץ

them: and Laban departed and returned unto his place.

CHAP. XXXII.

1 *Jacob's vision, 3 his message, 13 and present to Esau; 24 Wrestling with an angel, he is called Israel.*

AND Jacob went on his way, and the angels of God met him. *

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. §

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now. †

5 And I have oxen, and asses, flocks, and man-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and distressed: || and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; ¶

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, ** and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and the mother with §§ the children.*

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. ††

13 ¶ And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams.

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered *them* into the hands of his servants, every

* Too little is said of this circumstance to admit of any conjectures on the nature of their appearance. I am inclined to think it was a vision in the night.

§ That is, two hosts, or camps.

† He here informs him of the reason of his not visiting him before, and which was owing to his long stay with Laban, whither he had been sent by his parents; but that as soon as he had left him, he took the first opportunity to wait on him.

|| On being informed that Esau was coming with four hundred men, he did not doubt, but that his intention was hostile; and that enmity still lurked within his breast.

¶ Here Jacob confesses the fear or his unworthiness of the great mercies of God; and thinks, that he has not served him in such a manner, as to be deserving of all which he did for him: and therefore prays to be delivered from Esau.

** With the utmost gratitude the Patriarch acknowledges, that all he now possessed was given him by the favour of the Almighty. I had nothing, said he, but a single staff in my hand when I came from my father's house, and I am now returned loaded with riches! Do thou, O God! who hast thus enlarged me, deliver me from my brother's resentment.

§§ Heb. Upon.

†† And therefore says he, if I should by any sin have forfeited the same; yet, be thou so gracious as to perform it, notwithstanding any unworthiness of mine.

לֹב לָבוֹן לְמִקְמוֹ: וַיַּעֲקֹב הֵלֵךְ לְדִרְבּוֹ וַיַּפְגְּעוּ בוֹ מְלֶאכִי
אֱלֹהִים: ² וַיֹּאמֶר יַעֲקֹב כִּי אֲשֶׁר רָאָם מַחְנֶה אֱלֹהִים
זֶה וַיִּקְרָא שְׁם־הַמָּקוֹם הַהוּא מַחְנֶה:

פ פ פ

סדר ³ וַיִּשְׁלַח יַעֲקֹב מְלָאכִים לִפְנֵי אֶל־עֲשׂוֹ אָחִיו אֶרְצָה
וּשְׁלַח שְׁעִיר שָׂדֶה אֶדֹם: ⁴ וַיֵּצֵא אֹתָם לֵאמֹר
כֹּה תֹאמְרוּן לְאֹדְנִי לַעֲשׂוֹ כֹּה אָמַר עֲבָדְךָ יַעֲקֹב עִם־
לָבוֹן גִּרְתִּי וְאַחֲרֵי עַד־עָתָה: ⁵ וַיְהִי־לִי שׂוֹר וַחֲמוֹר
צֹאן וְעֶבֶד וְשִׁפְחָה וְאֲשַׁלְּחָה לְהַגִּיד לְאֹדְנִי לְמַצְאֲתָן
בְּעֵינֶיךָ: ⁶ וַיֵּשְׁבוּ הַמְּלָאכִים אֶל־יַעֲקֹב לֵאמֹר בָּאנוּ
אֶל־אֲחִיךָ אֶל־עֲשׂוֹ וְגַם הֵלֵךְ לִקְרֹאתָךְ וְאַרְבַּע־מֵאוֹת
אִישׁ עִמּוֹ: ⁷ וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֵר לוֹ וַיַּחֲץ אֶת־
הָעַם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים
לְשֹׁנֵי מַחְנוֹת: ⁸ וַיֹּאמֶר אִם־יָבוֹא עֲשׂוֹ אֶל־הַמַּחְנֶה
הָאֶחָת וַיִּהְיֶה הַמַּחְנֶה הַנֶּשֶׂאֶר לְפָלִיטָה:
⁹ וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי יִצְחָק
יְהוָה הָאֵלֶּם אֵלֵי שׁוּב לְאֶרְצָךְ וְלִמְוֹלָדְתְּךָ וְאִיטִּיבָה
עִמָּךְ: ¹⁰ קִטַּנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל־הָאֲמָת אֲשֶׁר
עָשִׂיתָ אֶת־עֲבָדְךָ כִּי בְּמִקְלִי עֲבַדְתִּי אֶת־חֵירְךָן הַזֶּה
וְעַתָּה הֵייתִי לְשֹׁנֵי מַחְנוֹת: ¹¹ הֲצִילָנִי נָא מִיַּד אָחִי
מִיַּד עֲשׂוֹ כִּי־יִירָא אֲנִכִּי אִתּוֹ פֶּן־יָבוֹא וְהַפְּנִי אִם־עַל־
בָּנִים: ¹² וְאֵתָה אֲמַרְתָּ הֵיטֵב אִיטִּיב עִמָּךְ וּשְׁמַתִּי
אֶת־זֶרְעֶךָ כְּחֹל הַיָּם אֲשֶׁר לֹא־יִסְפָּר מְרֹב: ¹³ וַיֵּלֶן
שֵׁם בְּלִילָה הַהוּא וַיִּקַּח מִן־הַבָּא בִּידוֹ מִנְחָה לַעֲשׂוֹ
אָחִיו: ¹⁴ עֵצִים מֵאֲתִים וּתְיָשִׁים עֲשָׂרִים רְחִלִּים
מֵאֲתִים וְאִילִים עֲשָׂרִים: ¹⁵ גְּמָלִים מִיִּנְיָקוֹת וּבְנֵיהֶם
שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפְרִים עֲשָׂרָה אֶתְנַת עֲשָׂרִים
וְעִירִם עֲשָׂרָה: ¹⁶ וַיָּתֵן בְּיַד־עֲבָדָיו עֵדֶר עֵדֶר לְבָדוֹ

beasts, I brought not unto thee, I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was in the day, the drought consumed me, and the frost by night; and my sleep departed from mine eyes. *

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, § surely thou hadst sent me away now empty: God hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters are my daughters, and *these* children are my children, and *these* cattle are my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, † Gather stones; and they took stones, and made an

heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed. ¶

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed,

49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; See, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee:

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. ¶

54 Then Jacob offered sacrifice upon the mount, ** and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons, and his daughters, and blessed

* For as he had mentioned in the preceding verse, that he made himself accountable for what was lost both day and night, (and which last was not a duty incumbent on him) he consequently lost his sleep, by not leaving the flock at any time to themselves.

§ This is a noble and generous imputation of his success to the God of his fathers, and finely opposed to the cunning and worldly-minded dealing of Laban.

† His sons, and which are called his brethren, as partaking of his fortune, either in war or peace. Jarchi.

¶ Both are of one signification, viz. the heap of witness. But Laban chose to give it a name in the Syrian language; and Jacob in that of the Hebrew.

¶ Laban joined the idols with the true God; but Jacob sware by the true God of his father Isaac: and, as to his mentioning Isaac, and not Abraham, is to shew, that the honour of the father precedes that of the grandfather.

** Properly slew beasts for the entertainment which he prepared for them, and then he called all his brethren to eat of the feast; but Laban he did not call, as partly owning him as master of it.

לֹא־הִבֵּאתִי אֵלַיִךְ אֲנִכִּי אַחֲמָנָה מִיַּדִּי תִּבְקָשְׁנָהּ
 וְנָגַבְתִּי יוֹם וּנְגַבְתִּי לַיְלָה : 40 הֵייתִי בַּיּוֹם אֶכְלֵנִי חֶרֶב
 וּקְרָח בַּלַּיְלָה וְתִגְדֹּד שְׁנֵתִי מִעֵינַי : 41 וְהָלִי עֲשָׂרִים
 שָׁנָה בְּבֵיתְךָ עֲבֹדְתֶיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בְּשֵׁתִי
 בְּנִתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ וְתַחֲלֹף אֶת־מִשְׁכַּרְתִּי
 עֲשֶׂרֶת מָנִים : 42 לֹאִי אֱלֹהֵי אָבִי אֱלֹהֵי אֲבֹרָהִם
 וּפָחַד יִצְחָק הִיָּה לִּי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֵינִי
 שְׁבִיעִי וְאֶת־יָגִיעִי כִּפְּי רֹאֵה אֱלֹהִים וַיֹּכַח אֲמָשׁ : 43 וַיַּעַן
 לָבָן וַיֹּאמֶר אֶל־יַעֲקֹב הִבְנוֹת בָּנָתִי וְהַבְנִים בְּנֵי וְהַצֹּאֵן
 צֹאנִי וְכָל אֲשֶׁר־אַתָּה רֹאֵה לִי־הוּא וְלִבְנָתִי מִה־
 אֲעֻשָׂה לְאֵלֶּה הַיּוֹם אוֹ לְבָנֶיהֶן אֲשֶׁר יֵלְדוּ :
 44 וְעָתָה לֵךְ נִכְרְתָה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעַד
 בֵּינִי וּבֵינְךָ : 45 וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִימָהּ מִצֵּבָה :
 46 וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לְקַטּוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים
 וַיַּעֲשִׂי־גֹל וַיֹּאכְלוּ שָׁם עַל־הַגֹּל : 47 וַיִּקְרָא־לוֹ לָבָן יִגָּר
 שְׁחֵדוֹתָא וַיַּעֲקֹב קָרָא לוֹ גִּלְעָד : 48 וַיֹּאמֶר לָבָן הַגֹּל
 הַזֶּה עַד בֵּינִי וּבֵינְךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גִּלְעָד :
 49 וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצָּחַי הָיָה בֵּינִי וּבֵינְךָ כִּי נִסְתַּר
 אִישׁ מִרְעֵהוּ : 50 אִם־תַּעֲנֶה אֶת־בָּנָתִי וְאִם־תִּקַּח
 נָשִׁים עַל־בָּנָתִי אִין אִישׁ עִמָּנוּ רֹאֵה אֱלֹהִים עַד בֵּינִי
 וּבֵינְךָ : 51 וַיֹּאמֶר לָבָן לְיַעֲקֹב תִּגַּח הַגֹּל הַזֶּה וְהִנֵּה
 הַמִּצְבָּה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינְךָ : 52 עַד הַגֹּל הַזֶּה
 וְעַד הַמִּצְבָּה אִם־אֲנִי לֹא־אֶעְבֹּר אֵלַיִךְ אֶת־הַגֹּל הַזֶּה
 וְאִם־אַתָּה לֹא־תַעְבֹּר אֵלַי אֶת־הַגֹּל הַזֶּה וְאַתָּה־
 הַמִּצְבָּה הַזֹּאת לְרַעָה : 53 אֱלֹהֵי אֲבֹרָהִם וְאֱלֹהֵי נַחֲוֹר
 חֹל יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשְׁבַּע יַעֲקֹב בַּפָּחַד אָבִיו
 יִצְחָק : 54 וַיִּזְבַּח יַעֲקֹב זֶבַח בָּהָר וַיִּקְרָא לְאֶחָיו
 מִמַּסְמִיר לֹאֲכַל־לֶחֶם וַיֹּאכְלוּ לֶחֶם וַיִּלְּנוּ בָהָר : 55 וַיִּשְׁכֹּם לָבָן
 בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיֵּשֶׁב

seven days journey; * and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. §

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me? † and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now *though* thou wouldst needs be gone, because thou sore longedst after thy father's house; yet therefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy

daughters from me. ||

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and sat upon them: and Laban searched ¶ all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me: and he searched but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: ** and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren, and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of

* For Jacob had journeyed three days before Laban was informed of his departure, and it was three days more to the place where Jacob set out, which is six; and on the seventh he overtook him: which makes Jarchi observe, that Laban went as much ground in one day, as Jacob did in seven; and which may easily be accounted for, when their different situations are considered.

§ Heb. From good to bad.

† Heb. Hast stolen me.

|| For as by the words of Laban in verse 27, it would appear, as if Laban thought Jacob guilty of some crime, as the cause of his fleeing secretly away; Jacob therefore informs him, that it was principally on his account, as fearing his detaining his daughters, in order to detain him also.

¶ Heb. Felt.

** For at first Jacob spoke mildly, as being under apprehension that what Laban had said concerning the theft of the images might prove true: but when he had searched, and found nothing, Jacob thought he had then a right to treat him roughly.

וַיִּרְדֹּף אַחֲרָיו דָּרֹךְ שִׁבְעַת יָמִים וַיִּדְבֹּק אֹתוֹ בְּהַר
הַגִּלְעָד׃ 24 וַיָּבֹא אֱלֹהִים אֶל־לִבּוֹן הָאֲרָמִי בַּחֲלֹם
הַלַּיְלָה וַיֹּאמֶר לוֹ הַשֹּׁמֵר לֶךְ פֶּן־תִּדְבֹּר עִם־יַעֲקֹב
מִטּוֹב עַד־רָע׃ 25 וַיִּשָּׁן לָבֹן אֶת־יַעֲקֹב וַיַּעֲקֹב תִּקַּע
אֶת־אֹהֱלוֹ בְּהַר וּלְבֹן תִּקַּע אֶת־אֹהֱלוֹ בְּהַר הַגִּלְעָד׃
26 וַיֹּאמֶר לָבֹן לַיַּעֲקֹב מַה עָשִׂיתָ וַתִּגְנֹב אֶת־לִבִּי
וַתִּגְחַג אֶת־בְּנֹתַי בְּשִׁבוֹת חָרִב׃ 27 לָמָּה נִחַבְתָּ
לְבָרְךָ וַתִּגְנֹב אֹתִי וְלֹא־הִגַּדְתָּ לִּי וְאֲשַׁלְּחֶךָ בְּשִׁמְחָה
וּבִשְׂרִים בְּתָף וּבִכְנוּר׃ 28 וְלֹא נִטְשִׁיתָנִי לְנִשְׁק לְבָנִי
וּלְבָנֹתַי עַתָּה הִסְכַּלְתָּ עֲשׂוֹ׃ 29 יֵשׁ־לֹאֵל יָדִי לַעֲשׂוֹת
עִמָּכֶם רָע וְאֱלֹהֵי אֲבִיכֶם אֲמַשׁ אֶמֶר אֵלַי לֵאמֹר
הַשֹּׁמֵר לֶךְ מִדְּבַר עִם־יַעֲקֹב מִטּוֹב עַד־רָע׃ 30 וְעַתָּה
הֲלֹךְ הֲלַכְתָּ בִּי־נִכְסָךָ נִכְסֵּפְתָּה לְבֵית אָבִיךָ לָמָּה
נִגְבַּת אֶת־אֱלֹהֵי׃ 31 וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבֹן כִּי
יִרְאֵתִי כִּי אֲמַרְתִּי פֶן־תִּגְזֹל אֶת־בְּנוֹתַי מִעַמִּי׃ 32 עִם
אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ לֹא יִחִיד נֹגֵד אֲחִינוּ הַכֹּהֵן־
לֶךְ מַה עָמַדִי וְקַח־לֶךְ וְלֹא־יָדַע יַעֲקֹב כִּי רָחֵל וְנָנְכָתָם׃
33 וַיָּבֹא לָבֹן בְּאֶחָל־יַעֲקֹב וּבְאֶחָל לָאָה וּבְאֶחָל שְׁתֵּי
הָאִמָּהוֹת וְלֹא מָצָא וַיֵּצֵא מֵאֶחָל לָאָה וַיָּבֹא בְּאֶחָל
רָחֵל׃ 34 וְרָחֵל לָקְחָה אֶת־הַתְּרָפִים וַתִּשְׁמֹם בְּכֹר
הַגִּמְלָה וַתֵּשֶׁב עֲלֵיהֶם וַיִּמְשָׁשׁ לָבֹן אֶת־כָּל־הָאֶהָל וְלֹא
מָצָא׃ 35 וַתֹּאמֶר אֶל־אָבִיהָ אֱלִיָּהוּ בְּעֵינֵי אֲדֹנִי
כִּי לֹא אוֹכַל לָקוּם מִפְּנֵיךָ בִּירְדֹּף נָשִׁים לִי וַיַּחֲפֹשׂ
וְלֹא מָצָא אֶת־הַתְּרָפִים׃ 36 וַיַּחֲרֹ לַיַּעֲקֹב וַיִּרֶב בְּלָבֹן
וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבֹן מַה־פָּשַׁעִי מַה חָטָאתִי כִּי
דָּלַקְתָּ אַחֲרָי׃ 37 כִּי־מִשְׁשֶׁת אֶת־כָּל־כְּלִי מַה־מָּצָאתָ
מִכָּל כְּלִי־בֵיתְךָ שֵׁים כֹּה נֹגֵד אֲחִי וְאֶחָיָה וַיִּזְכִּיחוּ
בֵּין שְׁנֵינוּ׃ 38 זֶה עֲשָׂרִים שָׁנָה אֲנִכִּי עִמָּךְ רָחֵלְךָ
וְעֵינֶיךָ לֹא שָׁכְלוּ וְאֵילִי צֹאנֶךָ לֹא אֲכָלְתִּי׃ 39 מִרְפָּה

your father's countenance, that it is not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, * and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; § then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away the cattle of your father, and given them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring-straked, speckled, and grised.

11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle are ring-straked, speckled, and grised: for I have seen all that Laban doth unto thee.

13 I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow

unto me: † now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, Is there yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, || and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that is ours, and our childrens; now then whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods, which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images ¶ that were her father's. **

20 And Jacob stole away unawares to Laban §§ the Syrian, in that he told him not that he fled. ††

21 So he fled with all that he had, and rose up, and passed over the river, and set his face toward the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him

* The Hebrew seems to mean to *mock*, not to *deceive*; and the first I think more agreeable to the context. The number of *ten* means only a multiplicity.

§ Hence it appears that Laban broke his agreement with Jacob, by altering the different colours from time to time, and although Scripture is silent about it, yet, no doubt but it was so; more especially, as Jacob taxed him with it, and he did not seem to deny it. See verse 41. Abarbanel.

† And therefore it is proper that thou shouldst pay it, as thou saidst "It shall be the house of God, i. e. to offer sacrifice: for which reason, it is proper that thou now arise, and go out from this land, &c. Jarchi.

|| For at the very time when it is natural for parents to shew their affection to their children by giving them a marriage portion, he acted by us as if we were strangers, in disposing of us to you, for your servitude. Jarchi.

¶ Heb. Teraphim.

** In order to wean him from idolatry, as Jarchi observes.

§§ Heb. The heart of Laban.

†† The Hebrew expression, I think, means, that he vexed him.

אֶת־פָּנַי אֲבִיכֶן כִּי־אֵינְנִי אֵלֶי כְּתֹמֵל שְׁלֹשׁ וְאַלְהֵי
 אָבִי הִיָּה עִמָּדִי : 6 וְאַתְּנָה יִדְעָתָן כִּי בְּכָל־כַּחַד
 עֲבַדְתִּי אֶת־אֲבִיכֶן : 7 וְאֲבִיכֶן הִתֵּל בִּי וַהֲחִלָּף אֶת־
 מִשְׁכַּבְתִּי עֲשֵׂרֶת מִנִּים וְלֹא־נָתַנִּי אֱלֹהִים לְהִרְעַע עִמָּדִי :
 8 אִם־כִּפָּה יֹאמֶר נִקְדִּים יִהְיֶה שְׁכַרְךָ וְיִלְדֹו כָּל־חֲצֹאֵן
 נִקְדִּים וְאִם־כִּפָּה יֹאמֶר עֲקָדִים יִהְיֶה שְׁכַרְךָ וְיִלְדֹו כָּל־
 חֲצֹאֵן עֲקָדִים : 9 וַיֵּצֵל אֱלֹהִים אֶת־מִקְנֶה אֲבִיכֶם
 וַיִּתֵּן־לִי : 10 וַיְהִי בַּעַת יַחֵם חֲצֹאֵן וְאִשָּׁא עֵינַי וָאֵרָא
 בַּחֲלוֹם וַהֲנֵה הֶעֱתִידִים הָעֹלָם עַל־חֲצֹאֵן עֲקָדִים נִקְדִּים
 וּבָרָדִים : 11 וַיֹּאמֶר אֵלַי מִלֵּאדָּה הָאֱלֹהִים בַּחֲלוֹם
 יַעֲקֹב וָאֹמַר חֲנָנִי : 12 וַיֹּאמֶר שְׂאֵנָה עֵינֶיךָ וְרָאֵה
 כָּל־הֶעֱתִידִים הָעֹלָם עַל־חֲצֹאֵן עֲקָדִים נִקְדִּים וּבָרָדִים
 כִּי רָאִיתִי אֶת כָּל־אֲשֶׁר לְבֶן עֲשֵׂה לָךְ : 13 אֲנֹכִי
 הָאֵל בֵּית־אֵל אֲשֶׁר מִשְׁחַת שָׁם מִצְבָּה אֲשֶׁר נִדְרַת
 לִי שָׁם נִדָּר עֲתִידָה קוֹם צֹא מִן־הָאָרֶץ הַזֹּאת וְשׁוּב
 אֶל־אֶרֶץ מִלְדִּתְךָ : 14 וַתַּעַן רַחֵל וּלְאָה וַתֹּאמְרָנָה
 לֹו הָעוֹד לָנוּ חֶלֶק וְנִחְלָה בְּבֵית אֲבִינוּ : 15 הֲלוֹא
 נִבְרִיּוֹת נִחְשְׁבָנוּ לוֹ כִּי מִכְרָנוּ וַיֹּאכַל גַּם־אָכֹל אֶת־
 כִּסְפָּנוּ : 16 כִּי כָל־הָעֶשֶׂר אֲשֶׁר חֲצִיל אֱלֹהִים מֵאֲבִינוּ
 לָנוּ הוּא וּלְבָנֵינוּ וְעַתָּה כָּל אֲשֶׁר אָמַר אֱלֹהִים אֵלֶיךָ
 עֲשֵׂה : 17 וַיָּקָם יַעֲקֹב וַיִּשָּׂא אֶת־בָּנָיו וְאֶת־נָשָׁיו עִלֵּי
 הַגְּמִלוֹת : 18 וַיִּנְהֲג אֶת־כָּל־מִקְנֵהוּ וְאֶת־כָּל־רֶכְשׁוֹ
 אֲשֶׁר רָכַשׁ מִקְנֶה קִנְיָנוּ אֲשֶׁר רָכַשׁ בַּפָּדָן אָרָם לְבֹוֹ
 אֶל־יִצְחָק אֲבִיו אֶרְצָה כְּנָעַן : 19 וּלְבֶן הַלֵּךְ לָגֹו אֶת־
 צֹאנֹו וַתִּגְנֹב רַחֵל אֶת־הַתֵּרָפִים אֲשֶׁר לְאִבֶּיהָ : 20 וַיִּגְנֹב
 יַעֲקֹב אֶת־לֵב לְבֶן הָאֶרֶמִי עַל־בְּלִי הַיִּיד לֹו כִּי בָרַח
 הוּא : 21 וַיְבָרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיָּקָם וַיַּעֲבֹר אֶת־
 הַנָּהָר וַיִּשָּׂם אֶת־פָּנָיו חֵר הַגְּלָעָד : 22 וַיַּגֵּד לְלָבֵן בַּיּוֹם
 הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב : 23 וַיָּקָח אֶת־אָחִיו עִמּוֹ

flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of *such* shall be my hire. *

33 So shall my righteousness answer for me § in time to come, † when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, and every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hasel and chesnut-tree; and piled white strakes in them, and made the white appear || which *was* in the rods.

38 And he set the rods which he had piled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, ¶ and all the brown in the flock of Laban: and he put his own flock by themselves; and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and man-servants, and camels, and asses.

CHAP. XXXI.

1 *Jacob's departure from Laban.*
22 *Laban pursueth him.* 43 *Their covenant at Gilead.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold it *was* not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; ** and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock.

5 And said unto them, I see

* That is, such as are brought forth from henceforward, speckled, spotted, and brown; after you have separated those, that are so, from them, shall be my hire.

§ If thou shouldst hereafter entertain a doubt of my honesty, in judging, that I have taken thy property, my righteousness will then answer for me, as I shall have none but what are speckled, &c.

† Heb. To morrow.

|| By peeling off the rind that covered it.

¶ It seems, that the device of the rods, was only made use of by Jacob, at the beginning; but when they had brought forth speckled, and spotted, he made a separate flock of them, and set them in front, so that the others, by looking on them, might conceive, and bring forth the like; and which it appears they did.

** The learned Abarbanel observes, that there were three causes to induce Jacob to quit Laban's service, and return home. The first, the discourse of Laban's sons. Second, the countenance of Laban himself. Third, the command of God; and which was the most weighty of all

בְּכָל־צֹאנֶךָ הַיּוֹם הַזֶּה מִשָּׁם כָּל־שֶׁהָ נִקְדַּ וּמָלֹא
וְכָל־שֶׁהָ־חֹם בַּפְּשָׁבִים וּמָלֹא וְנִקְדַּ בַּעֲזִים וְהָיָה
שֹׁכְרִי : ³³ וְעִנְתָּה־בִּי צִדְקָתִי בַּיּוֹם מָחָר כִּי־תָבוֹא
עַל־שֹׁכְרִי לִפְנֵיךָ כָּל אֲשֶׁר־אֵינְנוּ נִקְדַּ וּמָלֹא בַּעֲזִים
וְחֹם בַּפְּשָׁבִים וְנָגֹב הוּא אֲתִי : ³⁴ וַיֹּאמֶר לָבֵן הֵן
לֹא יִהְיֶה כַּדְּבָרְךָ : ³⁵ וַיִּסַּר בַּיּוֹם הַהוּא אֶת־הַתִּישִׁים
הָעֶקְרִים וְהַטְּלָאִים וְאֵת כָּל־הָעֲזִים הַנִּקְדָּוֹת וְהַטְּלָאִת
כָּל אֲשֶׁר־לָבֵן בּוֹ וְכָל־חֹם בַּפְּשָׁבִים וַיִּתֵּן בִּיד־בָּנָיו :
³⁶ וַיֵּשֶׁם דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין יַעֲקֹב וַיַּעֲקֹב
רָעָה אֶת־צֹאן לָבֵן הַנּוֹתֶרֶת : ³⁷ וַיִּקַּח־לוֹ יַעֲקֹב מִקָּל
לְבָנָהּ לָח וְלוֹ וְעֶרְמוֹן וַיַּפְצֵל בָּהֶן פְּצָלוֹת לְבָנוֹת
מִחֹשֶׁף הַלָּבֵן אֲשֶׁר עַל־הַמִּקְלוֹת : ³⁸ וַיִּצַּג אֶת־
הַמִּקְלוֹת אֲשֶׁר פָּצַל בְּרֹהֲטִים בְּשִׁקְתוֹת הַמָּיִם אֲשֶׁר
תָּבֹאן הַצֹּאן לִשְׁתוֹת לִנְכַּח הַצֹּאן וַיַּחֲמִנָה בְּבֹאֵן לִשְׁתוֹת :
³⁹ וַיַּחֲמוּ הַצֹּאן אֶל־הַמִּקְלוֹת וַתִּלְדֹּן הַצֹּאן עֶקְדִים
נִקְדָּים וּמָלֵאִים : ⁴⁰ וְהַפְּשָׁבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פָּנָיו
הַצֹּאן אֶל־עֶקֶד וְכָל־חֹם בְּצֹאן לָבֵן וַיֵּשֶׁת לוֹ עֲדָרִים
לְבָדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבֵן : ⁴¹ וְהָיָה בְּכָל־יְהוָה
הַצֹּאן הַמִּקְשָׁרוֹת וְשֵׁם יַעֲקֹב אֶת־הַמִּקְלוֹת לַעֲנִי
הַצֹּאן בְּרֹהֲטִים לִיַּחֲמִנָה בַּמִּקְלוֹת : ⁴² וּבִהְעֵטִיף הַצֹּאן
לֹא יֵשִׁים וְהָיָה הָעֵטָפִים לָלָבֵן וְהַקְשָׁרִים לַיעֲקֹב :
⁴³ וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לוֹ צֹאן רַבּוֹת
לֹא וּשְׁפָחוֹת וַעֲבָדִים וְגַמְלִים וַחֲמֹרִים : וַיִּשְׁמָע אֶת־
דְּבָרֵי בְנֵי־לָבֵן לֵאמֹר לָקַח יַעֲקֹב אֶת כָּל־אֲשֶׁר לְאֹבִינוּ
וּמֵאֲשֶׁר לְאֹבִינוּ עָשָׂה אֵת כָּל־הַכָּבֵד הַזֶּה : ² וַיֵּרָא
יַעֲקֹב אֶת־פָּנָיו לָבֵן וְהִנֵּה אֵינְנוּ עִמּוֹ כְּתַמּוֹל שְׁלֹשׁוֹם :
³ וַיֹּאמֶר יְהוָה אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אֲבוֹתֶיךָ
וְלִמּוֹלֶדְתְּךָ וְאֶהְיֶה עִמָּךְ : ⁴ וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל
וּלְלֵאָה הַשֹּׁדֶה אֶל־צֹאנָו : ⁵ וַיֹּאמֶר לָהֶן רֵאֶה אֲנִכִּי

mandrakes * in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, § and she conceived and bare Jacob the fifth son.

18 And Leah said, God hath given me mine hire, † because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived and bare a son; and said God hath taken away my reproach. ||

24 And she called his name Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the LORD hath blessed me for thy sake. ¶

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy

* A plant whose root is supposed to bear a resemblance to the human form; but it is certain that Rachel must have desired exceedingly to have them, to purchase them at such a price.

§ That is, he paid attention to the extraordinary desire that she had to bear children, and thereby render herself acceptable to her husband: as nothing was so honourable then, as a numerous progeny.

† According to the English translation, she praises God for giving her the mandrakes that her son had found, which enabled her to purchase her husband's company for one night, which occasioned the birth of this son. But, if my *hire* was to be rendered my *reward*, then this verse would have a more natural and more simple meaning: viz. "God hath requited me my reward (meaning, by "giving her this son,) for my generous action of giving my handmaid to my husband." And, by the English version, she constitutes the mandrakes as the reward of that generous action, by which she had been able to hire her husband to cohabit with her.

|| Barrenness was then accounted a reproach; and so it continued among the posterity of Jacob; as may be seen by Hannah, 1 Samuel, chap. i verse 6.

¶ For before he came, he had no son, as his daughter was obliged to attend the flock; which it is not likely would have been the case, had he had sons, as at present. Jarchi

חֲשִׁים וַיִּמְצָא דְּוִדָּאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה
אָמֹר וַתֹּאמֶר רַחֵל אֶל־לֵאָה תִּנִּינָא לִי מִדְּוִדָּאִי בְּנֶגֶד :
15 וַתֹּאמֶר לָהּ הִמָּעַט קָחְתִּיךָ אֶת־אִישִׁי וְלָקַחְתָּ נָס אֶת־
דְּוִדָּאִי בְנִי וַתֹּאמֶר רַחֵל לָבֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת
דְּוִדָּאִי בְּנֶגֶד : 16 וַיָּבֵא יַעֲקֹב מִן־הַשָּׂדֶה בַּעֲרָב וַתֵּצֵא
לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא כִּי שָׁכַר שְׂכָרְתִּיךָ
בְּדוִדָּאִי בְנִי וַיִּשְׁכַּב עִמָּה בַּלַּיְלָה הוּא : 17 וַיִּשְׁמַע
אֱלֹהִים אֶל־לֵאָה וַתֵּהָר וַתֵּלֶד לַיעֲקֹב בֶּן חַמְשִׁי :
18 וַתֹּאמֶר לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר־נָתַתִּי שְׂפָחָתִי
לְאִישִׁי וַתִּקְרָא שְׁמוֹ יִשְׁשָׁכָר : 19 וַתֵּהָר עוֹד לֵאָה
וַתֵּלֶד בֶּן־שְׁשִׁי לַיעֲקֹב : 20 וַתֹּאמֶר לֵאָה זָכַרְנִי אֱלֹהִים
אֲתִי זָכָר טוֹב הַפַּעַם יוֹבִלְנִי אִישִׁי כִּי־יִלְדַתִּי לוֹ שֵׁשָׁה
בָּנִים וַתִּקְרָא אֶת־שְׁמוֹ זְבֻלֹן : 21 וְאַחֵר יִלְדָה בֵּת
וַתִּקְרָא אֶת־שְׁמָהּ דִּינָה : 22 וַיִּזְכֹּר אֱלֹהִים אֶת־רַחֵל
וַיִּשְׁמַע אֲלֶיהָ אֱלֹהִים וַיַּפְתַּח אֶת־רַחֲמָהּ : 23 וַתֵּהָר
וַתֵּלֶד בֶּן וַתֹּאמֶר אֶסֶף אֱלֹהִים אֶת־חֲרָפָתִי : 24 וַתִּקְרָא
אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יִסֵּף יְהוָה לִי בֶן אַחֵר : 25 וַיְהִי
כַּאֲשֶׁר יִלְדָה רַחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לָבֵן
שְׁלַחֲנִי וְאַלְכָה אֶל־מְקוֹמִי וְלֹאֲרָצִי : 26 תְּנֵה אִתִּי
נָשִׁי וְאֶת־יִלְדֵי אֲשֶׁר עֲבַדְתִּי אֹתְךָ בֵּהֶן וְאַלְכָה כִּי
אֲתֶּה יָדַעַת אֶת־עֲבֹדְתִי אֲשֶׁר עֲבַדְתִּיךָ : 27 וַיֹּאמֶר
אֵלָיו לָבֵן אִם־נָא מֵצָאתִי חֵן בְּעֵינֶיךָ נְחַשְׁתִּי וַיְבָרְכֵנִי
חַמְשִׁי יְהוָה בְּגִלְגָּל : 28 וַיֹּאמֶר נָקְבָה שְׂכָרְךָ עָלַי וְאֶתְּנָה :
29 וַיֹּאמֶר אֵלָיו אֲתֶה יָדַעַת אֵת אֲשֶׁר עֲבַדְתִּיךָ וְאֵת
אֲשֶׁר־הָיָה מִקְנֶךָ אִתִּי : 30 כִּי מַעַט אֲשֶׁר־הָיָה לְךָ
לִפְנֵי וַיִּפְרֹץ לְרֹב וַיְבָרֶךְ יְהוָה אֹתְךָ לְרִגְלִי וְעַתָּה מָתִי
אֶעֱשֶׂה גַם־אֲנֹכִי לְבֵיתִי : 31 וַיֹּאמֶר מַה אֶתֶּן־לְךָ
וַיֹּאמֶר יַעֲקֹב לֹא־תִתֶּן־לִי מְאוֹמָה אִם־תַּעֲשֶׂה־לִּי
חֶדְבֶּר הָיָה אֲשׁוּבָה אֶרְעָה צֹאנְךָ אֲשָׁמֹר : 32 אֶעֱבֹר

his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. *

31 ¶ And when the LORD saw that Leah *was* hated, § he opened her womb: but Rachel *was* barren.

