

## Genesis [Origin] B'resheet [In the Beginning]

*Context: Written by Moses as an account of history, combined from God's dictation from Mount Sinai and Hebrew oral history. This is one of the oldest, the longest recorded span of time, and most reliable accounts of ancient history of the Mesopotamian region, the Middle Eastern area. Note, Abraham is a contemporary with Job; two of the richest people in their time. This record establishes that God has design and order to creation, God's relationship with humans, and marking the lineage of faith that will become the Chosen People of God.*

### Parashah 1: B'resheet ·In The Beginning· 1:1-6:8

<sup>1</sup> *B'resheet Elohim bara'* ·In the beginning of the beginning, God created from nothingness· the heavens and the earth. <sup>2</sup> Earth was *tohu v'bohu* ·void and chaos·. \* **Darkness was on the surface of the deep and *Ruach Elohim* ·Spirit of God· was hovering over the surface of the waters.**

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\* **1:2** MPr: The expression, “Spirit of God,” (Gen 1:2) is explained as “the Spirit of the King Messiah” (Is 11:2). In the phrase “moving on the face of the deep,” the deep waters represent repentance (Lam 2:19). (Mishnah 2, Mishnah 8, and Midrash Leviticus 14). (Matt 23:31-39; Luke 19:41-44)

<sup>3</sup> † God said, “Let there be light,” and there was light. ‡ <sup>4</sup> God saw the light, and saw that it was good. God divided the light from the darkness. <sup>5</sup> God called the light “day,” and the darkness he called “night”. § There was evening and there was morning, the first *yom* ·period of time, day·.  
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<sup>6</sup> God said, “Let there be an expanse in the middle of the waters, and let it divide the waters from the waters.” <sup>7</sup> God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. <sup>8</sup> God called the expanse “*shamayim* ·sky, heavens·”. † There was evening and there was morning, a second *yom* ·period of time, day·.

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† **1:3** MP: Light from God. (John 3:19-20; 1 John 3:8) ‡ **1:3** This light that separates the darkness, God spoke the light of Messiah to be our redemption out from darkness even before the foundations of the world. (Col 1:12-17) says we were called out of Satan's darkness into God's light thru Messiah's redemption.

§ **1:5** Day 1: God creates the division of *shamayim* ·sky, heaven- and *'arets* ·earth·; then God separates *'owr* ·light· out of the *choshek* ·darkness·. The *'owr* ·light· part of the day is called *yom* ·period of time, daytime, day· and the dark part of the day is called *layil* ·night·.  
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\* **1:5** The Hebrew word *yom* can be translated in five different ways. Daylight (12 hours), a single day (24 hours), a year, or an indefinite amount of time pointing to a day or event, such as Psalm 27:5 “in that day”. † **1:8** Day 2: God divides the *mayim* ·waters· creating the earth water and the *shamayim* ·sky, heavens· or literally ·above waters·. Scientifically this shows there is a water cycle. Also, the sky includes water; atmosphere is water, dust, and gas.

9 God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear;" and it was so. 10 God called the dry land "earth," and the gathering together of the waters he called "sea". God saw that it was good. 11 God said, "Let the earth yield grass, herbs yielding seeds, and fruit trees bearing fruit after their kind, with their seeds in it, on the earth;" and it was so. 12 The earth yielded grass, herbs yielding seed after their kind, and trees bearing fruit, with their seeds in it, after their kind; and God saw that it was good. † 13 There was evening and there was morning, a third *yom* ·period of time, day·.

**(A:2)** 14 God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs to mark seasons and appointed times, days, and years; 15 and let them be for lights in the expanse of sky to give light on the earth;" and it was so. 16 God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. 17 God set them in the expanse of sky to give light to the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. §

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† **1:12** Day 3: God separates the *yam* ·sea· and the *'aretz* ·earth·. Plants being to grow. § **1:18** Day 4: God separates day and night with sun and moon called *ma'or* ·lights· and the *chochavi'm* ·stars·; this gives us *'owr* ·light·. These lights help identify the *mo'adim* ·seasons, appointed times·. God's calendar has both the harvest schedule and special feast days called *mo'adim* ·seasons, appointed times· (see Lev. 23).

19 There was evening and there was morning, a fourth *yom* ·period of time, day·.

20 God said, “Let the waters abound with living creatures, and let birds fly above the earth in the open expanse of sky.” 21 God created the large sea creatures and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good. 22 God blessed them, saying, “Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth.” \* 23 There was evening and there was morning, a fifth *yom* ·period of time, day·.

**(A:3)** 24 God said, “Let the earth produce *nefesh chai* ·soul living· creatures after their kind, livestock, creeping things, and animals of the earth after their kind;” and it was so. 25 God made the animals of the earth after their kind, and the livestock after their kind, and everything that creeps on the ground after its kind. † God saw that it was good.

26 God said, “Let us make a '*adam* ·human· in our image, after our likeness: and let them have

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\* **1:22** Day 5: God populates the above and below waters, the *mayim* and *shamayim*, with creatures that possess a *nefesh chai* ·soul living·. The animals are told to multiply. † **1:25** Day 6a: God populates the earth with creatures that possess a *nefesh chai* ·soul living·. God creates various plants to populate the earth.

authority † over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth.” <sup>27</sup> God created man *in his own likeness*. § In God’s image he *created him; zachar ·male· and n’keivah ·female·* \* he created them. <sup>28</sup> † God blessed them. God said to them, “Be fruitful, multiply, fill the earth, and bring it into subjection, subdue it. Have authority over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth.” <sup>29</sup> God said, “Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food. <sup>30</sup> To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for

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† **1:26** Hebrew *radah* ·dominion, authority· is like unto a king and his kingdom leadership. The resources of the kingdom is in *chavash* ·subjection to· the king. The king is to govern wisely, not abusing the resources, but rather to use resources to grow the kingdom healthy and strong; the king takes responsibility for his kingdom. § **1:27** Quoted in James 3:9 \* **1:27** Quoted in Matt 19:4; Mark 10:6 † **1:28** Gen 1:28 (#7.432): T. To be fruitful and multiply, to fill the earth and *kavash* ·subdue it / bring into submission / conquer it· and *radah* ·rule over / have dominion over· the creatures / R. To have children with one’s wife T. Note: *Kavash* ·subdue / conquer· or *radah* ·to have dominion / rule over· in Hebrew is understood as to have dominion as a king who is both tender and firm who rightly controls his subjects

food;” and it was so. †

<sup>31</sup> God saw everything that he had made, and, behold, it was *m'ohd tov* ·exceedingly good·. There was evening and there was morning, a sixth *yom* ·period of time, day·.

## 2

<sup>1</sup> The heavens, the earth, and all their vast array were finished. <sup>2</sup> *On the seventh yom* ·period of time, day· God finished his work which he had done; and he *shavat* ·rested·. \* on the seventh day from all his work which he had done. <sup>3</sup> God blessed the seventh day, and made it set apart holy, because he rested in it from all his work of *barah'* ·creation from nothingness· which he had done. †

**(A:4, S:2)** <sup>4</sup> This is the history of the generations of the heavens and of the earth when they were created. On the day that ADONAI God made earth and heaven, <sup>5</sup> no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for ADONAI God had not caused it to rain on the earth. There was no human

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† **1:30** Day 6b: God creates *'adam* ·human being· in his own likeness, this is unique to all other creation. Representing all of God's spectrum, he creates both *zachar* ·male· and *n'keivah* ·female·; representing his unity oneness, God establishes marriage as a oneness and marital intimacy as a bond (Gen 2:24-25). Humans are given both work and sustenance. \* **2:2** Quoted in Heb 4:4 † **2:3** Day 7: God rests and appreciates his creation; He spoke and, in obedience, creation came into being (Col 1:12-17). In Hebrew, *shavat* means ·rested·; this is why the seventh day is called *Shabbat* ·repose, desist· (Ex. 20:11).

to till the ground, † 6 but a mist went up from the earth, and watered the whole surface of the ground. 7 ADONAI God formed and framed a human from the dust of ground, and breathed into his nostrils the breaths of lives; and *man became a living soul*. § \* 8 ADONAI God planted a garden eastward, in Eden [Delight], and there he put the man whom he had formed. 9 Out of the ground ADONAI God made every tree to grow that is pleasant to the sight, and good for food, including the *'etz chai ·tree of life· in the middle of the garden* † and the tree of the knowledge of good and evil. ‡ 10 A river went out of Eden [Delight] to water the garden; and from there it was parted, and became the source of four rivers. 11 The name of the first is Pishon: it flows through the whole land of Havilah, where there is gold; 12 and the gold of that land is good. Bdellium and onyx stone are also there. 13 The name of the second river is Gihon. It is the same river that flows through the whole land of

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† 2:5 There was no *'adam ·human·* to till the *'adamah ·ground·*

§ 2:7 Quoted in 1 Cor 15:45 \* 2:7 Day 6b: God *yatzar ·formed, framed·* the *'adam ·human·* from the ground dust. God breathes the *nish'mat chayim ·breaths of lives·* into the human and the human becomes a *nefesh chai ·soul living·*. Unique to other creatures with a living soul, humans are given both soul and spirit, that is physical life and spiritual life united. † 2:9 Quoted in Rev 2:7 ‡ 2:9 Day 6a: God creates various plants to populate the earth. In a special place, *Gan-Eden ·Garden Paradise, Garden Delight·*, God interacts with the first humans. In this place is the *'etz chai ·tree of life·* and the tree of knowledge of *tov v'rah ·good and evil·*. Humans are given both work and sustenance.

Cush. <sup>14</sup> The name of the third river is Hiddekel. This is the one which flows in front of Assyria [Level plain]. The fourth river is the Euphrates [Fruitful]. <sup>15</sup> ADONAI God took the man, and put him into the garden of Eden [Delight] to cultivate and keep it. <sup>16</sup> ADONAI God enjoined the man, saying, “You may freely eat of every tree of the garden; <sup>17</sup> but you shall not eat of the tree of the knowledge of good and evil; for in the day § that you eat of it, you will surely have death.”

<sup>18</sup> ADONAI God said, “It is not good for the man to be alone. \* I will make him a help-mate suitable for him.” <sup>19</sup> Out of the ground ADONAI God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature became its name. † **(S:3)** <sup>20</sup> The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper suitable for him. <sup>21</sup> ADONAI God caused the man to fall into a deep sleep. As the man slept, he took one of his ribs, and closed up the flesh in its place. <sup>22</sup> ADONAI God refined and fashioned

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§ **2:17** This is an example of *yom* being used as an indefinite day in the future. What type of death was God making reference to?

\* **2:18** This is the first time God has identified something *lo-tov* ‘not good’, everything else God made was declared *tov* ‘good’, even the tree of knowledge. What does this unique statement “not good” tell us? † **2:19** God invites Adam to create in a similar fashion as God did; Adam is allowed to declare for each animal a unique name, the name identifies an essential character of each animal.



an *'ishah* ·wife woman· from the rib which had taken from the man, and brought her to the man.  
<sup>23</sup> The man said, “This is now bone of my bones, and flesh of my flesh. She will be called “*'ishah* ·wife woman·,” because she was taken out of *'ish* ·husband man·.” † § <sup>24</sup> *Therefore a husband man will leave his father and his mother; and will dabak* ·cling to, worship· with his wife woman, and they will be *echad* ·one· flesh. \* † <sup>25</sup> The husband man and his wife woman were both naked, and they were not ashamed. †

### 3

<sup>1</sup> Now the serpent was more subtle than any animal of the field which ADONAI God had made. He said to the woman, “Has God really said, ‘You shall not eat of any tree of the garden?’ ”

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† **2:23** With Hebrew inserted: “(v22) ADONAI God fashioned an *'ishah* ·wife woman· from the rib which had taken from the *'adam* ·man·, and brought her to the *'adam*. (v23) The man said, ‘This is now bone of my bones, and flesh of my flesh. She will be called “*'ishah* ·wife woman·,” because she was taken out of *'ish* ·husband man·.’ ” § **2:23** Adam [Human, Red earth] makes an astounding statement, repeating what God had said. It takes an *'ishah* ·wife woman· to make an *'adam* ·male, human· into a *'ish* ·husband man·. \* **2:24** Quoted in Matt 19:5; Mark 10:7-8; 1 Cor 6:16; Eph 5:31 † **2:24** From this verse, we see and know that “marriage” was established by God. † **2:25** Day 6b: God formed the male out of dust, God *banah* fashioned the female out of his rib to be a helpmate; she is not above him nor below him, she is equal from his side. God establishes marriage as a reflection of His own characteristics in unity and blesses intimacy in marriage.

<sup>2</sup> The woman said to the serpent, “We may eat fruit from the trees of the garden, <sup>3</sup> but not the fruit of the tree which is in the middle of the garden. God has said, ‘You shall not eat of it. You shall not touch it, lest you die.’ ” \* †

<sup>4</sup> The serpent said to the woman, “You won’t surely die, <sup>5</sup> for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup> When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took some of its fruit, and ate; and she gave some to her husband with her, and he ate it, too. <sup>7</sup> Their eyes were opened, and they both knew that they were naked. They sewed fig leaves together, and made coverings for themselves. <sup>8</sup> They *sh'ma* ·heard obeyed· ADONAI God’s voice walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of ADONAI God among the trees of the garden.

<sup>9</sup> ADONAI God called to the man, and said to him, “Where are you?”

<sup>10</sup> The man said, “I *sh'ma* ·heard obeyed· your voice in the garden, and I was afraid, because I was naked; and I hid myself.”