32 And Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34 And she conceived again, and bare a son: and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name Judah, and left bearing.

CHAP. XXX.

1 *Rachel's barrenness.* 24 *She beareth Joseph.* 27 *Jacob's new covenant with Laban.* 37 *His policy to become rich.*

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel; and he said, *Am I in God's stead, who hath withheld from thee the fruit of the womb?* †

3 And she said, Behold, my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife; and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son; therefore called she his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, || and I have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

14 ¶ And Reuben went in the days of wheat-harvest, and found

* That is, he served him with the same fidelity in these last, as in the former; notwithstanding that he had beguiled him.

§ The Hebrew word does not signify quite so much, but had been better interpreted *less beloved*. This consequence of Jacob's marrying two wives at once shews the hazard, if not the impossibility, of the man or woman being happy where there are more wives than one.

† For says he, although you upbraid me with not praying for you as my father did for his wife; yet must I tell you, the case is not parallel; for my father had no children: whereas, I have; and it is from thee only, that he hath withheld the fruit of the womb. See Jarchi.

|| Heb. Wrestlings with, or of God, i. e. in my great wrestling, and striving with God, in fervent prayer.

בָּתוֹ אֶת־בְּלָהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָה : 30 וַיָּבֹא גַם
אֶל־רַחֵל וַיֹּאחֲזֵב גַּם־אֶת־רַחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד
שְׁבַע־שָׁנִים אַחֲרוֹת : 31 וַיֵּרָא יְהוָה כִּי־שָׁנוּאָה לָאָה
וַיִּפְתַּח אֶת־רַחֲמָהּ וַרְחֵל עָקְרָה : 32 וַתַּהַר לָאָה וַתֵּלֶד
בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעֵינַי
כִּי עָתָה יֵאָחֲזֵבנִי אִישִׁי : 33 וַתַּהַר עוֹד וַתֵּלֶד בֶּן
וַתֹּאמֶר כִּי־שָׁמַע יְהוָה כִּי־שָׁנוּאָה אֲנִכִּי וַיִּתֵּן־לִי גַם־
אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן : 34 וַתַּהַר עוֹד וַתֵּלֶד
בֶּן וַתֹּאמֶר עָתָה הִפְעָם יְלֹהָ אִישִׁי אֵלַי כִּי־יִלְדֵתִי לוֹ
שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֹוִי : 35 וַתַּהַר עוֹד
וַתֵּלֶד בֶּן וַתֹּאמֶר הִפְעָם אוֹדָה אֶת־יְהוָה עַל־כֵּן קָרָאָה
שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלְּדָת : 36 וַתֵּרָא רַחֵל כִּי לֹא
יִלְדָה לַיעֲקֹב וַתִּקְנֶא רַחֵל בְּאַחֲתָהּ וַתֹּאמֶר אֶל־יַעֲקֹב
הִבֵּה־לִּי בָנִים וְאִם־אֵין מִתָּה אֲנִכִּי : 37 וַיַּחֲרֹאֲף
יַעֲקֹב בְּרַחֵל וַיֹּאמֶר הִתַּחַת אֱלֹהִים אֲנִכִּי אֲשֶׁר־מָנַע
מִמֶּךָ פְּרִי־בֶטֶן : 38 וַתֹּאמֶר הִנֵּה אֲמַתִּי בְלָהָה בֹא
אֵלַיהָ וַתֵּלֶד עַל־בְּרִכִּי וְאֶבְנָה גַם־אֲנִכִּי מִמֶּנָּה :
39 וַתִּתֵּן־לוֹ אֶת־בְּלָהָה שִׁפְחָתָהּ לְאִשָּׁה וַיָּבֹא אֵלַיהָ
יַעֲקֹב : 40 וַתַּהַר בְּלָהָה וַתֵּלֶד לַיעֲקֹב בֶּן : 41 וַתֹּאמֶר
רַחֵל דְּגַנִּי אֱלֹהִים וְגַם שָׁמַע בְּקֻלִּי וַיִּתֵּן־לִי בֶן עַל־כֵּן
קָרָאָה שְׁמוֹ דָּן : 42 וַתַּהַר עוֹד וַתֵּלֶד בְּלָהָה שִׁפְחָת
רַחֵל בֶּן שְׁנֵי לַיעֲקֹב : 43 וַתֹּאמֶר רַחֵל נִפְתָּלוֹי אֱלֹהִים
נִפְתַּלְתִּי עִם־אָחָתִי גַם־יִכְלָתִי וַתִּקְרָא שְׁמוֹ נִפְתָּלִי :
44 וַתֵּרָא לָאָה כִּי עֲמָדָה מִלְּדָת וַתִּקַּח אֶת־זֶלְפָּה
שִׁפְחָתָהּ וַתִּתֵּן אֹתָהּ לַיעֲקֹב לְאִשָּׁה : 45 וַתֵּלֶד זֶלְפָּה
שִׁפְחָת לָאָה לַיעֲקֹב בֶּן : 46 וַתֹּאמֶר לָאָה בְּגֵד וַתִּקְרָא
אֶת־שְׁמוֹ גָּד : 47 וַתֵּלֶד זֶלְפָּה שִׁפְחָת לָאָה בֶּן שְׁנֵי
לַיעֲקֹב : 48 וַתֹּאמֶר לָאָה בְּאִשְׁרֵי כִּי אֲשֶׁרוּנִי בְּנוֹת
רְבִיעִי וַתִּקְרָא אֶת־שְׁמוֹ אֲשֵׁר : 49 וַיֵּלֶד רְאוּבֵן בִּימֵי קֶצֶר־

ל

בא נר קרי

Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, * and lifted up his voice, and wept. §

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh: and he abode with him the space of a month. †

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel *was* beautiful and well-favoured.

18 And Jacob loved Rachel, and said, I will serve thee, seven years for Rachel thy younger daughter. ||

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel: and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) ¶ that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass, in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to pass that in the morning, behold it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? Wherefore then hast thou beguiled me.

26 And Laban said, It must not be so done in our country, to give the younger before the first-born. **

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel

* As was then the custom among friends at their meeting, and parting.

§ Because as Jarchi observes, he had neither gold nor silver to present her with; the reason of which, is differently accounted for by the commentators.

† Heb. A month of days.

|| These, as Jarchi observes, were the few days, which his mother mentioned to tarry with Laban: and therefore, he did not choose to engage himself for any longer time.

¶ That is, the seven years of my servitude: or as Jarchi observes, he meant his age, which according to the idiom of the Hebrew is called days: for he was then in the eighty fourth year of his age.

** Here the explanation of the ambiguous answer of Laban in verse 19, is manifest: For says Laban, I said, it is better I should give her to thee, than that I should give her to another man; but then, my intention was, to give her to thee, no otherwise, than according to custom: i. e. after her elder sister was disposed of.

רָאָה יַעֲקֹב אֶת־רַחֵל בֶּת־לָבָן אָחִי אִמּוֹ וְאֶת־צֹאן
 לָבָן אָחִי אִמּוֹ וַיֵּנֶשׁ יַעֲקֹב וַיִּגַּל אֶת־הָאֲבֹן מֵעַל פִּי
 הַבְּאֵר וַיִּשְׁק אֶת־צֹאן לָבָן אָחִי אִמּוֹ : 11 וַיִּשָּׁק יַעֲקֹב
 לְרַחֵל וַיֵּשֶׂא אֶת־קִלּוֹ וַיִּבֶד : 12 וַיֵּגַד יַעֲקֹב לְרַחֵל כִּי
 אָחִי אֲבִיָּהּ הוּא וְכִי בִן־רִבְקָה הוּא וַתֵּרֶץ וַתִּגַּד
 לְאֲבִיָּהּ : 13 וַיְהִי כַשְּׁמַע לָבָן אֶת־שְׁמַע יַעֲקֹב בֶּן־
 אָחִיתוֹ וַיֵּרֶץ לִקְרֹאתוֹ וַיַּחֲבֹק־לוֹ וַיִּנְשָׁק־לוֹ וַיְבִיֵּאֵהוּ אֶל־
 בֵּיתוֹ וַיֹּסֶפֶר לָלָבָן אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה : 14 וַיֹּאמֶר
 לוֹ לָבָן אֲדָּ עַצְמִי וּבִשְׂרִי אִתָּהּ וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים :
 15 וַיֹּאמֶר לָבָן לַיעֲקֹב הֲכִי־אָחִי אִתָּהּ וַעֲבַדְתָּנִי חָנָם
 הַגִּידָה לִּי מַה־מִּשְׁכַּרְתְּךָ : 16 וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם
 הַגְּדֹלָה לָאָה וְשֵׁם הַקְּטָנָה רַחֵל : 17 וַעֲנֵנִי לָאָה רַכּוֹת
 וְרַחֵל הִיְתָה יִפֹּת־תֹּאֵר וַיִּפֹּת מֵרָאָה : 18 וַיֹּאֲהֵב יַעֲקֹב
 אֶת־רַחֵל וַיֹּאמֶר אֶעֱבֹדָךְ שִׁבְעַ שָׁנִים בְּרַחֵל בְּתָךְ
 הַקְּטָנָה : 19 וַיֹּאמֶר לָבָן טוֹב תַּתִּי אִתָּהּ לְךָ מִתַּתִּי
 אִתָּהּ לְאִישׁ אַחֵר שְׁבָה עִמָּדִי : 20 וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל
 שִׁבְעַ שָׁנִים וַיְהִי בַעֲנֵיו כַּיָּמִים אֲחָדִים בְּאַהֲבָתוֹ
 אִתָּהּ : 21 וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן הִבֵּה אֶת־אִשְׁתִּי כִּי
 מָלְאוּ יָמִי וְאֲבֹאָה אֵלֶיהָ : 22 וַיֹּאסֶף לָבָן אֶת־כָּל־
 אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתָּהּ : 23 וַיְהִי בַעֲרֵב וַיִּקַּח
 אֶת־לָאָה בָתּוֹ וַיָּבֵא אִתּוֹ וַיָּבֵא אֵלָיו : 24 וַיִּתֵּן
 לָבָן לָהּ אֶת־זֹלְפָה שִׁפְחָתוֹ לְלָאָה בָתּוֹ שִׁפְחָהּ :
 25 וַיְהִי בַבֶּקֶר וַהֲנִיָּה־הוּא לָאָה וַיֹּאמֶר אֶל־לָבָן מַה־
 זֹאת עָשִׂיתָ לִּי חָלָא בְּרַחֵל עֲבַדְתִּי עִמָּךְ וְלָמַדָּה
 רַמִּיתָנִי : 26 וַיֹּאמֶר לָבָן לֹא־יַעֲשֶׂה כֵן בְּמִקְוָמֹנִי לַתָּת
 הַצְעִירָה לִפְנֵי הַבְּכִירָה : 27 מָלָא שִׁבְעַ זֹאת וַתִּגְדָּה
 לְךָ גַּם־אֶת־זֹאת בְּעֵבְדָהּ אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד שִׁבְעַ־
 שָׁנִים אַחֲרוֹת : 28 וַיַּעַשׂ יַעֲקֹב כֵּן וַיִּמְלֵא שִׁבְעַ זֹאת
 וַיִּתֵּן־לוֹ אֶת־רַחֵל בָתּוֹ לוֹ לְאִשָּׁה : 29 וַיִּתֵּן לָבָן לְרַחֵל

15 And behold, I am with thee, and will keep thee in all places, whither thou goest; and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. *

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, § and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's house in peace: then shall the LORD be my God.

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

CHAP. XXIX.

1 Jacob coming to the well of Haran, 13 Is entertained by Laban, 18 covenanteth for Rachel, 23 and

is deceived with Leah; 28 but marrieth also Rachel.

THEN Jacob went † on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered, and they rolled || the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: ¶ and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is ** yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, §§ and till they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when

* That is, as Aben Ezra observes, a proper and acceptable place, for man to pray in, to the Supreme Being in time of need.

§ He speaks not thus as if he doubted God's promises, or like a mercenary person would make a bargain with God; but on the contrary, is certain of God's performance; and therefore, binds himself under an obligation in a grateful return to God for his great mercy; for the Hebrew word, **כן** denotes *surely*, as well as *if*.

† Heb. Lift up his feet.

|| Ver. 3, 8, and 9. I am of opinion, that *removed* in this sentence would have been more proper, than the expression *rolled*, as used by the English translator. It is true, the Hebrew word **גלל** is *to roll*, but I must observe here, that, in defective verbs, that lose a letter in their conjugation, Scripture very often runs one verb for another, when both have two permanent letters alike, as, in this verb, **נל** are the two permanent letters; and so the verb **נלה** *to remove*, &c.—as in Psalm cxix, verse 22, **נל** is rendered *remove*; for, how can a rolling-stone be supposed to cover a well?

¶ Heb. Is there peace to him?

** Heb. Yet the day is great.

§§ That is, all the shepherds: for as the stone was of an extraordinary bulk, one or two of them could not remove it.

15 וְהִנֵּה אֲנִי עֹמֵד וְשֹׁמְרֵיךָ בְּכָל אֲשֶׁר-תֵּלֵךְ
 וְהִשְׁבֵּתִיךָ אֶל-הָאֲדָמָה הַזֹּאת כִּי לֹא אֶעֱבֹד עַד אֲשֶׁר
 אֶסְעִיטִי אֶת אֲשֶׁר-דִּבַּרְתִּי לָךְ : 16 וַיִּקֶּץ יַעֲקֹב
 מִשְׁנָתוֹ וַיֹּאמֶר אֵכֶן יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֲנִי לֹא
 יָדַעְתִּי : 17 וַיִּירָא וַיֹּאמֶר מִה-נִּזְרָא הַמָּקוֹם הַזֶּה אֲנִי
 זֶה כִּי אֶס-בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם : 18 וַיִּשְׁכֵּם
 יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת-הָאֶבֶן אֲשֶׁר-שָׁם מִרְאשֵׁיתוֹ
 וַיִּשֶׁם אֹתָהּ מַצְבֵּה וַיִּצֹק שָׁמֶן עַל-רֹאשָׁהּ : 19 וַיִּקְרָא
 אֶת-שֵׁם-הַמָּקוֹם הַהוּא בֵּית-אֵל וְאוֹלָם לְזֵו שֵׁם-הָעִיר
 לְרֹאשְׁנָה : 20 וַיַּדֵּר יַעֲקֹב נֶדֶר לֵאמֹר אִם-יִיְהִי
 אֱלֹהִים עִמָּדִי וְשֹׁמְרֵנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנִי הוֹלֵךְ
 וְנָתַן-לִי לֶחֶם לֶאֱכֹל וּבְגָד לְלַבֵּשׁ : 21 וְשִׁבְתִּי בְשָׁלוֹם
 אֶל-בֵּית אָבִי וְהִיָּה יְהוָה לִי לֵאלֹהִים : 22 וְהָאֶבֶן
 הַזֹּאת אֲשֶׁר-שָׁמַנְתִּי מַצְבֵּה יְהוָה בֵּית אֱלֹהִים וְכָל
 אֲשֶׁר תִּתֵּן-לִי עֲשֹׂר אֶעֱשֹׂרְנָה לָךְ : וַיִּשָּׂא יַעֲקֹב רִגְלָיו
 וַיֵּלֶךְ אֶרְצָה בְּנִי-קָדֵם : 2 וַיִּרָא וְהִנֵּה בְּאֵר בְּשֹׂרָה
 וְהִנֵּה-שָׁם שְׁלֹשָׁה עֶרְוֵי-צֹאן רֹבְצִים עֲלֶיהָ כִּי מֶן-הַבָּאָר
 הַהוּא יִשְׁקוּ הָעֶדְרִים וְהָאֶבֶן גְּדֹלָה עַל-פִּי הַבָּאָר :
 3 וְנֹאסְפֵי-שֹׂמָה כָּל-הָעֶדְרִים וַיִּגְּלֻוּ אֶת-הָאֶבֶן מֵעַל פִּי
 הַבָּאָר וְהִשְׁקוּ אֶת-הַצֹּאן וַהֲשִׁיבוּ אֶת-הָאֶבֶן עַל-פִּי
 הַבָּאָר לְמַקְמָהּ : 4 וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאִן אַתֶּם
 וַיֹּאמְרוּ מִחֶרֶן אֲנַחְנוּ : 5 וַיֹּאמֶר לָהֶם הִידְעֶתֶם אֶת-
 לְבֹן בֶּן-נַחֲוֹר וַיֹּאמְרוּ יָדְעֵנוּ : 6 וַיֹּאמֶר לָהֶם הַשְׁלוֹם לָו
 וַיֹּאמְרוּ שְׁלוֹם וְהִנֵּה רָחֵל בָּתּוֹ בָּאָה עִם-הַצֹּאן :
 7 וַיֹּאמֶר הֵן עוֹד חַיִּים גְּדוֹל לֹא-עַתָּה הָאִסְףָּה הַמִּקְנֶה
 הַשְׁקוּ הַצֹּאן וּלְכוּ רְעוּ : 8 וַיֹּאמְרוּ לֹא נוֹכַל עַד אֲשֶׁר
 יֵאָסְפוּ כָּל-הָעֶדְרִים וַיִּגְּלֻוּ אֶת-הָאֶבֶן מֵעַל פִּי הַבָּאָר
 וְהִשְׁקִינוּ הַצֹּאן : 9 עוֹדֵנוּ מְדַבֵּר עִמָּם וְרָחֵל בָּאָה
 עִם-הַצֹּאן אֲשֶׁר לְאֶבְיָהָ כִּי רָעָה הוּא : 10 וַיְהִי כִּאֲשֶׁר

כט
שני

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: If Jacob take a wife of the daughters of Heth, * such as these *which are* of the daughters of the land, what good shall my life do me.

CHAP. XXVIII.

1 *Jacob is blessed and sent to Padan-aram.* 12 *His vision.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people: §

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land † wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob, and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a

charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father: ¶

9 Then went Esau unto Ishmael, and took unto the wives which he had, ¶ Mahalath the daughter of Ishmael Abraham's son, the sister of Nabajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put ** *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. §§

13 And behold, the LORD stood above it, and said, *I am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.

* And therefore, let us follow the example of thy father Abraham, and send him to take a wife from among his own kindred. This, she made as the chief cause of her sending him away, and wisely concealed the real one.

§ Heb. An assembly of people.

† Heb. The land of thy sojournings.

¶ Heb. Were evil in the eyes.

¶ Here we have a clear proof of the hypocrisy of Esau: for although, under pretence of pleasing his father, he went to take a wife of his own family: yet, did he not divorce those, which he saw were evil in his parents sight.

** Heb. And he put (it) under his head.

§§ For as by the angels ascending, and descending, is shewn the providence of God, who, though he dwells in heaven, extends his care and government to the earth, by means of the angels, who are his ministering spirits: so by the Lord's being above it, and saying, "I am the Lord God of thy father Abraham," was to inform him, that, both he and his seed should be under his immediate protection; and not under that of the angels, as he says in verse 15, "And behold, I am with thee, &c."

ק' וזעיר 46 וַתֹּאמֶר רַבֵּקָה אֶל־יִצְחָק קָצַתִּי בְּחַיִּי מִפְּנֵי בָנוֹת
 חַת אִסְלַקְתָּ יַעֲקֹב אִשָּׁה מִבָּנוֹת־חַת כְּאִלָּה מִבָּנוֹת
 כַּחַת הָאָרֶץ לָמָּה לִּי חַיִּים: וַיִּקְרָא יִצְחָק אֶל־יַעֲקֹב וַיְבָרֶךְ
 אֹתוֹ וַיִּצְוֵהוּ וַיֹּאמֶר לוֹ לֹא־תִקַּח אִשָּׁה מִבָּנוֹת כְּנָעַן:
 2 קוּם לֶךְ פָּדְנָה אֲרָם בֵּיתָה בְּתוּאֵל אָבִי אִמְךָ וְקַח־
 לָךְ מִשָּׁם אִשָּׁה מִבָּנוֹת לְבֶן אָחִי אִמְךָ: 3 וְאֵל שְׂדֵי
 יִבְרָךְ אֶתְךָ וַיִּפְרֹךְ וַיִּרְבֶּךְ וְהָיִיתָ לְקָהָל עַמִּים: 4 וַיִּתֵּן־
 לָךְ אֶת־בְּרַכְּתָאֲבָרָהֶם לָךְ וּלְזֶרְעֶךָ אֶתְךָ לְרִשְׁתְּךָ
 אֶת־הָאָרֶץ מִנָּדִיד אֲשֶׁר־נָתַן אֱלֹהִים לְאֲבָרָהֶם:
 5 וַיִּשְׁלַח יִצְחָק אֶת־יַעֲקֹב וַיֵּלֶךְ פָּדְנָה אֲרָם אֶל־לְבֹן בֶּן־
 בְּתוּאֵל הָאֲרָמִי אָחִי רַבֵּקָה אִם יַעֲקֹב וַעֲשׂוֹ: 6 וַיֵּרָא
 עֲשׂוֹ כִּי־בָרַךְ יִצְחָק אֶת־יַעֲקֹב וַשְׁלַח אֹתוֹ פָּדְנָה אֲרָם
 לְקַחַת־לוֹ מִשָּׁם אִשָּׁה בְּבָרְכּוֹ אֹתוֹ וַיֵּצֵא עָלָיו לֵאמֹר
 מִפְּטִיר לֹא־תִקַּח אִשָּׁה מִבָּנוֹת כְּנָעַן: 7 וַיִּשְׁמַע יַעֲקֹב אֶל־
 אָבִיו וְאֶל־אִמּוֹ וַיֵּלֶךְ פָּדְנָה אֲרָם: 8 וַיֵּרָא עֲשׂוֹ כִּי
 רָעוֹת בָּנוֹת כְּנָעַן בַּעֲיֵנִי יִצְחָק אָבִיו: 9 וַיֵּלֶךְ עֲשׂוֹ אֶל־
 יִשְׁמָעֵאל וַיִּקַּח אֶת־מַחֲלָתִי בִת־יִשְׁמָעֵאל בֶּן־אֲבָרָהֶם
 אֲחֹת נָבִיּוֹת עַל־נָשָׁיו לוֹ לְאִשָּׁה:

ס ס ס

סדר ויצא 10 וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה: 11 וַיִּפְגַּע
 בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי
 הַמָּקוֹם וַיִּשָּׂם מִרְאֲשֵׁיתוֹ וַיִּשְׁכַּב בַּמָּקוֹם וַיִּהְיֶה:
 12 וַיַּחֲלֹם וַהֲנֶה סֹלֶם מַצֵּב אֲרָצָה וּרְאִשׁוֹ מִגֹּעַ הַשְּׁמַיְמָה
 וַהֲנֶה מְלֹאכֵי אֱלֹהִים עֹלִים וִירִידִים בּוֹ: 13 וַהֲנֶה יְהוָה
 נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבָרָהָם אָבִיךָ וְאֱלֹהֵי
 יִצְחָק הָאָרֶץ אֲשֶׁר אֵתָּה שָׁכַב עָלֶיהָ לָךְ אֶתְנַנָּה וּלְזֶרְעֶךָ:
 14 וַהֲנֶה זֶרְעֶךָ כְּעַפְרַת הָאָרֶץ וּפְרָצֶת יָמָה וְקִדְמָה וּצְפֹנָה
 וְנִגְבָּה וְנִבְרָכּוּ בָךְ כָּל־מִשְׁפַּחַת הָאָדָמָה וּבֹרְעֶךָ:

of Isaac his father, * that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father: and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau.

33 And Isaac trembled very exceedingly, § and said, Who, where is he that hath taken venison and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtlety, † and hath taken away thy blessing.

36 And he said, is not he rightly named Jacob? || for he hath supplanted me these two times: he took away my birth-right; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me *even* me also, O my father, and Esau lifted up his voice, and wept.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore my son, obey my voice: and arise, flee thou to Laban my brother to Haran.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

* This is a manifestation of God's concurrence in giving the blessing to Jacob: for had it been delayed any little while longer, it might have been frustrated by the coming of Esau.

§ Heb. Trembled with a great trembling exceedingly.

† In the Targums of Onkeles and Jonathan, it is translated ברוכמא which signifies in wisdom. Though Aben Ezra seems to think, that it implies his telling an untruth: but as Isaac doth not seem to recall his blessing, but on the contrary seems to confirm it, see verse 33, and as he did not appear angry with Jacob, it is to be presumed that he did not speak it in a bad sense.

|| That is, I suppose you called him Jacob, because he laid hold of my heel; (for יקב in Hebrew, is derived from קבץ the heel,) but of this there was no necessity: for he hath fully verified his name by supplanting me twice; and so I may be said to be twice under his heel or foot, as having gotten the advantage of me.

פָּנִי יִצְחָק אָבִיו וַעֲשׂוּ אָחִיו בָּא מֵצִידוֹ : ³¹ וַיַּעַשׂ גַּם־
הוא מִטַּעֲמִים וַיָּבֹא לְאָבִיו וַיֹּאמֶר לְאָבִיו יִקָּם אָבִי
וַיֹּאכַל מֵצִיד בָּנוּ בַּעֲבֹר תִּבְרַכְנִי נַפְשָׁךְ : ³² וַיֹּאמֶר
לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אֲנִי בִנְךָ בְּכֹרְךָ עֲשׂוּ :
³³ וַיִּחְדָּר יִצְחָק חֲרָדָה גְּדֹלָה עַד־מָאֹד וַיֹּאמֶר מִי־אֲפֹא
הוא הַצֹּד־צִיד וַיָּבֹא לוֹ וַאֲכַל מִכָּל בָּטָרִם תִּבְּוֹא
וַאֲבִרְכָּהוּ גַם־בְּרוּךְ יִהְיֶה : ³⁴ כַּשְּׁמַעַ עֲשׂוּ אֶת־דְּבָרֵי
אָבִיו וַיִּצְעַק צָעָקָה גְּדֹלָה וּמְרָה עַד־מָאֹד וַיֹּאמֶר לְאָבִיו
בְּרַכְנִי גַם־אֲנִי אָבִי : ³⁵ וַיֹּאמֶר בָּא אֲחִיד בְּמִרְמָה
וַיִּקַּח בְּרַכְתְּךָ : ³⁶ וַיֹּאמֶר הִכִּי קָרָא שְׁמוֹ יַעֲקֹב
וַיַּעֲקֹבֵנִי זֶה פַעַמִּים אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עָתָה לָקַח
בְּרַכְתִּי וַיֹּאמֶר הֲלֹא־אֶצְלָתָ לִּי בְרַכָּה : ³⁷ וַיַּעַן יִצְחָק
וַיֹּאמֶר לַעֲשׂוּ הֵן גְּבִיר שְׁמִיתִיו לָךְ וְאֶת־כָּל־אָחִיו נָתַתִּי
לוֹ לַעֲבָדִים וְדָגָן וְתִירֵשׁ סִמְכִיתִיו וְלִכְּהָ אֲפֹא מָה
אַעֲשֶׂה בְּנִי : ³⁸ וַיֹּאמֶר עֲשׂוּ אֶל־אָבִיו הִבְרַכָּה אַחַת
הָיְתָה לָךְ אָבִי בְּרַכְנִי גַם־אֲנִי אָבִי וַיֵּשֶׂא עֲשׂוּ קִלּוֹ
וַיִּבֶךְ : ³⁹ וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁכְּנִי
הָאָרֶץ יִהְיֶה מִוֶּשְׁבְּךָ וּמִטַּל הַשָּׁמַיִם מַעַל : ⁴⁰ וְעַל־
חֲרִבְךָ תַּחֲיֶה וְאֶת־אֲחִיד תַּעֲבֹד וְהָיָה כֹּאֲשֶׁר תִּרְדּוּ
וּפָרְקָתָ עָלוּ מַעַל צֹאנְךָ : ⁴¹ וַיִּשְׁטֹם עֲשׂוּ אֶת־יַעֲקֹב
עַל־הַבְּרַכָּה אֲשֶׁר בִּרְכוּ אָבִיו וַיֹּאמֶר עֲשׂוּ בָלְבוּ יִקְרְבוּ
יָמֵי אָבִל אָבִי וְאַחֲרָנָה אֶת־יַעֲקֹב אָחִי : ⁴² וַיִּגַּד
לְרַבְּקָה אֶת־דְּבָרֵי עֲשׂוּ בְּנָה הַגְּדֹל וְתִשְׁלַח וְתִקְרָא
לַיַּעֲקֹב בְּנָה הַקָּטָן וְתֹאמֶר אֵלָיו הִנֵּה עֲשׂוּ אֲחִיד
מִתְנַחֵם לָךְ לְהַרְגָּה : ⁴³ וְעָתָה בְּנִי שִׁמְעַ בְּקִלִּי וְקוֹם
בְּרַחֲלֶךָ אֶל־לִבִּן אָחִי חֲרָנָה : ⁴⁴ וַיִּשְׁבֹּת עִמּוֹ יָמִים
אַחֲרִים עַד אֲשֶׁר־תָּשׁוּב חֲמַת אֲחִיד : ⁴⁵ עַד־שׁוּב
אֶת־אֲחִיד מִמָּוֶד וְשָׁכַח אֶת אֲשֶׁר־עָשִׂיתָ לוֹ וְשָׁלַחְתִּי
וְלִקְחִיתִיךָ מִשָּׁם לָמָּה אֲשַׁכַּל גַּם־שְׁנֵיכֶם יוֹם אֶחָד :

brother is a hairy man, and I am a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, * my son: only obey my voice, and go fetch me *them*.

14 And he went and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly § raiment of her eldest son Esau † which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: And he said, here *am* I: who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is* it that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me. ||

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee my son, ¶ whether

thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father, and he felt him; and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. **

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the LORD hath blessed. §§

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, †† and plenty of corn and wine.

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence

* She spoke so from an assured confidence in the Divine promise, which had foretold unto her, that the eldest should serve the youngest, chap. xxv, verse 23. § Heb. Desirable.

† These, as some conjecture, were the garments usually worn by Esau when he waited on, and attended his father. ¶ Heb. Before me.

¶ For as Jarchi observes, there was some doubt in Isaac's breast, on account of the expression in the preceding verse, "Because the Lord thy God hath brought it to me." And which was not common with Esau; for which reason, as Esau was an hairy man, he endeavoured by the touch, to discern, whether it was Esau or Jacob.

** Hence, Isaac's suspicion is clear, but having felt his hands, and finding them to be hairy, he says, I should by the voice have thought it was Jacob, but I find by the hands it is Esau.

§§ For as he thought that it really was Esau, and who had just come from the field, he compared the smell of his garments to the fragrance of a field which God had blessed.