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\* **3:3** Compare what the woman says with what God told the man in (Gen 2:16). † **3:3** Compare (Gen 2:7, 2:16) with (Gen 3: 3-4, 3:23-24). What kind of death is God referring to as punishment?

11 God said, “Who told you that you were naked? Have you eaten from the tree that I enjoined you not to eat from?”

12 The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it.”

13 ADONAI God said to the woman, “What have you done?”

The woman said, “The serpent deceived me, and I ate.”

14 ADONAI God said to the serpent,  
 “Because you have done this,  
 you are cursed above all livestock,  
 and above every animal of the field.  
 You shall go on your belly  
 and you shall eat dust all the days of your  
 life.

15 † I will put hostility between you and the woman,  
 and between your offspring and her offspring.

§ He will bruise your head,  
 and you will bruise his heel.”

16 To the woman he said,  
 “I will greatly multiply your pain in childbirth.  
 In pain you will bear children.  
 Your desire will be for your husband,  
 and he will have authority over you.”

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† 3:15 MP: Enmity between “Thy seed and her seed” Women have ovum, not seed as males, therefore this is a miraculous birth. (Luke 1:35; John 12:31) § 3:15 MP: Messiah’s heels bruise the serpent’s head. The serpent retaliates, but is hurled down from power. (John 12:31-33; Heb 2:14-15; Rev 12:10, 20:1-3)

<sup>17</sup> To Adam [Human, Red earth] he said,  
 “Because you have *sh'ma* ·hear obey· your wife’s  
 voice,  
 and ate from the tree,  
 about which I enjoined you, saying, ‘You  
 shall not eat of it,’  
 the ground is *cursed* for your sake.  
 You will eat from it with much labor all the days  
 of your life.

<sup>18</sup> *It will yield thorns and thistles* \* to you;  
 and you will eat the herb of the field.

<sup>19</sup> By the sweat of your face will you eat bread  
 until you *teshuvah* ·complete return· to  
 the ground,  
 for out of it you were taken.

For you are dust,  
 and to dust you shall made *teshuvah* ·com-  
 plete return·.”

<sup>20</sup> The man called his wife Eve [Life] because  
 she would be the mother of all the living.

<sup>21</sup> ADONAI God made coats of animal skins for  
 Adam [Human, Red earth] and for his wife, and  
 clothed them.

**(A:5, S:4)** <sup>22</sup> ADONAI God said, “Behold, the  
 man has become like one of us, knowing good  
 and evil. Now, lest he reach out his hand, and  
 also take of the tree of life, and eat, and live  
 forever...” <sup>23</sup> Therefore ADONAI God physically  
 sent him out from the garden of Eden [Delight],  
 to till the ground from which he was taken. <sup>24</sup> So  
 he *gahrash* ·relationally divorced· the man; and  
 he placed cherubim at the east of the garden of

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\* **3:18** Quoted in Heb 6:8

Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

## 4

<sup>1</sup> The man knew Eve [Life] his wife. She conceived, and gave birth to Cain [Acquisition], and said, "I have gotten a man with ADONAI's help." <sup>2</sup> Again she gave birth, to Cain [Acquisition]'s brother Abel [Vanity, Mourning]. Abel [Vanity, Mourning] was a keeper of sheep, but Cain [Acquisition] was a tiller of the ground. <sup>3</sup> As time passed, Cain [Acquisition] brought an offering to ADONAI from the fruit of the ground. <sup>4</sup> Abel [Vanity, Mourning] also brought some of the firstborn of his flock and of its fat. ADONAI respected Abel [Vanity, Mourning] and his offering, <sup>5</sup> but he didn't respect Cain [Acquisition] and his offering. Cain [Acquisition] was very angry, and the expression on his face fell. <sup>6</sup> ADONAI said to Cain [Acquisition], "Why are you angry? Why has the expression of your face fallen?" <sup>7</sup> If you do well, won't it be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." <sup>8</sup> Cain [Acquisition] said to Abel [Vanity, Mourning], his brother, "Let's go into the field." While they were in the field, Cain [Acquisition] rose up against Abel [Vanity, Mourning], his brother, and *murdered* \* him.

<sup>9</sup> ADONAI said to Cain [Acquisition], "Where is Abel [Vanity, Mourning], your brother?"

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\* **4:8** Quoted in 1 John 3:12

He said, “I don’t know. Am I my brother’s keeper?”

<sup>10</sup> ADONAI said, “What have you done? *The voice of your brother’s blood* cries to me from *the ground*. <sup>11</sup> Now you are cursed because of *the ground*, which has opened its mouth to receive your brother’s *blood* † from your hand. <sup>12</sup> From now on, when you till the ground, it won’t yield its strength to you. You will be a fugitive and a wanderer in the earth.”

<sup>13</sup> Cain [Acquisition] said to ADONAI , “My punishment is greater than I can bear. <sup>14</sup> Behold, you have divorced and driven me out today from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. Whoever finds me will kill me.”

<sup>15</sup> ADONAI said to him, “Therefore whoever slays Cain [Acquisition], vengeance will be taken on him sevenfold.” ADONAI appointed a sign for Cain [Acquisition], so that anyone finding him would not strike him.

<sup>16</sup> Cain [Acquisition] left ADONAI ’s presence, and lived in the land of Nod, east of Eden [Delight]. <sup>17</sup> Cain [Acquisition] knew his wife. She conceived, and gave birth to Enoch. He built a city, and called the name of the city, after the name of his son, Enoch. <sup>18</sup> To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. **(S:5)**

<sup>19</sup> Lamech took two wives: the name of the first one was Adah, and the name of the second one

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† **4:11** Quoted in Matt 23:35; Luke 11:51

was Zillah. <sup>20</sup> Adah gave birth to Jabal, who was the father of those who dwell in tents and have livestock. <sup>21</sup> His brother's name was Jubal, who was the father of all who handle the harp and pipe. <sup>22</sup> Zillah also gave birth to Tubal Cain [Acquisition], the forger of every cutting instrument of bronze and iron. Tubal Cain [Acquisition]'s sister was Naamah. <sup>23</sup> Lamech said to his wives,

“Adah and Zillah, *sh'ma* ·hear obey· my voice.

You wives of Lamech, listen to my speech,  
for I have slain a man for wounding me,  
a young man for bruising me.

<sup>24</sup> If Cain [Acquisition] will be avenged seven times,  
truly Lamech seventy-seven times.”

<sup>25</sup> Adam [Human, Red earth] knew his wife again. She gave birth to a son, and named him Seth [Appointed], saying, “for God has given me another child instead of Abel [Vanity, Mourning], for Cain [Acquisition] killed him.” <sup>26</sup> A son was also born to Seth [Appointed], and he named him Enosh. At that time men began to call on ADONAI's name.

## 5

**(6)** <sup>1</sup> This is \* **the book of the generations of Adam [Human, Red earth]. In the day that God created man,** he made him in God's likeness.

<sup>2</sup> *He created them male and female,* † and

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\* **5:1** MPr: King Messiah will not come till all souls predestined for it have appeared in human bodies on earth. (Gen 5:1 in Midrash 24). (Rom 11:25) † **5:2** Quoted in Matt 9:4; Mark 10:6

blessed them. On the day they were created, he named them “Adam [Human, Red earth]”.<sup>3</sup> Adam [Human, Red earth] lived one hundred thirty years, and became the father of a son in his own likeness, after his image, and named him Seth [Appointed].<sup>4</sup> The days of Adam [Human, Red earth] after he became the father of Seth [Appointed] were eight hundred years, and he became the father of other sons and daughters.<sup>5</sup> All the days that Adam [Human, Red earth] lived were nine hundred thirty years, then he died.

<sup>6</sup> Seth [Appointed] lived one hundred five years, then became the father of Enosh.<sup>7</sup> Seth [Appointed] lived after he became the father of Enosh eight hundred seven years, and became the father of other sons and daughters.<sup>8</sup> All of the days of Seth [Appointed] were nine hundred twelve years, then he died.

<sup>9</sup> Enosh lived ninety years, and became the father of Kenan.<sup>10</sup> Enosh lived after he became the father of Kenan, eight hundred fifteen years, and became the father of other sons and daughters.<sup>11</sup> All of the days of Enosh were nine hundred five years, then he died.

<sup>12</sup> Kenan lived seventy years, then became the father of Mahalalel.<sup>13</sup> Kenan lived after he became the father of Mahalalel eight hundred forty years, and became the father of other sons and daughters<sup>14</sup> and all of the days of Kenan were nine hundred ten years, then he died.

<sup>15</sup> Mahalalel lived sixty-five years, then became the father of Jared.<sup>16</sup> Mahalalel lived after he



became the father of Jared eight hundred thirty years, and became the father of other sons and daughters. <sup>17</sup> All of the days of Mahalalel were eight hundred ninety-five years, then he died.

<sup>18</sup> Jared lived one hundred sixty-two years, then became the father of Enoch. <sup>19</sup> Jared lived after he became the father of Enoch eight hundred years, and became the father of other sons and daughters. <sup>20</sup> All of the days of Jared were nine hundred sixty-two years, then he died.

<sup>21</sup> Enoch lived sixty-five years, then became the father of Methuselah. <sup>22</sup> After Methuselah's birth, Enoch walked with God for three hundred years, and became the father of more sons and daughters. <sup>23</sup> All the days of Enoch were three hundred sixty-five years. <sup>24</sup> Enoch walked with God, and *he was not found, for God took him.* †

**(7)** <sup>25</sup> Methuselah lived one hundred eighty-seven years, then became the father of Lamech. <sup>26</sup> Methuselah lived after he became the father of Lamech seven hundred eighty-two years, and became the father of other sons and daughters. <sup>27</sup> All the days of Methuselah were nine hundred sixty-nine years, then he died.

<sup>28</sup> Lamech lived one hundred eighty-two years, then became the father of a son. <sup>29</sup> He named him Noah [Rest], saying, "This one will comfort us in our work and in the toil of our hands, caused by the ground which ADONAI has cursed."

<sup>30</sup> Lamech lived after he became the father of Noah [Rest] five hundred ninety-five years, and became the father of other sons and daughters.

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† 5:24 Quoted in Heb 11:5

<sup>31</sup> All the days of Lamech were seven hundred seventy-seven years, then he died.

<sup>32</sup> Noah [Rest] was five hundred years old, then Noah [Rest] became the father of Shem [Name], Ham [Hot, Intensity, Passion], and Japheth [Enlargement, Spreading wide].

## 6

<sup>1</sup> When men began to multiply on the surface of the ground, and daughters were born to them,

<sup>2</sup> *Beni-Elohim* ·Sons of Elohim God· saw that men's daughters were beautiful, and they took any that they wanted for themselves as wives.

<sup>3</sup> ADONAI said, "My Spirit will not strive with man forever, because he also is flesh; so his days will be one hundred twenty years." <sup>4</sup> The Nephilim were in the earth in those days, and also after that, when the *Beni-Elohim* ·Sons of Elohim God· came in to men's daughters and had children with them. Those were the mighty men who were of old, men of renown.

**(Maftir ·Conclusion·)** <sup>5</sup> ADONAI saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of man's heart was continually only evil. <sup>6</sup> ADONAI was sorry that he had made man on the earth, and it grieved him in his heart. <sup>7</sup> ADONAI said, "I will destroy man whom I have created from the surface of the ground— man, along with animals, creeping things, and birds of the sky— for I am sorry that I have made them." <sup>8</sup> But Noah [Rest] found *chen* ·grace· in ADONAI's eyes.

*Haftarah B'reshheet ·Taking leave · In The Beginning·:*

*Yesha'yahu / Isaiah 42:5-43:10 (A); 42:5-21 (S)*

*B'rit Hadashah ·New Covenant·: John 1:1-18*

## **Parashah 2: *Noach* ·Noah [Rest]· 6:9-11:32**

<sup>9</sup> This is the history of the generations of Noah [Rest]: Noah [Rest] was a upright man, blameless among the people of his time. Noah [Rest] walked with God. <sup>10</sup> Noah [Rest] became the father of three sons: Shem [Name], Ham [Hot, Intensity, Passion], and Japheth [Enlargement, Spreading wide]. <sup>11</sup> The earth was corrupt before God, and the earth was filled with violence. <sup>12</sup> God saw the earth, and saw that it was corrupt, for all flesh had corrupted their way on the earth.

<sup>13</sup> God said to Noah [Rest], “I will bring an end to all flesh, for the earth is filled with violence through them. Behold, I will destroy them and the earth. <sup>14</sup> Make a ship of gopher wood. You shall make rooms in the ship, and shall seal it inside and outside with pitch. <sup>15</sup> This is how you shall make it. The length of the ship shall be three hundred cubits [450 ft; 1,372 m], its width fifty cubits [75 ft; 228.6 m], and its height thirty cubits [45 ft; 137.16 m]. <sup>16</sup> You shall make a roof in the ship, and you shall finish it to a cubit [18 in; 45.72 cm] upward. You shall set the door of the ship in its side. You shall make it with lower, second, and third levels. <sup>17</sup> I, even I, do bring the flood of waters on this earth, to destroy all flesh

having the breath of life from under the sky. Everything that is in the earth will die. <sup>18</sup> But I will establish my covenant ·binding contract between two or more parties· with you. You shall come into the ship, you, your sons, your wife, and your sons' wives with you. <sup>19</sup> Of every living thing of all flesh, you shall bring two of every sort into the ship, to keep them alive with you. They shall be male and female. <sup>20</sup> Of the birds after their kind, of the livestock after their kind, of every creeping thing of the ground after its kind, two of every sort will come to you, to keep them alive. <sup>21</sup> Take with you of all food that is eaten, and gather it to yourself; and it will be for food for you, and for them.” <sup>22</sup> Thus Noah [Rest] did. He did all that God enjoined him.