†† A fat and fruitful land, which Canaan was; abounding with all sorts of the most precious fruits.

אִישׁ שָׁעַר וְאֶנְכִי אִישׁ חֶלֶק : 12 אוֹלִי וְיִמְשְׁנִי אֲבִי
 וְהֵייתִי בְּעֵינָיו כְּמַתְעַתֵּעַ וְהִבֵּאתִי עָלַי קָלָלָה וְלֹא
 בָּרָכָה : 13 וְתֹאמַר לוֹ אִמּוֹ עָלַי קָלָלְתָּ בְּנִי אֲדָ שָׁמַע
 בְּקוֹלִי וְלֹךְ קָח־לִי : 14 וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ
 אִמּוֹ מַטְעָמִים כַּאֲשֶׁר אָהֵב אָבִיו : 15 וַתִּקַּח רִבְקָה
 אֶת־בְּנֵי עֵשָׂו בְּנֵה הַגְּדֹל הַחֲמֹרֹת אֲשֶׁר אֶתָּה
 בְּבֵית וְתִלְבֵּשׁ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן : 16 וְאֵת עֵרַת
 גְּדֵרֵי הָעֵינִים הַלְבִּישָׁה עַל־יָדָיו וְעַל חֻלְקֹת צִוְּאָרָיו :
 17 וַתֵּתֵן אֶת־הַמַּטְעָמִים וְאֶת־הַלֶּחֶם אֲשֶׁר עָשְׂתָה בְּיַד
 יַעֲקֹב בְּנֵה : 18 וַיָּבֵא אֶל־אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר
 הֲגִנִּי מִי אֶתָּה בְּנִי : 19 וַיֹּאמֶר יַעֲקֹב אֶל־אָבִיו אֲנֹכִי
 עֵשָׂו בְּכֹרֶךְ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוֹס־נָא שָׁבָה
 וְאָכְלָה מִצִּידִי בַּעֲבוּר הַבְּרֶכְנִי נַפְשֶׁךָ : 20 וַיֹּאמֶר
 יִצְחָק אֶל־בָּנָו מַה־זֶּה מַה־רַּת לְמַצֵּא בְּנִי וַיֹּאמֶר פִּי
 הִקְרָה יְהוָה אֱלֹהֶיךָ לִפְנֵי : 21 וַיֹּאמֶר יִצְחָק אֶל־יַעֲקֹב
 גִּשָּׁה־נָּא וְאִמְשָׁךְ בְּנִי הֵאֱתָה זֶה בְּנִי עֵשָׂו אִם־לֹא :
 22 וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשָׁחוּ וַיֹּאמֶר הִקְלִ
 קוֹל יַעֲקֹב וְהִידִים יָדָיו עֵשָׂו : 23 וְלֹא הִפִּירוּ כִּי־הָיוּ
 יָדָיו כִּידֵי עֵשָׂו אָחִיו שְׁעֵרֹת וַיְבָרְכֵהוּ : 24 וַיֹּאמֶר אֶתָּה
 זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנִי : 25 וַיֹּאמֶר הַגִּשָּׁה לִי וְאָכְלָה
 מִצִּיד בְּנִי לְמַעַן תְּבָרְכֶךָ נַפְשִׁי וַיִּגַּשׁ לוֹ וַיֹּאכֵל וַיָּבֵא לוֹ
 יֵין וַיִּשְׁתַּ : 26 וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גִּשָּׁה־נָּא
 וְשָׁקָה־לִּי בְּנִי : 27 וַיִּגַּשׁ וַיִּשְׁקֵלּוּ וַיֵּרַח אֶת־רִיחַ בְּגָדָיו
 וַיְבָרְכֵהוּ וַיֹּאמֶר רֵאָה רֵיחַ בְּנִי פָרִיחַ שָׂדֶה אֲשֶׁר בָּרַכְוּ
 יְהוָה : 28 וַיִּתֵּן־לָהּ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמָנִי
 הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ : 29 יַעֲבֹדְךָ עַמִּים וַיִּשְׁתַּחֲוּ לָךְ
 לְאֻמִּים הָיָה גִבּוֹר לְאֹחִיךָ וַיִּשְׁתַּחֲוּ לָךְ בְּנִי אִמְךָ
 אֲרִיךְ אֲרוּר וּמְבָרְכֶךָ בְּרוּךְ : 30 וַיְהִי כַּאֲשֶׁר כָּלָה
 יִצְחָק לְבָרֶךְ אֶת־יַעֲקֹב וַיְהִי אֵךְ יָצָא יַעֲקֹב מֵאֵת

28 And they said, We saw certainly that the LORD was with thee: * and we said, Let there be now an oath, betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, § and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Sheba: † therefore the name of the city is Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were a grief of mind || unto Isaac and to Rebekah.

CHAP. XXVII.

1 *Isaac sendeth Esau for venison.*

6 *Jacob instructed by Rebekah, obtaineth the blessing.* 41 *Esau threatening him,* 42 *is prevented.*

AND it came to pass, that when

Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: And he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death. ¶

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take ** *me some venison.*

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt for venison, *and to bring it.*

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. §§

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my

* This is more properly expressed in the Hebrew רָאָה רָאָה i.e. seeing we have seen; that is, as Jarchi explains it, we have seen by thy father, and have seen it again by thee.

§ For although we desired thee to go from us, yet did we not take any thing from thee, or injure thee in any manner whatever, but sent thee away in peace.

† That is an oath; and was so called on account of the oath or covenant.

|| Heb. Bitterness of spirit.

¶ For which reason, I will bless thee while my spirit is fit: and that it may be refreshed, take thy weapons, &c. And this blessing, was the solemn, extraordinary, and prophetic benediction, which by God's concurrence, was to constitute him the heir not only of his inheritance, but of Abraham's covenant, and all the promises both temporal and spiritual, that were annexed to it: as we find the same by Jacob before his death, &c.

** Heb. Hunt.

§§ As we do not find that Isaac said the words, "before the Lord:" Nachmanides is of opinion, that it was the divine spirit that caused her to utter that expression, in order to shew Jacob, that it was a solemn blessing, in God's presence, and with his concurrence; and which if Esau once obtained, it would certainly be confirmed to him and his seed; therefore says she, my son obey my voice, &c.

מֵאֵתְכֶם : 28 וַיֹּאמְרוּ רְאוּ רֵאיוֹ כִּי־הָיָה יְהוָה עִמָּךְ
וַנֹּאמֶר תְּהִי נָא אֱלֹה בֵּינוֹתֵינוּ בֵּינוֹנוּ וּבֵינְךָ וּבִכְרֶתָה
בְּרִית עִמָּךְ : 29 אִם־תַּעֲשֶׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא
נִגְעָנֹךְ וּכַאֲשֶׁר עָשִׂינוּ עִמָּךְ רָק־טוֹב וְנִשְׁלַחְךָ בְּשָׁלוֹם
חֲמִישִׁי אֶתְּהָ עֵתָה בְּרוּךְ יְהוָה : 30 וַיַּעַשׂ לָהֶם מִשְׁתָּה וַיֹּאכְלוּ
וַיִּשְׁתּוּ : 31 וַיִּשְׂכְּמוּ בִּבְקָר וַיִּשְׁבְּעוּ אִישׁ לְאָחִיו וַיִּשְׁלַחֵם
יִצְחָק וַיֵּלְכוּ מֵאֵתוֹ בְּשָׁלוֹם : 32 וַיְהִי בַּיּוֹם הַהוּא
וַיָּבֹאוּ עַבְדֵי יִצְחָק וַיַּגִּדוּ לוֹ עַל־אֲדֹת הַבְּאֵר אֲשֶׁר
חָפְרוּ וַיֹּאמְרוּ לוֹ מִצְאָנוּ מַיִם : 33 וַיִּקְרָא אֶתְּהָ שִׁבְעָה
עַל־כֵּן שִׁם־הָעִיר בְּאֵר שִׁבְעָה עַד הַיּוֹם הַזֶּה : ס
34 וַיְהִי עָשׂוּ בֶן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת־
יְהוּדִית בַּת־בְּאֵרִי הַחֲתָנִי וְאֶת־בְּשִׁמַּת בַּת־אֵילָן
הַחֲתָנִי : 35 וַתְּהִיֵּן מֵרַת רוּחַ לַיִצְחָק וּלְרִבְקָה :
כז ס וַיְהִי כִּי־יָקֻן יִצְחָק וַתִּכְהִין עֵינָיו מֵרֹאֶת
וַיִּקְרָא אֶת־עָשׂוּ בֶּנּוּ הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר
אֵלָיו הֲנִנִּי : 2 וַיֹּאמֶר הִנֵּה־נָא זָקֵנִתִי לֹא יָדַעְתִּי יוֹם
מוֹתִי : 3 וְעַתָּה שֶׁ־נָּא כְּלִיד תִּלְיָד וְקִשְׁתְּךָ וְצֵא
הַשָּׂדֶה וְצֹדֶה לִי צִידָה : 4 וַעֲשֵׂה־לִּי מִטְעָמִים כַּאֲשֶׁר
אֲהַבְתִּי וְהִבִּיאָה לִּי וְאֹכְלָה בְּעִבּוֹר תִּבְרַכְךָ נַפְשִׁי
בְּטָרִם אֲמוֹת : 5 וּרְבִקָּה שָׁמְעַת בְּדַבַּר יִצְחָק אֶל־
עָשׂוּ בֶּנּוּ וַיֵּלֶךְ עָשׂוּ הַשָּׂדֶה לְצֹד צִיד לְהַבִּיא : 6 וּרְבִקָּה
אָמְרָה אֶל־עֶקֶב בְּנָה לֵאמֹר הִנֵּה שָׁמְעַתִּי אֶת־אֲבִיךָ
מְדַבֵּר אֶל־עָשׂוּ אֲחִידָה לֵאמֹר : 7 הִבִּיאָה לִּי צִיד
וַעֲשֵׂה־לִּי מִטְעָמִים וְאֹכְלָה וְאִבְרַכְכָּה לִפְנֵי יְהוָה לִפְנֵי
מוֹתִי : 8 וְעַתָּה בְּנִי שָׁמַע בְּקוֹלִי לֹאֲשֶׁר אָנִי מְצֹדָה
אֶתְּךָ : 9 לָךְ־נָא אֶל־הַצֹּאֵן וְקַח־לִּי מִשָּׁם שְׁנֵי גְדִיִּם
עֹטִים טָבִים וְאֶעֱשֶׂה אֹתָם מִטְעָמִים לְאֲבִיךָ כַּאֲשֶׁר אֲהַב :
10 וְהִבֵּאתָ לְאֲבִיךָ וְאָכַל בְּעִבּוֹר אֲשֶׁר יִבְרַכְךָ לִפְנֵי
מוֹתִי : 11 וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עָשׂוּ אָחִי

10 And Abimelech said, What is this thou hast done unto us? one of the people * might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. §

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then Isaac sowed in that land, † and received in the same year an hundred fold, and the LORD blessed him.

13 And the man waxed great, and went || forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants, ¶ and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: ** and he called their names after the names by which his father had called them.

19 And Isaac's servants digged

in the valley, §§ and found there a well of springing †† water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: ||| and he called the name of the well Esek, ¶¶ because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah. †

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth: †† and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

* The most honorable of the people, i. e. the king. Jarchi.

§ The guilt of adultery: for although they might not generally have thought it heinous among the heathens; yet, here it was fresh in their memory, how sorely God had punished Abimelech, and all his family, for only attempting it.

† Heb. Found.

|| Heb. Went going.

¶ עבדה means husbandry, or a farm. Vide Job, chap. i. verse 3.

** Under pretence, that if their country should chance to be invaded by an enemy, the finding of water, would be very favorable to the invader and prejudicial to the inhabitants of the country.

§§ Ver. 17, 19, &c.—נחל—always means, in Scripture, a brook, or river, never a valley; and the digging of a well near a brook is no inconsistency; for, the waters of the brook might be bad, and so it appears from the expression in verse 19, viz. "that they found there a well of springing water."

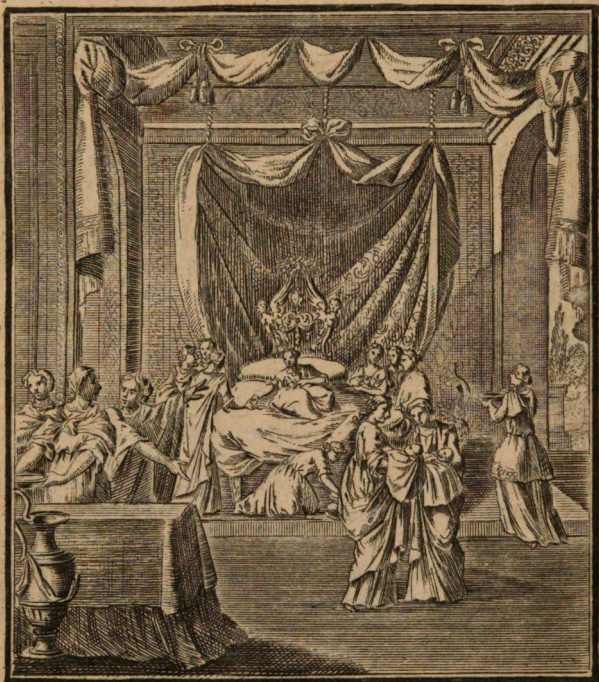
†† Heb. Living.

||| Because, as they pretended, it was digged in their soil, as some think: but I imagine, that they claimed a prior right to it, as having before opened it.

¶¶ That is, contention.

† That is, hindrance.

†† That is, room.



The birth of Esau and Jacob. Gen. 25. v. 24.

אֶדְנִי אֲבִרְהָם אִם־יִשְׁדָּנָא מַצְלִיחַ דְּרַפִּי אֲשֶׁר אֲנִי
הִלֵּךְ עָלֶיהָ : ⁴³ הִנֵּה אֲנִי נֹצֵב עַל־עֵין הַמַּיִם וְהִידָּה
הָעֹלָמָה הַיְצָאתָ לְשָׂאֵב וְאָמַרְתִּי אֵלֶיהָ הַשְׁקִינִי־נָא
מִעַט־מַיִם מִבְּדֹךְ : ⁴⁴ וְאָמְרָה אֵלַי גַּם־אַתָּה שְׂתֵּה
וְגַם לְגַמְלִיד אֲשָׂאֵב הוּא הָאִשָּׁה אֲשֶׁר־הִכִּיחַ יְהוָה
לְבֶן־אֶדְנִי : ⁴⁵ אֲנִי טָרַם אֲכַלָּה לְדַבֵּר אֶל־לְבִי וְהִנֵּה
רִבְקָה יָצְאת וְכִדָּה עַל־שִׁכְמָהּ וְתִרְדַּד הָעֵינָה וְתִשָּׂאֵב
וְאָמַר אֵלֶיהָ הַשְׁקִינִי נָא : ⁴⁶ וְתִמְחֹר וְתִוָּרֵד כִּדָּה
מִעָלֶיהָ וְתִאמַר שְׂתֵּה וְגַם־גַּמְלִיד אֲשָׁקָה וְאִשָּׁת וְגַם
הַגַּמְלִים הַשְׁקָתָה : ⁴⁷ וְאִשְׁאֵל אֹתָהּ וְאָמַר בֶּת־מִי
אַתְּ וְתֹאמַר בֶּת־בְּתוּאֵל בֶּן־נָחוֹר אֲשֶׁר יִלְדֵה־לּוֹ
מֶלֶכָה וְאִשָּׁם הַנֶּגֶם עַל־אֶפֶה וְהַצְמִידִים עַל־יְדֵיהָ :
⁴⁸ וְאָקֵד וְאִשְׁתַּחֲוֶה לַיהוָה וְאֲבָרֹךְ אֶת־יְהוָה אֱלֹהֵי
אֶדְנִי אֲבִרְהָם אֲשֶׁר הִנְחֵנִי בְּדֶרֶךְ אֵמֶת לְקַחַת אֵת־
בֶּת־אֹתִי אֶדְנִי לְבָנוֹ : ⁴⁹ וְעַתָּה אִם־יִשְׁכֶּם עֲשִׂים חֶסֶד
וְאֵמֶת אֶת־אֶדְנִי הַנִּידוֹ לִי וְאִם־לֹא הַנִּידוֹ לִי וְאֶפְנֶה
עַל־יָמִין אוֹ עַל־שְׂמָאל : ⁵⁰ וַיַּעַן לְבֶן וּבְתוּאֵל וַיֹּאמְרוּ
מִי־הוּא יֵצֵא הַדָּבָר לֹא נֹכַל דַּבֵּר אֵלֶיהָ רַע אוֹ־טוֹב :
⁵¹ הִנֵּה־רִבְקָה לְפָנֶיךָ קַח וְלֵךְ וְתָתִי אִשָּׁה לְבֶן־אֶדְנֶיךָ
כַּאֲשֶׁר דִּבֶּר יְהוָה : ⁵² וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אֲבִרְהָם
חֲמוּשִׁי אֶת־דְּבָרֵיהֶם וַיִּשְׁתַּחֲוֶה אֶרְצָה לַיהוָה : ⁵³ וַיּוֹצֵא הָעֶבֶד
כְּלֵי־כֶסֶף וְכֵלִי זָהָב וּבָגְדִים וַיִּתֵּן לְרִבְקָה וּמִגִּדָּתָהּ נָתַן
לְאָחִיהָ וּלְאִמָּהּ : ⁵⁴ וַיֹּאכְלוּ וַיִּשְׂתּוּ הוּא וְהָאֲנָשִׁים
אֲשֶׁר־עִמּוֹ וַיִּלְּנוּ וַיִּקְוּמוּ בִּבְקֹר וַיֹּאמַר שְׁלַחְנִי לְאֶדְנִי :
הַנֶּעֱרָה ⁵⁵ וַיֹּאמַר אָחִיהָ וְאִמָּהּ תֵּשֵׁב הַנֶּעֱרָה אִתָּנוּ יָמִים אוֹ
עֶשְׂרֹת אַחֵר תֵּלֵךְ : ⁵⁶ וַיֹּאמַר אֲלֵהֶם אֶל־תֹּאחֲרוֹ אֹתִי
וְיִהְיֶה הַצְּלִיחַ דְּרַפִּי שְׁלַחְנוֹי וְאִלְכָה לְאֶדְנִי : ⁵⁷ וַיֹּאמְרוּ
לַנֶּעֱרָה ⁵⁸ נִקְרָא לַנֶּעֱרָה וְנִשְׁאַלָה אֶת־פִּיהָ : וַיִּקְרְאוּ לְרִבְקָה
וַיֹּאמְרוּ אֵלֶיהָ הִתְלַכִּי עִם־הָאִישׁ הַזֶּה וְתֹאמַר אֵלָּה :

the daughter of Bethuel the son of Milcah, which she bare unto Nahor,

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house * these things.

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand: § And he said, Speak on.

34 And he said, I am Abraham's servant.

35 And the LORD hath blessed my master greatly and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, † and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD before whom I walk, will send his angel with thee, ¶ and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God

* As it was then customary for the women's apartment to be separate from the men, she naturally ran to her mother's to disclose the matter, rather than to her father's; agreeable to female modesty.

§ As he perceived that God's blessing attended him in this affair, he would not suffer any thing to divert him from his master's service, till he had finished it And, here we may observe another instance of God's blessing bestowed on Abraham, in giving him such a faithful servant.

† For as he had been speaking in praise of Abraham's riches, and that he had bestowed all those on Isaac; he wisely judged, that they might have doubted the truth of what he had said, by observing to him, that if the case was as he had stated it, why had he not gotten a wife for his son ere now? as he undoubtedly might, if so rich and honourable: for this reason he observed, my master made me swear, that I should not take a wife for his son of the nations among whom he dwelt: for had he been so inclined, he might have had the most honourable of them, as every one was ambitious of his alliance; but he would by no means marry his son to any, but such as were of his own kindred.

¶ This expression signifies, that in all his actions he was careful to act in such a manner, as if he was continually under the eye of the Supreme Being, from whom nothing is hid.

בַּת־בְּתוּאֵל אֲנֹכִי בֶן־מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר :
 25 וַתֹּאמֶר אֵלָיו גַּם־תִּבְנוּ גַם־מִסְפּוּא רַב עִמָּנוּ גַם־מָקוֹם
 רַבִּיעַ לָלוֹן : 26 וַיִּקְדּוּ הָאִישׁ וַיִּשְׁתַּחֲוּ לַיהוָה : 27 וַיֹּאמֶר
 בְּרוּךְ יְהוָה אֱלֹהֵי אֲדָנִי אֲבִרְהָם אֲשֶׁר לֹא־עֹבַד חֲסִדּוֹ
 וַאֲמַתּוֹ מִעַם אֲדָנִי אֲנֹכִי בְּדֶרֶךְ גִּתִּי יְהוָה בֵּית אָחִי
 אֲדָנִי : 28 וַתֵּרֶץ הַנַּעֲרָה וַתֵּגַד לְבֵית אִמָּהּ בְּדִבְרִים
 הָאֵלֶּה : 29 וּלְרַבְּקָה אַח וְשָׁמוּ לָבֵן וַיֵּרֶץ לָבֵן אֶל־הָאִישׁ
 הַחוּצָה אֶל־הָעֵץ : 30 וַיְהִי כִּרְאֹת אֶת־הַנָּזִים וְאֶת־
 הַצִּמּוּדִים עַל־יְדֵי אָחִיתּוֹ וּכְשָׁמַע אֶת־דִּבְרֵי רַבְּקָה
 אָחִיתּוֹ לֵאמֹר כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל־הָאִישׁ
 וַהֲנִה עֹמֵד עַל־הַגְּמָלִים עַל־הָעֵץ : 31 וַיֹּאמֶר בּוֹא
 בְּרוּךְ יְהוָה לְמָה תַעֲמֹד בַּחוּץ וְאֲנֹכִי פְנִיתִי הַבַּיִת
 וּמָקוֹם לְגַמְלִים : 32 וַיָּבֹא הָאִישׁ הַבַּיִתָּה וַיִּפְתַּח
 הַגְּמָלִים וַיִּתֵּן תִּבְנוּ וּמִסְפּוּא לְגַמְלִים וַיְמִס לִרְחֹץ רַגְלָיו
 וַיִּשְׁם הָאֲנָשִׁים אֲשֶׁר אִתּוֹ : 33 וַיִּשְׁם לִפְנֵיו לֵאמֹר
 וַיֹּאמֶר לֹא אֲכַל עַד אֲסִיבֶרְתִּי דְּבָרִי וַיֹּאמֶר דְּבָר :
 34 וַיֹּאמֶר עֲבַד אֲבִרְהָם אֲנֹכִי : 35 וַיְהוֹדֶה בֶּרֶךְ אֶת־
 אֲדָנִי מְאֹד וַיִּגְדֵּל וַיִּתֵּן־לוֹ צֹאן וּבָקָר וּכְסֵף וַחֲבִיב וְעֶבְדִּים
 וּשְׁפָחוֹת וְגַמְלִים וַחֲמֹרִים : 36 וַתֵּלֶד שָׂרָה אִשְׁתּוֹ אֲדָנִי
 בֶן לְאֲדָנִי אַחֲרֵי וּקְנָתָהּ וַיִּתֵּן־לוֹ אֶת־כָּל־אֲשֶׁר־לוֹ :
 37 וַיִּשְׁבַּעֲנִי אֲדָנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת
 הַפְּנִיעֵנִי אֲשֶׁר אֲנֹכִי יֹשֵׁב בָּאָרֶץ : 38 אִם־לֹא אֶל־
 בֵּית־אָבִי תֵלֵךְ וְאֶל־מִשְׁפַּחְתִּי וּלְקַחְתָּ אִשָּׁה לְבְנִי :
 39 וַיֹּאמֶר אֶל־אֲדָנִי אֵלַי לֹא־תֵלֵךְ הָאִשָּׁה אַחֲרֵי :
 40 וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר־הִתְּהַלֵּכְתִּי לִפְנֵיו וַיִּשְׁלַח
 מַלְאָכּוֹ אִתּוֹ וַהֲצִלִּיחַ דִּרְכּוֹ וּלְקַחְתָּ אִשָּׁה לְבְנִי
 מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי : 41 אַז תִּנָּקֶה מֵאֵלַתִּי כִּי
 תָּבוֹא אֶל־מִשְׁפַּחְתִּי וְאִם־לֹא יִתֵּנוּ לָךְ וַהֲיִיתְּ נָקִי
 מֵאֵלַתִּי : 42 וַאֲבֹא הַיּוֹם אֶל־הָעֵץ וַיֹּאמֶר יְהוָה אֱלֹהֵי

this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed (for all the goods of his master *were* in his hand *) and he arose and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out § to draw *water*.

12 And he said, O LORD God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water, and the daughters of the men of the city come out to draw *water*.

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she* that thou hast appointed for thy servant Isaac; † and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass before he had done speaking, that behold, Rebekah came out, who was born to Bethuel son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair ¶ to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher and came up.

17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, ¶ held his peace, to wit, whether the LORD had made his journey prosperous, or not.

22 And it came to pass as the camels had done drinking, that the man took a golden ear-ring ** of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

23 And said, Whose daughter art thou? tell me, I pray thee: Is there room in thy father's house for us to lodge in?

24 And she said unto him, I am

his father's house, he might with propriety be stiled the God of heaven only: because the world were idolators, but now says he, (i. e. when he made his servant swear,) he may be called the God of the earth also, as I have brought numbers to acknowledge him as the creator of both heaven and earth. Jarchi.

* This old man seems to have been Eliezer, who was mentioned, in chap. xv. verse 2, whose eldership in dignity and trust is possibly meant, rather than in years.

§ Heb. That women which draw water go forth.

† It is not to be presumed that he put his trust in this divination, if it may be so called, but rather trusted to what his master said in verse 7. "He shall send his angel before thee: and therefore hoped that she would be the person."

¶ Heb. Good countenance.

¶ That those good signs of humility and good nature were so visible in her; but was not yet certain of having the other part fulfilled, viz. her being of Abraham's family, and therefore, verse 23, he asked, Whose daughter art thou?

** Or Jewel for the forehead.



Abraham's servant meeteth with Rebekah Gen 24
v. 15

אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכָו לִפְנֵיָךְ
 וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם : 8 וְאִם־לֹא תֵאָבֶה הָאִשָּׁה
 לָלֶכֶת אַחֲרָיִךְ וְנָקִיתִּי מִשְׁבַּעַתִּי וְאֵת רֶק אֶת־בְּנִי לֹא
 תִּשָּׁב שָׂמָּה : 9 וַיִּשָּׁם הָעֶבֶד אֶת־יְדֹו תַּחַת יְרֵךְ
 שְׁלִישִׁי אַבְרָהָם אֲדָנָיו וַיִּשָּׁבַע לוֹ עַל־הַדָּבָר הַזֶּה : 10 וַיִּקַּח
 הָעֶבֶד עֲשָׂרָה גִּמְלִים מִגְּמְלֵי אֲדָנָיו וַיֵּלֶךְ וְכָל־טוֹב
 אֲדָנָיו בִּידֹו וַיָּקֶם וַיֵּלֶךְ אֶל־אֶרֶס נְהָרִים אֶל־עֵיר נְחוּר :
 11 וַיִּבְרַךְ הַגִּמְלִים מִחוּץ לָעִיר אֶל־בְּאֵר הַמַּיִם לַעֲת עָרֵב
 לַעֲת צֵאת הַשָּׂאֵבֶת : 12 וַיֹּאמֶר יְיָהוָה אֱלֹהֵי אֲדָנִי אַבְרָהָם
 הִקְרָה־נָּא לִפְנֵי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אֲדָנִי אַבְרָהָם :
 13 הִנֵּה אֲנֹכִי נָצַב עַל־עֵץ הַמַּיִם וּבְנוֹת אֲנָשֵׁי הָעִיר
 הַנְּעִירָה יֹצֵאת לִשְׂאֹב מַיִם : 14 וְהִיא הִנְעִירָה אִשֶּׁר אָמַר אֵלֶיהָ
 הַטִּי־נָא כַּדָּךְ וְאַשְׁתֵּה וְאָמְרָה שְׁתֵּה וְגַם־גִּמְלִיךָ אֲשַׁקֶּה
 אֹתָהּ הַכֹּחֶת לַעֲבֹדְךָ לִיצְחָק וְכֵּן אֲדַע פִּי־עֲשִׂית חֶסֶד
 עִם־אֲדָנִי : 15 וַיְהִי־הוּא טָרֵם כָּלָה לְדַבֵּר וְהִנֵּה
 רַבְקָה יֹצֵאת אִשֶּׁר יֵלְדָה לְבְתוּאֵל בֶּן־מִלְכָּה אִשְׁתִּי
 וְהַנְּעִירָה נְחוּר אַחִי אַבְרָהָם וּכְדָה עַל־שִׁכְמָהּ : 16 וְהַנְּעִירָה טָבַת
 מֵרָאֵה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעִירָה
 וַתִּמְלֵא כְדָה וַתַּעַל : 17 וַיֵּרֶץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר
 הַגְּמִיאִנִי נָא מַעַט־מַיִם מִכַּדְּךָ : 18 וַתֹּאמֶר שְׁתֵּה
 אֲדָנִי וַתִּמְחֹר וַתֵּרֶד כְּדָה עַל־יְדֵיהָ וַתִּשְׁקֶהוּ : 19 וַתִּכַּל
 לְהַשְׁקֵתוּ וַתֹּאמֶר גַּם לַגִּמְלִיךָ אֲשַׁאֵב עַד אִם־כָּלֹו
 לְשֵׁתֶת : 20 וַתִּמְחֹר וַתַּעַר כְּדָה אֶל־הַשִּׁקָּת וַתֵּרֶץ עוֹד
 אֶל־הַבְּאֵר לִשְׂאֹב וַתִּשְׁאֵב לְכָל־גִּמְלָיו : 21 וְהָאִישׁ
 מִשְׁתַּאֲחָה לָּהּ מִחֲרִישׁ לִדְעַת הַהֲצִלִּיחַ יְהוָה דְּרָכֹו אִם־
 לֹא : 22 וַיְהִי כֹאֲשֶׁר כָּלֹו הַגִּמְלִים לְשֵׁתוֹת וַיִּקַּח הָאִישׁ
 גֶּזֶם זָהָב בַּקַּע מִשְׁקָלֹו וּשְׁנֵי צִמְדִּים עַל־יְדֵיהָ עֲשָׂרָה
 זָהָב מִשְׁקָלָם : 23 וַיֹּאמֶר בֶּת־מִי אַתָּה הַיְּיָדִי נָא לִי
 הִישׁ בֵּית־אֲבִיךָ מָקוֹם לָנוּ לָלִין : 24 וַתֹּאמֶר אֵלָיו

presence of the sons of my people give I it thee : * bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me : I will give thee money for the field ; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me : The land is worth four hundred shekels of silver ; § what is that betwixt me and thee ? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, † and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 ¶ And the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which were therein, and all the trees that were in the field, that were in all the borders round about, were made sure,

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre : the same is Hebron in the land of Canaan.

20 And the field and the cave

that is therein were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

CHAP. XXIV.

1 Abraham sendeth his servant to get a wife for his son Isaac. 58 He obtaineth Rebekah. 62 Isaac meeteth her.

AND Abraham was old and well stricken in age : and the Lord had blessed Abraham in all things. ¶

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh :

3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites amongst whom I dwell : **

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land : must I needs bring thy son again unto the land from whence thou camest ?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 ¶ The Lord God of heaven §§ which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give

* All are witnesses of the act, and therefore without any farther hesitation bury thy dead.

§ And which is but a trifle between two such friends, both of whom are in flourishing circumstances.

† That is, Abraham understood by what Ephron had said, that he valued the land at four hundred shekels, as the price he would take for it : and therefore, Abraham immediately weighed to Ephron the silver.

¶ Heb. Gone into days.

¶ In age, riches and honour : so that all persons were desirous of his alliance in marriage with his son Isaac, but he would accept of none but his own family.

** For as all nations were to be blessed in his seed, he was not willing that his son should marry a daughter of the Canaanites, who were accursed from the mouth of Noah ; as we find in chap. ix. verse 25, " Cursed be Canaan."

§§ In verse 3, he says, the God of heaven and the God of the earth ; and in this, he only says, the God of heaven : the intention of which is to inform us, that, at the time that God took him from

בְּנֵי-עַמִּי נִתְּנָה לָךְ קִבְר מִתָּךְ : 12 וַיִּשְׁתַּחוּ אֲבֹרָהִם
 לִפְנֵי עַם-הָאָרֶץ : 13 וַיִּדְבֹּר אֶל-עֶפְרוֹן בְּאוֹנֵי עַם-
 הָאָרֶץ לֵאמֹר אֵךְ אִם-אַתָּה לֹו שְׁמַעֲנִי נָתַתִּי כֶסֶף
 הַשָּׂדֶה קַח מִמֶּנִּי וְאִקְבְּרָה אֶת-מֵתִי שָׁמָּה : 14 וַיַּעַן
 עֶפְרוֹן אֶת-אֲבֹרָהִם לֵאמֹר לוֹ : 15 אֲדַנִּי שְׁמַעֲנִי אָרֶץ
 אַרְבַּע מֵאוֹת שֶׁקֶל-כֶּסֶף בֵּינִי וּבֵינְךָ מִה-הוּא וְאֶת-
 מִתָּךְ קִבֵּר : 16 וַיִּשְׁמַע אֲבֹרָהִם אֶל-עֶפְרוֹן וַיִּשְׁקַל
 אֲבֹרָהִם לַעֲפְרוֹן אֶת-הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאוֹנֵי בְנֵי-חֵת
 אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֵבֶר לַסֹּחֵר : 17 וַיָּקֶם שָׂדֶה
 עֶפְרוֹן אֲשֶׁר בַּמִּכְפֶּלֶה אֲשֶׁר לִפְנֵי מִמְרָא הַשָּׂדֶה
 וְהַמְעָרָה אֲשֶׁר-בּוֹ וְכָל-הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל-
 גִּבְלוֹ סָבִיב : 18 לְאֲבֹרָהִם לְמִקְנָה לְעֵנִי בְנֵי-חֵת
 בְּכָל בְּאֵי שַׁעַר-עִירוֹ : 19 וְאַחֲרֵי-כֵן קִבֵּר אֲבֹרָהִם
 אֶת-שָׂרָה אִשְׁתּוֹ אֶל-מְעֵרַת שָׂדֶה הַמִּכְפֶּלֶה עַל-פְּנֵי
 מִמְרָא הוּא חִבְרוֹן בְּאָרֶץ כְּנָעַן : 20 וַיָּקֶם הַשָּׂדֶה
 וְהַמְעָרָה אֲשֶׁר-בּוֹ לְאֲבֹרָהִם לְאַחֲזֹת-קִבְר מֵאוֹת
 בְּנֵי-חֵת :

ס

וְאֲבֹרָהִם זָקֵן בָּא בַּיָּמִים וַיְהוֹה בְּרָךְ אֶת-אֲבֹרָהִם
 בְּכָל : 2 וַיֹּאמֶר אֲבֹרָהִם אֶל-עֲבָדָיו זָקֵן בֵּיתִי הַמָּשָׁל
 בְּכָל-אֲשֶׁר-לוֹ שִׁים-נָא יָדְךָ תַּחַת יְרֵכִי : 3 וְאִשְׁבִּיעֶךָ
 בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא-תִקַּח
 אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנִכִּי יוֹשֵׁב בְּקִרְבּוֹ :
 4 כִּי אֶל-אֶרֶצִּי וְאֶל-מוֹלַדְתִּי תֵלֵךְ וְלִקַּחְתָּ אִשָּׁה לְבָנִי
 לְיִצְחָק : 5 וַיֹּאמֶר אֵלָיו הָעֶבֶד אוֹלִי לֹא-תֵאבְדָה הָאִשָּׁה
 לְלֶכֶת אַחֲרִי אֶל-הָאָרֶץ הַזֹּאת הִהְשֵׁב אֲשִׁיב אֶת-
 בְּנִךְ אֶל-הָאָרֶץ אֲשֶׁר-יֵצֵאתָ מִשָּׁם : 6 וַיֹּאמֶר אֵלָיו
 אֲבֹרָהִם הִשְׁמֵר לָךְ פֶּן-תֵּשִׁיב אֶת-בְּנִי שָׁמָּה :
 7 וַיְהוֹה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לִקְחָנִי מִבֵּית אָבִי וּמֵאָרֶץ
 מוֹלַדְתִּי וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לְזֶרַעְךָ

his young men, and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, * that it was told Abraham, saying, Behold Milcah, she hath also born children unto thy brother Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram.

22 And Chesed, and Hazo, and Pildash, and Jidlaph and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

1 *Sarah's age and death.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were the years of the life of Sarah.*

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, § and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am a stranger and a sojourner*

with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. †

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; || thou art a mighty prince amongst us; ¶ in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even to the children of Heth.*

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, ** hear me, and intreat for me to Ephron the son of Zoar:

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money §§ as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience †† of the children of Heth, *even of all that went in at the gates of his city,* saying,

11 Nay, my lord, hear me: The field give I thee, and the cave that is therein, I give it thee; in the

* This seems to be recorded on purpose to inform us, that God had provided a wife for Isaac from Abraham's own family; that he might have no necessity of marrying into the families of the surrounding nations.

§ It is the received opinion, that Abraham was informed of her death as he was coming from mount Moriah, before he could reach Beer-sheba where he meant to settle.

† Heb. From before me.

¶ I have met with a curious observation on this speech; for, grammatically, they ought to have said OUR LORD, as it is spoken by the children of Heth: but, saith the observer, "though a man, in his private capacity, may style another his lord, yet, when he represents an assembly, he has no right to title him lord over them."

¶ Heb. A prince of God:—and not a stranger and sojourner as thou hast said, and therefore in the choice of our sepulchres bury thy dead.

** If ye really mean, as ye have said; then intreat for me to Ephron that he will sell me the cave.

§§ Heb. Full silver.

†† Heb. Ears.



Abraham offering his Son Isaac Gen: 22. v. 10

אברהם אל-נעריו ויקמו וילכו יחדו אל-באר שבע
וישב אברהם בבאר שבע :

פ

מפסיר 20 ויהי אחרי הדברים האלה ויגד לאברהם לאמר
הנה ילדה מלכה גס-הוא בנים לנחור אחיך : 21 את-
עץ בכרו ואת-ביו אחיו ואת-קמואל אבי ארם :
22 ואת-כשד ואת-חזו ואת-פלדש ואת-ידלף ואת-
בתואל : 23 ובתואל ילד את-רבקה שמונה אלה
ילדה מלכה לנחור אחי אברהם : 24 ופילגשו ושמה
ראומה ותלד גס-הוא את-טבח ואת-נחם ואת-תחש
ע"כ ואת-מעכה :

פ פ פ

כג
היי
שרה

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים
שני חיי שרה : 2 ותמת שרה בקריית ארבע הוא
ב' וערא חברון בארץ כנען ויבא אברהם לספר לשרה ולביתה :
3 ויקם אברהם מעל פני מתו וידבר אל-בני-חת
לאמר : 4 גרותי ושב אנכי עמכם תנו לי אחות-קבר
עמכם ואקברה מתי מלפני : 5 ויענו בני-חת את-
אברהם לאמר לו : 6 שמענו אדני נשיא אלהים
אתה בתוכנו במבחר קברינו קבר את-מתך איש
מפני את-קברו לא-יכלה ממה מקבר מתך : 7 ויקם
אברהם וישתחו לעם-הארץ לבני-חת : 8 וידבר
אתם לאמר אם-יש את-נפשכם לקבר את-מתי מלפני
שמעוני ופגעו לי בעפרון בן-צחר : 9 ויתן-לי את-
מערת המכפלה אשר-לו אשר בקצה שדהו בכסף
מלא יתננה לי בתוכם לאחות-קבר : 10 ועפרון ישב
בתוך בני-חת ויען עפרון תחתי את-אברהם באוני
בני-חת לכל באי שער-עירו לאמר : 11 לא-אדני שמעוני
השרה נתתי לך והמערה אשר-בו לך נתתיה לעיני

and clave the wood for the burnt-offering, and rose up and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son, And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb * for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven,

and said Abraham, Abraham. And he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, § seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, by myself have I sworn, saith the LORD, † for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

19 So Abraham returned unto

us of the truth and reality of the spirit of prophecy, and that the prophets had not a doubt of the truth of what they saw, and heard in a vision, although it might be contrary to the common or ordinary course of nature, &c. Maimonides in Moreh Nevuchem, part 8, chap. xxiii.

* Abraham carried no lamb with him, because he was not ordered to do it; and being asked by his son where the lamb was for the burnt-offering, he answered him, "I trust in God that he will provide himself the lamb for the burnt-offering:" by which it appears as if he expected to find, at the place, a lamb ready to his hand? but, arriving at the place, and not finding any thing of which he could take for a burnt-offering, he concluded that the commandment was to offer up his son. What follows of this narrative needs no comment. The period of Isaac's life, in which this trial was made, I think most likely to have been when he was thirteen years old, which is the time that the Jews begin to initiate their children in religious rites. He could not well be much younger, since he was capable of carrying the wood, &c. nor much older, because his father would not have been able to tie him, since this could not have been done with his consent; for, had it been so, his trial would have been greater than his father's, of which Scripture would have taken notice; but we do not find it ever doth.

§ As this expression seems to be opposite to God's omniscience: I shall say a few words in answer to it: that it is the opinion among the Jewish commentators, that these words were the angel's: and who, as a creature, was not so fully acquainted with his righteousness before, as after the act.

† This, as Nachmanides observes, is a sure pledge of God's providence in the preservation of Abraham's posterity? and their future redemption; when all nations shall be blessed in them, i. e. shall be brought to the knowledge and service of the one true God.

בְּנוֹ וַיִּבְקַע עֵצִי עָלָה וַיִּקֶּם וַיִּלְךָ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־
 לוֹ הָאֱלֹהִים : 4 בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־
 עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרָחֵק : 5 וַיֹּאמֶר אַבְרָהָם אֶל־
 נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וְאֲנִי וְהַנֶּפֶר נֵלְכָה עַד־
 כָּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם : 6 וַיִּקֶּחַ אַבְרָהָם אֶת־
 עֵצִי הָעֶלְהָ וַיֵּשֶׂם עַל־יֶצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ
 וְאֶת־הַמֶּאֱכָלֶת וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו : 7 וַיֹּאמֶר יֶצְחָק
 אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי וַיֹּאמֶר
 הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשָּׂה לַעֲלֹה : 8 וַיֹּאמֶר
 אַבְרָהָם אֱלֹהִים יִרְאַה־לּוֹ הַשָּׂה לַעֲלֹה בְנִי וַיִּלְכוּ שְׁנֵיהֶם
 יַחְדָּו : 9 וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים
 וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד
 אֶת־יֶצְחָק בְּנוֹ וַיֵּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמָּוֶל לַעֲצִים :
 10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמֶּאֱכָלֶת לַשְׁחֹט
 אֶת־בְּנוֹ : 11 וַיִּקְרָא אֵלָיו מִלֵּאָדָּה יְהוָה מִן־הַשָּׁמַיִם
 וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִי : 12 וַיֹּאמֶר אֶל־
 תִּשְׁלַח יָדְךָ אֶל־הַנֶּפֶר וְאֶל־תַּעַשׂ לוֹ מְאוֹמָה כִּי עֲתָה
 יָדַעְתִּי כִּי־יֵרָא אֱלֹהִים אֹתָהּ וְלֹא חֲשַׁכְתָּ אֶת־בִּנְךָ
 אֶת־יְחִידְךָ מִמֶּנִּי : 13 וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא
 וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז בִּסְבָךְ בְּקֶרְנָיו וַיִּלְךָ אַבְרָהָם
 וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לַעֲלֹה תַּחַת בְּנוֹ : 14 וַיִּקְרָא
 אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאַה אֲשֶׁר וַיֹּאמֶר
 הַיּוֹם בָּחַר יְהוָה יִרְאַה : 15 וַיִּקְרָא מִלֵּאָדָּה יְהוָה אֶל־
 אַבְרָהָם שְׁנֵית מִן־הַשָּׁמַיִם : 16 וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי
 נָא־יְהוָה כִּי יֵעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא
 חֲשַׁכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ : 17 כִּי־בִרְךָ אֲבִירְכְּךָ
 וְהִרְבָּה אֲרִבָּה אֶת־זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכִחוּל אֲשֶׁר
 עַל־שֹׁפַת הַיָּם וַיִּרְשׁ זֶרְעֶךָ אֶת־שָׂעַר אֵיבָיו : 18 וְהִתְפָּרְכוּ
 בִּזְרָעֶךָ כָּל־גּוֹיֵי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי : 19 וַיֵּשֶׁב

and he grew, and dwelled in the wilderness, and became an archer.

21 And he dwelled in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore swear unto me here by God, that thou wilt not deal falsely with me, * nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojournayed.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, § neither yet heard I of it but to day.

27 And Abraham took sheep, and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe-lambs, which thou hast set by themselves?

30 And he said, For these seven

ewe-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba: † because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojournayed in the Philistines land many days.

CHAP. XXII.

1 Abraham offering Isaac. 11 is stayed by an angel: 15 He is blessed again. 20 The generation of Nahor unto Rebekah.

AND it came to pass after these things, that God did tempt Abraham, || and said unto him, Abraham, and he said, Behold here I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son;

* As Abraham was not his subject he could not command him; but as Abraham had sojourned in his land, and he was acquainted with the power of Abraham, i. e. God's protection: he was desirous of Abraham's oath, that he would live in amity with him: and which, as Nachmanides says, was what Abraham was right in doing, as Abimelech had treated him well: and as to the affair of the well, Abraham rebuked him for it, although he seems not to be in fault.

§ Hence, it appears that if Abraham had complained of the injury done him sooner, it would have been redressed.

† That is, the well of the oath.

|| Not that it was necessary for God to try him in order to know whether Abraham had faith and love sufficient to obey his command, for all things are known to him; neither was it that the rest of mankind might be made acquainted with his righteousness, for there was nobody present, not even his own servants; but Nachmanides hath observed, it was (by being recorded in holy writ) to acquaint us with the full extent of Abraham's faith and love which he bore towards the Supreme Being; in that he not only put himself in jeopardy by circumcising himself in his old age; and also banished Ishmael: but that even this son which was given him as the greatest of blessings in his old age, he was willing and ready to sacrifice at his command: he farther observes, that it informs



*Abraham makes a great Feast for the birth of
Isaac. Gen. 21. v. 8*

אלהים את-הנער ויגדל וישב במדבר ויהי רבה קשת : 21 וישב במדבר פארן ותקח-לו אמו אשה מארץ מצרים :

פ

ששי 22 ויהי בעת ההוא ויאמר אבימלך ופיכל שר-צבאו אל-אברהם לאמר אלהים עמך בכל אשר-אתה עשה : 23 ועתה השבעה לי באלהים הנה אסית-שקור לי ולגני ולנכדי פחדר אשר-עשיתי עמך תעשה עמדי ועם-הארץ אשר-גרתה בה : 24 ויאמר אברהם אנכי אשבע : 25 והוכח אברהם את-אבימלך על-אדות באר המים אשר גזלו עבדי אבימלך : 26 ויאמר אבימלך לא ידעתי מי עשה את-הדבר הזה וגם-אתה לא-הגדת לי וגם אנכי לא שמעתי בלתי היום : 27 ויקח אברהם צאן ובקר ויתן לאבימלך ויכרתו שניהם ברית : 28 ויצב אברהם את-שבע כבשת הצאן לבדהן : 29 ויאמר אבימלך אל-אברהם מה הנה שבע כבשת האלה אשר הצבת לבדנה : 30 ויאמר כי את-שבע כבשת תקח מירי בעבור תהיה-לי לעדה כי חפרתי את-הבאר הזאת : 31 על-כן קרא למקום ההוא באר שבע כי שם נשבעו שניהם : 32 ויכרתו ברית בבאר שבע ויקם אבימלך ופיכל שר-צבאו וישבו אל-ארץ פלשתים : 33 וישע אשל בבאר שבע ויקרא-שם בשם יהוה אל עולם : 34 ויגר

שביעי אברהם בארץ פלשתים ימים רבים :

פ

כב ויהי אחר הדברים האלה והאלהים נסה את-אברהם ויאמר אליו אברהם ויאמר הנני : 2 ויאמר קח-נא את-בנך את-יחידך אשר-אהבת את-יצחק ולך-לך אל-ארץ המצרים והעלהו שם לעדה על אחד ההרים אשר אמר אליך : 3 וישכם אברהם בבקר ויחבש את-חמרו ויקח את-שני נערו ואת יצחק

פרשת דם ב' של ר"ה

Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh: *so that* all that hear will laugh with me. *

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? § for I have born *him* a son in his old age.

8 And the child grew, and was weaned; and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman: in

all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he *is* thy seed. †

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba. ¶

15 And the water was spent in the bottle, and she cast the child under one of the shrubs. ¶

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God opened her eyes, ** and she saw a well of water: and she went and filled the bottle with water, and gave the lad to drink.

20 And God was with the lad;

* That is, all will rejoice in this instance of God's power and goodness towards me, and consequently will be encouraged to put their trust in him.

§ None could have expected it, much less have said it; but he who in his great mercy was pleased to promise it, could only be able to accomplish it.

† Although he be the seed of the bond-woman, yet, be not apprehensive of danger to him: for as he is thy seed, he shall not want my protection.

¶ It is presumed that she mistook her way, and therefore, having wandered in the wilderness wherein no springs of water were to be found, she spent what she brought out with her, otherwise it is supposed she would not have been in want of it.

¶ In order to avoid seeing him die, she laid him under one of the shrubs, and stood at a distance from him, as it were like the fingers of a bow, (for this is the true translation of the Hebrew.) But it is a doubt with me, whether this means the distance at which the archers stand one from the other, or the distance to which the arrow flieth.

** That is, he directed her to where she might find the well of water, for it is not to be supposed that the well of water was suddenly produced, as was that for the children of Israel afterwards in the wilderness, but that he only directed her by a sudden impulse to go towards where it was.

וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לִזְקֻנֹּי לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֹתוֹ
 אֱלֹהִים: 3 וַיִּקְרָא אַבְרָהָם אֶת־שְׁם־בְּנוֹ הַנּוֹלֵד־לּוֹ
 אֲשֶׁר־יָלְדָה־לּוֹ שָׂרָה וַיֹּחֶק: 4 וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק
 חֲמִישִׁי בְנוֹ בֶן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים: 5 וְאַבְרָהָם
 בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ: 6 וַתֹּאמֶר
 שָׂרָה צִחָק עֲשֵׂה לִי אֱלֹהִים כָּל־הַשְּׁמֵעַ יִצְחָק־לִי:
 7 וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִיקָה בָנִים שָׂרָה כִּי־
 יֵלְדָתִי בֶן לִזְקֻנֹּי: 8 וַיִּגְדַּל הַיֵּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם
 מִשְׁתֶּה גָדוֹל בַּיּוֹם הַגָּמֹל אֶת־יִצְחָק: 9 וַתֵּרָא שָׂרָה
 אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִיִּצְחָק:
 10 וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי
 לֹא יִירֶשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: 11 וַיֵּרֶע
 הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: 12 וַיֹּאמֶר
 אֱלֹהִים אֶל־אַבְרָהָם אֶל־יֵרֶע בְּעֵינֶיךָ עַל־הַנָּעַר וְעַל־
 אִמָּתּוֹ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שָׁמַע בְּקֹלָהּ כִּי
 בִיִּצְחָק יִקְרָא לָהּ זֶרַע: 13 וְגַם אֶת־בֶּן־הָאִמָּה לְגֹוי
 אֲשִׁימֶנּוּ כִּי זֶרַעָהּ הוּא: 14 וַיִּשְׁכַּח אַבְרָהָם בְּבִקְרֹ
 וַיִּקַּח־לָחֶם וַחֲמַת מַיִם וַיִּתֵּן אֶל־הַגֵּר שֵׁם עַל־שְׁכֻמָּהּ
 וְאֶת־הַיֵּלֶד וַיִּשְׁלַחָהּ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבָּר בְּאֶר שָׁבַע:
 15 וַיָּכֻלוּ הַמַּיִם מִן־הַחֲמָת וַתִּשְׁלַךְ אֶת־הַיֵּלֶד תַּחַת
 אֶחָד הַשִּׁיחִים: 16 וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגֵד הָרֶחֶק
 כַּמֶּטְחָי קֶשֶׁת כִּי אָמְרָה אֶל־אַרְאֶה בְּמוֹת הַיֵּלֶד וַתֵּשֶׁב
 מִנְּגֵד וַתִּשָּׂא אֶת־קֹלָהּ וַתִּבְכֶּה: 17 וַיִּשְׁמַע אֱלֹהִים
 אֶת־קוֹל הַנָּעַר וַיִּקְרָא מִלֵּאךְ אֱלֹהִים אֶל־הַגֵּר מִן־
 הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הַגֵּר אֶל־תִּירָאִי כִּי־שָׁמַע
 אֱלֹהִים אֶל־קוֹל הַנָּעַר כַּאֲשֶׁר הוּא־שָׁם: 18 קוּמִי שְׂאִי
 אֶת־הַנָּעַר וְהַחֲזִיקִי אֶת־יָדָךְ בּוֹ כִּי־לִגְוִי גָדוֹל אֲשִׁימֶנּוּ:
 19 וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֶר מַיִם וַתֵּלֶךְ
 וַתִּמְלֹא אֶת־הַחֲמָת מַיִם וַתִּשָּׂק אֶת־הַנָּעַר: 20 וַיְהִי

4 But Abimelech had not come near her : and he said, LORD, wilt thou slay also a righteous nation ?

5 Said he not unto me, She *is* my sister ? and she, even she herself said, He *is* my brother : in the integrity of my heart, and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart ; for I also withheld thee from sinning against me : therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife ; for he *is* a prophet, * and he shall pray for thee, and thou shalt live : and if thou restore *her* not, know thou, that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears : and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us ? and in what have I offended thee, that thou hast brought on me, and on my kingdom a great sin ? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing ? §

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place ; † and they will slay me for my wife's sake.

12 And yet indeed *she is* my

sister ; she *is* the daughter of my father, but not the daughter of my mother ; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me ; At every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, || and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee : dwell where it pleaseth thee. ¶

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver : ** behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other* : thus she was reproved.

17 ¶ So Abraham prayed unto God : and God healed Abimelech, and his wife, and his maid-servants ; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAP. XXI.

1 *Isaac is born.* 9 *Hagar and Ishmael are cast forth.* 22 *Abimelech's covenant with Abraham.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived and bare

* For he knows that thou hast not meddled with her to defile her, and will have no animosity against thee ; but on the contrary will pray for thee, that thou mayest be healed. See verse 17.

§ What iniquity, or evil deed hast thou seen in me, to suspect me of being guilty of committing such violence ? for in truth, I am not used to take women from their husbands. Nachmanides.

† Abraham endeavoured to exculpate himself to Abimelech, by informing him, that it was not on his account in particular, that he had taken this step ; but that it was uniform throughout his peregrinations, as he might come to some place where they might not have the fear of God.

|| These he gave him as an atonement in some measure, for the wrong he attempted to have done him, in order to be reconciled to him, that he might pray for him.

¶ Heb. As is good in thine eyes.

** He whom thou didst call thy brother ; i. e. Abraham ; and all this which I have given thee, is as it were a covering of the eyes ; i. e. there shall no shame arise to thee from what hath happened.





*King Abimelech restoreth Sarah. Gen. 20.
v. 17*

בַּעַל: 4 וַאֲבִימֶלֶךְ לֹא קָרַב אֵלָיו וַיֹּאמֶר אֲדֹנָי הֲנִי גַם־
 צָדִיק תִּהְיֶה: 5 הֲלֹא הוּא אָמַר־לִי אַחֲתִי הוּא וְהִיא־גַם־
 הוּא אֲמָרָה אֲחִי הוּא בְּתֶם לִבִּי וּבִנְקִין פִּי עָשִׂיתִי וְזֹאת:
 6 וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בְּחֹלֶם גַּם אֲנֹכִי יָדַעְתִּי כִּי בְּתֶם־
 לִבְבְּךָ עָשִׂיתָ וְזֹאת וַאֲחֶשֶׁךְ גַּם־אֲנֹכִי אוֹתְךָ מִחֹטְרִי־
 עַד־כֵּן לֹא־נִתְּתִיךָ לְגִנֹּעַ אֵלָיו: 7 וְעַתָּה חֲשֵׁב אִשְׁת־
 הָאִישׁ כִּי־נָבִיא הוּא וַיִּתְּפֹלֵל בְּעֶדְךָ וַיְחִי וְאִם־אֵינְךָ־
 מְשִׁיב רֹעַ כִּי־מוֹת תָּמוּת אֹתָהּ וְכָל־אֲשֶׁר־לְךָ: 8 וַיִּשְׁכַּם
 אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל־עֲבָדָיו וַיְדַבֵּר אֶת־כָּל־
 הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירָאוּ הָאֲנָשִׁים מְאֹד: 9 וַיִּקְרָא
 אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מָה־עָשִׂיתָ לָּנוּ וְכֹמֶה־חָטָאתִי
 לְךָ כִּי־חִבַּאתָ עָלַי וְעַל־מַמְלַכְתִּי חָטָאתָ גְדֹלָה מְעֻשִׂים
 אֲשֶׁר לֹא־יַעֲשׂוּ עֲשִׂיתָ עִמָּדִי: 10 וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־
 אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה: 11 וַיֹּאמֶר
 אַבְרָהָם כִּי אָמַרְתִּי רַק אִין־יֵרָאֵת אֱלֹהִים בְּמָקוֹם הַזֶּה
 וַחֲרוֹנוֹנִי עַל־דָּבָר אִשְׁתִּי: 12 וְגַם־אִמְנָה אַחֲתִי בַת־
 אָבִי הוּא אֵךְ לֹא בַת־אָמִי וְתִהְיֶה־לִּי לְאִשָּׁה: 13 וַיְחִי
 כֹּה־אֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וַיֹּאמֶר לָהּ זֶה
 חֲסֹדְךָ אֲשֶׁר תַּעֲשִׂי עִמָּדִי אֵל כָּל־הַמָּקוֹם אֲשֶׁר נָכוֹא
 שָׁמָּה אֲמַר־לִי אֲחִי הוּא: 14 וַיִּקַּח אֲבִימֶלֶךְ צֹאן וּבָקָר
 וְעֲבָדִים וּשְׁפָחוֹת וַיִּתֵּן לְאַבְרָהָם וַיָּשֹׁב לוֹ אֶת שָׂרָה אִשְׁתּוֹ:
 15 וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעִינֶיךָ שָׁב:
 16 וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלַי כֶּסֶף לְאַחִיךָ הִנֵּה הוּא־
 לְךָ כֶּסֶת עֵינַיִם לְכָל אֲשֶׁר אֶתְךָ וְאֶת כָּל וְנִקְחָת:
 17 וַיִּתְּפֹלֵל אַבְרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־
 אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וַאֲמַחְתּוֹ וַיִּלְדוּ: 18 כִּי־עָצָר
 עָצָר יִהְיֶה בְּעַד כָּל־רַחֵם לְבֵית אֲבִימֶלֶךְ עַל־דָּבָר שָׂרָה
 כִּי־אִשְׁת־אֲבָרָהָם: 19 וַיְחַיֶּה פָקֶד אֶת־שָׂרָה
 כִּי־אֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כֹּה־אֲשֶׁר דִּבֶּר: 20 וַתֵּהוֹרֶ

חזר א'

קדש

כא

פרשת יום
א' של ר"ה

upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning, to the place where he stood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth: *

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night, and the first-born went in and lay with her father: and he perceived not

when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose and lay with him, and he perceived not when she lay down nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab; the same *is* the father of the Moabites unto this day. §

38 And the younger she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 *Abraham denieth his wife, and loseth her.* 14 *Abimelech restor-eth her.*

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourneyed in Gerar

2 And Abraham said of Sarah his wife, She *is* my sister: † And Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken: for she *is* a man's wife. ||

* There were two motives that led them to this undertaking: first, their father was old, so that there was no time to be lost, for fear death should overtake him; and secondly, there is not a man in the earth, for they imagined that all the earth was destroyed, as was the case at the flood. See Jarchi, Aben Ezra, &c.

§ That is, till the time of the sacred penman Moses; and in this sense is it to be understood wherever we meet with it in Scripture.

† For Abraham entertained the same suspicion of them, as he did of the Egyptians, who took Sarah by force; and which Abimelech would not have done: for from the whole tenour of his behaviour, it is to be presumed, that if he had known her to be a married woman, he would not have meddled with her.

|| Heb. Married to an husband.

על־סדם ועל־עמרה נִפְרִית וְאִישׁ מֵאֵת יְהוָה מִן־
הַשָּׁמַיִם : 25 וַיַּהֲפֹךְ אֶת־הָעָרִים הָאֵל וְאֵת כָּל־הַכֶּכֶר
וְאֵת כָּל־יֹשְׁבֵי הָעָרִים וְצִמָּח הָאֲדָמָה : 26 וַתֵּבֶט אִשְׁתּוֹ
מֵאַחֲרָיו וְתָהִי נָצִיב מֶלֶח : 27 וַיִּשָּׁכֶם אֲבָרָהָם בְּבָקָר
אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פָּנָיו יְהוָה : 28 וַיִּשְׁקֹף
עַל־פָּנָיו סָדֵם וְעַמְרָה וְעַל כָּל־פָּנָיו אֶרֶץ הַכֶּכֶר וַיֵּרָא וְהִנֵּה
עָלָה קִיטֹר הָאֶרֶץ בְּקִיטֹר הַכֶּכֶשָׁן : 29 וַיְהִי בִשְׁחַת
אֱלֹהִים אֶת־עָרֵי הַכֶּכֶר וַיִּזְכֹּר אֱלֹהִים אֶת־אֲבָרָהָם
וַיִּשְׁלַח אֶת־לוֹט מֵתוֹךְ הַהֶפְכָּה בַּהֲפֹךְ אֶת־הָעָרִים אֲשֶׁר־
יָשָׁב בָּהֶן לוֹט : 30 וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי
בָנָתָיו עִמּוֹ כִּי יֵרָא לִשְׁכֵּת בְּצוֹעַר וַיֵּשֶׁב בְּמַעְרָה הוּא
וּשְׁתֵּי בָנָתָיו : 31 וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה אֲבִינוּ
זָקֵן וְאִישׁ אֵין בָּאֶרֶץ לָבוֹא עֲלֵינוּ כְּדָרֵךְ כָּל־הָאֶרֶץ :
32 לָכֵן נִשְׁקָה אֶת־אֲבִינוּ יִין וְנִשְׁכְּבָה עִמּוֹ וְנַחֲיָה מֵאֲבִינוּ
זָרַע : 33 וַתִּשְׁקֹן אֶת־אֲבִיהֶן יִין בַּלִּילָה הוּא וַתֵּבֶא
הַבְּכִירָה וְתִשְׁכַּב אֶת־אֲבִיהָ וְלֹא־יָדַע בְּשִׁכְבָּהּ וּבְקוֹמָהּ :
34 וַיְהִי מִמָּחָרָת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה הֵן־
שָׁכַבְתִּי אִמָּשׁ אֶת־אָבִי נִשְׁכְּנוּ יִין גַּם־הַלַּיְלָה וּבֹאִי שִׁכְבִּי
עִמּוֹ וְנַחֲיָה מֵאֲבִינוּ זָרַע : 35 וַתִּשְׁקֹן גַּם בַּלִּילָה הַהוּא
אֶת־אֲבִיהֶן יִין וַתִּקֶּם הַצְעִירָה וְתִשְׁכַּב עִמּוֹ וְלֹא־יָדַע
בְּשִׁכְבָּהּ וּבְקוֹמָהּ : 36 וַתַּהֲרִין שְׁתֵּי בָנוֹת לוֹט מֵאֲבִיהֶן :
37 וַתֵּלֶד הַבְּכִירָה בֵּן וַתִּקְרָא שְׁמוֹ מוֹאֵב הוּא אָבִי־
מוֹאֵב עַד־הַיּוֹם : 38 וַתַּצְעִירָה גַּם־הוּא יֵלֶד בֵּן וַתִּקְרָא
שְׁמוֹ בֶן־עָמִי הוּא אָבִי בְנֵי־עָמֹן עַד־הַיּוֹם : ס
ב וַיִּסַּע מֹשֶׁם אֲבָרָהָם אֶרֶץ הַנֶּגֶב וַיֵּשֶׁב בֵּין־קֶדֶשׁ
וּבֵין שׁוּר וַיֵּגֶר בְּגֵר : 2 וַיֹּאמֶר אֲבָרָהָם אֶל־שָׂרָה
אִשְׁתּוֹ אַחְתִּי הוּא וַיִּשְׁלַח אֲבִימֶלֶךְ מֶלֶךְ גֵּר וַיִּקַּח אֶת־
שָׂרָה : 3 וַיֵּבֶא אֱלֹהִים אֶל־אֲבִימֶלֶךְ בַּחלֹם הַלַּיְלָה
וַיֹּאמֶר לוֹ הִנֵּה מֵת עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהוּא בָּעֵלֶת

9 And they said, Stand back. And they said *again*, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. *

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, § both small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place.