## 7

**(2)** <sup>1</sup> ADONAI said to Noah [Rest], “Come with all of your household into the ship, for I have seen your righteousness before me in this generation. <sup>2</sup> You shall take seven pairs of every clean animal with you, the male and his female. Of the animals that are not clean, take two, the male and his female. <sup>3</sup> Also of the birds of the sky, seven and seven, male and female, to keep seed alive on the surface of all the earth. <sup>4</sup> In seven days, I will cause it to rain on the earth for forty days and forty nights. Every living thing that I have made, I will destroy from the surface of the ground.”

<sup>5</sup> Noah [Rest] did everything that ADONAI enjoined him.

<sup>6</sup> Noah [Rest] was six hundred years old when the flood of waters came on the earth. <sup>7</sup> *Noah [Rest] went into the ship* with his sons, his wife, and his sons' wives, because of *the flood waters*.

\* <sup>8</sup> Clean animals, unclean animals, birds, and everything that creeps on the ground <sup>9</sup> went by pairs to Noah [Rest] into the ship, male and female, as God enjoined Noah [Rest]. <sup>10</sup> After the seven days, the flood waters came on the earth. <sup>11</sup> In the six hundredth year of Noah [Rest]'s life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep were burst open, and the sky's windows were opened. <sup>12</sup> It rained on the earth forty days and forty nights.

<sup>13</sup> In the same day Noah [Rest], and Shem [Name], Ham [Hot, Intensity, Passion], and Japheth [Enlargement, Spreading wide]— the sons of Noah— and Noah [Rest]'s wife and the three wives of his sons with them, entered into the ship— <sup>14</sup> they, and every animal after its kind, all the livestock after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. <sup>15</sup> Pairs from all flesh with the breath of life in them went to Noah [Rest] into the ship. <sup>16</sup> Those who went in, went in male and female of all flesh, as God enjoined him; then ADONAI shut him in. **(3)** <sup>17</sup> The flood was forty days on the earth. The waters increased, and lifted up the ship, and it was lifted up above the earth. <sup>18</sup> The waters rose, and increased greatly on the

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\* **7:7** Quoted in Matt 24:37; Luke 17:27

earth; and the ship floated on the surface of the waters. <sup>19</sup> The waters rose very high on the earth. All the high mountains that were under the whole sky were covered. <sup>20</sup> The waters rose fifteen cubits [22.5 ft; 68.58 m] higher, and the mountains were covered. <sup>21</sup> All flesh died that moved on the earth, including birds, livestock, animals, every creeping thing that creeps on the earth, and every man. <sup>22</sup> All on the dry land, in whose nostrils was the breath of the spirit of life, died. <sup>23</sup> Every living thing was destroyed that was on the surface of the ground, including man, livestock, creeping things, and birds of the sky. They were destroyed from the earth. Only Noah [Rest] was left, and those who were with him in the ship. <sup>24</sup> The waters flooded the earth one hundred fifty days.

## 8

<sup>1</sup> God remembered Noah [Rest], all the animals, and all the livestock that were with him in the ship; and God made a wind to pass over the earth. The waters subsided. <sup>2</sup> The deep's fountains and the sky's windows were also stopped, and the rain from the sky was restrained. <sup>3</sup> The waters continually receded from the earth. After the end of one hundred fifty days the waters decreased. <sup>4</sup> The ship rested in the seventh month, on the seventeenth day of the month, on Ararat's mountains. <sup>5</sup> The waters receded continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were visible.

<sup>6</sup> At the end of forty days, Noah [Rest] opened the window of the ship which he had made, <sup>7</sup> and he sent out a raven. It went back and forth, until the waters were dried up from the earth. <sup>8</sup> He himself sent out a dove to see if the waters were abated from the surface of the ground, <sup>9</sup> but the dove found no place to rest her foot, and she returned to him into the ship, for the waters were on the surface of the whole earth. He put out his hand, and took her, and brought her to him into the ship. <sup>10</sup> He waited yet another seven days; and again he sent the dove out of the ship. <sup>11</sup> The dove came back to him at evening and, behold, in her mouth was a freshly plucked olive leaf. So Noah [Rest] knew that the waters were abated from the earth. <sup>12</sup> He waited yet another seven days, and sent out the dove; and she didn't return to him any more.

<sup>13</sup> In the six hundred first year, in the first month, the first day of the month, the waters were dried up from the earth. Noah [Rest] removed the covering of the ship, and looked. He saw that the surface of the ground was dried. <sup>14</sup> In the second month, on the twenty-seventh day of the month, the earth was dry.

**(4)** <sup>15</sup> God spoke to Noah [Rest], saying, <sup>16</sup> “Go out of the ship, you, and your wife, and your sons, and your sons' wives with you. <sup>17</sup> Bring out with you every living thing that is with you of all flesh, including birds, livestock, and every creeping thing that creeps on the earth, that they may breed abundantly in the earth, and be fruitful, and multiply on the earth.”

<sup>18</sup> Noah [Rest] went out, with his sons, his wife, and his sons' wives with him. <sup>19</sup> Every animal, every creeping thing, and every bird, whatever moves on the earth, after their families, went out of the ship.

<sup>20</sup> Noah [Rest] built an altar to ADONAI , and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar.

<sup>21</sup> ADONAI smelled the *pleasant aroma*. \*  
ADONAI said in his heart, "I will not again curse the ground any more for man's sake because the imagination of man's heart is evil from his youth. I will never again strike every living thing, as I have done. <sup>22</sup> While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night will not cease."

## 9

<sup>1</sup> God blessed Noah [Rest] and his sons, and said to them, "Be fruitful, and multiply, and replenish the earth. <sup>2</sup> The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that moves along the ground, and all the fish of the sea, are delivered into your hand. <sup>3</sup> Every moving thing that lives will be food for you. As I gave you the green herb, I have given everything to you. <sup>4</sup> But flesh with its life, that is, its blood, you shall not eat. <sup>5</sup> I will surely require your blood of your lives; at the hand of every animal I will require it. At the hand of man, even at the hand of every man's brother, I will require the

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\* **8:21** Quoted in Phil 4:18



life of man. <sup>6</sup> Whoever sheds man's blood, his blood will be shed by man, for God made man in his own image. <sup>7</sup> Be fruitful and multiply. Increase abundantly in the earth, and multiply in it."

**(5)** <sup>8</sup> God spoke to Noah [Rest] and to his sons with him, saying, <sup>9</sup> "As for me, behold, I establish my covenant ·binding contract between two or more parties· with you, and with your offspring after you, <sup>10</sup> and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you, of all that go out of the ship, even every animal of the earth. <sup>11</sup> I will establish my covenant with you: All flesh will not be cut off any more by the waters of the flood. There will never again be a flood to destroy the earth." <sup>12</sup> 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: <sup>13</sup> I set my rainbow in the cloud, and it will be a sign of a covenant between me and the earth. <sup>14</sup> When I bring a cloud over the earth, that the rainbow will be seen in the cloud, <sup>15</sup> and I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh. <sup>16</sup> The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth." <sup>17</sup> God said to Noah [Rest], "This is the token of the covenant which I have established between me and all flesh that

is on the earth.”

**(6)** <sup>18</sup> The sons of Noah [Rest] who went out from the ship were Shem [Name], Ham [Hot, Intensity, Passion], and Japheth [Enlargement, Spreading wide]. Ham [Hot, Intensity, Passion] is the father of Canaan [Humbled]. <sup>19</sup> These three were the sons of Noah [Rest], and from these, the whole earth was populated.

<sup>20</sup> Noah [Rest] began to be a farmer, and planted a vineyard. <sup>21</sup> He drank of the wine and got drunk. He was uncovered within his tent. <sup>22</sup> Ham [Hot, Intensity, Passion], the father of Canaan [Humbled], saw the nakedness of his father, and told his two brothers outside. <sup>23</sup> Shem [Name] and Japheth [Enlargement, Spreading wide] took a garment, and laid it on both their shoulders, went in backwards, and covered the nakedness of their father. Their faces were backwards, and they didn't see their father's nakedness. <sup>24</sup> Noah [Rest] awoke from his wine, and knew what his youngest son had done to him. <sup>25</sup> He said,

“Canaan [Humbled] is cursed.

He will be a servant of servants to his brothers.”

<sup>26</sup> He said,

\* **“Blessed be ADONAI , the God of Shem [Name].**

Let Canaan [Humbled] be his servant.

<sup>27</sup> May God enlarge Japheth [Enlargement, Spreading wide].

Let him dwell in the tents of Shem [Name].

Let Canaan [Humbled] be his servant.”

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\* **9:26** MP: Descendant of Shem – “blessed be the God of Shem.”  
(Gal 3:8)

<sup>28</sup> Noah [Rest] lived three hundred fifty years after the flood. <sup>29</sup> All the days of Noah [Rest] were nine hundred fifty years, and then he died.

## 10

<sup>1</sup> Now this is the history of the generations of the sons of Noah [Rest] and of Shem [Name], Ham [Hot, Intensity, Passion], and Japheth [Enlargement, Spreading wide]. Sons were born to them after the flood.

<sup>2</sup> The sons of Japheth [Enlargement, Spreading wide] were: Gomer, Magog [From roof-top], Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup> The sons of Gomer were: Ashkenaz, Riphath, and Togarmah. <sup>4</sup> The sons of Javan were: Elishah, Tarshish, Kittim, and Dodanim. <sup>5</sup> Of these were the islands of the nations divided in their lands, everyone after his language, after their families, in their nations.

<sup>6</sup> The sons of Ham [Hot, Intensity, Passion] were: Cush, Mizraim, Put, and Canaan [Humbled]. <sup>7</sup> The sons of Cush were: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah were: Sheba and Dedan. <sup>8</sup> Cush became the father of Nimrod [Let us rebel]. He began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before ADONAI. Therefore it is said, "like Nimrod [Let us rebel], a mighty hunter before ADONAI". <sup>10</sup> The beginning of his kingdom was Babel [Confusion], Erech, Accad, and Calneh, in the land of Shinar. <sup>11</sup> Out of that land he went into Assyria [Level plain], and built Nineveh [Offspring's Habitation], Rehoboth Ir, Calah, <sup>12</sup> and Resen between Nineveh [Offspring's Habitation]

and the great city Calah. <sup>13</sup> Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, <sup>14</sup> Pathrusim, Casluhim (which the Philistines [To roll in dust (As an insult)] descended from), and Capthorim.

<sup>15</sup> Canaan [Humbled] became the father of Sidon (his firstborn), Heth [Trembling fear], <sup>16</sup> the Jebusites [Descendants of Thresher], the Amorites [Descendants of Talkers], the Girgashites [Descendants of Who arrives from pilgrimage], <sup>17</sup> the Hivites [Wicked], the Arkites, the Sinites, <sup>18</sup> the Arvadites, the Zemarites, and the Hamathites. Afterward the families of the Canaanites [Descendants of Humbled] were spread abroad. <sup>19</sup> The border of the Canaanites [Descendants of Humbled] was from Sidon— as you go toward Gerar— to Gaza— as you go toward Sodom [Burning], Gomorrah [Rebellious people, Tyrants], Admah, and Zeboiim— to Lasha. <sup>20</sup> These are the sons of Ham [Hot, Intensity, Passion], after their families, according to their languages, in their lands and their nations.

<sup>21</sup> Children were also born to Shem [Name], the father of all the children of Eber, the elder brother of Japheth [Enlargement, Spreading wide]. <sup>22</sup> The sons of Shem [Name] were: Elam, Asshur, Arpachshad, Lud, and Aram [Elevated]. <sup>23</sup> The sons of Aram [Elevated] were: Uz, Hul, Gether, and Mash. <sup>24</sup> Arpachshad became the father of Shelah. Shelah became the father of Eber. <sup>25</sup> To Eber were born two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan.

<sup>26</sup> Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup> Hadoram, Uzal, Diklah, <sup>28</sup> Obal, Abimael, Sheba, <sup>29</sup> Ophir, Havilah, and Jobab. All these were the sons of Joktan. <sup>30</sup> Their dwelling extended from Mesha, as you go toward Sephar, the mountain of the east. <sup>31</sup> These are the sons of Shem [Name], by their families, according to their languages, lands, and nations.

<sup>32</sup> These are the families of the sons of Noah [Rest], by their generations, according to their nations. The nations divided from these in the earth after the flood.

## 11

**(7)** <sup>1</sup> The whole earth was of one language and of one speech. <sup>2</sup> As they traveled east, they found a plain in the land of Shinar, and they lived there. <sup>3</sup> They said to one another, “Come, let’s make bricks, and burn them thoroughly.” They had brick for stone, and they used tar for mortar. <sup>4</sup> They said, “Come, let’s build ourselves a city, and a tower whose top reaches to the sky, and let’s make a name for ourselves, lest we be scattered abroad on the surface of the whole earth.”

<sup>5</sup> ADONAI came down to see the city and the tower, which the children of men built. <sup>6</sup> ADONAI said, “Behold, they are one people, and they have all one language, and this is what they begin to do. Now nothing will be withheld from them, which they intend to do. <sup>7</sup> Come, let’s go down, and there confuse their language, that they may not *sh'ma* ·hear understand obey· one

another's speech.” <sup>8</sup> So ADONAI scattered them abroad from there on the surface of all the earth. They stopped building the city. <sup>9</sup> Therefore its name was called Babel [Confusion], because there ADONAI confused the language of all the earth. From there, ADONAI scattered them abroad on the surface of all the earth.