13 For we will destroy this place: because the cry of them is waxen great before the face of the LORD: and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city; but he seemed as one that mocked unto his sons in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here; † lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, ¶ and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my LORD:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die. ¶

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (*is it not a little one?*) and my soul shall live.

21 And he said unto him, See, I have accepted thee ** concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 The sun was risen §§ upon the earth when Lot entered into Zoar.

24 ¶ Then the LORD rained ††

* That is, they at first, endeavoured to persuade him to open the door, but finding that to have no effect on him, they then attempted to break the door open.

§ This is understood by the generality of the commentators, to signify, a dimness of sight, so as not to be able to distinguish objects; and is attended with so great a pain, as almost to drive a person to distraction: and some think it is a distemper, by which both the sight and mind are affected. Jarchi, and Aben Ezra.

† Heb. Are found.

¶ This was in order to hasten him; for as he seemed to linger, they were determined to force him out before the destruction of Sodom took place.

¶ For while I was in Sodom, my actions compared with theirs, were righteous, and I might be thought worthy of escaping; but when I shall come to a righteous person, I shall be accounted as wicked; and in this sense was it that the widow of Zerapheth, said to Elijah, "What have I to do with thee, O thou man of God? art thou come to call my sin to remembrance, and slay my son, For before you came, my actions compared with my neighbours, were praise-worthy, but compared with thee, I may be accounted culpable. Jarchi.

** Heb. Thy face.

§§ Heb. Gone forth.

†† The word *rain*, is used figuratively to denote any thing which comes down from heaven; Exod. xvi. 4, and signifies, that it proceeded not from natural causes, but from the immediate hand of God.





*Lot is sent for safety into y^e Mountains. Gen. 19
v. 17*

9 וַיֹּאמְרוּ וְגַשׁ-הֶלָּאָה וַיֹּאמְרוּ הָאֶחָד בְּאֵל-לְגֹר וַיִּשְׁפֹּט
שְׁפוֹט עִתָּה נָרַע לָךְ מִהֶם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מֵאֹד
וַיִּגְשׁוּ לְשֹׁכֵר הַדֶּלֶת : 10 וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת-יָדָם
וַיָּבִיאוּ אֶת-לֹט אֲלֵיהֶם הַבַּיִתָּה וְאֶת-הַדֶּלֶת סָגְרוּ :
11 וְאֶת-הָאֲנָשִׁים אֲשֶׁר-פָּתַח הַבַּיִת הָיוּ בְּסֻנוֹרִים מִקִּטָּן
וְעַד-גָּדוֹל וַיֵּלְאוּ לְמִצָּא הַפֶּתַח : 12 וַיֹּאמְרוּ הָאֲנָשִׁים אֶל-
לֹט עַד מִי-לָךְ פֹּה חָתָן וּבְנִיךָ וּבְנִיָּה וְכָל אֲשֶׁר-לָךְ
בְּעִיר הוֹצֵא מִן-הַמָּקוֹם : 13 כִּי-מִשְׁחָתִים אֲנַחְנוּ אֶת-
הַמָּקוֹם הַזֶּה כִּי-נִגְדְּלָה צַעֲקָתָם אֶת-פְּנֵי יְהוָה וַיִּשְׁלַחְנוּ
יְהוָה לְשַׁחֲתָהּ : 14 וַיֵּצֵא לֹט וַיְדַבֵּר אֶל-חֲתָנָיו וּלְקַח
בְּנֹתָיו וַיֹּאמֶר קוּמוּ צֵאוּ מִן-הַמָּקוֹם הַזֶּה כִּי-מִשְׁחָתִית
יְהוָה אֶת-הָעִיר וַיְהִי כַּמֶּצֶחַק בְּעֵינֵי חֲתָנָיו : 15 וַיִּכְמוּ
הַשָּׂחָר עָלֶיהָ וַיֵּאֲצִיזוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם
קַח אֶת-אִשְׁתְּךָ וְאֶת-שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן-תִּסָּפֵחַ
בְּעֵינֵי הָעִיר : 16 וַיִּתְּמַחְמָה וַיַּחֲזִיקוּ הָאֲנָשִׁים בִּידָיו
וּבִידֵי-אִשְׁתּוֹ וּבִידֵי שְׁתֵּי בְנֹתָיו בַּחֲמֹלֶת יְהוָה עֲלֵיהֶם וַיֵּצֵאוּהוּ
וַיִּנְחֲלוּ מִחוּץ לָעִיר : 17 וַיְהִי כַּהוֹצִיאֵם אֹתָם הַחוּצָה
וַיֹּאמֶר הַמַּלְאָכִים עַל-נַפְשָׁךְ אֶל-תְּבִישׁ אַחֲרֶיךָ וְאֶל-תַּעֲמֹד
בְּכָל-הַפֶּקֶד הַחֲרָה הַמַּלְאָכִים פֶּן-תִּסָּפֵחַ : 18 וַיֹּאמֶר לֹט
אֱלֹהִים אֵל-נָא אֲדֹנָי : 19 הִנֵּה-נָא מֵצָא עֲבָדְךָ חֵן
בְּעֵינֶיךָ וְתִגְדַּל חֲסֶדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחְיֹת אֶת-
נַפְשִׁי וְאַנְכִי לֹא אוֹכַל לְהַמְלִיט הַחֲרָה פֶּן-תִּדְבַקְנִי
הָרָעָה וּמָתִי : 20 הִנֵּה-נָא הָעִיר הַזֹּאת קְרִיבָה לָנוּס
שָׁמָּה וְהוּא מַצְעֵר אֲמַלְטָה נָא שָׁמָּה הֲלֹא מַצְעֵר הוּא
רַבִּישׁ וְתַחֲתֵי נַפְשִׁי : 21 וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׁאַתִּי פָּנֶיךָ גַּם
לְדַבֵּר הַזֶּה לְבַלְתִּי הַפְּכִי אֶת-הָעִיר אֲשֶׁר דִּבַּרְתָּ :
22 מֵהָר הַמַּלְאָכִים שָׁמָּה כִּי לֹא אוֹכַל לַעֲשׂוֹת דְּבָר עַד-
בֹּאֶךָ שָׁמָּה עַל-כֵּן קָרָא שֵׁם-הָעִיר צֹעֵר : 23 הַשָּׁמֶשׁ
יֵצֵא עַל-הָאָרֶץ וְלֹט בָּא צָעָרָה : 24 וַיַּחְזֹר הַמַּטִּיר

in Sodom fifty righteous within the city, then will I spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes.

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the LORD be angry and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD; Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. *

CHAP. XIX.

1 *Lot entertaineth two angels. 24 Sodom and Gomorrah destroyed.*

26 *Lot's wife punished. 31 His incest.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground.

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And they called unto Lot, and said unto him, Where *are* the men which came into thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

* Without being informed by God's answer whether there were ten righteous persons by whose means they might all be saved: for although it was well known to God, yet, did he not think proper to inform Abraham thereof: all which, is to point out to us the free agency of man; that if he will repent, it is in his own power, agreeable to what Moses says, "I have set before you life and death, blessing and cursing: therefore choose life," Deut. chap. xxx. verse 19. And therefore Abraham arose the next morning to see what was the consequence of his intercession; and when he perceived that the smoke of the country went up as the smoke of a furnace, he was fully satisfied of their fate. See chap. xix. verse 21,—28.



*The Sodomites Stricken with blindness. Gen. 19.
v. 11.*

בסדרם חמשים צדיקים בתוך העיר ונשאתי לכל-
 המקום בעבורם : 27 ויען אברהם ויאמר הנה-נא
 הואלתי לדבר אל-אדני ואנכי עפר ואפר : 28 ואלי
 יחסרון חמשים הצדיקים חמשה התשחית בחמשה
 את-כל-העיר ויאמר לא אשחית אם-אמצא שם
 ארבעים וחמשה : 29 ויסק עוד לדבר אליו ויאמר אלי
 ימצאון שם ארבעים ויאמר אל-נא יחר לאדני ואדברה אולי
 ימצאון שם שלשים ויאמר לא אעשה אם-אמצא שם
 שלשים : 31 ויאמר הנה-נא הואלתי לדבר אל-אדני
 ואלי ימצאון שם עשרים ויאמר לא אשחית בעבור
 העשרים : 32 ויאמר אל-נא יחר לאדני ואדברה אך-
 הפעם ואלי ימצאון שם עשרה ויאמר לא אשחית
 בעבור העשרה : 33 וילך יהוה כאשר פלה לדבר אל-
 אברהם ואברהם שב למקומו : ויבאו שני המלאכים
 סדמה בערב ולוט ישב בשער-סדרם וירא-לוט ויקם
 לקראתם וישתחו אפים ארצה : 2 ויאמר הנה נא-
 חול אדני סודי נא אל-בית עבדכם ולינו ורחצו רגליכם
 והשפמנתם והלכתם לדרככם ויאמרו לא כי ברחוב
 נלין : 3 ויפצרו-בם מאד ויסרו אליו ויבאו אל-ביתו
 ויעש להם משתה ומצות אפה ויאכלו : 4 מרם
 ישכבו ואנשי העיר אנשי סדרם נסבו על-הבית
 מנער ועד-זקן כל-העם מקצה : 5 ויקראו אל-לוט
 ויאמרו לו אייה האנשים אשר באו אליך הלילה הוציאם
 אלינו ונרעה אתם : 6 ויצא אלהם לוט הפתחה
 והקלל סגור אחריו : 7 ויאמר אל-נא אחי תרעו :
 8 הנה-נא לי שתי בנות אשר לא-ידעו איש אוציאה-
 נא אתהן אליכם ועשו להן כטוב בעיניכם רק לאנשים
 האל אל-תעשו דבר כפי-על-כן באו בצל קרתי :

שלישי
יט

חול

ל' רשעה

good, and gave *it* unto a young man, and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door which *was* behind him.

11 Now Abraham and Sarah *were* old, and well stricken in age: and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, * saying, After I am waxed old, shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? at the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh.

16 ¶ And the men rose up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, shall I

hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him that he will command his children and his household after him, and they shall keep the way of the LORD to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked.

24 Peradventure there be fifty righteous within the city: § wilt thou also destroy and not spare the place for the fifty righteous that *are* therein.

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the judge of all the earth do right?

26 And the LORD said, If I find

of the sixth hour; he might then with propriety have offered them bread: but as they did not immediately proceed to eat, Abraham in order to honour them, got ready a good tender calf, and before it could be brought to them, it was afternoon; for which reason, he did not bring any bread: and as to his hastening Sarah to get ready three measures of fine meal, and make cakes, that was for the guests whom he imagined might stay till the even of the Passover.

* Nachmanides observes, that the laughter within one's self, is by way of derision, but to laugh outright, is by way of joy for some benefit received, and which is not blameable, agreeable to what the Psalmist says, "Then was our mouth filled with laughter." Psalm, cxxix, verse 2. Of the former, was Sarah's, who said that, although she might be enabled to have a child, yet, was there another impediment, i. e. her lord was old.

§ As there is mention made of city and place, it is thought by some that he interceded at first for Sodom only: but it may be presumed that Sodom (and which is particularly mentioned in God's answer) was called the city by way of eminence, and under which, all the rest were comprehended, as being perhaps subject, or subordinate to it.



Handwritten text in a cursive script, likely a signature or a title, positioned below the illustration. The text is difficult to decipher due to its faintness and the style of the handwriting.



*Abraham entertaineth three angels. Gen. 18
v.*

וַיִּקַּח בֶּן־בְּקָרָה רֶדֶד וְשׁוֹב וַיִּתֵּן אֶל־חֲפָצָה וַיִּמָּהַר לַעֲשׂוֹת
 אֹתוֹ : 8 וַיִּקַּח חֲמֹאֶה וְחֹלֶב וּבֶן־הַבְּקָרָה אֲשֶׁר עָשָׂה
 וַיִּתֵּן לַפְּנִיָּהם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ :
 9 וַיֹּאמְרוּ אֵלָיו אֵיךְ שָׂרָה אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֶהָל :
 10 וַיֹּאמֶר שׁוֹב אֲשׁוּב אֵלֶיךָ כְּעֵת חַיָּה וְהִנֵּה־בֶן לְשָׂרָה
 אֲשֶׁתְּךָ וְשָׂרָה שֹׁמֶעַת פֶּתַח הָאֶהָל וְהוּא אַחֲרָיו :
 11 וַאֲבָרָהָם וְשָׂרָה וְקָנִים בָּאִים בַּיּוֹם הַזֶּה לֵהְיוֹת לְשָׂרָה
 אֶרֶץ כְּנָעִים : 12 וַתִּצְחַק שָׂרָה בְּקִרְבָּהָ לֵאמֹר אַחֲרֵי
 כָלֹתִי הִיתִי־לִי עֲדָנָה וְאֲדָנִי זָקֵן : 13 וַיֹּאמֶר יְהוָה אֶל־
 אַבְרָהָם לֵמָּה זֶה צִחְקָה שָׂרָה לֵאמֹר הֲאֵף אֲמַנָּם אֵלַי
 וְאֲנִי זָקְנָתִי : 14 הִיפְלֹא מִיְּהוָה דְּבַר לְמוֹעֵד אֲשׁוּב אֵלֶיךָ
 כְּעֵת חַיָּה וְלְשָׂרָה בֶּן : 15 וַתִּכְחַשׁ שָׂרָה לֵאמֹר לֹא
 צִחְקָתִי כִּי יִרְאָהָ וַיֹּאמֶר לֹא כִּי צִחְקָתָ : 16 וַיִּקְמוּ מִשָּׁם
 הָאֲנָשִׁים וַיִּשְׁקְפוּ עַל־פְּנֵי סָדָם וַאֲבָרָהָם הֵלֶךְ עִמָּם
 לְשֹׁלָחַם : 17 וַיְהִי־הוּא אָמַר הַמִּכְסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי
 עֹשֶׂה : 18 וַאֲבָרָהָם הָיוּ יְהִיָּה לָנוּי גְּדוֹל וְעֲצוּם וּנְבָרְכֵהוּ בּוֹ
 כָּל גִּוּיֵי הָאָרֶץ : 19 כִּי יִדְעֻתִּיו לְמַעַן אֲשֶׁר יֵצֵא־אֶת־בְּנָיו
 וְאֶת־בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ דְרֹךְ יְהוָה לַעֲשׂוֹת צְדָקָה
 וּמִשְׁפָּט לְמַעַן הִבִּיא יְהוָה עַל־אַבְרָהָם אֶת אֲשֶׁר־דִּבֶּר
 עֲלָיו : 20 וַיֹּאמֶר יְהוָה וְעַתָּה סָדָם וְעִמְרָה כִּי־רַבָּה יִחְשָׁאתֶם
 כִּי כִבְדָה מְאֹד : 21 אֵרְדָה־נָּא וְאִרְאֶה הַפְּעֻקָתָהּ
 הַבָּאָה אֵלַי עֲשׂוּ כָלָה וְאִם־לֹא אֵרְדָּה : 22 וַיִּפְּנוּ מִשָּׁם
 הָאֲנָשִׁים וַיֵּלְכוּ סָדָם וַאֲבָרָהָם עֲדָנִי עֹמֵד לִפְנֵי יְהוָה :
 23 וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפָּה צְדִיק עִם־רָשָׁע :
 24 אוֹלֵי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר הֲאֵף תִּסְפָּה
 וְלֹא־תִשָּׂא לְמָקוֹם לְמַעַן חֲמִשִּׁים הַצְדִּיקִים אֲשֶׁר בְּקִרְבָּה :
 25 חָלָלָה לִךְ מַעֲשֵׂתִי כְּדִבְרֵי הַזֶּה לְהַמִּית צְדִיק
 עִם־רָשָׁע וְהָיָה כְּצְדִיק כְּרָשָׁע חָלָלָה לִךְ הַשִּׁפְט כָּל־
 הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט : 26 וַיֹּאמֶר יְהוָה אִם־אֶמְצָא

נקוד על
א

שני

old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.*

20 And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation:

21 But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was

Abraham circumcised, and Ishmael his son. §

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels.*

9 *Sarah's laughter.* 17 *Sodom's destruction revealed to Abraham.*

23 *His intercession.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day.

2 And he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread,† and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and

* Hence we may observe the truth of the Mosaic dispensation, and which so agrees with the other prophecies; for although after our being driven out of our land, it was possessed by the descendants of Ishmael, yet, is it to be restored to us in the latter days.

§ Here we have an example of Abraham's ready obedience to God's command, and in which he was followed by all his household; and the reason of its being mentioned again, (for it is already noticed in verse 23) is to inform us that on the self-same day in which he circumcised every male in his house, he also circumcised himself, and his son Ishmael: or, as Jarchi observes on that same day Abraham accomplished his ninety ninth year, and Ishmael his thirteenth.

† It may perhaps appear strange, that after Abraham had mentioned that he would fetch a morsel of bread, we do not find that he brought any; for in verse 8, it says, "And he took butter and milk, and the calf which he had dressed." But no mention is made of bread. This hath induced the Rabbins to observe, that it was the day preceding the Passover, when it is lawful to eat leaven till noon; after which, neither leaven, or unleaven is to be eaten till even. Now, as the time when the three men came was the heat of the day, which we may compute to be about the beginning

הַבְּתִּישָׁעִים שָׁנָה תֵּלֵד : 18 וַיֹּאמֶר אַבְרָהָם אֶל־
הָאֱלֹהִים לוֹ יִשְׁמְעָאֵל יְחִיָּה לְפָנֶיךָ : 19 וַיֹּאמֶר אֱלֹהִים
אַבְל שָׂרָה אִשְׁתְּךָ יֵלְדָת לְךָ בֶּן וְקִרְאתָ אֶת־שְׁמוֹ יִצְחָק
וְהִקְמַתִי אֶת־בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם לְזֶרְעוֹ אַחֲרָיו :
20 וְלִישְׁמְעָאֵל שְׁמַעְתִּיךָ הִנֵּה בִּרְכַּתִּי אֹתוֹ וְהַפְּרִיתִי
אֹתוֹ וְהִרְבִּיתִי אֹתוֹ בְּמֵאד מְאֹד שְׁנַיִם־עָשָׂר נָשִׂאִם
יֹולִיד וְנָתַתִּיו לְגֹוִי גָדוֹל : 21 וְאֶת־בְּרִיתִי אֲקִים אֶת־יִצְחָק
אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לְמוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֲרִית :
22 וַיִּכַּל לְדַבֵּר אֹתוֹ וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם : 23 וַיִּקַּח
אַבְרָהָם אֶת־יִשְׁמְעָאֵל בְּנוֹ וְאֶת כָּל־יְלִידָיו בֵּיתוֹ וְאֶת
כָּל־מִקְנֵת בִּסְפוֹ כָּל־זָכָר בְּאַנְשֵׁי בֵּית אַבְרָהָם וַיָּמַל
אֶת־בָּשָׂר עֶרְלָתָם בַּעֲצֵם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר אֹתוֹ
אֱלֹהִים : 24 וַאֲבְרָהָם בֶּן־תִּשְׁעִים וְתֵשַׁע שָׁנָה בַּהֲמָלוֹ בָּשָׂר
מִפְסִיר עֶרְלָתוֹ : 25 וַיִּשְׁמְעָאֵל בְּנוֹ בֶּן־שְׁלֹשׁ עָשָׂר שָׁנָה בַּהֲמָלוֹ
אֶת בָּשָׂר עֶרְלָתוֹ : 26 בַּעֲצֵם הַיּוֹם הַזֶּה נִמְּוֹל אַבְרָהָם
וַיִּשְׁמְעָאֵל בְּנוֹ : 27 וְכָל־אֲנָשֵׁי בֵּיתוֹ יָלִיד בֵּית וּמִקְנֵת־
כֶּסֶף מֵאֵת בֶּן־נֶכֶד נִמְּוֹלוּ אֹתוֹ :

פ פ פ

יח וירא אליו יהוה באלני ממרא והוא ישב פתח האהל
וירא ביום : 2 וישא עיניו וירא והנה שלשה
אנשים נצבים עליו וירא וירץ לקראתם מפתח האהל
וישתחו ארצה : 3 ויאמר אדני אי־נא מצאתי חן
בעיניך אל־נא תעבר מעל עבדך : 4 ויקח־נא מעט־מים
ורחצו רגליכם והשענו תחת העץ : 5 ואקחה פת־לחם
וסערו לבכם אחר תעברו כִּי־עַל־בֶּן עֲבָדְתִּים עַל־
עֲבָדְכֶם וַיֹּאמְרוּ בֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ : 6 וַיִּמְחֶה
אַבְרָהָם הָאֱהֱלָה אֶל־שָׂרָה וַיֹּאמֶר מִחֲרִי שְׁלֹשׁ סָאִים קִמַּח
סֹלֶת לוֹשִׁי וַעֲשֵׂי עֲנֹת : 7 וְאֶל־הַבָּקָר רֵץ אַבְרָהָם

called Beer-lahai-roi; behold *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

1 *The covenant is renewed.* 5 *Abram's name changed.* 10 *Circumcision instituted.* 16 *Isaac promised.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, *I am* the Almighty God; walk before me, and be thou perfect.*

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold my covenant *is* with thee, and thou shalt be a father of many nations.

5 ¶ Neither shall thy name any more be called Abram: but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,

all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.

10 ¶ *This is* my covenant, which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your fore-skin; and it shall be a token of the covenant betwixt me and you.

12 And he that *is* eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

15 And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16 ¶ And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face and laughed, & said in his heart, Shall a *child* be born unto him that is an hundred years

* Hence, it is obvious, that before circumcision Abram was imperfect; and therefore, as the Almighty was now foretelling Abram of the promised seed which he meant to give him, namely Isaac, and from whom was to proceed his chosen people, in whom all nations were to be blessed; and to whom he promised that he would be their God for ever: he therefore, commanded Abram at this time to be circumcised, in order that he might be perfect before he begot that promised seed: and which is a sign of their being God's chosen people, having the mark of his covenant in their flesh.

§ That is, through admiration, and an holy and spiritual rejoicing at so great and unusual a blessing, and which so far exceeded all human probability according to the course of nature, but not through unbelief: agreeable to which the Chaldee paraphrast Onkeles translates it *והוא*, and which signifies, *and he rejoiced*; for which reason we do not find that God rebuked him as he did Sarah.

הנה בין קדש ובין ברר: 15 ותלד הנר לאברהם בן ויקרא
אברהם שם בנו אשר ילדה הנר ישמעאל: 16 ואברהם
בן שמונים שנה ושש שנים בלדת הנר את ישמעאל
לאברהם: ס ויהי אברהם בן תשעים שנה ותשע
שנים וירא יהוה אל אברהם ויאמר אליו אני אל שדי
התהלך לפני והיה תמים: 2 ואתנה בריתי ביני ובינך
וארבה אותך במאד מאד: 3 ויפל אברהם על פניו וידבר
אתו אלהים לאמר: 4 אני הנה בריתי אתך והיית לאב
המון גוים: 5 ולא יקרא עוד את שמך אברהם והיה שמך
אברהם כי אב-המון גוים נתתך: 6 והפרתי אתך
במאד מאד ונתתך לגוים ומלכים ממך יצאו: 7 והקמתי
את בריתי ביני ובינך ובין ורעך אחריך לדרתם לברית
עולם להיות לך לאלהים ולורעך אחריך: 8 ונתתי לך
ולורעך אחריך את ארץ מגיד את כל ארץ כנען
לאחזת עולם והייתי להם לאלהים: 9 ויאמר אלהים
אל אברהם ואתה את בריתי תשמר אתה ורעך
אחריך לדרתם: 10 זאת בריתי אשר תשמרו ביני
וביניכם ובין ורעך אחריך המול לכם כל זכר: 11 וגמלתם
את בשר ערלתכם והיה לאות ברית ביני וביניכם:
12 ובן שמינת ימים ומול לכם כל זכר לדרתיכם ולור
בית ומקנת כסף מכל בן נכר אשר לא מורעך הוא:
13 המול ימול ויליד ביתך ומקנת כסף והיתה בריתי
בבשרכם לברית עולם: 14 וערל זכר אשר לא ימול את
בשר ערלתו ונכרתה הנפש ההוא מעמיה את בריתי
הפר: ס 15 ויאמר אלהים אל אברהם
שרי אשתך לא תקרא את שמה שרי כי שרה שמה:
16 וברכתי אתה וגם נתתי ממנה לך בן וברכתיה והייתה
לגוים מלכי עמים ממנה יהיו: 17 ויפל אברהם על פניו
ויצחק ויאמר בלבו הלבן מאה שנה יולד ואם שרה

the iniquity of the Amorites is not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoaking furnace, and a burning lamp that passed between those pieces. *

18 In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.

19 The Kenites, and the Kenizites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaims.

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 *Sarai giveth Hagar to Abram, 6 who flying from her mistress, 9 is sent back by an angel. 15 Ishmael is born.*

NOW Sarai Abram's wife bare him no children: and she had an hand-maid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold, now the LORD hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: And when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: § I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 ¶ And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was

everlasting light." Isaiah, chap. lx. verse 19. And which a type of their universal redemption and restoration: so in like manner, was the darkness a type of the bondage which they were to suffer in Egypt.

* The first as a symbol of the punishment which those that oppressed Abram's seed would undergo; see Jarchi. And the latter as an emblem of the glory of his seed after their oppression.

§ The injury done to me by Hagar, may be imputed to thee; first, in that thou didst not pray for me as well as for thyself: and secondly, in that thou dost not repress her arrogance; and what aggravates the injury is, that my sole intention was to serve thee, in affording thee the opportunity of having an heir of thy body.

כִּי לֹא־שָׁלַם עֹן הָאָמְרִי עַד־הֵנָּה: 17 וַיְהִי הַשָּׁמַשׁ בָּאָה
וַעֲלָטָה הָיָה וְהֵנָּה תִנּוּר עֵשֶׂן וּלְפִיד אֵשׁ אֲשֶׁר עָבַר בֵּין
הַגְּזֵרִים הָאֵלֶּה: 18 בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אֲבָרָם
בְּרִית לֵאמֹר לִזְרַעְךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר
מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְחַר־פָּרָת: 19 אֶת־הַקֵּינִי וְאֶת־
הַקֵּנִי וְאֶת הַקֶּדְמוֹנִי: 20 וְאֶת־הַחֲתִי וְאֶת־הַפְּרִי וְאֶת־
הַרְפָּאִים: 21 וְאֶת־הָאָמְרִי וְאֶת־הַפְּנַעֲנִי וְאֶת־הַגְּרָנָשִׁי
טז וְאֶת־הַיְבוּסִי: ס וְשְׂרֵי אִשֶׁת אֲבָרָם לֹא יִלְדָּה
לוֹ וְלֵה שִׁפְחָה מִצְרִית וְשָׂמָּה הָגָר: 2 וְהֵאמֹר שְׂרִי אֶל־
אֲבָרָם הַנְּחֵנָּה עֲצֹרְנִי יְהוָה מִלְּדֹת בֶּאֱנָא אֶל־שִׁפְחָתִי
אוֹלִי אֲבִנָּה מִמֶּנָּה וְיִשְׁמַע אֲבָרָם לְקוֹל שְׂרִי: 3 וַתִּקַּח שְׂרִי
אִשֶׁת־אֲבָרָם אֶת־הָגָר הַמִּצְרִית שִׁפְחָתָהּ מִקֵּץ עֵשׂר
שָׁנִים לְשִׁבְתָּ אֲבָרָם בָּאָרֶץ כְּנָעַן וַתֵּתֶן אֹתָהּ לֵאֲבָרָם
אִשָּׁה לֹלֵאֲשָׁה: 4 וַיִּבֹּא אֶל־הָגָר וַתֵּהָר וַתֵּרָא כִּי הָרְתָה
וַתִּקַּל גְּבֻרָתָהּ בַּעֲנִיָּה: 5 וְהֵאמֹר שְׂרִי אֶל־אֲבָרָם חֲמָסִי
עָלֶיךָ אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָה וְאִקַּל
בַּעֲנִיָּה יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ: 6 וַיֹּאמֶר אֲבָרָם אֶל־
שְׂרִי הֵנָּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי־לָהּ הַטּוֹב בַּעֲנִיָּךְ וַתַּעֲנֶה
שְׂרִי וַתִּבְרַח מִפָּנֶיהָ: 7 וַיִּמְצָאָהּ מִלֶּאֲדָּה יְהוָה עַל־עֵין
הַמִּים בַּמִּדְבָּר עַל־הָעֵין בְּדֶרֶךְ שׁוּר: 8 וַיֹּאמֶר הָגָר שִׁפְחַת
שְׂרִי אֵי־מִנָּה בָּאת וְאֵנָּה תִּלְכִּי וְהֵאמֹר מִפָּנֶי שְׂרִי גְבֻרָתִי
אֲנֹכִי בִּרְחַת: 9 וַיֹּאמֶר לָהּ מִלֶּאֲדָּה יְהוָה שׁוּבִי אֶל־
גְּבֻרָתְךָ וְהִתְעַנִּי תַּחַת יָדֶיהָ: 10 וַיֹּאמֶר לָהּ מִלֶּאֲדָּה יְהוָה
חֲרִיבָה אֲרִבָּה אֶת־זֶרְעֶךָ וְלֹא יִסְפָּר מִרְבִּי: 11 וַיֹּאמֶר לָהּ
מִלֶּאֲדָּה יְהוָה הִנֵּךְ הָרָה וְיִלְדֹת בֶּן וְקִרְאתָ שְׁמוֹ וְיִשְׁמַעֲאֵל
כִּי־שָׁמַע יְהוָה אֶל־עֲנִיָּךְ: 12 וְהוּא יְהִי פֶּרֶא אָדָם יָרֹו
בְּכָל יוֹד כָּל בּוֹרְעַל־פָּנָי כָּל־אֲחִיו וְשָׁכֵן: 13 וַתִּקְרָא שֵׁם־
יְהוָה הַדּוֹבֵר אֵלֶיהָ אֹתָהּ אֵל רֹאִי כִּי אָמְרָה הִנֵּם הָלַם
רְאִיתִי אַחֲרֵי רֹאִי: 14 עַל־כֵּן קָרָא לְבָאָר בָּאָר לְחִי רֹאִי

קודם על
י בחרא

enemies into thine hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth.

23 That I will not take from a thread, even to a shoe-latchet, and that I will not take any thing that *is* thine, * lest thou shouldest say, I have made Abram rich :

24 Save only that which the young men have eaten, § and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

1 *Abram is encouraged. 4 A son is promised. 6 He is justified by faith.*

7 *Canaan is promised again.*

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: † *I am thy shield, and thy exceed- ing great reward.*

2 And Abram said, LORD GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold to me thou hast given no seed: and lo, one born in my house is mine heir.

4 And behold, the word of the LORD came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou

be able to number them; And he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, *I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

8 And he said, LORD GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and lo an horror of great darkness || fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them, and they shall afflict them four hundred years.

14 And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for

* Here we have a strong instance of the faith and righteousness of Abram: I will not take any thing though of ever so small a value, lest thou shouldest claim a share in the honor due to God, on whose blessing I firmly rely, and to whom only will I owe my riches, or lest thou shouldest say, Abram is indeed enriched with my spoils, and notwithstanding his pretended kindness, yet may I say, it was his covetousness that put him on this enterprise.