<sup>10</sup> This is the history of the generations of Shem [Name]: Shem [Name] was one hundred years old when he became the father of Arpachshad two years after the flood. <sup>11</sup> Shem [Name] lived five hundred years after he became the father of Arpachshad, and became the father of more sons and daughters.

<sup>12</sup> Arpachshad lived thirty-five years and became the father of Shelah. <sup>13</sup> Arpachshad lived four hundred three years after he became the father of Shelah, and became the father of more sons and daughters.

<sup>14</sup> Shelah lived thirty years, and became the father of Eber. <sup>15</sup> Shelah lived four hundred three years after he became the father of Eber, and became the father of more sons and daughters.

<sup>16</sup> Eber lived thirty-four years, and became the father of Peleg. <sup>17</sup> Eber lived four hundred thirty years after he became the father of Peleg, and became the father of more sons and daughters.

<sup>18</sup> Peleg lived thirty years, and became the father of Reu. <sup>19</sup> Peleg lived two hundred nine years after he became the father of Reu, and became the father of more sons and daughters.

<sup>20</sup> Reu lived thirty-two years, and became the father of Serug. <sup>21</sup> Reu lived two hundred seven

years after he became the father of Serug, and became the father of more sons and daughters.

<sup>22</sup> Serug lived thirty years, and became the father of Nahor. <sup>23</sup> Serug lived two hundred years after he became the father of Nahor, and became the father of more sons and daughters.

<sup>24</sup> Nahor lived twenty-nine years, and became the father of Terah. <sup>25</sup> Nahor lived one hundred nineteen years after he became the father of Terah, and became the father of more sons and daughters.

<sup>26</sup> Terah lived seventy years, and became the father of Avram [Exalted father], Nahor, and Haran [Mountaineer].

<sup>27</sup> Now this is the history of the generations of Terah. Terah became the father of Avram [Exalted father], Nahor, and Haran [Mountaineer]. Haran [Mountaineer] became the father of Lot [Veil, Covering]. <sup>28</sup> Haran [Mountaineer] died before his father Terah in the land of his birth, in Ur of the Chaldees. **(Maftir · Conclusion·)**

<sup>29</sup> Avram [Exalted father] and Nahor married wives. The name of Avram [Exalted father]'s wife was Sarai [Mockery], and the name of Nahor's wife was Milcah, the daughter of Haran [Mountaineer] who was also the father of Iscah.

<sup>30</sup> Sarai [Mockery] was barren. She had no child.

<sup>31</sup> Terah took Avram [Exalted father] his son, Lot [Veil, Covering] the son of Haran [Mountaineer], his son's son, and Sarai [Mockery] his daughter-in-law, his son Avram [Exalted father]'s wife. They went from Ur of the Chaldees, to go into the land of Canaan [Humbled]. They came to Haran [Mountaineer] and lived there. <sup>32</sup> The days of

Terah were two hundred five years. Terah died in Haran [Mountaineer].

*Haftarah Noach · Taking leave · Noah [Rest]:*

*Yesha'yahu / Isaiah 54:1-55:5 (A); 54:1-10 (S);*

*(Messianic adaptation: Begin the reading at 52:13)*

*B'rit Hadashah · New Covenant: Luke 1:1-80*

## **Parashah 3: *Lekh L'kha* · Go Into yourself · 12:1-17:27**

### **12**

<sup>1</sup> Now ADONAI said to Avram [Exalted father], “Leave \* your country, and your relatives, and your father’s house, and go to the land that I will show you. † <sup>2</sup> I will make of you a great nation. I will bless you and make your name great. You will be a blessing. <sup>3</sup> I will bless those who bless you, and I will curse him who curses you. ‡ *All the families of the earth will be blessed through you.*” §

<sup>4</sup> So Avram [Exalted father] went out, \* as ADONAI had told him. Lot [Veil, Covering] went with him. Avram [Exalted father] was seventy-five years old when he departed from Haran [Mountaineer]. <sup>5</sup> Avram [Exalted father] took

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\* **12:1** Quoted in Heb 11:8 † **12:1** Quoted in Acts 7:3 ‡ **12:3** MP: Descendant of Abraham - “By you all the nations of the earth (the Gentiles, non-Jews) will be blessed.” (Luke 24:47; Gal 3:16)

§ **12:3** Quoted in Gal 3:8 \* **12:4** Quoted in Heb 11:8



Sarai [Mockery] his wife, Lot [Veil, Covering] his brother's son, all their possessions that they had gathered, and the people whom they had acquired in Haran [Mountaineer], and they went to go into the land of Canaan [Humbled]. They entered into the land of Canaan [Humbled].<sup>6</sup> Avram [Exalted father] passed through the land to the place of Shechem, to the oak of Moreh. The Canaanites [Descendants of Humbled] were in the land, then.

<sup>7</sup> ADONAI appeared to Avram [Exalted father] and said, "I will give this land † *to your seed.*" ‡

He built an altar there to ADONAI , who had appeared to him. <sup>8</sup> He left from there to go to the mountain on the east of Beth-el [House of God] and pitched his tent, having Beth-el [House of God] on the west, and Ai on the east. There he built an altar to ADONAI and called on ADONAI 's name. <sup>9</sup> Avram [Exalted father] traveled, still going on toward the South.

<sup>10</sup> There was a famine in the land. Avram [Exalted father] went down into Egypt [Abode of slavery] to live as a foreigner there, for the famine was severe in the land. <sup>11</sup> When he had come near to enter Egypt [Abode of slavery], he said to Sarai [Mockery] his wife, "See now, I know that you are a beautiful woman to look at. <sup>12</sup> It will happen, when the Egyptians [people

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† **12:7** MP: The blessing will come "in your seed." - Seed refers to refers to Messiah, as promised in (Gen 3:15). Seed also identifies him as a descendant of Abraham. This is the blessing, to restore right relationship with God. (John 1:29-30; Acts 3:25-26; Rom 4:9; Gal 3:14) ‡ **12:7** Quoted in Acts 7:5; Rom 4:13, 4:15; Gal 3:16

from Abode of slavery] see you, that they will say, 'This is his wife.' They will kill me, but they will save you alive. <sup>13</sup> Please say that you are my sister, that it may be well with me for your sake, and that my soul may live because of you."

**(2)** <sup>14</sup> When Avram [Exalted father] had come into Egypt [Abode of slavery], Egyptians [people from Abode of slavery] saw that the woman was very beautiful. <sup>15</sup> The princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house. <sup>16</sup> He dealt well with Avram [Exalted father] for her sake. He had sheep, cattle, male donkeys, male servants, female servants, female donkeys, and camels. <sup>17</sup> ADONAI afflicted Pharaoh and his house with great plagues because of Sarai [Mockery], Avram [Exalted father]'s wife. <sup>18</sup> Pharaoh called Avram [Exalted father] and said, "What is this that you have done to me? Why didn't you tell me that she was your wife? <sup>19</sup> Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, see your wife, take her, and go your way."

<sup>20</sup> Pharaoh enjoined men concerning him, and they escorted him away with his wife and all that he had.

## 13

<sup>1</sup> Avram [Exalted father] went up out of Egypt [Abode of slavery]— he, his wife, all that he had, and Lot [Veil, Covering] with him— into the South. <sup>2</sup> Avram [Exalted father] was very rich in livestock, in silver, and in gold. <sup>3</sup> He

went on his journeys from the South even to Beth-el [House of God], to the place where his tent had been at the beginning, between Beth-el [House of God] and Ai, <sup>4</sup> to the place of the altar, which he had made there at the first. There Avram [Exalted father] called on ADONAI's name. **(3)** <sup>5</sup> Lot [Veil, Covering] also, who went with Avram [Exalted father], had flocks, herds, and tents. <sup>6</sup> The land was not able to bear them, that they might live together; for their substance was great, so that they could not live together. <sup>7</sup> There was strife between the herdsmen of Avram [Exalted father]'s livestock and the herdsmen of Lot [Veil, Covering]'s livestock. The Canaanites [Descendants of Humbled] and the Perizzites [Descendants of Belonging to village] lived in the land at that time. <sup>8</sup> Avram [Exalted father] said to Lot [Veil, Covering], "Please, let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are relatives. <sup>9</sup> Is not the whole land before you? Please separate yourself from me. If you go to the left hand, then I will go to the right. Or if you go to the right hand, then I will go to the left."

<sup>10</sup> Lot [Veil, Covering] lifted up his eyes, and saw all the plain of the Jordan [Descender], that it was well-watered everywhere, before ADONAI destroyed Sodom [Burning] and Gomorrah [Rebellious people, Tyrants], like the garden of ADONAI, like the land of Egypt [Abode of slavery], as you go to Zoar [Small]. <sup>11</sup> So Lot [Veil, Covering] chose the Plain of the Jordan [Descender] for himself. Lot [Veil, Covering]

traveled east, and they separated themselves the one from the other. <sup>12</sup> Avram [Exalted father] lived in the land of Canaan [Humbled], and Lot [Veil, Covering] lived in the 'Ieyr HaKikar [Cities of the Round], and moved his tent as far as Sodom [Burning]. <sup>13</sup> Now the men of Sodom [Burning] were exceedingly wicked and sinners against ADONAI .

<sup>14</sup> ADONAI said to Avram [Exalted father], after Lot [Veil, Covering] was separated from him, “Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup> for all the land which you see, I will *give to you, and to your offspring forever*. \* <sup>16</sup> I will make your offspring as the dust of the earth, so that if a man can count the dust of the earth, then your offspring may also be counted. <sup>17</sup> Arise, walk through the land in its length and in its width; for I will give it to you.”

<sup>18</sup> Avram [Exalted father] moved his tent, and came and lived by the oaks of Mamre [Bitter, Fatness], which are in Hebron, and built an altar there to ADONAI .

## 14

**(4)** <sup>1</sup> In the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim, <sup>2</sup> they made war with Bera, king of Sodom [Burning], and with Birsha, king of Gomorrah [Rebellious people, Tyrants], Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela (also

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\* **13:15** Quoted in Luke 1:55; Acts 7:5; Gal 3:16

called Zoar [Small]). <sup>3</sup> All these joined together in the valley of Siddim (also called the Salt Sea). <sup>4</sup> They served Chedorlaomer for twelve years, and in the thirteenth year, they rebelled. <sup>5</sup> In the fourteenth year Chedorlaomer came, and the kings who were with him, and struck the Rephaim [Descendants of Terrible one] in Ashteroth Karnaim, and the Zuzim in Ham [Hot, Intensity, Passion], and the Emim in Shaveh Kiriathaim, <sup>6</sup> and the Horites in their Mount Seir, to El Paran, which is by the wilderness. <sup>7</sup> They returned, and came to En Mishpat (also called Kadesh), and struck all the country of the Amalekites [Descendants of Man who licks up], and also the Amorites [Descendants of Talkers], that lived in Hazazon Tamar [Palm tree]. <sup>8</sup> The king of Sodom [Burning], and the king of Gomorrah [Rebellious people, Tyrants], and the king of Admah, and the king of Zeboiim, and the king of Bela (also called Zoar [Small]) went out; and they set the battle in array against them in the valley of Siddim; <sup>9</sup> against Chedorlaomer king of Elam, and Tidal king of Goim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. <sup>10</sup> Now the valley of Siddim was full of tar pits; and the kings of Sodom [Burning] and Gomorrah [Rebellious people, Tyrants] fled, and some fell there, and those who remained fled to the hills. <sup>11</sup> They took all the goods of Sodom [Burning] and Gomorrah [Rebellious people, Tyrants], and all their food, and went their way. <sup>12</sup> They took Lot [Veil, Covering], Avram [Exalted father]'s brother's son, who lived

in Sodom [Burning], and his goods, and departed.

<sup>13</sup> One who had escaped came and told Avram [Exalted father], the *Hebrew* [Immigrant]. At that time, he lived by the oaks of Mamre [Bitter, Fatness], the Amorite [Descendants of Talkers], brother of Eshcol, and brother of Aner; and they were allies of Avram [Exalted father]. <sup>14</sup> When Avram [Exalted father] *sh'ma* ·heard obeyed· that his relative was taken captive, he led out his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan [He judged]. <sup>15</sup> He divided himself against them by night, he and his servants, and struck them, and pursued them to Hobah, which is on the left hand of Damascus [Bucket of blood]. <sup>16</sup> He brought back all the goods, and also brought back his relative, Lot [Veil, Covering], and his goods, and the women also, and the other people.

<sup>17</sup> The king of Sodom [Burning] went out to *meet him after his return from the slaughter* of Chedorlaomer and the kings who were with him, at the valley of Shaveh (that is, the King's Valley). <sup>18</sup> *Malki-Tzedek king of Shalem [My king Righteousness king of City peace]* brought out bread and wine. He was a *priest of El 'Elyon [God Most High]*, <sup>19</sup> so he *blessed him* saying, "Blessed be Avram [Exalted father] of *El 'Elyon [God Most High]*, possessor of heaven and earth: <sup>20</sup> and blessed be *El 'Elyon [God Most High]*, who has delivered your enemies into your hand."

*Avram [Exalted father] gave him a tenth of all.*

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**(5)** <sup>21</sup> The king of Sodom [Burning] said to Avram [Exalted father], “Give me the people, and take the goods for yourself.”