§ Abram teacheth us here, that we must not make ourselves generous with other people's property.
† For Abram was under some apprehension, lest these kings out of a spirit of revenge might increase their forces, and suddenly fall upon him; therefore the Lord assured him, that he was his shield, i. e. his protector.

|| Darkness in the hebrew language is used figuratively to denote trouble and affliction: as light is for joy, gladness and redemption: as the Prophet says, "But the Lord shall be unto thee an

חמישי מִזֶּן צִדִּיק בִּידֶךָ וַיִּתֶּן-לוֹ מַעֲשֶׂה מִכָּל: 21 וַיֹּאמֶר מֶלֶךְ-
סָדֵם אֶל-אַבְרָם תֵּן-לִי הַנֶּפֶשׁ וְהַרְכָּשׁ-קַח-לָךְ: 22 וַיֹּאמֶר
אַבְרָם אֶל-מֶלֶךְ סָדֵם הִרְמַתִּי יָדִי אֶל-יְהוָה אֵל עֲלִיּוֹן קִנְיָה
שָׁמַיִם וָאָרֶץ: 23 אִם-מָחוּט וְעַד שָׂרוּף-נָעַל וְאִם-אָקָה
מִכָּל-אֲשֶׁר-לָךְ וְלֹא תֹאמַר אֲנִי הֶעֱשֵׂרְתִּי אֶת-אַבְרָם:
24 בְּלַעֲדִי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר
הִלְכּוּ אִתִּי עֲנֵה אֲשַׁכֵּל וּמָמְרָא הֵם יִקְחוּ חֵלֶק: ס
טו אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר-יְהוָה אֶל-אַבְרָם
בְּמַחְזֶה לֵאמֹר אֶל-תִּירָא אַבְרָם אֲנֹכִי מִזֶּן לָךְ שְׂכָרְךָ
הָרַבָּה מְאֹד: 2 וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוָה מַה-תֵּתֶן-לִי
וְאֲנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן-מֶשֶׁק בֵּיתִי הוּא דֹמֶשֶׁק אֱלִיעֶזֶר:
3 וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זֶרַע וְהִנֵּה בֶן-בֵּיתִי יוֹרֵשׁ
אֹתִי: 4 וְהִנֵּה דְּבַר-יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה כִּי-
אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשְׁךָ: 5 וַיּוֹצֵא אֹתוֹ הַחוּצָה
וַיֹּאמֶר הַבְּטָנָה הַשְּׂמִימָה וּסְפֹר הַכּוֹכָבִים אִם-תִּוּכַל
לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זֶרַעְךָ: 6 וְהָאֱמֵן בֵּיהוָה
ששי וַיִּחְשְׁבֶהָ לוֹ צִדְקָה: 7 וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר
הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֵת לָךְ אֶת-הָאָרֶץ הַזֹּאת
לְרִשְׁתָּהּ: 8 וַיֹּאמֶר אֲדֹנָי יְהוָה בְּכֹה אֲדַע כִּי אֵירָשְׁנָה:
9 וַיֹּאמֶר אֵלָיו קַחְהָ לִּי עֲגֻלָּה מִשְׁלֶשֶׁת וְעֹז מִשְׁלֶשֶׁת וְאֵיל
מִשְׁלֶשׁ וְתֹר וְגֹזֶל: 10 וַיִּקַּח-לוֹ אֶת-כָּל-אֵלֶּה וַיַּבְתֵּר אֹתָם
בְּתוֹךְ וַיִּתֵּן אִישׁ-בִּתְרוֹ לִקְרֹאת רַעְהוּ וְאֶת-הַצֹּפֵר לֹא
בָּתַר: 11 וַיִּרֶד הָעֵשֶׂט עַל-הַפְּגָרִים וַיֵּשֶׁב אֹתָם אַבְרָם:
12 וַיְהִי הַשָּׁמֶשׁ לְבוֹא וְתִרְדְּמָה נָפְלָה עַל-אַבְרָם וְהַנְּגִדָה
אֵימָה חֲשֵׁכָה גְדֹלָה נִפְלֹת עָלָיו: 13 וַיֹּאמֶר לְאַבְרָם יָדַע
תִּדַע כִּי-גֵר יִהְיֶה זֶרַעְךָ בָּאָרֶץ לֹא-לָהֶם וְעַבְדֵּם וְעָנּוּ אֹתָם
אַרְבַּע מֵאוֹת שָׁנָה: 14 וְגַם אֶת-הַנָּוִי אֲשֶׁר-יַעֲבֹדוּן אֲנֹכִי
וְאַחֲרֵי-כֵן יֵצְאוּ בְּרַכְשׁ גָּדוֹל: 15 וְאַתָּה תָּבוֹא אֶל-אֲבֹתֶיךָ
בְּשָׁלוֹם תִּקְבֹּר בְּשִׁיבָה טוֹבָה: 16 וְדֹר רְבִיעִי יָשׁוּבוּ הִנֵּה

king of Admah, and Shemeber king of Zeboiim, and the king of Belah, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt-sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year * they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, § and smote the Rephaims, in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shavah Kiriathaim.

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar) and they joined battle † with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, || and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

10 And the vale of Siddim *was full of slime pits*; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods

of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself ¶ against them, he and his servants by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed *be* the most high God, which hath delivered thine

were to enjoy it as an everlasting possession, upon condition of their obedience, as is oft expressed: see Aben Ezra, Nachmanides, &c.

* It is doubtful whether this means that they were thirteen years in rebellion, or only the thirteenth year.

§ These came with him as expecting the same assistance from him on a similar case; or were perhaps his tributary kings

† It is also doubtful whether this means another battle, besides that mentioned in verse 2, or that it only narrates the particulars that occasioned that battle, and that they both mean but one and the same thing.

|| It might be rendered, king of Gorm; for they were a people composed of many nations, over whom Tidal reigned, so that GORM imports the name they gave their country in remembrance thereof.

¶ Divided his servants into several parties, either that he might be the better able to discover their track; or, that coming suddenly upon them from several quarters, he might strike the greater terror on them.

אֲדָמָה וְשִׁמְאֵבֶר מֶלֶךְ צְבִיִּים וּמֶלֶךְ בִּלְעָה הָיָא צֶעַר: 3 כָּל־
 אֱלֹהֵי הַכְּבוֹד אֶל־עִמְקֵי הַשְּׂדִים הוּא יָם הַמֶּלַח: 4 שְׁתֵּים
 עֶשְׂרֵה שָׁנָה עָבְדוּ אֶת־כְּדָרְלֶעֶמֶר וּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה
 מָרְדּוּ: 5 וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה בָּא כְּדָרְלֶעֶמֶר וְהַמְּלָכִים
 אֲשֶׁר אִתּוֹ וַיִּכּוּ אֶת־רַפָּאִים בְּעֶשְׂתֵּת רָנִים וְאֶת־הַזִּזִּים
 בְּהֶס וְאֶת־הָאִיִּמִּים בְּשׁוּחַ קְרִיתִים: 6 וְאֶת־הַחֲרִי בַּהֲרָם
 שְׁעִיר עַד אֵיל פָּאֶרֶן אֲשֶׁר עַל־הַמִּדְבָּר: 7 וַיִּשְׁבּוּ וַיָּבֹאוּ
 אֶל־עֵין מִשְׁפָּט הוּא קָדֵשׁ וַיִּכּוּ אֶת־כָּל־שָׂדֵה הָעֵמֶלְקִי וְגַם
 אֶת־הָאֶמְרִי הַיֹּשֵׁב בַּחֲצֹצֶן תָּמָר: 8 וַיֵּצֵא מֶלֶךְ־סָדֵם וּמֶלֶךְ
 עַמֻּרָה וּמֶלֶךְ אֲדָמָה וּמֶלֶךְ צְבִיִּים וּמֶלֶךְ בִּלְעָה הוּא־צֶעַר
 וַיַּעֲרְכוּ אֹתָם מִלְחָמָה בְּעִמְקֵי הַשְּׂדִים: 9 אֶת־כְּדָרְלֶעֶמֶר
 מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ נוֹיָם וְאַמְרָפֶל מֶלֶךְ שִׁנְעָר וְאַרְיֹוד
 מֶלֶךְ אֱלֶסָר אַרְבַּעַה מְלָכִים אֶת־הַחֲמִשָּׁה: 10 וְעִמְקֵי
 הַשְּׂדִים בְּאֶרֶת בְּאֶרֶת חֲמֹר וַיִּגְסּוּ מֶלֶךְ־סָדֵם וְעַמֻּרָה
 וַיִּפְּלוּ־שָׁמָּה וְהַנְּשָׂאִים הָרָה נָסּוּ: 11 וַיִּקְחוּ אֶת־כָּל־
 רֶכֶשׁ סָדֵם וְעַמֻּרָה וְאֶת־כָּל־אֲכָלָם וַיִּלְכּוּ: 12 וַיִּקְחוּ אֶת־
 לוֹט וְאֶת־דְּכָשׁוּ בֶן־אָחִי אַבְרָם וַיִּלְכּוּ וְהוּא יֹשֵׁב בְּסָדֵם:
 13 וַיָּבֹא הַפְּלִיט וַיִּגַּד לְאַבְרָם הָעֵבֶרִי וְהוּא שָׁכֵן בְּאֵלֵי
 מִמְרָא הָאֶמְרִי אָחִי אֲשָׁכַל וְאָחִי עֶנְרִי וְהֵם בְּעָלֵי בְרִית־
 אַבְרָם: 14 וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיִּרַק אֶת־חֲנִיכָיו
 יְלִידֵי בֵיתוֹ שְׁמֹנֶה עֶשֶׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־רֶגֶן:
 15 וַיַּחֲלֶק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדּוֹ וַיִּבְּסוּ וַיִּרְדָּפֻם עַד־
 חֹבֶה אֲשֶׁר מִשְׁמָאל לְדַמְשֶׁק: 16 וַיָּשָׁב אֶת־כָּל־הָרֶכֶשׁ
 וְגַם אֶת־לוֹט אָחִיו וְרֶכֶשׁוֹ הָשִׁיב וְגַם אֶת־הַנְּשִׁים וְאֶת־
 הָעָם: 17 וַיֵּצֵא מֶלֶךְ־סָדֵם לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מִחֶבֶת
 אֶת־כְּדָרְלֶעֶמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל־עִמְקֵי שׁוּחַ
 הוּא עִמְקֵי הַמֶּלֶךְ: 18 וּמִלְכֵי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לַחֶם
 וַיִּין וְהוּא כְּהֵן לְאֵל עֲלִיוֹן: 19 וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם
 לְאֵל עֲלִיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: 20 וּבְרוּךְ אֵל עֲלִיוֹן אֲשֶׁר־

that he had. and Lot with him into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite, and the Perezite, dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee from me: if *thou wilt take* the left hand, then I will go to the right: or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even as* the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed

east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent towards Sodom:

13 But the men of Sodom *were* wicked, and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, north-ward, and south-ward, and east-ward and west-ward.

15 For all the land which thou seest, to thee will I give it, * and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

CHAP. XIV.

1 *The battle of the kings.* 12 *Lot taken,* 14 *is rescued by Abram.* 18 *Melchizedek blesseth Abram,* 20 *who giveth him tithe.*

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlamer king of Elam, and Tidal king of nations.

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab

to live in a land that was not his own. When they arrived at Haran, and had staid there about five years, expecting his father's family would follow him, he receives another part of the command above mentioned, narrated in the beginning of the next chapter, namely, to leave his father's house. So he departed from Haran, being seventy-five years old, and left his father Terah, in Haran, where he died, sixty years afterwards, aged two hundred and five years

* That is, he gave it virtually, though not actually, i. e. God gave Abram the right to it, though not the actual possession of it, until the time appointed by God, as we find in chap. xv. verse 16. "For the iniquity of the Amorites is not yet full." But from thence forward, his seed



The parting of Abram and Lot. Gen. 13. v. 11.

עֲמֹ הַנֶּגֶב: 2 וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בְּכֶסֶף וּבְזָהָב:
 3 וַיֵּלֶךְ לְמִסְעָיו מִנֶּגֶב וְעַד-בֵּית-אֵל עַד-הַמָּקוֹם אֲשֶׁר-
 הָיָה שֵׁם אֱהֱלָה בְּתַחֲלָה בֵּין בֵּית-אֵל וּבֵין הָעֵי: 4 אֶל-
 מָקוֹם הַמִּזְבֵּחַ אֲשֶׁר-עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא שֵׁם אַבְרָם
 שְׁלֹשִׁי בְשֵׁם יְהוָה: 5 וְגַם-לִלוֹט הֶהָלַךְ אֶת-אַבְרָם הָיָה צֶאֱן-
 וּבָקָר וְאַהֲלִים: 6 וְלֹא-נָשָׂא אֹתָם הָאָרֶץ לִשְׁבֹּת יַחְדָּו כִּי-
 הָיָה רְכוּשָׁם רָב וְלֹא יָכֹלוּ לִשְׁבֹּת יַחְדָּו: 7 וַיְהִי-רִיב בֵּין
 רֹעֵי מִקְנֵה-אַבְרָם וּבֵין רֹעֵי מִקְנֵה-לוֹט וַהֲכַנְעֲנִי וַהֲפָרֹזִי
 אֲזִישֵׁב בָּאָרֶץ: 8 וַיֹּאמֶר אַבְרָם אֶל-לוֹט אֵל-נָא תְּהִי
 מְרִיבָה בֵּינִי וּבֵינְךָ וּבֵין רֹעֵי וּבֵין רֹעֵךְ כִּי-אֲנָשִׁים אֲחִים
 אֲנַחְנוּ: 9 הֲלֹא כָל-הָאָרֶץ לִפְנֵיךָ הִפְרֵד נָא מֵעָלַי אִם-
 הִשְׁמָאל וְאִימָנָה וְאִם-הִימִין וְאִשְׁמָאִידָה: 10 וַיִּשָּׂא-לוֹט
 אֶת-עֵינָיו וַיֵּרָא אֶת-כָּל-כֶּפֶר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהָ
 לִפְנֵי יְשַׁחַת יְהוָה אֶת-סֹדֶם וְאֶת-עֹמֹרָה כִּנְן-יְהוָה בָּאָרֶץ
 מִצִּירִים בְּאַכָּה צֶעַר: 11 וַיִּבְחָר-לוֹ לוֹט אֶת כָּל-כֶּפֶר הַיַּרְדֵּן
 וַיֵּסַע לוֹט מִמָּקָדָם וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו: 12 אַבְרָם יָשָׁב
 בָּאָרֶץ כְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַכֶּכֶר וַיֵּאֱהֶל עַד-סֹדֶם:
 18 וְאֲנָשֵׁי סֹדֶם רָעִים וְחַטָּאִים לַיהוָה מְאֹד: 14 וַיְהִי אָמַר
 אֶל-אַבְרָם אַחֲרֵי הִפְרֵד-לוֹט מֵעֲמֹ שָׂא נָא עֵינֶיךָ וּרְאָה
 מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה שָׂם צַפְנָה וְנִגְבָּה וּקְדָמָה וּיָמָה:
 15 כִּי אֵת כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה וְלִזְרַעְךָ
 עַד-עוֹלָם: 16 וְשִׁמְתִּי אֶת-זֶרְעֶךָ בְּעַפְרֵי הָאָרֶץ אֲשֶׁר אִם-
 יוֹכֵל אִישׁ לְמַנּוֹת אֶת-עַפְרֵי הָאָרֶץ גַּם זֶרְעֶךָ יִמְנָה: 17 קוֹם
 הִתְהַלֵּךְ בָּאָרֶץ לְאַרְכָּה וּלְרַחְבָּהּ כִּי לְךָ אֶתְנַנֶּה:
 18 וַיֵּאֱהֶל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלְנֵי מִמְרָא אֲשֶׁר בְּחִבְרוֹן
 רְבִיעִי וּבֵין-שָׁם מִזְבֵּחַ לַיהוָה: פ

יד וַיְהִי בִימֵי אֲמֹרָפָל מֶלֶךְ-שֹׁנַעַר אֲרִיזָה מֶלֶךְ אֶלְסָר
 כְּדֹרְלֵעָמֶר מֶלֶךְ עִילָם וְתַדְעָל מֶלֶךְ גּוֹיִם: 2 עָשׂוּ מִלְחָמָה
 אֶת-בְּרַע מֶלֶךְ סֹדֶם וְאֶת-בְּרִשָׁע מֶלֶךְ עֹמֹרָה שְׁנֵאָבִי מֶלֶךְ

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed as the LORD had spoken unto him: and Lot went with him: and Abram was seventy and five years old, when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh: and the Canaanite *was* then in the land.

7 ¶ And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold, now I know that thou *art* a fair woman to look upon.

12 Therefore it shall come to

pass when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister, that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she *was* very fair.

15 The princes also of Pharaoh saw her and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XIII.

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 14 God's promise renewed to Abram.

AND Abram went up out of Egypt, he, and his wife and all

Abram's wife was named Sarai, it is not improbable that she was Iscah. This conjecture arises from Scripture repeating that he was the father of Milcah and the father of Iscah, after saying that Milcah was the daughter of Haran. For, to what purpose should Scripture mention particularly Iscah, without mentioning any incident concerning her, unless it were to intimate that she was Sarai, who was previously mentioned as the wife of Abram? Then follows Abram's departure from Ur Casdim, with all his father's family, to go to the land of Canaan. But these last words refer only to Abram and his wife, and to Lot, for this departure was in consequence of an express command from God to leave his country. Abram was now seventy years old, and it is from this time that we must begin to reckon the four hundred and thirty years mentioned in Exodus, chap. xii. ver. 40, for now he began

וּמִקְלָלָךְ אֲדָר וּנְבִרְכּוֹ בְךָ כָּל מִשְׁפַּחַת הָאָדָמָה : 4 וַיִּלֶּךְ
 אֲבִרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיִּלֶּךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־
 חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן : 5 וַיִּקַּח אֲבִרָם
 אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רִכְוֹשׁם
 אֲשֶׁר רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת
 אֶרֶצָה כְּנָעַן וַיָּבֹאוּ אֶרֶצָה כְּנָעַן : 6 וַיַּעֲבֹר אֲבִרָם בָּאָרֶץ עַד
 מְקוֹם שָׁכֵם עַד אֵלֹן מוֹרָה וְהַכְּנַעֲנִי אֹז בָּאָרֶץ : 7 וַיֵּרָא
 יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לוֹרְעָךְ אִתָּן אֶת־הָאָרֶץ הַזֹּאת
 וַיְבִן שָׁם מִזְבֵּחַ לַיהוָה הִנֵּרָאָה אֵלָיו : 8 וַיַּעֲתֶק מִשְׁם הַהִרָה
 מִקְדָּם לְבֵית־אֵל וַיֵּט אֶהְלֶה בֵּית־אֵל מִיָּם וְהָעִי מִקְדָּם
 וַיְבִן־שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה : 9 וַיִּסַּע אֲבִרָם
 הַלֹּךְ וְנִסּוּעַ הַנִּגְבָּה :

פ

10 וַיְהִי רָעַב בָּאָרֶץ וַיֵּרֶד אֲבִרָם מִצְרִימָה לִגְנוֹר שָׁם כִּי־כָבֵד
 הָרָעַב בָּאָרֶץ : 11 וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבֹא מִצְרִימָה
 וַיֹּאמֶר אֶל־שָׂרִי אִשְׁתּוֹ הִנֵּה־נָא יֹדַעְתִּי כִּי אִשָּׁה יִפְת־
 מִרְאָה אֵת : 12 וְהָיָה כִּי־יֵרְאוּ אֹתְךָ הַמִּצְרִיִּם וַאֲמָרוּ
 אִשְׁתּוֹ זֹאת וְחָרְגוּ אֹתִי וְאֹתְךָ יַחֲיוּ : 13 אֲמַר־נָא אֲחָתִי
 אֵת לְמַעַן יִימָכְלִי בַעֲבוּרְךָ וְחַיִּיתָה נַפְשִׁי בְּגִלְלָךְ : 14 וַיְהִי
 כַּבּוֹא אֲבִרָם מִצְרִימָה וַיֵּרְאוּ הַמִּצְרִיִּם אֶת־הָאִשָּׁה כִּי־
 יָפָה הִוא מְאֹד : 15 וַיֵּרְאוּ אֹתָהּ שְׂרֵי פְרָעָה וַיַּחֲלְלוּ אֹתָהּ
 אֶל־פְּרָעָה וַתִּקַּח הָאִשָּׁה בֵּית פְּרָעָה : 16 וְלֹא־אֲבִרָם הִיטִיב
 בַּעֲבוּרָהּ וַיְהִי־לוֹ צָאן־וַיִּבְקֹר וַחֲמֹרִים וַעֲבָדִים וּשְׁפָחַת
 וְאֶתְנַת וּגְמָלִים : 17 וַיִּנָּע יְהוָה אֶת־פְּרָעָה נְגַעִים גְּדֹלִים
 וְאֶת־בֵּיתוֹ עַל־דֶּבֶר שָׂרִי אִשְׁת־אַבְרָם : 18 וַיִּקְרָא פְּרָעָה
 לֹא־אֲבִרָם וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הַגַּדְתָּ לִּי כִּי
 אִשְׁתְּךָ הִוא : 19 לָמָּה אֲמַרְתָּ אֲחָתִי הִוא וַאֲקַח אֹתָהּ לִי
 לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קָח וְלָךְ : 20 וַיֵּצֵא עָלָיו פְּרָעָה
 אֲנָשִׁים וַיִּשְׁלְחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ :
 וַיַּעַל אֲבִרָם מִמִּצְרַיִם הִוא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט

16 And Eber lived four and thirty years, and begat Peleg.

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

18 And Peleg lived thirty years, and begat Reu.

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

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1 *God calleth Abram, and blesseth him.* 4 *His departure from Haran.*

7 *Canaan is promised.*

NOW the LORD had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

Ver. 9. The name of Babel in Hebrew, בבל, may mean two words, בל, "Confusion is come;" the same as, in chap. xxx. ver. 11. בבל, stands for בל, "a troop cometh."

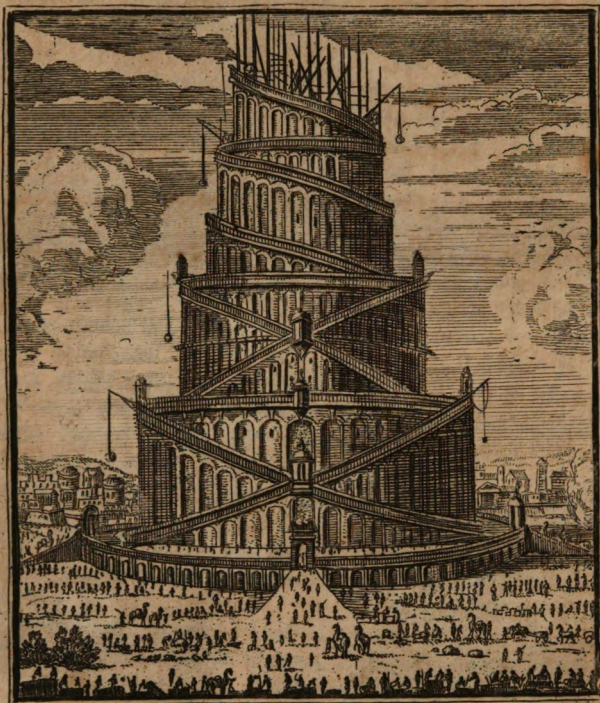
Now follows the geneology from Noah to Abraham; upon which it must be observed here, that there is a seeming contradiction in this account; for if Noah was 500 years old when Shem was born, and 600 years old when the flood began, Shem could not be 100 years two years after the flood, as mentioned here in verse 10. But this is easily reconciled, as follows. First, These two years after the flood mean from the time it began; Noah was then only 599 years complete, for he had just entered into his six-hundredth year; and, when Shem was born, he might be some months above the 500 years: by which account. Shem could be no more than 98 years old, and some months, when the flood began: so that Scripture may very well say that he was 100 years old, two years after the flood. This observation as to the deficiency of months, which are never reckoned in Scripture, shews that no chronological table can pretend to exactness, as there is no ascertaining to how many years the addition of such omitted months may have amounted.

A. M.	
1556.	Shem was born, - Noah being 500
1656.	Arphaxad, - - - - - Shem - - - - 100
1691.	Shelah, - - - - - Arphaxad - - 35
1721.	Eber, - - - - - Shelah - - - - 30
1755.	Peleg, - - - - - Eber - - - - 34

A. M.	
1785.	Reu was born, - - - Peleg being 30
1817.	Sherug, - - - - - Reu - - - - 32
1847.	Nahor, - - - - - Sherug - - - 30
1876.	Terah, - - - - - Nahor - - - 29
1946.	Abram, - - - - - Terah - - - 70

Here follows a short history of Terah, who had three sons, Abram, Nahor, and Haran—This last mentioned died in Ur Casdim, leaving a son, named Lot, and two daughters, who, it is supposed, were the wives of Abram and Nahor, for, though they were called Iscah and Milcah, and





The building of the Tower of Babel Gen. 11
v. 4

עָבַר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיֹּלֶד אֶת־פֶּלֶג: 17 וַיְחִי־עֶבֶר
 אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת
 שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: 18 ס
 שְׁלֹשִׁים שָׁנָה וַיֹּלֶד אֶת־רָעוּ: 19 וַיְחִי־פֶלֶג אַחֲרֵי הוֹלִידוֹ
 אֶת־רָעוּ תִשְׁעַ שָׁנִים וּמֵאוֹתִים שָׁנָה וַיֹּלֶד בָּנִים
 וּבָנוֹת: 20 ס
 וַיְחִי רָעוּ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה
 וַיֹּלֶד אֶת־שָׂרוּג: 21 וַיְחִי רָעוּ אַחֲרֵי הוֹלִידוֹ אֶת־שָׂרוּג
 שִׁבְעַ שָׁנִים וּמֵאוֹתִים שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: 22 ס
 וַיְחִי שָׂרוּג שְׁלֹשִׁים שָׁנָה וַיֹּלֶד אֶת־נָחוֹר: 23 וַיְחִי
 שָׂרוּג אַחֲרֵי הוֹלִידוֹ אֶת־נָחוֹר מֵאוֹתִים שָׁנָה וַיֹּלֶד בָּנִים
 וּבָנוֹת: 24 ס
 וַיְחִי נָחוֹר תִּשְׁעַ וְעֶשְׂרִים שָׁנָה וַיֹּלֶד
 אֶת־תֵּרַח: 25 וַיְחִי נָחוֹר אַחֲרֵי הוֹלִידוֹ אֶת־תֵּרַח תִּשְׁעַ־
 עֶשְׂרֵה שָׁנָה וּמֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: 26 ס
 וַיְחִי־תֵרַח שִׁבְעִים שָׁנָה וַיֹּלֶד אֶת־אַבְרָם אֶת־נָחוֹר
 וְאֶת־הָרָן: 27 וְאַלְהָה תּוֹלְדֹת תֵּרַח תֵּרַח הוֹלִיד אֶת־אַבְרָם
 אֶת־נָחוֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לֹוט: 28 וַיָּמָת הָרָן
 מִפְּטִיר עַל־פְּנֵי תֵּרַח אָבִיו בְּאֶרֶץ מוֹלַדְתּוֹ בְּאוּר כַּשְׁדִּים: 29 וַיָּקַח
 אַבְרָם וְנָחוֹר לְהֵם נָשִׁים שֵׁם אִשְׁת־אַבְרָם שָׂרִי וְשֵׁם אִשְׁת־
 נָחוֹר מִלְכָּה בַת־הָרָן אֲבִי־מִלְכָּה וְאָבִי יִסְכָּה: 30 וַתְּהִי
 שָׂרִי עֲקָרָה אֵין לָהּ וָלֶד: 31 וַיָּקַח תֵּרַח אֶת־אַבְרָם בְּנוֹ
 וְאֶת־לֹוט בֶּן־הָרָן בֶּן־בְּנוֹ וְאֵת שָׂרִי כַלְתּוֹ אִשְׁת־אַבְרָם
 בְּנוֹ וַיֵּצְאוּ אֹתָם מֵאוּר כַּשְׁדִּים לָלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ
 עַד־הָרָן וַיָּשֻׁבוּ שָׁם: 32 וַיְהִי וּמִי־תֵרַח חֲמֵשׁ שָׁנִים
 וּמֵאוֹתִים שָׁנָה וַיָּמָת תֵּרַח בְּחָרָן:

פ פ פ

יב וַיֵּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ כְּנָעַן וּמִמּוֹלַדְתְּךָ
 לֵךְ־לְךָ וּמִבֵּית אָבִיךָ אֶל־הָאֶרֶץ אֲשֶׁר אֶרְאֶךָ: 2 וַאֲעִשֶׂה לְךָ גְּדוֹל
 וַאֲבָרְכְּךָ וְאֶגְדַּלְהָ שְׁמִי וְהָיָה בְּרַכָּה: 3 וַאֲבָרְכָה מִבְּרַכְּךָ

27 And Hadoram, and Uzal, and Diklah.

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAP. XI.

1 *One language in the world.* 3 *Babel built.* 5 *Languages confounded.*

10 *The generations of Shem.*

AND the whole earth was of one language, and of one speech.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 ¶ And they said one to another. Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower,* whose top *may reach* unto heaven, § and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 ¶ And the LORD came down to see the city and the tower which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do.

7 Go to, Let us go down, and there: confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber, four hundred and three years, and begat sons and daughters.

* This project is supposed to have been formed by Nimrod, who was a valiant man, and an orator; and who through the power of his persuasive eloquence, had got a party on his side, whilst his scheme, however chimerical, became at last generally assented to: and, in order to make themselves a name, and for the purpose of keeping themselves together, they resolved to leave the spot where they were, (which I suppose was on the mountains of Arrarat, as the ark rested there,) and marched westward, in search of a proper spot where they might put their plan in execution; and, the land of Sinar being fixed upon for that purpose, they began to make bricks, &c. to build the city; but, this being contrary to God's will, whose intention was that the whole land should be gradually peopled, he thwarted their plan, in regard to the tower, by causing a dissension between them as to the names they should give to the new building, workmanship, and materials; which ultimately brought about a confusion of Languages. Each party being (providentially) obstinate in its choice of the names of things, and not understanding one another, they began to withdraw in several parties, and left off building the city, which must mean the tower.

§ This expression must be taken as an hyperbole, as it is in Deut. chap. ix, ver. 1. "Cities great and fenced up to heaven;" for, they could not be so ignorant as seriously to think of reaching heaven

וְאֶת־אֶחָל וְאֶת־דִּקְלָה : 28 וְאֶת־עֹבֵל וְאֶת־אֲבִימָאֵל
 וְאֶת־שִׁבְאָה : 29 וְאֶת־אוֹפֶר וְאֶת־חִוִּילָה וְאֶת־יֹזֶבֶב כָּל־
 אֵלֶּה בְּנֵי יֶקֶטָן : 30 וַיְהִי מוֹשְׁבָם מִמּוֹשָׁא בְּאֶחָה סְפָרָה הָרִ
 הַקָּדָם : 31 אֵלֶּה בְּנֵי־שֵׁם לְמִשְׁפַּחְתָּם לְלִשְׁנָתָם בְּאַרְצֹתָם
 לְגוֹיָהֶם : 32 אֵלֶּה מִשְׁפַּחַת בְּנֵי־נֹחַ לְתוֹלְדָתָם בְּגוֹיָהֶם
 וּמֵאֵלֶּה נִפְרְדוּ הַגּוֹיִם בְּאַרְץ אַחֵר הַמִּבּוֹל : פ
 יֵא וַיְהִי כָל־הָאָרֶץ שִׁפְּהָ אֶחָת וּדְבָרִים אֶחָדִים : 2 וַיְהִי
 בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בִקְעָה בְּאַרְץ שִׁנְעַר וַיֵּשְׁבוּ שָׁם :
 3 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה
 לְשָׂרָפָה וְתִהְיֶה לָּהֶם הַלְבְּנָה לְאִבָּן וְהַחֲמֹר הִיָּה לָחֶם
 לַחֲמֹר : 4 וַיֹּאמְרוּ הִבֵּה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ
 בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפּוֹץ עַל־פְּנֵי כָל־הָאָרֶץ :
 5 וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ
 בְּנֵי הָאָדָם : 6 וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אֶחָת
 לְכֻלָּם וְהֵם הֵחָלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצֹר מֵהֶם כָּל־
 אֲשֶׁר יֹאמַר לַעֲשׂוֹת : 7 הִבֵּה נִרְדָּה וּנְבַלְהָ שֵׁם שְׂפָתָם
 אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי רֵעֵהוּ : 8 וַיִּפֹּץ יְהוָה אֹתָם
 מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחְדְּלוּ לְבִנֹת הָעִיר : 9 עַל־כֵּן
 קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם בָּלַל יְהוָה שִׂפְתֵי כָל־הָאָרֶץ
 וַיִּמְשָׁם הַפִּיצָם יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ : פ
 10 אֵלֶּה תּוֹלְדֹת שֵׁם שֵׁם בֶּן־מֵאָת שָׁנָה וַיּוֹלֶד אֶת־
 אַרְפַּכְשָׁד שְׁנָתַיִם אַחֵר הַמִּבּוֹל : 11 וַיְחִי־שֵׁם אַחֲרֵי הוֹלִידוֹ
 אֶת־אַרְפַּכְשָׁד חֲמִשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת :
 ס 12 וַאֲרַפְכְּשָׁד חֵי חֲמִשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד
 אֶת־שֵׁלַח : 13 וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁלַח
 שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת :
 ס 14 וּשֵׁלַח חֵי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־עֶבֶר :
 15 וַיְחִי־שֵׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־עֶבֶר שְׁלֹשׁ שָׁנִים וְאַרְבַּע
 מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : ס 16 וַיְחִי־

CHAP. X.