<sup>22</sup> Avram [Exalted father] said to the king of Sodom [Burning], “I have lifted up my hand to ADONAI , *El 'Elyon* [God Most High], possessor of heaven and earth, <sup>23</sup> that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, ‘I have made Avram [Exalted father] rich.’ <sup>24</sup> I will accept nothing from you except that which the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre [Bitter, Fatness]. Let them take their portion.”

## 15

<sup>1</sup> After these things *Davar Yahweh* [Word of He sustains breathing] came to Avram [Exalted father] in a vision, saying, “Don’t be afraid, Avram [Exalted father]. I am your shield, your exceedingly great reward.”

<sup>2</sup> Avram [Exalted father] said, “Lord ADONAI , what will you give me, since I go childless, and he who will inherit my estate is Eliezer of Damascus [Bucket of blood]?” <sup>3</sup> Avram [Exalted father] said, “Behold, to me you have given no children: and, behold, one born in my house is my heir.”

<sup>4</sup> Behold, ADONAI ’s word came to him, saying, “This man will not be your heir, but he who will come out of your own body will be your heir.”

<sup>5</sup> ADONAI brought him outside, and said, “Look

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\* **14:20** Quoted in Heb 7:1-2

now toward the *sky*, and count the *stars*, \* if you are able to count them.” He said to Avram [Exalted father], “*So will your offspring be.*” †  
 6 *He believed in ADONAI, who credited it to him for righteousness.* ‡ **(6)** 7 He said to Avram [Exalted father], “I am ADONAI who brought you out of Ur of the Chaldees, to give you this land to inherit it.”

8 He said, “Lord ADONAI, how will I know that I will inherit it?”

9 He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.”

10 He brought him all these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. 11 The birds of prey came down on the carcasses, and Avram [Exalted father] drove them away.

12 When the sun was going down, a deep sleep fell on Avram [Exalted father]. Now terror and great darkness fell on him. 13 He said to Avram [Exalted father], “Know for sure that *your offspring will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years.* 14 *I will also judge that nation, whom they will serve. Afterward they will come out with great wealth,* § 15 *but you will go to your fathers in peace. You will be buried at a good old age.* 16 In the fourth generation they will come here again, for the

\* 15:5 Quoted in Heb 11:12 † 15:5 Quoted in Rom 4:18

‡ 15:6 Quoted in Rom 4:3, 4:9; 4:22-23; Gal 3:6; James 2:23

§ 15:14 Quoted in Acts 7:6-7



iniquity of the Amorite [Descendants of Talkers] is not yet full.” <sup>17</sup> It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch passed between these pieces. <sup>18</sup> In that day ADONAI made a covenant ·binding contract between two or more parties· with Avram [Exalted father], saying, “I have given this land to your offspring, from the river of Egypt [Abode of slavery] to the great river, the river Euphrates [Fruitful]: <sup>19</sup> the Kenites [Descendants of Acquisition], the Kenezites [Descendants of Purchase], the Kadmonites [Descendants of Ancients, Chiefs], <sup>20</sup> the Hittites [Descendants of Trembling fear], the Perizzites [Descendants of Belonging to village], the Rephaim [Descendants of Terrible one], <sup>21</sup> the Amorites [Descendants of Talkers], the Canaanites [Descendants of Humbled], the Girgashites [Descendants of Who arrives from pilgrimage], and the Jebusites [Descendants of Thresher].”

## 16

<sup>1</sup> Now Sarai [Mockery], Avram [Exalted father]’s wife, bore him no children. She had a servant, an Egyptian [person from Abode of

slavery], whose name was Hagar [Flight]. \*  
<sup>2</sup> Sarai [Mockery] said to Avram [Exalted father],  
 “See now, ADONAI has restrained me from  
 bearing. Please go in to my servant. It may  
 be that I will obtain children by her.” Avram  
 [Exalted father] *sh'ma* ·hear obey· the voice  
 of Sarai [Mockery]. <sup>3</sup> Sarai [Mockery], Avram  
 [Exalted father]’s wife, took Hagar [Flight] the  
 Egyptian [person from Abode of slavery], her  
 servant, after Avram [Exalted father] had lived  
 ten years in the land of Canaan [Humbled], and  
 gave her to Avram [Exalted father] her husband  
 to be his wife. <sup>4</sup> He went in to Hagar [Flight],  
 and she conceived. When she saw that she  
 had conceived, her mistress was despised in her  
 eyes. † <sup>5</sup> Sarai [Mockery] said to Avram [Exalted  
 father], “This wrong is your fault. I gave my  
 servant into your bosom, and when she saw that  
 she had conceived, I was despised in her eyes.  
 ADONAI judge between me and you.”

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\* **16:1** Context: Hagar: In (Gen. 12:10–20) Abraham and “his  
 sister” Sarah went down to Egypt, Sarah was taken to the house  
 of Pharaoh. In response, ADONAI afflicted Pharaoh and all his  
 household with mighty plagues. In the midrash (Gen. Rabbah  
 45:1), Pharaoh sees the character and relationship to the God that  
 Sarah and Abraham have, so he gives Sarah his own daughter  
 so that she can learn to be of this type of person. He said:  
 “It would be better for my daughter to be a handmaiden in  
 this house than a noblewoman in another Egyptian.” † **16:4**  
 Context: Hagar is the second wife but she was and is first Sarah’s  
 maid. The elevated status of second wife brings both blessing  
 and frustration. Sarah speaks to Hagar as she had before the  
 marriage, this is a source of contention combined with one  
 woman having a child and the other woman barren.

<sup>6</sup> But Avram [Exalted father] said to Sarai [Mockery], “Behold, your maid is in your hand. Do to her whatever is good in your eyes.” Sarai [Mockery] dealt harshly with her, and she fled from her face.

<sup>7</sup> *Ha mal'ak Yahweh* [The Angel of He sustains breathing] found her by a fountain of water in the wilderness, by the fountain on the way to Shur. <sup>8</sup> He said, “Hagar [Flight], Sarai [Mockery]’s servant, where did you come from? Where are you going?”

She said, “I am fleeing from the face of my mistress Sarai [Mockery].”

<sup>9</sup> *Ha mal'ak Yahweh* [The Angel of He sustains breathing] said to her, “*Teshuvah* ·Completely return· to your mistress, and submit yourself under her hands.” <sup>10</sup> *Ha mal'ak Yahweh* [The Angel of He sustains breathing] said to her, “I will greatly multiply your offspring, that they will not be counted for multitude.” <sup>11</sup> *Ha mal'ak Yahweh* [The Angel of He sustains breathing] said to her, “Behold, you are with child, and will bear a son. You shall call his name Ishmael [Pays attention God], because ADONAI has *sh'ma* ·heard obeyed· your affliction. <sup>12</sup> He will be like a wild donkey among men. His hand will be against every man, and every man’s hand against him. He will live opposite all of his brothers.”

<sup>13</sup> She called the name of ADONAI who spoke to her, “You are *El Ro'i Ra'ah* [God who sees me / God who provides],” for she said, “Have I even stayed alive after seeing him?” <sup>14</sup> Therefore the well was called *Beer Lahai Roi* [Well of the one

who lives and sees]. Behold, it is between Kadesh and Bered.

<sup>15</sup> Hagar [Flight] bore a son for Avram [Exalted father]. Avram [Exalted father] called the name of his son, whom Hagar [Flight] bore, Ishmael [Pays attention God]. <sup>16</sup> Avram [Exalted father] was eighty-six years old when Hagar [Flight] bore Ishmael [Pays attention God] to Avram [Exalted father].

## 17

<sup>1</sup> When Avram [Exalted father] was ninety-nine years old, ADONAI appeared to Avram [Exalted father], and said to him, “I am *El Shaddai* [God Almighty]. Walk before me, and be blameless. <sup>2</sup> *I will make my covenant ·binding contract between two or more parties· between me and you,* \* and will multiply you exceedingly.”

<sup>3</sup> Avram [Exalted father] fell on his face. God talked with him, saying, <sup>4</sup> “As for me, behold, my covenant is with you. You will be the father of a multitude of nations. <sup>5</sup> Your name will no more be called Avram [Exalted father], but your name will be Abraham [Father of a multitude]; for *I have made you the father of a multitude of nations.* † <sup>6</sup> I will make you exceedingly fruitful, and I will make nations of you. Kings will come out of you. **(7)** <sup>7</sup> I will establish my covenant between me and you *and your offspring* ‡ after you throughout their generations for an everlasting covenant, to be a God to you and to

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\* **17:2** Paraphrase Quoted in Luke 1:73 † **17:5** Quoted in Rom 4:17-18 ‡ **17:7** Quoted in Gal 3:16

your offspring after you. <sup>8</sup> *I will give to you, and to your offspring* after you, the land where you are traveling, all the land of Canaan [Humbled], for an everlasting *possession*. § I will be their God.”

<sup>9</sup> God said to Abraham [Father of a multitude], “As for you, you will keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you. Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskin. It will be a token of the covenant between me and you. <sup>12</sup> He who is eight days old will be circumcised among you, every male throughout all your generations, he who is born in the house, or bought with money from any foreigner who is not of your offspring. <sup>13</sup> He who is born in your house, and he who is bought with your money, must be circumcised. My covenant will be in your flesh for an everlasting covenant. <sup>14</sup> The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my covenant ·binding contract between two or more parties·.”

<sup>15</sup> God said to Abraham [Father of a multitude], “As for Sarai [Mockery] your wife, you shall not call her name Sarai [Mockery], but her name will be Sarah [Princess]. <sup>16</sup> I will bless her, and moreover I will give you a son by her. Yes, I will

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§ 17:8 Quoted in Acts 7:5

bless her, and she will be a mother of nations. Kings of peoples will come from her.”

<sup>17</sup> Then Abraham [Father of a multitude] fell on his face, and laughed, and said in his heart, “Will a child be born to him who is one hundred years old? Will Sarah [Princess], who is ninety years old, give birth?” <sup>18</sup> Abraham [Father of a multitude] said to God, “Oh that Ishmael [Pays attention God] might live before you!”

<sup>19</sup> God said, “No, but Sarah [Princess], your wife, will bear you a son. You shall call his name Isaac [Laughter]. I will establish my covenant with him for an *everlasting* covenant ·binding contract between two or more parties· for *his offspring after him*. \* <sup>20</sup> As for Ishmael [Pays attention God], I have *sh'ma* ·heard obeyed· you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. <sup>21</sup> But my covenant I establish with Isaac [Laughter], whom Sarah [Princess] will bear to you at this set time next year.”

<sup>22</sup> When he finished talking with him, † the *kavod Yahweh* ·weighty glory of He sustains breathing· went up from Abraham [Father of a multitude]. <sup>23</sup> Abraham [Father of a multitude]

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\* **17:19** Quoted in Luke 1:55 † **17:22** Aramaic Text: What is rendered as “God” in the Hebrew *Masoretic* Text is rendered “Glory of God” in the Aramaic text. In the book, “The Targums of Onkelos” on the five book of Moses, the foot notes on (Gen 17:22) give alternative rendering saying, “Same verse, ‘The Angel of The Lord’ ” which in Hebrew is *ha mal'ak Yahweh*.

took Ishmael [Pays attention God] his son, all who were born in his house, and all who were bought with his money; every male among the men of Abraham [Father of a multitude]'s house, and circumcised the flesh of their foreskin in the same day, as God had said to him. **(Maftir · Conclusion·)** <sup>24</sup> Abraham [Father of a multitude] was ninety-nine years old, when he was circumcised in the flesh of his foreskin. <sup>25</sup> Ishmael [Pays attention God], his son, was thirteen years old when he circumcised the flesh of his foreskin. † <sup>26</sup> In the same day both Abraham [Father of a multitude] and Ishmael [Pays attention God], his son, were circumcised. <sup>27</sup> All the men of his house, those born in the house, and those bought with money from a foreigner, were circumcised with him.

*Haftarah Lekh L'kha · Taking leave · Go Into yourself·:*

*Yesha'yahu / Isaiah 40:27-41:16*

*B'rit Hadashah · New Covenant·: Matt 1:1-17*  
**Parashah 4: Vayera · He  
 appeared· 18:1-22:24**

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† **17:25** Context: In Hebrew it can be read that Ishmael circumcised himself and therefore not Abraham. This calls to debate if Ishmael was circumcised within the covenant that Abraham received from God or if he did so himself in response to what God had told Abraham.

# 18

<sup>1</sup> ADONAI appeared to him by the oaks of Mamre [Bitter, Fatness], as he sat in the tent door in the heat of the day. <sup>2</sup> He lifted up his eyes and looked, and saw that three men stood opposite him. When he saw them, he ran to meet them from the tent door, and bowed himself to the earth, <sup>3</sup> and said, “My lord, if now I have found *chen* ·grace· in your sight, please don’t go away from your servant. <sup>4</sup> Now let a little water be fetched, wash your feet, and rest yourselves under the tree. <sup>5</sup> I will get a morsel of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant.”

They said, “Very well, do as you have said.”

<sup>6</sup> Abraham [Father of a multitude] hurried into the tent to Sarah [Princess], and said, “Quickly prepare three seahs [23.1 qt; 21.9 L] of fine meal, knead it, and make cakes.” <sup>7</sup> Abraham [Father of a multitude] ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it. <sup>8</sup> He took butter, milk, and the calf which he had dressed, and set it before them. He stood by them under the tree, and they ate.