1 *Noah's generations.* 2 *The sons of Japheth, 6 and of Ham.* 8 *Nimrod the first monarch.* 21 *The sons of Shem.*

NOW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.*

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim) and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Emorite, and the Girgashite,

17 And the Hivite, and the Arkite, and the Sinite.

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanite spread abroad.

19 And the border of the Canaanites § was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.

20 These are the sons of Ham, after their families, after their tongues in their countries, and in their nations.

21 ¶ Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, † and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

He shall dwell in the tents of Shem, i. e. shall suffer his divine presence to dwell in the tents which shall be built by the posterity of Shem, meaning Israel; as he first dwelt in the Tabernacle which Moses made, and afterwards in the temple of Solomon, who were both of the posterity of Shem.

* This means Ninevah, and is therefore properly called an exceeding great city. Jonah, iii. 3.

§ It must be remarked, that the land which the Canaanites possessed, is more particularly described, than that of any other; because it was to be the inheritance of God's chosen people; and the land of Canaan, it must be observed, was the best of earthly possessions, and of the greatest fertility.

† Heb. Uts. And it is the opinion of several historians, that he was the first possessor of the land called afterwards Uts, situated between Syria and Palestine: and where we afterwards find Job.

וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֶׁם חָם וְיִפֶּת וְיִדְדָּן לָהֶם בָּנִים
 אַחֵר הַמָּבּוּל : 2 בְּנֵי יִפֶּת גִּמְרִי וּמִגְוִי וּמְדִי וְיוֹן וְתַבֵּל
 וּמִשְׁכָּן וְתִירָס : 3 וּבְנֵי גִמְרִי אֲשַׁכֵּנִי וְרִיפֶת וְתַנְרִמָּה : 4 וּבְנֵי
 יוֹן אֱלִישָׁה וְתַרְשִׁישׁ פֶּתִים וְרֹדָנִים : 5 מֵאֵלֶּה נִפְרְדּוּ אֲנִי
 הַגּוֹיִם בְּאַרְצֹתָם אִישׁ לְלִשְׁנֹו לְמִשְׁפַּחְתָּם בְּגוֹיֵיהֶם :
 6 וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וְפוּט וְכַנְעֵן : 7 וּבְנֵי כּוּשׁ סִבָּא
 וַחֲוִילָה וְסִכְתָּה וְרַעְמָה וְסִכְתָּכָא וּבְנֵי רַעְמָה שִׁבָּא
 וְדֶדָן : 8 וְכוּשׁ יָלַד אֶת־נִמְרֹד הוּא הֵחָל לְהִיּוֹת גִּבּוֹר
 בָּאָרֶץ : 9 הוּא־הָיָה גִבּוֹר־צִיד לִפְנֵי יְהוָה עַל־כֵּן יֹאמַר
 כְּנִמְרֹד גִּבּוֹר צִיד לִפְנֵי יְהוָה : 10 וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ
 בְּבִלְוָאָרְדָּן וְאֶכָּד וּכְלָנָה בָּאָרֶץ שֹׁנַעַר : 11 מִן־הָאָרֶץ הַהִוא
 יֵצֵא אַשּׁוּר וַיְבִן אֶת־נִינֻוֹה וְאֶת־רִחְבֶּת עִיר וְאֶת־כַּלַּח :
 12 וְאֶת־רֶסֶן בֵּין נִינֻוֹה וּבֵין כַּלַּח הוּא הָעִיר הַגְּדֹלָה :
 13 וּמִצְרַיִם יָלַד אֶת־לוֹדִים וְאֶת־עַנְמִים וְאֶת־לֵהֲבִים
 וְאֶת־נִפְתָּחִים : 14 וְאֶת־פֶּתֶרְסִים וְאֶת־כַּסְלָּחִים אֲשֶׁר
 יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כְּפֶתְרִים : 15 וְכַנְעֵן
 יָלַד אֶת־צִידֹן בְּכֹרֹו וְאֶת־חֶת : 16 וְאֶת־הִיבּוּסִי וְאֶת־
 הָאֲמֹרִי וְאֶת־הַגְּרָגֶשִׁי : 17 וְאֶת־הַחֲוִי וְאֶת־הָעֵרְקִי וְאֶת־
 הַסִּינִי : 18 וְאֶת־הָאֲרֹרִי וְאֶת־הָצִמְרִי וְאֶת־הַחֲמָתִי וְאֶת־
 נִפְצוֹ מִשְׁפָּחוֹת הַכְּנַעֲנִי : 19 וַיְהִי גִבּוֹל הַכְּנַעֲנִי מִצִּידֹן
 בְּאַכָּה גִרְרָה עַד־עֵנָה בְּאַכָּה סִדְמָה וְעַמְרָה וְאֲדָמָה
 וְצִבְיִים עַד־לָשֶׁע : 20 אֵלֶּה בְּנֵי־חָם לְמִשְׁפַּחְתָּם לְלִשְׁנָתָם
 בְּאַרְצֹתָם בְּגוֹיֵיהֶם : 21 וְלָשֶׁם יָלַד גִּם־הוּא
 אֲבִי כָל־בְּנֵי־עֵבֶר אַחִי יִפֶּת הַגְּדֹל : 22 בְּנֵי שָׁם עִילָם
 וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוֹד וְאַרְם : 23 וּבְנֵי אַרְם עוּץ וַחֲוִל
 וְנֹתָר וּמֹשֶׁ : 24 וְאַרְפַּכְשָׁד יָלַד אֶת־שֶׁלַח וְשֶׁלַח יָלַד אֶת־
 עֵבֶר : 25 וְלָעֵבֶר יָלַד שְׁנֵי בָנִים שֶׁם הָאֶחָד פֶּלֶג כִּי בִימֹו
 נִפְלְגָה הָאָרֶץ וְשֵׁם אֲחִיו יֶקְטָן : 26 וַיִּקְטֵן יָלַד אֶת־אַלְמוֹרֶד
 וְאֶת־שֶׁלֶךְ וְאֶת־חֲצִרְמוֹת וְאֶת־יֶרֶח : 27 וְאֶת־הַדּוֹרִם

9 And I, behold, I establish my covenant with you, and with your seed after you ;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood : neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations :

13 I do set my bow in the cloud,* and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

15 And I will remember my covenant which *is* between me and you, and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and

all flesh that *is* upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth : and Ham *is* the father of Canaan.

19 These *are* the three sons of Noah : and of them was the whole earth overspread.

20 And Noah began *to be* an husbandman, and he planted a vineyard.

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham the father of Canaan saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward and covered the nakedness of their father ; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew § what his youngest son had done unto him.

25 And he said, Cursed *be* Canaan : a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem ; and Canaan shall be his servant. †

27 God shall enlarge Japheth, || and he shall dwell in the tents of Shem ; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years ; and he died.

* The Hebrew is, נָתַתִּי I have given, or sat, in the preter tense ; and which may be proper to enquire why it was thus written by the sacred penman, and not as in the preceding verse, where God says, " This is the token of the covenant which I make between me and you." For which reason, I shall take notice of what Nachmanides says, " The bow was from the creation, according to natural causes, which is, by means of the reflection of the rays of the sun against the moistness of the atmosphere ;" so that the explanation of this passage is, The bow which I have given from the time of the creation, shall from henceforward be a token of the covenant between me and you.

§ This is to be understood of his grandson Canaan, as most of the commentators understand it ; as it cannot be said of Ham, for Japheth was younger than him : moreover, if Ham had sinned, why curse Canaan, and not Ham ? but the truth is, that by younger son, is meant the youngest son of Ham, which was Canaan.

† Heb. Servant to him.

|| This blessing was fully verified in the posterity of Japheth from whom arose the most powerful Empires and Kingdoms. For from the first, Gomer, came Ashkenas, the Germans ; from the second, as Joseph Ben Gorion says, Riphath, the Britons ; and from the third, Togarmah, came the Turks.

9 וְאֵלֵי הֲנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זֶרְעְכֶם
 אֲחִירִיכֶם : 10 וְאֵת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף
 בְּבִהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יֹצְאֵי הַתְּבֹהֶה לְכָל
 חַיַּת הָאָרֶץ : 11 וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת
 כָּל־בָּשָׂר עוֹד מִמִּי הַמָּבּוּל וְלֹא־יִהְיֶה עוֹד מָבּוּל לַשַּׁחַת
 הָאָרֶץ : 12 וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי
 נֹתֵן בֵּינִי וּבֵינִיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת
 עוֹלָם : 13 אֶת־קִשְׁתִּי נֹתַתִּי בַעֲנָן וְהַיִּתְּתִי לָאוֹת בְּרִית בֵּינִי
 וּבֵין הָאָרֶץ : 14 וְהָיָה בַעֲנָנִי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה חֲקִשָּׁת
 בַּעֲנָן : 15 וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינִיכֶם וּבֵין כָּל־
 נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר וְלֹא־יִהְיֶה עוֹד הַמָּיִם לַמָּבּוּל לַשַּׁחַת
 כָּל־בָּשָׂר : 16 וְהָיְתָה חֲקִשָּׁת בַּעֲנָן וּרְאִיתִיהָ לְזִכָּר בְּרִית
 עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר אֲשֶׁר עַל־
 הָאָרֶץ : 17 וַיֹּאמֶר אֱלֹהִים אֵלֶיךָ זֹאת אוֹת־הַבְּרִית אֲשֶׁר
 הִקְמַתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ : פ
 18 וַיְהִי בְּנִינְחַן הַיְצְאִים מִן־הַתְּבֹהֶה שֵׁם וַחַם וִיפֹת וַחַם
 הוּא אָבִי כְנָעַן : 19 שְׁלֹשָׁה אֱלֹהִים בְּנֵי־נֹחַ וּמֵאֵלֶּה נִפְצָה
 כָּל־הָאָרֶץ : 20 וַיַּחֲלֹנֶה אִישׁ הָאָדָמָה וַיִּטַּע כָּרִם : 21 וַיֵּשֶׁת
 מִן־הֵינָן וַיִּשְׁכַּר וַיִּתְּנָל בַּתּוֹךְ אֶהֱלֶה : 22 וַיֵּרָא חָם אָבִי
 כְנָעַן אֶת עֶרְוַת אָבִיו וַיַּגֵּד לִשְׁנֵי־אֶחָיו בַּחוּץ : 23 וַיִּקַּח שָׁם
 וִיפֹת אֶת־תְּשׁוּמָלָה וַיִּשְׁמְרוּ עַל־שִׁכְמָם שְׁנֵיהֶם וַיִּלְכוּ
 אַחֲרֵיהֶן וַיַּכְסּוּ אֶת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אַחֲרֵיהֶן
 וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ : 24 וַיִּיקֶץ נֹחַ מִיֵּינוֹ וַיֵּדַע אֵת
 אֲשֶׁר־עָשָׂה לוֹ בְּנֵוֹ הַקָּטָן : 25 וַיֹּאמֶר אֲרוּר כְּנָעַן עֶבֶד
 עֲבָדִים יִהְיֶה לְאֶחָיו : 26 וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שָׁם וַיְהִי
 כְנָעַן עֶבֶד לָמוֹ : 27 יָפֹת אֱלֹהִים לִיפֹת וַיִּשְׁכֵּן בְּאַהֲלֵי־שָׁם
 וַיְהִי כְנָעַן עֶבֶד לָמוֹ : 28 וַיְהִי־נֹחַ אַחֵר הַמָּבּוּל שְׁלֹשׁ מֵאוֹת
 שָׁנָה וַחֲמִשִּׁים שָׁנָה : 29 וַיְהִי כָל־יְמֵי־נֹחַ תִּשְׁעַת מֵאוֹת
 שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמָת : פ

which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake * unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kinds, § went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more, for man's sake; for the imagination of man's heart is evil from his youth:

neither will I again smite any more every thing living, as I have done.

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

CHAP. IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 21 Noah is drunken, 25 curseth Canaan, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.

2 And the fear of you, and the dread of you shall be upon every beast of the earth; and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things:

4 But flesh with the life thereof, which is the blood thereof, shall you not eat.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 And God spake ¶ unto Noah, and to his sons with him, saying,

* The sacred penman now acquaints us, notwithstanding, that Noah, after he had opened the window of the ark, and had perceived that the waters were dried up from off the earth, yet did he not presume to go forth: for as God had commanded him to go into the ark, so did he think fit to abide therein, till he received God's command to go forth.

§ Heb. Families.

† Heb. Is yet all.

¶ It must be remarked that according to the idiom of the Hebrew language, the word אָמַר (which is translated saying) signifies, to speak, or tell farther, i. e. to acquaint others with the prophecy so received: but as there was none else, it is rather difficult to account for it; unless we allow that the proper meaning is, that God spake unto Noah, that he should acquaint his children of it.

היונה ולא יספה שוב-אליו עוד: 13 ויהי באחת ושש-
מאות שנה בראשון באחד לחדש חרבו המים מעל
הארץ ויסר נח את מקסה התבה ויבא ויחפה חרבו
פני האדמה: 14 ובחדש השני בשבעה ועשרים יום
רביעי לחדש יבשה הארץ: ס 15 וידבר אלהים אל-
נח לאמר: 16 צא מן-התבה אתה ואשתך ובניך ונשי-
בניך אתך: 17 כל-החיה אשר-אתך מכל-בשר בעוף
הצאק ובבהמה ובכל-הרמש הרמש על-הארץ הוצא אתך
ושרצו בארץ ופרו ורבו על-הארץ: 18 וצא נח ובניו
ואשתו ונשי-בניו אתו: 19 כל-החיה כל-הרמש וכל-
העוף כל רמש על-הארץ למשפחתיהם יצאו מן-
התבה: 20 ויבן נח מזבח ליהוה ויקח מכל הבהמה
הטהרה ומכל העוף הטהור ויעל עלת במזבח: 21 וירח
יהוה את-ריח הניחח ויאמר יהוה אל-לבו לא אסף
לקלל עוד את-האדמה בעבור האדם כי יצד לב
האדם רע מנעריו ולא-אסף עוד להכות את-כל-חי
כאשר עשיתי: 22 עה כל-ימי הארץ זרע וקציר וקר וחם
וקיץ וחרף ויום ולילה לא ישבתו: ויברך אלהים
את-נח ואת-בניו ויאמר להם פרו ורבו ומלאו
את-הארץ: 2 ומוראכם וחתכם יהיה על כל-חית
הארץ ועל כל-עוף השמים בכל אשר תרמש האדמה
ובכל-דגי הים בידכם נתנו: 3 כל-רמש אשר הוא-חי
לכם יהיה לאכלה בירק עשב נתתי לכם את-כל:
4 אך-בשר בנפש-דמו לא תאכלו: 5 ואך את-דמכם
לנפשותיכם אדרש כיד כל-חיה אדרשנו ומיד האדם
מיד איש אחיו אדרש את-נפש האדם: 6 שפך דם
האדם באדם דמו ישפך כי בצלם אלהים עשה את-
האדם: 7 ואתם פרו ורבו שרצו בארץ ורבו-בה:
8 ויאמר אלהים אל-נח ואל-בניו אתו לאמר:

the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry land, died.*

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 *The waters assuage.* 18 *Noah goeth forth of the ark.* 20 *Buildeth an altar, and offereth sacrifice.*

21 *God's promise to curse the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep, and the windows of heaven were

stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days § the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf † plucked off: so Noah knew that the waters were abated from off the earth:

12 And he stayed yet other seven days, and sent forth the dove;

* Whether men or beasts, all that breathed the same air with man, all that lived in the same element; but not the fish. As it was not the intention of the Supreme Being that the world should return to chaos again; he had provided that there should be some of every specie preserved in the ark; and as it was not natural for the fish to live in the ark, being out of their element, it is said, "all that was in the dry land died."

§ The inspired Historian acquaints us that, after the hundred and fifty days, God remembered Noah and all that were with him in the ark, i.e. remembered his uprightness and piety; and therefore succoured him, and all that were with him, by preserving them in the ark, and afterwards appointing them to replenish the earth.

† This shews that trees and vegetables were not destroyed by the deluge. Perhaps the olive-leaf was preferred to any other, (it being the emblem of peace,) to indicate to Noah that the Lord was entirely reconciled with mankind after the sin of Adam.





Noah went into y^e Ark. Gen. 7th v. 7

עַל-הָאָרֶץ וַתֵּלֶךְ הַתְּבָה עַל-פְּנֵי הַמַּיִם : 19 וְהַמַּיִם גָּבְרוּ
 מְאֹד מְאֹד עַל-הָאָרֶץ וַיִּכְסּוּ כָל-הַהָרִים הַגְּבוּהִים אֲשֶׁר-
 תַּחַת כָּל-הַשָּׁמַיִם : 20 חֹמֶשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ
 הַמַּיִם וַיִּכְסּוּ הַהָרִים : 21 וַיִּגְעַל כָּשָׁר הַרְכֹּשׁ עַל-הָאָרֶץ
 בַּעֲוֹן וּבִבְהֻמָּה וּבַחֲיָה וּבְכָל-הַשָּׂרָץ הַשָּׂרָץ עַל-הָאָרֶץ
 וְכָל הָאָדָם : 22 כָּל אֲשֶׁר נִשְׁמַת-רוּחַ חַיִּים בְּאִפּוֹ מִכָּל
 אֲשֶׁר בַּחַרְבָּה מָתוּ : 23 וַיִּמָּח אֶת-כָּל-הַיְקוּם אֲשֶׁר עַל-
 פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף
 הַשָּׁמַיִם וַיִּמָּחוּ מִן-הָאָרֶץ וַיִּשָּׂא אֶת-נֶחַם וְאֲשֶׁר אִתּוֹ
 בַּתְּבָה : 24 וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאָתָּה
 יוֹם : וַיִּזְכֹּר אֱלֹהִים אֶת-נֶחַם וְאֶת כָּל-הַחַיָּה וְאֶת-
 כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבָה וַיַּעֲבֹר אֱלֹהִים רוּחַ
 עַל-הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם : 2 וַיִּסָּכְרוּ מַעֲיֵנֶת תְּהוֹם
 וַאֲרִבַּת הַשָּׁמַיִם וַיִּפְּלֵא הַנֶּשֶׁם מִן-הַשָּׁמַיִם : 3 וַיִּשְׁבוּ
 הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב וַיַּחֲסְרוּ הַמַּיִם מִקְצֵה
 חֲמִשִּׁים וּמֵאָתָּה יוֹם : 4 וַתֵּנַח הַתְּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי
 בִּשְׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אֲרָרָט : 5 וְהַמַּיִם הָיוּ
 הַלֹּךְ וְחָסוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בָּאֶחָד לַחֹדֶשׁ
 נִרְאוּ רֵאשֵׁי הַהָרִים : 6 וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ
 אֶת-חֲלוֹן הַתְּבָה אֲשֶׁר עָשָׂה : 7 וַיִּשְׁלַח אֶת-הָעֶרֶב
 וַיֵּצֵא יְצוֹא וְשׁוֹב עַד-יִבְשֶׁת הַמַּיִם מֵעַל הָאָרֶץ :
 8 וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקָּלִי הַמַּיִם
 מֵעַל פְּנֵי הָאֲדָמָה : 9 וְלֹא-מָצָאָהּ הַיּוֹנָה מְנוּחַ
 לְכַף-רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל-הַתְּבָה כִּי מַיִם עַל-פְּנֵי
 כָל-הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיַּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל-
 הַתְּבָה : 10 וַיַּחַל עוֹד שְׁבַעַת יָמִים אַחֲרָיו וַיִּסָּף שִׁלַּח אֶת-
 הַיּוֹנָה מִן-הַתְּבָה : 11 וַתָּבֹא אֵלָיו הַיּוֹנָה לָעֵת עֶרֶב וַהֲנִיחָהּ
 עַל-הַדֹּזִית טָרֶף בִּפְיָהּ וַיֵּדַע נֹחַ כִּי-קָלוּ הַמַּיִם מֵעַל
 הָאָרֶץ : 12 וַיַּחַל עוֹד שְׁבַעַת יָמִים אַחֲרָיו וַיִּשְׁלַח אֶת-

22 Thus did Noah; according to all that God commanded him, so did he.

CHAP. VII.

1 *Noah with his family entereth the ark. 17 The beginning, increase, and continuance of the flood.*

AND the LORD said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by * sevens, the male and his female: And of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, § will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two, and two unto † Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day ¶ entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

14 They and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird ¶ of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth: and the waters increased and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed and were increased greatly upon

* Heb. Seven, seven.

§ Heb. I will blot.

† This seems contrary to God's command in verse 7, "Of every clean beast thou shalt take to thee by sevens." His Nachmanides explains on this wise: "That of every species of beast there came to Noah pairs of their own accord, as mentioned, "there went unto Noah;" but that of the clean sort, he was commanded, that besides the pairs which came of their own accord for the preservation of their species, he should take as many more, till the whole amounted to seven; for which reason in verse the second, it is said, "Thou shalt take to thee;" but here it is said, "There went," i. e. without compulsion.

¶ The generality of the men of generation observed, that if they were to have seen him go into the ark, they would have broke it, and have murdered him: therefore Moses informs us, that according to God's commandment, he went in at noon-day; and they had no power to hurt him. Jarchi.

¶ Heb. Wing.

וְהָיָה לָךְ וּלְהִם לְאֹכְלָהּ : ²² וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ
 ז שני אֱלֹהִים בֶּן עֶשְׂהָ : וַיֹּאמֶר יְהוָה לִנְחָה בְּאֶתְּחָךְ וְכָל־
 בֵּיתְךָ אֲלֶי־הַתְּבָה בִּי־אֶתְּךָ רֹאֲתִי צְדִיק לִפְנֵי בְדֹר
 הַזֶּה : ² מִכָּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח־לָךְ שִׁבְעָה
 שְׁבָעָה אִישׁ וְאִשְׁתּוֹ וּמִן־הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הִוא
 שְׁנַיִם אִישׁ וְאִשְׁתּוֹ : ³ גַּם מֵעוֹף הַשָּׁמַיִם שִׁבְעָה שְׁבָעָה
 זָכָר וְנִקְבָּה לַחַיּוֹת זָרַע עַל־פְּנֵי כָל־הָאָרֶץ : ⁴ בִּי יָמִים
 עוֹר שְׁבָעָה אָנֹכִי מִמַּטֵּיר עַל־הָאָרֶץ אַרְבָּעִים יוֹם
 וְאַרְבָּעִים לַיְלָה וּמַחֲיִיתִי אֶת־כָּל־הַיְקוֹם אֲשֶׁר עָשִׂיתִי
 מֵעַל פְּנֵי הָאֲדָמָה : ⁵ וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר־צִוָּהוּ יְהוָה :
⁶ וְנָח בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמְּבּוּל הָיָה מִיָּם עַל־הָאָרֶץ :
⁷ וַיָּבֹאוּ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ אֶל־הַתְּבָה מִפְּנֵי
 מַלְ הַמְּבּוּל : ⁸ מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר
 אֵינָנָה טְהוֹרָה וּמִן־הָעוֹף וְכָל אֲשֶׁר־רָמַשׁ עַל־הָאֲדָמָה :
⁹ שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתְּבָה זָכָר וְנִקְבָּה כֹּאֲשֶׁר
 צִוָּה אֱלֹהִים אֶת־נֹחַ : ¹⁰ וַיְהִי לַשְּׁבָעָה הַיָּמִים וּמִן הַמְּבּוּל
 הָיָה עַל־הָאָרֶץ : ¹¹ בַּשָּׁנָה שֶׁש־מֵאוֹת שָׁנָה לַחַיִּי־נֹחַ
 בַּחֹדֶשׁ הַשֵּׁנִי בַשְּׁבָעָה־עֶשְׂרִי יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה גָּבְקָעוּ
 כָּל־מַעֲיֵנוֹת תְּהוֹם רַבָּה וְאַרְבַּת בְּשָׁמַיִם נִפְתְּחוּ :
¹² וַיְהִי הַנֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה :
¹³ בַּעֲצֹם הַיּוֹם הַזֶּה בָּאוּ נֹחַ וְשֵׁם־וַחַם וַיִּפֹּת בְּנֵי־נֹחַ וְאִשְׁתּוֹ
 נָח וְשְׁלֹשֶׁת נָשֵׁי־בָנָיו אִתָּם אֶל־הַתְּבָה : ¹⁴ הַמָּה וְכָל־
 הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ הָרֶמֶשׂ
 עַל־הָאָרֶץ לְמִינָהּ וְכָל־הָעוֹף לְמִינָהּ כָּל צֶפּוֹר כָּל־
 כָּנָף : ¹⁵ וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתְּבָה שְׁנַיִם שְׁנַיִם מִכָּל הַבֶּשֶׁר
 אֲשֶׁר־רָבוּ כֹחַ הַיּוֹם : ¹⁶ וְהַבָּאִים זָכָר וְנִקְבָּה מִכָּל־בֶּשֶׁר
 שְׁרִישִׁי בָאוּ כֹאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים וַיִּסְגֹּר יְהוָה בָּעָר : ¹⁷ וַיְהִי
 הַמְּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ וַיָּרָבוּ הַמָּיִם וַיִּשְׁאָף אֶת־
 הַתְּבָה וְתָרַם מֵעַל הָאָרֶץ : ¹⁸ וַיִּגְבְּרוּ הַמָּיִם וַיָּרָבוּ מְאֹד

tion of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth, both * man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them:

8 But Noah found grace in the eyes of the LORD.

9 These *are* the generations of Noah: Noah was a just man *and* perfect in his § generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The † earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher-wood: || rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which

thou shalt make it of: the length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits,

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold, I, even I do bring ¶ a flood of waters upon the earth to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee, and it shall be for food for thee, and for them.

Ver. 1.—4. *These sons of God, and mighty men, and men of renown.* Aben Ezra observes, that, by "the sons of God," are to be understood, the sons of the princes or judges, who administered justice in the land, in the name of God: And so says Rabbi Solomon Jarchi; but Abarbanel observes, that the sons of God, were the descendants of Seth; and the daughters of men, the descendants of Cain.—I do not pretend to determine what is meant here; yet it is probable, that the Atlas, Jupiter, &c. of the fabulous writers, took their rise from them. *And they took them wives of all which they chose:* there must, we should from hence infer, have been something criminal in their choice, but what it was we cannot tell. — Heb. From man unto beast.

§ This is in the plural, although it ought properly to be in the singular; but the obvious meaning of the passage is, that during his long life he saw several generations, in all of which, notwithstanding their wickedness, he was nevertheless "a just man."

† This is to be understood of the inhabitants of the earth, as in Genesis, chap. xli. ver. 57, agreeable to the idiom of the Hebrew language, to shew the excess of their wickedness.

|| The common translation *gopher-wood*, is wrong; for גפר is in the plural number, and means rather pines or firs, that is, the wood of which pitch is made; and נפר is derived from נפרית, which is a sort of bitumen, or pitch; and it is probably, the same as כפר, for the כ and the נ are often put in Hebrew indifferently, as we find יכפר and יכפר to have the same meaning: it should therefore be translated pitch-wood.—קנים is the plural of קנ, a nest, and it means to express stall, or folds, or proper partitions for all sorts of beasts, birds, &c.

¶ Meaning a body of water gushing forth from heaven, so as to cause an immediate inundation.

מחשבת לבו רק רע כל־היום : 6 וינחם יהוה כי־עשה
את־האדם בארץ ויתעצב אל־לבו : 7 ויאמר יהוה
אמהה את־האדם אשר־בראתי מעל פני האדמה
מאדם עד־בהמה עד־רמש ועד־עוף השמים כי נחמתי
כי עשיתם : 8 ונח מצא חן בעיני יהוה :

פ פ פ

סדר נח 9 אלה תולדות נח נח איש צדיק תמים היה
בדורתי את־האלהים התהלך־נח : 10 ויולד נח
שלשה בנים את־שם את־חם ואת־יפת : 11 ותשחת
הארץ לפני האלהים ותמלא הארץ חמס : 12 וירא
אלהים את־הארץ והנה נשחתה כי־השחית כל־
בשר את־דרכו על־הארץ : ס 13 ויאמר
אלהים לנח קץ כל־בשר בא לפני כי־מלאה הארץ
חמס מפניהם והנני משחיתם את־הארץ : 14 עשה לך
תבת עצי־גפר קנים תעשה את־התבה וכפרת אתה
מבית ומחוץ בכפר : 15 וזה אשר תעשה אתה שלש
מאות אמה ארך התבה חמשים אמה רחבה ושלשים
אמה קומתה : 16 צהר תעשה לתבה ואל־אמה
תכלנה מלמעלה ופתח התבה בצדה תשים תחתים
שנים ושלשים תעשה : 17 ואני הנני מביא את־המבול
מים על־הארץ לשחת כל־בשר אשר־בו רוח חיים
מתחת השמים כל אשר־בארץ ונוע : 18 והקמתי את־
בריתי אתך ובאת אל־התבה אתה ובניך ואשתך
ונשי־בניך אתך : 19 ומכל־החי מכל־בשר שנים מכל
תביא אל־התבה להחית אתך זכר ונקבה יהיו :
20 מהעוף למינהו ומן־הבהמה למינה מכל רמש
האדמה למינהו שנים מכל יבוא אליך להחיות :
21 ואתה קח־לך מכל־מאכל אשר יאכל ואספת אליך

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years : and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah.

22 And Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he *was not* : for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years : and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son. *

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety

and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years : and he died.

32 And Noah was five hundred years old : and Noah begat Shem, Ham, and Japheth. §

CHAP. VI.

1 *The wickedness of the world causeth the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass when men began to multiply on the face of the earth, and daughters were born unto them.

2 That the sons of God saw the daughters of men, that they *were* fair; and they took them wives of all which they chose.

3 And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh : yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same became mighty men, which *were* of old, men of renown.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagina-

ascribed to their abstemious manner of life, in the natural way; it may be proper to enquire, why none of the others did not obtain the secret art of longevity. He attempts also to give another solution, and to which the learned Abarbanel replies, and endeavours to defend Maimonides; but the consideration of the whole, would lead me far beyond the limits allotted in these notes:

* In the Hebrew it is בן a son: and as this expression is not used by any of the others, it ought to be enquired why this distinction? to which I think it may be answered, that בן is derived from בנה to build: And therefore Jarchi observes, that from בן this son, which was Noah, the postdeluvian world was built: i. e. they all sprang from this very son.

§ There are two questions arising from this verse, which cannot be satisfactorily answered, namely, First, Whether Noah had already these three sons when he was 500 years old, or if then the first of them was born?—2dly, Whether they were born in the order that Scripture names them? or whether a preference is not given to Shem because of the honour he had that Abraham sprang from him.

THE CHRONOLOGICAL ACCOUNT.