<sup>9</sup> They asked him, “Where is Sarah [Princess], your wife?”

He said, “See, in the tent.”

<sup>10</sup> He said, “*I will certainly return to you when the season comes round. Behold, Sarah [Princess] your wife will have a son.*” \*

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\* **18:10** Quoted in Rom 9:9



Sarah [Princess] *sh'ma* ·hear obey· in the tent door, which was behind him. <sup>11</sup> Now Abraham [Father of a multitude] and Sarah [Princess] were old, well advanced in age. Sarah [Princess] had passed the age of childbearing. <sup>12</sup> Sarah [Princess] laughed within herself, saying, “After I have grown old will I have pleasure, my lord being old also?”

<sup>13</sup> ADONAI said to Abraham [Father of a multitude], “Why did Sarah [Princess] laugh, saying, ‘Will I really bear a child, yet I am old?’” <sup>14</sup> Is anything too hard for ADONAI? *At the set time I will return* to you, when the season comes round, *and Sarah [Princess] will have a son.* †

**(2)** <sup>15</sup> Then Sarah [Princess] denied it, saying, “I didn’t laugh,” for she was afraid.

He said, “No, but you did laugh.”

<sup>16</sup> The men rose up from there, and looked toward Sodom [Burning]. Abraham [Father of a multitude] went with them to see them on their way. <sup>17</sup> ADONAI said, “Will I hide from Abraham [Father of a multitude] what I do, <sup>18</sup> since Abraham [Father of a multitude] will surely become a great and mighty nation, and all the nations of the earth will be blessed in him? <sup>19</sup> For I have known him, to the end that he may enjoin his children and his household after him, that they may keep the way of ADONAI, to do righteousness and right judgement; to the end that ADONAI may bring on Abraham [Father of a multitude] that which he has spoken of him.” <sup>20</sup> ADONAI said, “Because the cry

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† **18:14** Quoted in Rom 9:9

of Sodom [Burning] and Gomorrah [Rebellious people, Tyrants] is great, and because their sin is very grievous, <sup>21</sup> I will go down now, and see whether their deeds are as bad as the reports which have come to me. If not, I will know.”

<sup>22</sup> The men turned from there, and went toward Sodom [Burning], but Abraham [Father of a multitude] stood yet before ADONAI . <sup>23</sup> Abraham [Father of a multitude] came near, and said, “Will you consume the upright with the wicked?

<sup>24</sup> What if there are fifty upright within the city? Will you consume and not spare the place for the fifty upright who are in it? <sup>25</sup> Be it far from you to do things like that, to kill the upright with the wicked, so that the upright should be like the wicked. May that be far from you. Should not the Judge of all the earth do right judgement?”

<sup>26</sup> ADONAI said, “If I find in Sodom [Burning] fifty upright within the city, then I will spare the whole place for their sake.” <sup>27</sup> Abraham [Father of a multitude] answered, “See now, I have taken it on myself to speak to the Lord, although I am dust and ashes. <sup>28</sup> What if there will lack five of the fifty upright? Will you destroy all the city for lack of five?”

He said, “I will not destroy it, if I find forty-five there.”

<sup>29</sup> He spoke to him yet again, and said, “What if there are forty found there?”

He said, “I will not do it for the forty’s sake.”

<sup>30</sup> He said, “Oh don’t let the Lord be angry, and I will speak. What if there are thirty found there?”

He said, “I will not do it, if I find thirty there.”

<sup>31</sup> He said, "See now, I have taken it on myself to speak to the Lord. What if there are twenty found there?"

He said, "I will not destroy it for the twenty's sake."

<sup>32</sup> He said, "Oh don't let the Lord be angry, and I will speak just once more. What if ten are found there?"

He said, "I will not destroy it for the ten's sake."

<sup>33</sup> ADONAI went his way, as soon as he had finished communing with Abraham [Father of a multitude], and Abraham [Father of a multitude] returned to his place.

## 19

**(3)** <sup>1</sup> The two angels came to Sodom [Burning] at evening. Lot [Veil, Covering] sat in the gate of Sodom [Burning]. Lot [Veil, Covering] saw them, and rose up to meet them. He bowed himself with his face to the earth, <sup>2</sup> and he said, "See now, my lords, please turn aside into your servant's house, stay all night, wash your feet, and you can rise up early, and go on your way."

They said, "No, but we will stay in the street all night."

<sup>3</sup> He urged them greatly, and they came in with him, and entered into his house. He made them a feast, and baked *matzah* ·unleavened bread·, and they ate. <sup>4</sup> But before they lay down, the men of the city, the men of Sodom [Burning], surrounded the house, both young and old, all the people from every quarter. <sup>5</sup> They called to Lot [Veil, Covering], and said to him, "Where are

the men who came in to you this night? Bring them out to us, that we may have sex with them.”

<sup>6</sup> Lot [Veil, Covering] went out to them to the door, and shut the door after him. <sup>7</sup> He said, “Please, my brothers, don’t act so wickedly. <sup>8</sup> See now, I have two virgin daughters. Please let me bring them out to you, and you may do to them what seems good to you. Only don’t do anything to these men, because they have come under the shadow of my roof.”

<sup>9</sup> They said, “Stand back!” Then they said, “This one fellow came in to live as a foreigner, and he appoints himself a judge. Now will we deal worse with you, than with them!” They pressed hard on the man Lot [Veil, Covering], and came near to break the door. <sup>10</sup> But the men reached out their hand, and brought Lot [Veil, Covering] into the house to them, and shut the door. <sup>11</sup> They struck the men who were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

<sup>12</sup> The men said to Lot [Veil, Covering], “Do you have anybody else here? Sons-in-law, your sons, your daughters, and whoever you have in the city, bring them out of the place: <sup>13</sup> for we will destroy this place, because the outcry against them has grown great before ADONAI that ADONAI has sent us to destroy it.”

<sup>14</sup> Lot [Veil, Covering] went out, and spoke to his sons-in-law, who were pledged to marry his daughters, and said, “Get up! Get out of this place, for ADONAI will destroy the city.”

But he seemed to his sons-in-law to be joking.  
<sup>15</sup> When the morning came, then the angels hurried Lot [Veil, Covering], saying, “Get up! Take your wife, and your two daughters who are here, lest you be consumed in the iniquity of the city.” <sup>16</sup> But he lingered; and the men grabbed his hand, his wife’s hand, and his two daughters’ hands, ADONAI being merciful to him; and they took him out, and set him outside of the city.  
<sup>17</sup> It came to pass, when they had taken them out, that he said, “Escape for your life! Don’t look behind you, and don’t stay anywhere in the plain. Escape to the mountains, lest you be consumed!”

<sup>18</sup> Lot [Veil, Covering] said to them, “Oh, not so, my lord. <sup>19</sup> See now, your servant has found *chen* ·grace· in your sight, and you have magnified your *cheshed* ·loving-kindness·, which you have shown to me in saving my life. I can’t escape to the mountain, lest evil overtake me, and I die.  
<sup>20</sup> See now, this city is near to flee to, and it is a little town. Oh let me escape there, is not it a little one?, and there I will be safe.”

**(4)** <sup>21</sup> He said to him, “Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken. <sup>22</sup> Hurry, escape there, for I can’t do anything until you get there.” Therefore the name of the city was called Zoar [Small].

<sup>23</sup> The sun had risen on the earth when Lot [Veil, Covering] came to Zoar [Small]. <sup>24</sup> Then ADONAI caused sulfur and fire to rain down upon Sodom [Burning] and Gomorrah [Rebellious

*people, Tyrants] from ADONAI out of the sky. \**

<sup>25</sup> He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. <sup>26</sup> But *his wife* † looked back from behind him, and she became a pillar of salt.

<sup>27</sup> Abraham [Father of a multitude] got up early in the morning to the place where he had stood before ADONAI . <sup>28</sup> He looked toward Sodom [Burning] and Gomorrah [Rebellious people, Tyrants], and toward all the land of the plain, and looked, and saw that the smoke of the land went up as the smoke of a furnace.

<sup>29</sup> When God destroyed the 'eyr HaKikar [Cities of the Round], God remembered Abraham [Father of a multitude], and sent Lot [Veil, Covering] out of the middle of the overthrow, when he overthrew the cities in which Lot [Veil, Covering] lived.

<sup>30</sup> Lot [Veil, Covering] went up out of Zoar [Small], and lived in the mountain, and his two daughters with him; for he was afraid to live in Zoar [Small]. He lived in a cave with his two daughters. <sup>31</sup> The firstborn said to the younger, “Our father is old, and there is not a man in the earth to come in to us in the way of all the earth.

<sup>32</sup> Come, let's make our father drink wine, and we will lie with him, that we may preserve our father's family line.” <sup>33</sup> They made their father drink wine that night: and the firstborn went in, and lay with her father. He didn't know when she lay down, nor when she arose. <sup>34</sup> It came to

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\* **19:24** Quoted in Luke 17:29 † **19:26** Quoted in Luke 17:32

pass on the next day, that the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine again, tonight. You go in, and lie with him, that we may preserve our father's family line." <sup>35</sup> They made their father drink wine that night also. The younger went and lay with him. He didn't know when she lay down, nor when she got up. <sup>36</sup> Thus both of Lot [Veil, Covering]'s daughters were with child by their father. <sup>37</sup> The firstborn bore a son, and named him Moab [From father]. He is the father of the Moabites [Descendants of From father] to this day. <sup>38</sup> The younger also bore a son, and called his name Ben Ammi [Son of my people]. He is the father of the children of Ammon [Tribal people] to this day.

## 20

<sup>1</sup> Abraham [Father of a multitude] traveled from there toward the land of the South, and lived between Kadesh and Shur. He lived as a foreigner in Gerar. <sup>2</sup> Abraham [Father of a multitude] said about Sarah [Princess] his wife, "She is my sister." Abimelech [My father king] king of Gerar sent, and took Sarah [Princess]. <sup>3</sup> But God came to Abimelech [My father king] in a dream of the night, and said to him, "Behold, you are a dead man, because of the woman whom you have taken. For she is a man's wife."

<sup>4</sup> Now Abimelech [My father king] had not come near her. He said, "Lord, will you kill even a upright nation?" <sup>5</sup> Didn't he tell me, 'She is my sister?' She, even she herself, said, 'He is my

brother.' In the integrity of my heart and the innocence of my hands have I done this."

<sup>6</sup> God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also withheld you from sinning against me. Therefore I didn't allow you to touch her.

<sup>7</sup> Now therefore, restore the man's wife. For he is a prophet, and he will pray for you, and you will live. If you don't restore her, know for sure that you will die, you, and all who are yours."

<sup>8</sup> Abimelech [My father king] rose early in the morning, and called all his servants, and told all these things in their ear. The men were very scared. <sup>9</sup> Then Abimelech [My father king] called Abraham [Father of a multitude], and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done!"

<sup>10</sup> Abimelech [My father king] said to Abraham [Father of a multitude], "What did you see, that you have done this thing?"

<sup>11</sup> Abraham [Father of a multitude] said, "Because I thought, 'Surely the fear of God is not in this place. They will kill me for my wife's sake.'

<sup>12</sup> Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. <sup>13</sup> When God caused me to wander from my father's house, I said to her, 'This is your *cheshed* ·loving-kindness· which you shall show to me. Everywhere that we go, say of me, "He is my brother." ' "



<sup>14</sup> Abimelech [My father king] took sheep and cattle, male servants and female servants, and gave them to Abraham [Father of a multitude], and restored Sarah [Princess], his wife, to him.

<sup>15</sup> Abimelech [My father king] said, "Behold, my land is before you. Dwell where it pleases you."

<sup>16</sup> To Sarah [Princess] he said, "Behold, I have given your brother a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated."

<sup>17</sup> Abraham [Father of a multitude] prayed to God. God healed Abimelech [My father king], and his wife, and his female servants, and they bore children. <sup>18</sup> For ADONAI had closed up tight all the wombs of the house of Abimelech [My father king], because of Sarah [Princess], Abraham [Father of a multitude]'s wife.

## 21

<sup>1</sup> ADONAI visited Sarah [Princess] as he had said, and ADONAI did to Sarah [Princess] as he had spoken. <sup>2</sup> Sarah [Princess] conceived, and bore Abraham [Father of a multitude] a son in his old age, at the set time of which God had spoken to him. <sup>3</sup> Abraham [Father of a multitude] called his son who was born to him, whom Sarah [Princess] bore to him, Isaac [Laughter]. <sup>4</sup> Abraham [Father of a multitude] circumcised his son, Isaac [Laughter], when he was eight days old, as God had enjoined him. **(5)** <sup>5</sup> Abraham [Father of a multitude] was one hundred years old when his son, Isaac [Laughter], was born to him. <sup>6</sup> Sarah [Princess] said, "God has made me

laugh. Everyone who *sh'ma* ·hears obeys· will laugh with me.” <sup>7</sup> She said, “Who would have said to Abraham [Father of a multitude], that Sarah [Princess] would nurse children? For I have borne him a son in his old age.”

<sup>8</sup> The child grew, and was cameled. \* Abraham [Father of a multitude] made a great feast on the day that Isaac [Laughter] was cameled. <sup>9</sup> Sarah [Princess] saw the son of Hagar [Flight] the Egyptian [person from Abode of slavery], whom she had borne to Abraham [Father of a multitude], *metzahek* ·lewd and irreverent jokes·. † <sup>10</sup> Therefore she said to Abraham [Father of a multitude], “*Divorce and cast out this servant and her son! For the son of this servant will not be heir with my son, Isaac [Laughter].*” ‡

<sup>11</sup> The thing was very grievous in Abraham [Father of a multitude]’s sight on account of

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\* **21:8** Idiom: Cameled: Meaning Issac was able to fend for himself by walking on his own and thinking on his own; Issac was ready to engage God and life with his own decisions, independence but not leaving the family. The camel is an independent creature that can cross vast distances of dry desert. Its independence comes from consuming voluminous quantities of water. The idiom for water in Scripture represents the entire Bible (that is divine wisdom). This is like the figure of speech, “thirst for knowledge”. † **21:9** Note: The word used has multiple meanings, in this context it can mean exposing the younger brother to crude humor about sex, worship, prayer, and death. This can be seen in the word usage context (Gen 19:14, 26:8; Ex 32:6). The older brother is exposing the younger brother to ideas that would impede his moral behavior growth, to be like Abraham and Sarah. This is why it is recorded and Sarah was so angry. ‡ **21:10** Quoted in Gal 4:30

his son. <sup>12</sup> God said to Abraham [Father of a multitude], “Don’t let it be grievous in your sight because of the boy, and because of your servant. In all that Sarah [Princess] says to you, *sh'ma* ·hear obey· her voice. *For your offspring will be accounted as from Isaac [Laughter].* § <sup>13</sup> I will also make a nation of the son of the servant, because he is your child.” <sup>14</sup> Abraham [Father of a multitude] rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar [Flight], putting it on her shoulder; and gave her the child, and sent her away. She departed, and wandered in the wilderness of Be'er-Sheva [Well of Seven, Well of an Oath]. <sup>15</sup> The water in the bottle was spent, and she cast the child under one of the shrubs. <sup>16</sup> She went and sat down opposite him, a good way off, about a bow shot away. For she said, “Don’t let me see the death of the child.” She sat over against him, and lifted up her voice, and wept. <sup>17</sup> God *sh'ma* ·heard obeyed· the voice of the boy.

*Ha mal'ak Elohim* [The Angel of God] called to Hagar [Flight] out of the sky, and said to her, “What ails you, Hagar [Flight]? Don’t be afraid. For God has *sh'ma* ·hear obey· the voice of the boy where he is. <sup>18</sup> Get up, lift up the boy, and hold him in your hand. For I will make him a great nation.”

<sup>19</sup> God opened her eyes, and she saw a well of water. She went, filled the bottle with water, and gave the boy drink. <sup>20</sup> God was with the boy,

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§ 21:12 Quoted in Rom 9:7; Heb 11:18

and he grew. He lived in the wilderness, and became, as he grew up, an archer. <sup>21</sup> He lived in the wilderness of Paran. His mother took a wife for him out of the land of Egypt [Abode of slavery].

**(6)** <sup>22</sup> At that time, Abimelech [My father king] and Phicol the captain of his army spoke to Abraham [Father of a multitude], saying, “God is with you in all that you do. <sup>23</sup> Now, therefore, swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son’s son. But according to the *cheshed* ·loving-kindness· that I have done to you, you shall do to me, and to the land in which you have lived as a foreigner.”

<sup>24</sup> Abraham [Father of a multitude] said, “I will swear.” <sup>25</sup> Abraham [Father of a multitude] complained to Abimelech [My father king] because of a water well, which Abimelech [My father king]’s servants had violently taken away. <sup>26</sup> Abimelech [My father king] said, “I don’t know who has done this thing. You didn’t tell me, and I didn’t *sh'ma* ·heard obeyed· of it until today.”

<sup>27</sup> Abraham [Father of a multitude] took sheep and cattle, and gave them to Abimelech [My father king]. Those two made a covenant ·binding contract between two or more parties·. <sup>28</sup> Abraham [Father of a multitude] set seven ewe lambs of the flock by themselves. <sup>29</sup> Abimelech [My father king] said to Abraham [Father of a multitude], “What do these seven ewe lambs which you have set by themselves mean?”

<sup>30</sup> He said, “You shall take these seven ewe lambs from my hand, that it may be a witness to me, that I have dug this well.” <sup>31</sup> Therefore he called that place Be'er-Sheva [Well of Seven, Well of an Oath], because they both swore there. <sup>32</sup> So they made a covenant at Be'er-Sheva [Well of Seven, Well of an Oath]. Abimelech [My father king] rose up with Phicol, the captain of his army, and they returned into the land of the Philistines [To roll in dust (As an insult)]. <sup>33</sup> Abraham [Father of a multitude] planted a tamarisk tree in Be'er-Sheva [Well of Seven, Well of an Oath], and called there on the name of ADONAI, the *El 'Olam* [God Everlasting]. <sup>34</sup> Abraham [Father of a multitude] lived as a foreigner in the land of the Philistines [To roll in dust (As an insult)] many days.

## 22

**(7)** <sup>1</sup> After these things, God tested Abraham [Father of a multitude], and said to him, “Abraham [Father of a multitude]!”

He said, “Here I am.”

<sup>2</sup> He said, “Now take your son, your only son, whom you *'ahavta* affectionately love, even Isaac [Laughter], and go into the land of Moriah. Offer him there as a burnt offering on one of the mountains which I will tell you of.”

<sup>3</sup> Abraham [Father of a multitude] rose early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac [Laughter] his son. He split the wood for the burnt offering, and rose up, and went to the

place of which God had told him. <sup>4</sup> On the third day Abraham [Father of a multitude] lifted up his eyes, and saw the place far off. <sup>5</sup> Abraham [Father of a multitude] said to his young men, “Stay here with the donkey. The boy and I will go yonder. We will *hawa* ·bow low, prostrate in worship, and come back to you.” <sup>6</sup> Abraham [Father of a multitude] took the wood of the burnt offering and laid it on Isaac [Laughter] his son. He took in his hand the fire and the knife. They both went together. <sup>7</sup> Isaac [Laughter] spoke to Abraham [Father of a multitude] his father, and said, “My father?”

He said, “Here I am, my son.”

He said, “Here is the fire and the wood, but where is the lamb for a burnt offering?”

<sup>8</sup> Abraham [Father of a multitude] said, \* **“God will provide himself the lamb** for a burnt offering, my son.” So they both went together. <sup>9</sup> They came to the place which God had told him of. Abraham [Father of a multitude] built the altar there, and laid the wood in order, bound Isaac [Laughter] his son, and laid him on the altar, on the wood. <sup>10</sup> Abraham [Father of a multitude] stretched out his hand, and took the knife to kill his son.

<sup>11</sup> *Ha mal'ak Yahweh* [The Angel of He sustains breathing] called to him out of the sky, and said, “Abraham, Abraham! [Father of a multitude, Father of a multitude]!”

He said, “Here I am.”

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\* **22:8** MP: Messiah is like a sacrificial lamb - “God will provide himself a lamb.” (Luke 23:33; John 1:29)

<sup>12</sup> He said, “Don’t lay your hand on the boy or do anything to him. For now I know that you fear God, since you have not withheld your son, your only son, from me.”

<sup>13</sup> Abraham [Father of a multitude] lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham [Father of a multitude] went and took the ram, and offered him up for a burnt offering instead of his son. <sup>14</sup> † Abraham [Father of a multitude] called the name of that place *Yahweh Yeer'eh* [Yahweh will be seen / He sustains breathing will provide]. As it is said to this day, “On ADONAI ’s mountain, it will be provided.”

<sup>15</sup> *Ha mal'ak Yahweh* [The Angel of He sustains breathing] called to Abraham [Father of a multitude] a second time out of the sky, <sup>16</sup> and said, “*I have sworn by myself*, says ADONAI , because you have done this thing, and have not withheld your son, your only son, <sup>17</sup> *I will bless you greatly, and I will multiply your offspring ‡ greatly like the stars of the heavens, and like the sand which is on the seashore.* § Your offspring will possess the

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† **22:14** MP: Mount Moriah is where Abraham offered Issac and where Solomon’s Temple is located (2 Chr 3:1). On the same Saddle Mountain, Golgotha is the peak of Mountain Range. As a person ascends to Moriah, one could keep going higher and will reach Golgotha. Parallel events of sacrifice to God are seen on the same mountain range, outside the city gate (Heb 13:11-13). (Gal 3:14) ‡ **22:17** Quoted in Heb 6:13-14 § **22:17** Quoted in Heb 11:12

gate of his enemies. <sup>18</sup> \* *By your offspring, † all the nations of the earth will be blessed ‡ because you have sh'ma ·heard obeyed· my voice.*”

<sup>19</sup> So Abraham [Father of a multitude] returned to his young men, and they rose up and went together to Be'er-Sheva [Well of Seven, Well of an Oath]. Abraham [Father of a multitude] lived at Be'er-Sheva [Well of Seven, Well of an Oath].

**(Maftir ·Conclusion·)** <sup>20</sup> After these things, Abraham [Father of a multitude] was told, “Behold, Milcah, she also has borne children to your brother Nahor: <sup>21</sup> Uz his firstborn, Buz his brother, Kemuel the father of Aram [Elevated], <sup>22</sup> Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” <sup>23</sup> Bethuel became the father of Rebekah [Securely bound]. These eight Milcah bore to Nahor, Abraham [Father of a multitude]’s brother. <sup>24</sup> His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

*Haftarah Vayera ·Taking leave · He appeared·:*

*M'lakhim Bet / 2 Kings 4:1-37 (A); 4:1-23 (S)*

*B'rit Hadashah ·New Covenant·: Luke 2:1-38*

## **Parashah 5: Hayyei-Sarah ·Life of Sarah [Princess]· 23:1-25:18**

\* **22:18** MP: The promised “seed” in which all nations will be blessed comes through Abraham. (Matt 1:1-2; Luke 3:34; Gal 3:16)

† **22:18** Quoted in Gal 3:16 ‡ **22:18** Quoted in Acts 3:25



## 23

<sup>1</sup> Sarah [Princess] lived one hundred twenty-seven years. This was the length of Sarah [Princess]'s life. <sup>2</sup> Sarah [Princess] died in Kiriath Arba (also called Hebron), in the land of Canaan [Humbled]. Abraham [Father of a multitude] came to mourn for Sarah [Princess], and to weep for her. <sup>3</sup> Abraham [Father of a multitude] rose up from before his dead, and spoke to the children of Heth [Trembling fear], saying, <sup>4</sup> "I am a *stranger and a foreigner* \* living with you. Give me a possession of a burying-place with you, that I may bury my dead out of my sight."

<sup>5</sup> The children of Heth [Trembling fear] answered Abraham [Father of a multitude], saying to him, <sup>6</sup> "*Sh'ma* ·hear obey· us, my lord. You are a prince of God among us. Bury your dead in the best of our tombs. None of us will withhold from you his tomb. Bury your dead."

<sup>7</sup> Abraham [Father of a multitude] rose up, and bowed himself to the people of the land, even to the children of Heth [Trembling fear]. <sup>8</sup> He talked with them, saying, "If you agree that I should bury my dead out of my sight, *sh'ma* ·hear obey· me, and entreat for me to Ephron [Fawn-like] the son of Zohar, <sup>9</sup> that he may give me the cave of Machpelah [Double], which he has, which is in the end of his field. For the full price let him give it to me among you for a possession of a burying-place."

<sup>10</sup> Now Ephron [Fawn-like] was sitting in the middle of the children of Heth [Trembling fear].

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\* 23:4 Quoted in Heb 11:13; 1 Pet 2:11

Ephron [Fawn-like] the Hittite [Descendant of Trembling fear] answered Abraham [Father of a multitude] in the hearing of the children of Heth [Trembling fear], even of all who went in at the gate of his city, saying, <sup>11</sup> “No, my lord, *sh'ma* ·hear obey· me. I give you the field, and I give you the cave that is in it. In the presence of the children of my people I give it to you. Bury your dead.”

<sup>12</sup> Abraham [Father of a multitude] bowed himself down before the people of the land. <sup>13</sup> He spoke to Ephron [Fawn-like] in the audience of the people of the land, saying, “But if you will, please *sh'ma* ·hear obey· me. I will give the price of the field. Take it from me, and I will bury my dead there.”

<sup>14</sup> Ephron [Fawn-like] answered Abraham [Father of a multitude], saying to him, <sup>15</sup> “My lord, *sh'ma* ·hear obey· unto me. What is a piece of land worth four hundred shekels [10 lb; 4.54 kg] of silver between me and you? Therefore bury your dead.”

<sup>16</sup> Abraham [Father of a multitude] *sh'ma* ·heard obeyed· to Ephron [Fawn-like]. Abraham [Father of a multitude] weighed to Ephron [Fawn-like] the silver which he had named in the audience of the children of Heth [Trembling fear], four hundred shekels [10 lb; 4.54 kg] of silver, according to the current merchants' standard [where one shekel is 0.4 oz; 11.34 g].

**(2)** <sup>17</sup> So the field of Ephron [Fawn-like], which was in Machpelah [Double], which was before Mamre [Bitter, Fatness], the field, the cave

which was in it, and all the trees that were in the field, that were in all of its borders, were deeded <sup>18</sup> to Abraham [Father of a multitude] for a possession in the presence of the children of Heth [Trembling fear], before all who went in at the gate of his city. <sup>19</sup> After this, Abraham [Father of a multitude] buried Sarah [Princess] his wife in the cave of the field of Machpelah [Double] before Mamre [Bitter, Fatness] (that is, Hebron), in the land of Canaan [Humbled]. <sup>20</sup> The field, and the cave that is in it, were deeded to Abraham [Father of a multitude] for a possession of a burying place by the children of Heth [Trembling fear].