A. M.	Years old.	A. M.	Years old.
130. Seth was born, - - Adam being	130	622. Enoch was born - Jared being	162
235. Enos, - - - - - Seth - - - - -	105	687. Methuselah, - - - Enoch - - - - -	65
325. Cainan, - - - - - Enos - - - - -	90	874. Lamech, - - - - - Methuselah -	187
395. Mahalaleel, - - - Cainan - - - - -	70	1056. Noah. - - - - - Lamech - - -	182
460. Jared, - - - - - Mahalaleel - - -	65		

Note.—The expression, AND HE DIED, concludes the narrative of every person mentioned in this chapter, except that of Enoch, who seems to have followed the path of virtue: and no mention is made of his death, but only that he was no more, *for God had taken him.*

חֲנוּךְ: 19 וַיְהִי יוֹרֵד אַחֲרֵי הוֹלִידוֹ אֶת-חֲנוּךְ שְׁמֹנֶה מֵאוֹת
 שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 20 וַיְהִיו כָּל-יְמֵי יוֹרֵד שְׁתַּיִם
 וְשָׁשִׁים שָׁנָה וַתַּשַּׁע מֵאוֹת שָׁנָה וַיָּמָת: ס 21 וַיְהִי
 חֲנוּךְ חָמֵשׁ וְשָׁשִׁים שָׁנָה וַיּוֹלֶד אֶת-מֶתוֹשֶׁלַח:
 22 וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת-
 מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 23 וַיְהִי
 כָל-יְמֵי חֲנוּךְ חָמֵשׁ וְשָׁשִׁים שָׁנָה וַיִּשְׁלַח מֵאוֹת שָׁנָה:
 24 וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים וַאֲיָנָנּוּ כִּי-לָקַח אֹתוֹ
 שְׁבַע אֱלֹהִים: ס 25 וַיְהִי מֶתוֹשֶׁלַח שְׁבַע וְשָׁמוֹנִים שָׁנָה
 וּמָאֵת שָׁנָה וַיּוֹלֶד אֶת-לֶמֶךְ: 26 וַיְהִי מֶתוֹשֶׁלַח אַחֲרֵי
 הוֹלִידוֹ אֶת-לֶמֶךְ שְׁתַּיִם וְשָׁמוֹנִים שָׁנָה וְשְׁבַע מֵאוֹת
 שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 27 וַיְהִיו כָּל-יְמֵי מֶתוֹשֶׁלַח תַּשַּׁע
 וְשָׁשִׁים שָׁנָה וַתַּשַּׁע מֵאוֹת שָׁנָה וַיָּמָת: ס 28 וַיְהִי
 לֶמֶךְ שְׁתַּיִם וְשָׁמוֹנִים שָׁנָה וּמָאֵת שָׁנָה וַיּוֹלֶד בֶּן:
 29 וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִכָּעֲשָׁנוּ
 וּמִכָּעֶצְבֹן יְדִינִי מִן-הָאֲדָמָה אֲשֶׁר אָרָהָ יְהוָה: 30 וַיְהִי-
 לֶמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת-נֹחַ חָמֵשׁ וַתַּשַּׁע שָׁנָה וְחָמֵשׁ
 מָאֵת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 31 וַיְהִי כָל-יְמֵי לֶמֶךְ שְׁבַע
 וְשָׁבַע שָׁנָה וְשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת: ס 32 וַיְהִי-
 נֹחַ בֶּן-חָמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת-שֵׁם אֶת-
 חָם וְאֶת-יֶפֶת: וַיְהִי כִּי-הִחֵל הָאָדָם לָרֹב עַל-פְּנֵי
 הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם: 2 וַיִּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-
 בָּנוֹת הָאָדָם כִּי טֹבֹת הָנָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר
 בָּחָרוּ: 3 וַיֹּאמֶר יְהוָה לֹא-יֵדוּן רוּחִי בָאָדָם לְעַלְם בְּשֹׁגֶם
 הוּא בָשָׂר וְהָיוּ יָמֵיו מָאָה וְעֶשְׂרִים שָׁנָה: 4 הַגִּפְלִים הָיוּ
 בָּאָרֶץ בִּיָּמֵים הָהֵם וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְנֵי
 הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים
 אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם: פ

מִפְּטוֹר 5 וַיִּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל-יֹצֵר

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then * began men to call upon the name of the LORD.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs, from Adam unto Noah. 24 The godliness & translation of Enoch.*

THIS is the book of the generations of Adam, in the day that God created man; in the likeness of God made he him;

2 Male and female created he them; and blessed them and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son, in his own likeness after his image; and called his name Seth.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died. §

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

and, no doubt but that his wife was with him; for Scripture makes no particular mention of the birth of women, any farther than saying, in general, that such a one begat sons and daughters; and the Jewish Rabbins assert, from tradition, that Eve always bore twins, a son and a daughter, who were intended to be man and wife. Then Scripture proceeds to enumerate the seven generations, from Cain to Lamech's children, when the vengeance for Cain's murder was to take place, which was fulfilled by the general deluge.

* In his days men began first to offer up their prayers and supplications to God, as Abarbanel and Aben Ezra observe.

§ The longevity of the Antediluvians hath long employed the thoughts of mankind, to account for them in a natural way; for which reason, I shall just hint what that great luminary Maimonides says in *Moereh Nevuchem*, part 2. chap. 47. "The length of years which these, i. e. the Antediluvians, are said to have enjoyed, was only to those particular persons mentioned by Moses; but, as to the rest of mankind, their years I am of opinion, were only such as are natural to us at present. That, as to the length of years of those particular persons, it may be ascribed to their abstemious way of life in the natural way, or as a supernatural gift." And although Nachmanides has attempted to invalidate the force of what Maimonides has advanced, by objecting that he cannot perceive, why they should in particular live to this age; as they were not prophets, or particularly righteous men, so that they should have such gift in a supernatural manner; and if it is to be

שבעת ימים יקם קין ולמד שבעים ושבעה : 25 וידע אדם
 עוד את אשתו ותלד בן ותקרא את שמו שת כי שת
 לי אלהים זרע אחר תחת הבל כי הרגו קין : 26 ולשת
 גם הוא ילד בן ויקרא את שמו אנוש אז הוהל לקרא
 ב שם יהוה : ס זה ספר תולדת אדם ביום
 ברא אלהים אדם בדמות אלהים עשה אותו : 2 וזכר
 ונקבה בראם ויברך אתם ויקרא את שמם אדם ביום
 הבראם : 3 ויהי אדם שלשים ומאת שנה ויולד בדמותו
 בצלמו ויקרא את שמו שת : 4 ויהיו ימי אדם אחרי
 הולידו את שת שמנה מאת שנה ויולד בנים ובנות :
 5 ויהיו כל ימי אדם אשר חי תשע מאות שנה ושלושים
 שנה וימת : ס 6 ויהי שת חמש שנים ומאת
 שנה ויולד את אנוש : 7 ויהי שת אחרי הולידו את
 אנוש שבע שנים ושמנה מאות שנה ויולד בנים ובנות :
 8 ויהיו כל ימי שת שתים עשרה שנה ותשע מאות שנה
 וימת : ס 9 ויהי אנוש תשעים שנה ויולד
 את קינן : 10 ויהי אנוש אחרי הולידו את קינן חמש
 עשרה שנה ושמנה מאות שנה ויולד בנים ובנות :
 11 ויהיו כל ימי אנוש חמש שנים ותשע מאות שנה
 וימת : ס 12 ויהי קינן שבעים שנה ויולד את
 מהללאל : 13 ויהי קינן אחרי הולידו את מהללאל
 ארבעים שנה ושמנה מאות שנה ויולד בנים ובנות :
 14 ויהיו כל ימי קינן עשר שנים ותשע מאות שנה
 וימת : ס 15 ויהי מהללאל חמש שנים
 וששים שנה ויולד את יירד : 16 ויהי מהללאל אחרי
 הולידו את יירד שלשים שנה ושמנה מאות שנה
 ויולד בנים ובנות : 17 ויהיו כל ימי מהללאל חמש
 ותשעים שנה ושמנה מאות שנה וימת : ס
 18 ויהי יירד שתים ושלשים שנה ומאת שנה ויולד את

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering:

5 But unto Cain, and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee *shall be* his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: * and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where *is* Abel thy brother? and he said, I know not: § *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 ¶ And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's † blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth: and from thy face shall I

be hid: and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a ¶ mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod ¶, on the east of Eden.

17 And Cain knew his wife, and she conceived and bear Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of *such as have* cattle.

21 And his brother's name *was* Jubal; he was father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron; and the sister of Tubal-cain, *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt.

* Aben Ezra observes that it appears to him, that what Cain said to Abel was, that he told him the substance of what God said to him, and for which he had reproved him.

§ Here we have a full proof of the consequence of sin: for no sooner had Cain murdered his brother, than conscience flew in his face; and in order to hide his guilt, he committed another, in knowingly uttering a falsity, in the presence of an Omniscient, and all-righteous Judge.

† Blood may mean the posterity that might have proceeded from him.

¶ Commentators differ concerning the mark of Cain, but the most approved opinion is, that the LORD caused all the beasts of the field to have a dread or fear of Cain, so that none might harm him.

¶ The word Nod in Hebrew signifies a *vagabond*; as God said to Cain, "A fugitive and a *vagabond* shalt thou be in the earth;" so that the true meaning of this passage is, that he dwelt in the land a *vagabond*; i. e. in what part soever he was, still he was a wanderer, and a *vagabond*;





Cain Slew his brother Abel. Gen 4th v. 8

4 והבל הביא גם־הוא מבכרות צאנו ומחלבהן וישע
 יהוה אל־הבל ואל־מנחתו: 5 ואל־קין ואל־מנחתו לא
 שעה ויחר לקין מאד ויפלו פניו: 6 ויאמר יהוה אל־
 קין למה חרה לך ולמה נפלו פניך: 7 הלא אם־טיב
 שאת ואם לא טיב לפתח חטאת רבץ ואלריך
 תשוקתו ואתה תמשל־בו: 8 ויאמר קין אל־הבל אחיו
 ויהי כהיותם בשדה ויקם קין אל־הבל אחיו ויהרגהו:
 9 ויאמר יהוה אל־קין אי הבל אחיך ויאמר לא ידעתי
 השמר אחי אנכי: 10 ויאמר מִדָּה עשית קול
 דמי אחיך צעקים אלי מן־האדמה: 11 ועתה
 ארור אתה מן־האדמה אשר פצתה את־פיה לקחת
 את־דמי אחיך מידך: 12 כי תעבד את־האדמה לא־
 תסר תת־פחה לך נע ונר תהיה בארץ: 13 ויאמר
 קין אל־יהוה גדול עוני משוא: 14 הן גרשת אתי היום
 מעל פני האדמה ומפניך אסתגר והייתי נענר בארץ
 והיה כל־מצאי יהרגני: 15 ויאמר לו יהוה לכן כל־הרג
 קין שבעתים יקם וישם יהוה לקין אות לבלתי תפוט־
 אתו כל־מצאו: 16 ויצא קין מלפני יהוה וישב בארץ־נוד
 קדמת־ערן: 17 וידע־קין את־אשתו ותהר ותלד את־
 חנוך ויהי בנה עיר ויקרא שם העיר כשם בנו חנוך:
 18 ויולד לחנוך את־עירד ועירד ילד את־מחויאל
 ומחויאל ילד את־מתושאל ומתושאל ילד את־למך:
 19 ויקח לו למך שתי נשים שם האחת עדה ושם השנית
 צלה: 20 ותלד עדה את־יבל הוא היה אבי ישב אהל
 ומקנה: 21 ושם אחיו יובל הוא היה אבי כל־תפש כנור
 ועוגב: 22 וצלה גם־הוא ילדה את־תובל קין למש כל־
 חרש נחשת וברזל ואחות תובל־קין נעמה: 23 ויאמר
 למך לנשיו עדה וצלה שמעו קולי נשי למך האזנה
 אמרתי כי איש הרגתי לפצעו וילד לחברתי: 24 כי

חמישי

ששי

manded thee, that thou shouldest not eat ?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? and the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 ¶ And I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception : in sorrow thou shalt bring forth children ; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it : cursed *is* the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it * bring forth to thee : and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, § till thou return

unto the ground ; for out of it *wast* thou taken : for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name † Eve ; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil : and now lest he put forth his hand and take also of the tree of life, and eat, and live for ever :

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man : and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 *The birth of Cain and Abel.* 8 *The murder of Abel.* 11 *The curse of Cain.* 19 *Lamech & his two wives.*

AND Adam knew Eve his || wife : and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel ; ** and Abel was a keeper §§ of sheep, but Cain was a tiller of the ground.

3 And in process of †† time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

we have an admirable lesson for human judges, not to pronounce sentence till they have thoroughly sifted the matter : for although the Supreme Being was fully acquainted with the true state of the case ; yet, did he give him room to say whatever he could in his vindication.

* Heb. Shall spring unto thee.

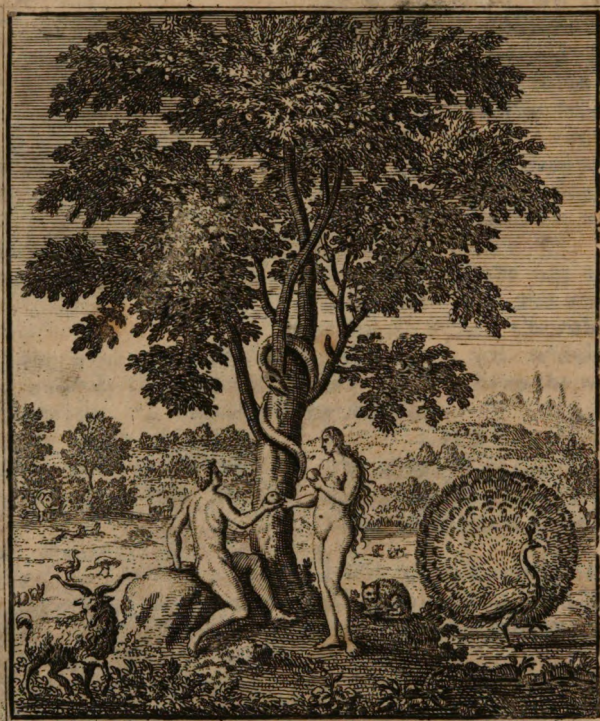
§ The LORD sentenced man to death in this world, that his body might return to dust, from whence it was taken, and that he should not arrive at immortality till after the soul's separation from the body : hence it is evident, that the sentence which God passed on Adam was this, that before he sinned, God placed him in Paradise, in peace and plenty, and intrusted him with a spark of Immortality, which he by obedience, might have kindled into an everlasting flame ; but having sinned, he was doomed to death, as the wages of sin : so that now he was not only subject to the troubles of this life, but likewise deprived of immortality till after death. † Heb. Chavah.

|| Aben Ezra observes, that when Adam knew he was subject to death, he endeavoured to beget his likeness, for the preservation of his specie, for which reason it is now mentioned.

** Heb. Hebel.

§§ Heb. Feeder.

†† Heb. At the end of days.



Mans Shamefull fall.
Gen. 3. v. 6.

אֶכֶל מִמֶּנּוּ אָכַלְתָּ: 12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה
 עִמָּדִי הִוא נָתַתְּהָ לִּי מִן־הָעֵץ וְאָכַל: 13 וַיֹּאמֶר יְהוָה
 אֱלֹהִים לָאִשָּׁה מַה־נָּתַתְּ עִשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּה־שָׁ
 הִשְׁיֵאֲנִי וְאָכַל: 14 וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ
 כִּי עָשִׂית וְאַתָּה אָרֹר אֶתְּהָ מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת
 הָשָׂדֶה עַל־נֶחֱנֶךָ תֵּלֵךְ וְעֹפֹר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:
 15 וְאִיבָה אִשִּׁית בִּינֶךָ וּבִין הָאִשָּׁה וּבִין זֶרְעָהּ וּבִין זֶרְעָהּ
 הִוא יִשׁוּפֶכָּה רֹאשׁ וְאַתָּה תִּשׁוּפֶנּוּ עֶקֶב: ס 16 אֶל־
 הָאִשָּׁה אָמַר הָרְבִּיחַ אֲרֵבָה עֲצָבוֹךָ וְהִרְבֵּךְ בְּעָצֶב
 תֵּלְדִי בָנִים וְאֶל־אִישׁךָ תִּשְׁקָתֶךָ וְהִוא יִמְשַׁלְּךָ:
 ס 17 וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ
 וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
 אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ בְּעָצָבוֹן תֹּאכֲלֶנָּה כָּל־יְמֵי
 חַיֶּיךָ: 18 וְקוֹץ וְדִרְבֵּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב
 הַשָּׂדֶה: 19 בֹּועֵת אִפִּיד תֹּאכַל לֶחֶם עַד שׁוֹבֶכָה אֶל־
 הָאֲדָמָה כִּי מִמֶּנָּה לִקְחַתְּ כִּי־עֹפֹר אֶתָּה וְאֶל־עֹפֹר
 תִּשׁוּב: 20 וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חוּהָ כִּי הִוא הִיְתָה
 אִם־כָּל־חַי: 21 וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת
 עוֹר וְיִלְבָּשֵׁם:

פ

22 וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ
 לָדַעַת טוֹב וְרָע וְעָתָה פָּרִישְׁלָח יָדוֹ וְלָקַח גַּם מֵעֵץ
 הַחַיִּים וְאָכַל וְחַי לְעֹלָם: 23 וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִן־
 עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: 24 וַיִּגְרֶשׁ אֶת־
 הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְנֹחַ־עֵדֶן אֶת־הַכְּרָבִים וְאֶת־לֶחֶם
 הַחֶרֶב הַמֵּתֶּה־הַפֶּכֶת לִשְׂמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: ס
 וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן
 וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה: 2 וַתִּסָּף לָלֶדֶת אֶת־אָחִיו
 אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:
 3 וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:

רביעי

ד

19 ¶ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam * gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs §, and closed up the flesh instead thereof.

22 And the rib § which the LORD God had taken from man, ¶ made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: † and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

1 *The serpent deceiveth Eve.* 6 *Man's fall.* 15 *The promised seed.* 16 *The punishment of mankind.* 22 *Their loss of Paradise.*

NOW the serpent was more subtle than any beast of the field which the LORD God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of

every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they sewed fig-leaves together, and made themselves aprons. ||

8 And they heard the voice of the LORD God walking in the garden in the cool ** of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, §§ Where art thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* naked, and I hid myself.

11 And he said, Who told thee that thou *wast* naked? hast thou eaten of the tree, whereof I com-

* Heb. Called.

§ *על* every where in Scripture means a *side*, we never find it used for a *rib*. Various are the opinions concerning the state of man before the formation of Eve; but, as it does not appear to be of any use to enter into such a speculation, we shall only observe, that some of the Rabbins say, that he was a double creature, one face before and another behind. ¶ Heb. He built.

† This is not to be considered as a commandment, but only, as the natural consequence of the marriage state; and shews that the bonds of that honorable state, are stronger than nature; for to whom can we be more firmly bound than to the fathers that begat us, and the mothers that bare us; yet, does man forsake all and cleave to his wife in love.

|| Heb. Girdles.

** Heb. To the wind.

§§ This was in order to enter into a kind of discourse with him, (without disconcerting him, as Aben Ezra observes,) so that he might have full power to exculpate himself if he could. And here



*And the LORD God planted a Garden in
Eden & there he put the man Gen: 2. v. 8*

19 ויצר יהוה אלהים מן האדמה כל חית השדה ואת
 כל עוף השמים ויבא אל האדם לראות מה יקרא לו
 וכל אשר יקרא לו האדם נפש חיה הוא שמו: 20 ויקרא
 האדם שמות לכל הבהמה ולעוף השמים ולכל חית
 השדה ולאדם לאמצא עור כנגדו: 21 ויפל יהוה
 אלהים תרדמה על האדם וישן ויקח אחת מצלעותיו
 ויסגר בשר תחתנה: 22 ויבן יהוה אלהים את הצלע
 אשר לקח מן האדם לאשה ויבאה אל האדם: 23 ויאמר
 האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת
 יקרא אשה כי מאיש לקחה זאת: 24 על כן יעזב איש
 את אביו ואת אמו ודבק באשתו והיו לבשר אחד:
 25 והיו שניהם ערופים האדם ואשתו ולא יתבששו:
 והנהש היה ערום מכל חית השדה אשר עשה יהוה
 אלהים ויאמר אל האשה אף כי אמר אלהים לא
 תאכלו מכל עץ הגן: 2 ותאמר האשה אל הנחש
 מפרי עץ הגן נאכל: 3 ומפרי העץ אשר בתוך הגן
 אמר אלהים לא תאכלו מפניו ולא תגעו בו פן תמתו:
 4 ויאמר הנחש אל האשה לא מות תמתו: 5 כי ידע
 אלהים כי ביום אכלכם מפניו ונפקחו עיניכם והייתם
 כאלהים ידעי טוב ורע: 6 ותרא האשה כי טוב העץ
 למאכל וכי תאוה הוא לעינים ונחמד העץ להשקיל
 ותקח מפיו ותאכל ותתן גם לאישה עמה ויאכל:
 7 ותפקחנה עיני שניהם וידעו כי ערומם הם ויתפרו עליה
 תאנה ויעשו להם חגרת: 8 וישמעו את קול יהוה
 אלהים מתהלך בגן לרוח היום ויתחבא האדם ואשתו
 מפני יהוה אלהים בתוך עץ הגן: 9 ויקרא יהוה אלהים
 אל האדם ויאמר לו איפה: 10 ויאמר את קלך
 שמעתי בגן ואירא כי ערם אנכי ואחבא: 11 ויאמר מי
 הגיד לך כי ערם אתה המן העץ אשר צויתך לבלתי

that he had made, and behold, *it was very good*. And the evening and the morning were the sixth day.

CHAP. II.

- 1 *The first Sabbath.* 8 *The planting of Eden.* 17 *The tree of knowledge.* 19 *The creatures named.* 21 *Woman made, and marriage instituted.*

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

4 ¶ These *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens.

5 And every plant of the field, before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted

a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is *Pison*: that is it which compasseth the whole land of Havilah, where *there is* gold.

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is *Gihon*: the same is it that compasseth the whole land of * Ethiopia.

14 And the name of the third river is *Hiddekel*: that is it which goeth towards the east of Assyria. And the fourth river is *Euphrates*.

15 And the LORD God took the man, and put him into the garden of Eden to dress it, and to keep it.

16 ¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely § eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, † thou shalt surely die.

18 ¶ And the LORD God said, *It is not good that the man should be alone; ¶ I will make him an help meet for him.*

* Heb. Cush.

§ Heb. Eating thou mayest eat.

† Heb. Death thou shalt die.

¶ Here the Scripture notices the impropriety of man's situation when alone, and then interrupts the matter with the narration of God's bringing all the beasts to the man, in order to his giving them names; which induces me to think, that God had something more in view (though it is not mentioned) than merely the giving of names; which perhaps was, that the man seeing all the animals coupled, might also be inspired with a desire of having a mate; and therefore, after saying that he had given them names, Scripture repeats the same observation, *but for the man, he* (meaning the man) *found no help meet for him*, (meaning for himself.)

עָשָׂה וַהֲנִיחַ טוֹב מְאֹד וַיְהִי־עָרֵב וַיְהִי־בֹקֶר יוֹם
הַשְּׁשִׁי :

ב וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאוֹם : 2 וַיִּכַּל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה : 3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־
שני בָּרָא אֱלֹהִים לַעֲשׂוֹת :

ה' וַעֲרָא 4 אֱלֹהִי תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בַּהֲבִירָאם בַּיּוֹם עֲשׂוֹת
יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם : 5 וְכָל־שִׁיחַ הַשָּׂדֶה
טָרֵם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא
הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לַעֲבֹד אֶת־
הָאֲדָמָה : 6 וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פָּנֵי
הָאֲדָמָה : 7 וַיִּצֹר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־
הָאֲדָמָה וַיִּפַּח בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ
חַיָּה : 8 וַיִּטַּע יְהוָה אֱלֹהִים גֵּן־בְּעֵדֶן מִקְדָּם וַיִּשַׁם שֵׁם אֶת־
הָאָדָם אֲשֶׁר יָצָר : 9 וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה
כָּל־עֵץ נָחִימָד לְמִרְאֵה וְטוֹב לְמֹאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ
הֶגֶן וְעֵץ הַדַּעַת טוֹב וְרָע : 10 וַנְּהַר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת
אֶת־הֶגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבַּעַת רְאשִׁים : 11 שֵׁם
הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת־כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־
שֵׁם הַיְּהוֹב : 12 וַיִּתֵּב הָאָרֶץ הַהִוא טוֹב שֵׁם הַיְּהוֹב לְחֻוָּאֵן
הַשָּׁהֶם : 13 וְשֵׁם־הַנְּהַר הַשְּׁנַיִי יִיְהוֹן הוּא הַסֹּבֵב אֶת־כָּל־
אֶרֶץ כּוּשׁ : 14 וְשֵׁם־הַנְּהַר הַשְּׁלִישִׁי חִדְקֵל הוּא הַהֹלֵךְ
קִדְמַת אֲשׁוּר וַהֲנָהָר הַרְבִּיעִי הוּא פָּרָת : 15 וַיִּקַּח יְהוָה
אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בִּגְן־עֵדֶן לַעֲבֹדָה וּלְשִׁמְרָה :
16 וַיִּצֹר יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל־עֵץ־הֶגֶן אָכַל
תֹּאכֹל : 17 וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכֹל מִמֶּנּוּ כִּי
בַּיּוֹם אָכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת : 18 וַיֹּאמֶר יְהוָה אֱלֹהִים
לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אַעֲשֶׂה־לּוֹ עֹזֶר כִּנְגָדוֹ :

the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth:

18 And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of * heaven.

21 And God created great whales and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing

that creepeth upon the earth after his kind: and God saw that *it was good*.

26 ¶ And God said, Let us § make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image: † in the image of God created he him: male and female created he them.

28 And God blessed them, and God said unto them, ¶ Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing

* Heb. Face of the firmament of heaven.

§ Here we have a general account of the formation of man, the particulars of which are reserved for the next chapter. We must observe, that Scripture here altereth the expressions used in describing the other parts of the Creation, saying, "LET US MAKE MAN:" meaning thereby, that God himself vouchsafed to co-operate (if we may so say) in the formation of man; for in all the other productions, God orders the matter, or enables it, to produce them; but in this, God was pleased to act in conjunction with the matter: and, as in this production he joins the matter to his own special influence, he says, "in our image, after our liking; meaning, partly matter, and partly spiritual or divine.

† Here he repeats that God created man in his own image, which, I suppose, refers to the spiritual part; and the next sentence, "in the image of God," should be rendered "*in the image of ELOHIM,*" for this word, in Hebrew, means *angels* as well as *God*.

¶ This is the first Precept of the Law, and is called מצוה עשה *Præcepta affirmativa*, i. e. an affirmative precept. The commandment is contained in these words: "And God said unto them, be fruitful and multiply." The principle of this commandment, is, that man should propagate his specie for the population of the habitable world, otherwise, the intention of the Supreme Being would have been frustrated in the creation of man; consequently, this is a precept of the greatest magnitude, as it contributes towards the performance of all the rest: for if a man was not to propagate, there would be none to keep the commandments.

☞ We propose giving in like manner all the other precepts, as they occur, in their proper time and place.

הַגְדִּילִים אֶת־הַמָּאֹר הַגְדִּיל לַמַּשְׁלַת הַיּוֹם וְאֶת־
 הַמָּאֹר הַקָּטָן לַמַּשְׁלַת הַלַּיְלָה וְאֶת הַפּוֹכְכִים :
 17 וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־
 הָאָרֶץ : 18 וְלַמָּשָׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר
 וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב : 19 וַיְהִי־עֶרֶב
 וַיְהִי־בֹקֶר יוֹם רִבְעִי : פ

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַפִּמִּים שְׂרָץ נֶפֶשׁ חַיָּה וְעוֹף
 יַעֲפוֹף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם : 21 וַיִּבְרָא אֱלֹהִים
 אֶת־הַתַּנִּינִים הַגְדִּילִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה וְהַרְמִשָּׁת
 אֲשֶׁר שְׂרָצוּ הַפִּמִּים לַמִּינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לַמִּינֵהוּ
 וַיֵּרָא אֱלֹהִים כִּי־טוֹב : 22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר
 פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַפִּמִּים בַּיּוֹמִים וְהָעוֹף יִרְבַּע בָּאָרֶץ :
 23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי : פ

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לַמִּינֵה בַּהֶמָּה
 וּרְמֵשׂ וְחַיִּיתוֹ־אָרֶץ לַמִּינֵה וַיְהִי־כֵן : 25 וַיַּעַשׂ אֱלֹהִים אֶת־
 חַיֵּי הָאָרֶץ לַמִּינֵה וְאֶת־הַבְּהֵמָה לַמִּינֵה וְאֶת כָּל־רֶמֶשׂ
 הָאֲדָמָה לַמִּינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב : 26 וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ בְּדְמוּתֵנוּ וַיִּרְדּוּ בְּדֹגַת הַיָּם
 וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ
 הָרֹמֵשׂ עַל־הָאָרֶץ : 27 וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ
 בְּצֶלֶם אֱלֹהִים בָּרָא אוֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם : 28 וַיְבָרֶךְ
 אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־
 הָאָרֶץ וּכְבִּשְׁתָּהּ וַיִּרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־
 חַיֵּי הָרֶמֶשׂ עַל־הָאָרֶץ : 29 וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי
 לָכֶם אֶת־כָּל־עֵשֶׂב וְזֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ
 וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ וְזֶרַע זֶרַע לָכֶם יִהְיֶה
 לְאֹכְלָה : 30 וְלָכָל־חַיֵּי הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל־
 רֶמֶשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יִרְקָה
 עֹשֶׂב לְאֹכְלָה וַיְהִי־כֵן : 31 וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר

BS

1222

1822

v.1

THE FIRST BOOK OF MOSES, CALLED

GENESIS.

CHAP. I.

- 1 *The creation of heaven and earth.*
 26 *Of man in the image of God.*
 29 *The appointment of food.*

IN the beginning God created * the heaven and the earth.

2 And the earth was without form and void; and darkness *was* upon the face of the deep: and the Spirit § of God, moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided || the light from the darkness.

5 And God called the light Day, and the darkness he called Night: and † the evening and the morning were the first day.

6 ¶ And God said, Let there be a ** firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament: and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was so.

10 And God called the dry-land Earth; and the gathering together of the waters called he Seas; and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed is in *itself*, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit whose seed *was* in *itself*, after his kind; and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, §§ and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule

* ברא signifies a creation, i. e. something from nothing.

§ This is understood by Onkeles and Aben Ezra, of the wind; either as being his agent, or agreeable to the idiom of the Hebrew Language, because of its force and power it is ascribed to God, and is called of the Lord: as, "The mountains of the Lord." "The cedars of the Lord."

|| Heb. Between the light and between the darkness.

† Heb. And it was evening, and it was morning, one day.

** Heb. Expansion, from the radix רקע to expand.

§§ As indexes to inform men of the approach of good or bad weather, for times of plowing, sowing, &c. For Seasons, of summer and winter, spring and autumn. For Days, by a circular motion in the space of twenty four hours; and Years, by an annual motion in the space of three hundred and sixty five days and odd hours. The Targum of Jonathan explains it, "And let them be for signs and times of the feasts, and to reckon with them the number of days, and sanctify the beginning of the months, and the beginning of the years, and the intercalations of the months and years, the revolution of the sun, and the new moons, and cycles."

ספר בראשית

ב' רבתי בראשית ברא אלהים את השמים ואת הארץ :

2 והארץ היתה תהו ובהו והשך על־פני תהום ורוח

אלהים מרחפת על־פני המים : 3 ויאמר אלהים יהי

אור ויהי־אור : 4 וירא אלהים את־האור כי־טוב

ויבדל אלהים בין האור ובין החשך : 5 ויקרא

אלהים ^א לאור יום ולחשך קרא לילה ויהי־ערב ויהי־

בקר יום אחד : פ

6 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל

בין מים למים : 7 ויעש אלהים את־הרקיע ויבדל

בין המים אשר מתחת לרקיע ובין המים אשר מעל

לרקיע ויהי־כן : 8 ויקרא אלהים לרקיע שמים ויהי־

ערב ויהי־בקר יום שני : פ

9 ויאמר אלהים יקוו המים מתחת השמים אל־מקום

אחד ותראה היבשה ויהי־כן : 10 ויקרא אלהים ^א

ליבשה ארץ ולמקוה המים קרא ימים וירא אלהים

כי־טוב : 11 ויאמר אלהים תדשא הארץ דשא עשב

מזריע זרע עץ פרי עשה פרי למינו אשר זרע־בו על־

הארץ ויהי־כן : 12 ותוצא הארץ דשא עשב מזריע

זרע למינהו ועץ עשה־פרי אשר זרע־בו למינהו וירא

אלהים כי־טוב : 13 ויהי־ערב ויהי־בקר יום

שלישי : פ

14 ויאמר אלהים יהי מארת ברקיע השמים להבדיל

בין היום ובין הלילה והיו לאתת ולמועדים ולמים

ושנים : 15 והיו למאורת ברקיע השמים להאיר

על־הארץ ויהי־כן : 16 ויעש אלהים את־שני המארת

THE
HOLY BIBLE,
In Hebrew,

CONFORMABLE TO THE ACCURATE TEXT OF
EVERARDO VAN DER HOOGHT, V. D. M.

Printed at Amsterdam, in 1705,

AND THE
MUSICAL ACCENTS AFTER THE MANNER OF PRAMSELO,
WITH THE
ENGLISH TRANSLATION

ON THE OPPOSITE PAGE;

To which is added,

THE NOTES,
EXPLANATORY, PRACTICAL, CRITICAL, AND GRAMMATICAL
OF THE

LATE DAVID LEVI,

Carefully Corrected and Revised, with various Improvements and Additions;

DISTINGUISHING ALSO

FROM THE SIX HUNDRED AND THIRTEEN PRECEPTS, THOSE WHICH ARE
AFFIRMATIVE, AND THOSE WHICH ARE NON-AFFIRMATIVE,

As observed by the Jews.

By L. ALEXANDER,
AUTHOR OF THE JEWISH RITUAL, &c.

VOL. I.

London:

PRINTED BY AND FOR L. ALEXANDER, WHITECHAPEL ROAD.

A. M. 5582.