## 24

<sup>1</sup> Abraham [Father of a multitude] was old, and well stricken in age. ADONAI had blessed Abraham [Father of a multitude] in all things.

<sup>2</sup> Abraham [Father of a multitude] said to his servant, the elder of his house, who ruled over all that he had, "Please put your hand under my thigh. <sup>3</sup> I will make you swear by ADONAI, the God of heaven and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites [Descendants of Humbled], among whom I live. <sup>4</sup> But you shall go to my country, and to my relatives, and take a wife for my son Isaac [Laughter]."

<sup>5</sup> The servant said to him, "What if the woman is not willing to follow me to this land? Must I bring your son again to the land you came from?"

<sup>6</sup> Abraham [Father of a multitude] said to him, "Beware that you don't bring my son there again.

<sup>7</sup> ADONAI , the God of heaven, who took me from my father's house, and from the land of my birth, who spoke to me, and who swore to me, saying, 'I will give this land to your offspring. \* He will send his angel before you, and you shall take a wife for my son from there. <sup>8</sup> If the woman is not willing to follow you, then you shall be clear from this oath to me. Only you shall not bring my son there again."

<sup>9</sup> The servant put his hand under the thigh of Abraham [Father of a multitude] his master, and swore to him concerning this matter. **(3)** <sup>10</sup> The servant took ten camels, of his master's camels, and departed, having a variety of good things of his master's with him. He arose, and went to Mesopotamia, to the city of Nahor. <sup>11</sup> He made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water. <sup>12</sup> He said, "ADONAI , the God of my master Abraham [Father of a multitude], please give me success today, and show *cheshed* ·loving-kindness· to my master Abraham [Father of a multitude]. <sup>13</sup> Behold, I am standing by the spring of water. The daughters of the men of the city are coming out to draw water. <sup>14</sup> Let it happen, that the young lady to whom I will say, 'Please let down your pitcher, that I may drink,' and she will say, 'Drink, and I will also give your camels a drink,' —let her be the one you have appointed for your servant Isaac [Laughter]. By this I will know that you have shown *cheshed* ·loving-kindness· to my master."

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\* 24:7 Quoted in Acts 7:5

<sup>15</sup> Before he had finished speaking, behold, Rebekah [Securely bound] came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham [Father of a multitude]'s brother, with her pitcher on her shoulder. <sup>16</sup> The young lady was very beautiful to look at, a virgin. No man had known her. She went down to the spring, filled her pitcher, and came up. <sup>17</sup> The servant ran to meet her, and said, "Please give me a drink, a little water from your pitcher."

<sup>18</sup> She said, "Drink, my lord." She hurried, and let down her pitcher on her hand, and gave him drink. <sup>19</sup> When she had done giving him drink, she said, "I will also draw for your camels, until they have done drinking." <sup>20</sup> She hurried, and emptied her pitcher into the trough, and ran again to the well to draw, and drew for all his camels.

<sup>21</sup> The man looked steadfastly at her, remaining silent, to know whether ADONAI had made his journey prosperous or not. <sup>22</sup> As the camels had done drinking, the man took a golden ring of half a shekel [0.2 oz; 5.67 g], and two bracelets for her hands of ten shekels [4 oz; 113.4 g] of gold, <sup>23</sup> and said, "Whose daughter are you? Please tell me. Is there room in your father's house for us to lodge in?"

<sup>24</sup> She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." <sup>25</sup> She said moreover to him, "We have both straw and feed enough, and room to lodge in."

<sup>26</sup> The man bowed his head, and worshiped ADONAI . **(4)** <sup>27</sup> He said, “Blessed be ADONAI , the God of my master Abraham [Father of a multitude], who has not forsaken his *cheshed* ·loving-kindness· and his truth toward my master. As for me, ADONAI has led me on the way to the house of my master’s relatives.”

<sup>28</sup> The young lady ran, and told her mother’s house about these words. <sup>29</sup> Rebekah [Securely bound] had a brother, and his name was Laban [White]. Laban [White] ran out to the man, to the spring. <sup>30</sup> When he saw the ring, and the bracelets on his sister’s hands, and when he *sh'ma* ·heard obeyed· the words of Rebekah [Securely bound] his sister, saying, “This is what the man said to me,” he came to the man. Behold, he was standing by the camels at the spring. <sup>31</sup> He said, “Come in, you blessed of ADONAI . Why do you stand outside? For I have prepared the house, and room for the camels.”

<sup>32</sup> The man came into the house, and he unloaded the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him. <sup>33</sup> Food was set before him to eat, but he said, “I will not eat until I have told my message.”

He said, “Speak on.”

<sup>34</sup> He said, “I am Abraham [Father of a multitude]’s servant. <sup>35</sup> ADONAI has blessed my master greatly. He has become great. He has given him flocks and herds, silver and gold, male servants and female servants, and camels and donkeys.

<sup>36</sup> Sarah [Princess], my master’s wife, bore a son

to my master when she was old. He has given all that he has to him. <sup>37</sup> My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites [Descendants of Humbled], in whose land I live, <sup>38</sup> but you shall go to my father's house, and to my relatives, and take a wife for my son.' <sup>39</sup> I asked my master, 'What if the woman will not follow me?' <sup>40</sup> He said to me, 'ADONAI, before whom I walk, will send his angel with you, and prosper your way. You shall take a wife for my son from my relatives, and of my father's house. <sup>41</sup> Then will you be clear from my oath, when you come to my relatives. If they don't give her to you, you shall be clear from my oath.' <sup>42</sup> I came today to the spring, and said, 'ADONAI, the God of my master Abraham [Father of a multitude], if now you do prosper my way which I go— <sup>43</sup> behold, I am standing by this spring of water. Let it happen, that the maiden who comes out to draw, to whom I will say, "Please give me a little water from your pitcher to drink," <sup>44</sup> and she will tell me, "Drink, and I will also draw for your camels,"— let her be the woman whom ADONAI has appointed for my master's son.' <sup>45</sup> Before I had finished speaking in my heart, behold, Rebekah [Securely bound] came out with her pitcher on her shoulder. She went down to the spring, and drew. I said to her, 'Please let me drink.' <sup>46</sup> She hurried and let down her pitcher from her shoulder, and said, 'Drink, and I will also give your camels a drink.' So I drank, and she also gave the camels a drink. <sup>47</sup> I asked her, and said, 'Whose daughter are you?'

She said, 'The daughter of Bethuel, Nahor's son, whom Milchah bore to him.' I put the ring on her nose, and the bracelets on her hands. <sup>48</sup> I bowed my head, and worshiped ADONAI, and blessed ADONAI, the God of my master Abraham [Father of a multitude], who had led me in the right way to take my master's brother's daughter for his son. <sup>49</sup> Now if you will deal with *chesed* ·loving-kindness· and truly with my master, tell me. If not, tell me, that I may turn to the right hand, or to the left."

<sup>50</sup> Then Laban [White] and Bethuel answered, "The thing proceeds from ADONAI. We can't speak to you bad or good. <sup>51</sup> Behold, Rebekah [Securely bound] is before you. Take her, and go, and let her be your master's son's wife, as ADONAI has spoken."

<sup>52</sup> When Abraham [Father of a multitude]'s servant *sh'ma* ·heard obeyed· their words, he bowed himself down to the earth to ADONAI. **(5)** <sup>53</sup> The servant brought out jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah [Securely bound]. He also gave precious things to her brother and her mother. <sup>54</sup> They ate and drank, he and the men who were with him, and stayed all night. They rose up in the morning, and he said, "Send me away to my master."

<sup>55</sup> Her brother and her mother said, "Let the young lady stay with us a few days, at least ten. After that she will go."

<sup>56</sup> He said to them, "Don't hinder me, since ADONAI has prospered my way. Send me away



that I may go to my master.”

<sup>57</sup> They said, “We will call the young lady, and ask her.” <sup>58</sup> They called Rebekah [Securely bound], and said to her, “Will you go with this man?”

She said, “I will go.”

<sup>59</sup> They sent away Rebekah [Securely bound], their sister, with her nurse, Abraham [Father of a multitude]’s servant, and his men. <sup>60</sup> They blessed Rebekah [Securely bound], and said to her, “Our sister, may you be the mother of thousands of ten thousands, and let your offspring possess the gate of those who hate them.”

<sup>61</sup> Rebekah [Securely bound] arose with her ladies. They rode on the camels, and followed the man. The servant took Rebekah [Securely bound], and went his way. <sup>62</sup> Isaac [Laughter] came from the way of Beer Lahai Roi [Well of the one who lives and sees], for he lived in the land of the South. <sup>63</sup> Isaac [Laughter] went out to meditate in the field at the evening. He lifted up his eyes, and saw, and, behold, there were camels coming. <sup>64</sup> Rebekah [Securely bound] lifted up her eyes, and when she saw Isaac [Laughter], she dismounted from the camel. <sup>65</sup> She said to the servant, “Who is the man who is walking in the field to meet us?”

The servant said, “It is my master.”

She took her veil, and covered herself. <sup>66</sup> The servant told Isaac [Laughter] all the things that he had done. <sup>67</sup> Isaac [Laughter] brought her into his mother Sarah [Princess]’s tent, and took Rebekah [Securely bound], and she became his

wife. He *'ahav* affectionately loved her. Isaac [Laughter] was comforted after his mother's death.

## 25

**(6)** <sup>1</sup> Abraham [Father of a multitude] took another wife, and her name was Keturah [Incense]. <sup>2</sup> She bore him Zimran, Jokshan, Medan, Midian [Strife], Ishbak, and Shuah. <sup>3</sup> Jokshan became the father of Sheba, and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. <sup>4</sup> The sons of Midian [Strife] were: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah [Incense]. <sup>5</sup> Abraham [Father of a multitude] gave all that he had to Isaac [Laughter], <sup>6</sup> but to the sons of Abraham [Father of a multitude]'s concubines, Abraham [Father of a multitude] gave gifts. He sent them away from Isaac [Laughter] his son, while he yet lived, eastward, to the east country. <sup>7</sup> These are the days of the years of Abraham [Father of a multitude]'s life which he lived: one hundred seventy-five years. <sup>8</sup> Abraham [Father of a multitude] gave up his spirit, and died in a good old age, an old man, and full of years, and was gathered to his people. <sup>9</sup> Isaac [Laughter] and Ishmael [Pays attention God], his sons, buried him in the cave of Machpelah [Double], in the field of Ephron [Fawn-like], the son of Zohar the Hittite [Descendant of Trembling fear], which is before Mamre [Bitter, Fatness], <sup>10</sup> the field which Abraham [Father of a multitude] purchased of the children of Heth [Trembling fear]. Abraham [Father of a multitude] was buried there with

Sarah [Princess], his wife. <sup>11</sup> After the death of Abraham [Father of a multitude], God blessed Isaac [Laughter], his son. Isaac [Laughter] lived by Beer Lahai Roi [Well of the one who lives and sees].

**(7)** <sup>12</sup> Now this is the history of the generations of Ishmael [Pays attention God], Abraham [Father of a multitude]'s son, whom Hagar [Flight] the Egyptian [person from Abode of slavery], Sarah [Princess]'s servant, bore to Abraham [Father of a multitude]. <sup>13</sup> These are the names of the sons of Ishmael [Pays attention God], by their names, according to the order of their birth: the firstborn of Ishmael [Pays attention God], Nebaioth, then Kedar, Adbeel, Mibsam, <sup>14</sup> Mishma, Dumah, Massa, <sup>15</sup> Hadad, Tema, Jetur, Naphish, and Kedemah. **(Maftir · Conclusion·)** <sup>16</sup> These are the sons of Ishmael [Pays attention God], and these are their names, by their villages, and by their encampments: twelve princes, according to their nations. <sup>17</sup> These are the years of the life of Ishmael [Pays attention God]: one hundred thirty-seven years. He gave up his spirit and died, and was gathered to his people. <sup>18</sup> They lived from Havilah to Shur that is before Egypt [Abode of slavery], as you go toward Assyria [Level plain]. He lived opposite all his relatives.

*Haftarah Hayyei Sarah [Princess] · Taking leave · Life of Sarah [Princess]:*

*M'lakhim Alef / 1 Kings 1:1-31*

*B'rit Hadashah · New Covenant·: Matt 2:1-23*

## **Parashah 6: *Tol'dot* ·Generations· 25:19-28:9**

<sup>19</sup> This is the history of the generations of Isaac [Laughter], Abraham [Father of a multitude]'s son. Abraham [Father of a multitude] became the father of Isaac [Laughter]. <sup>20</sup> Isaac [Laughter] was forty years old when he took Rebekah [Securely bound], the daughter of Bethuel the Syrian of Paddan Aram [Elevated], the sister of Laban [White] the Syrian, to be his wife. <sup>21</sup> Isaac [Laughter] entreated ADONAI for his wife, because she was barren. ADONAI was entreated by him, and Rebekah [Securely bound] his wife conceived. <sup>22</sup> The children struggled together within her. She said, "If it is so, why do I live?" She went to inquire of ADONAI. <sup>23</sup> ADONAI said to her,

"Two nations are in your womb.

Two peoples will be separated from your body.

The one people will be stronger than the other people.

*The elder will serve the younger.*" \*

<sup>24</sup> When her days to be delivered were fulfilled, behold, there were twins in her womb. <sup>25</sup> The first came out red all over, like a hairy garment. They named him Esau [Hairy]. <sup>26</sup> After that, his brother came out, and his hand had hold on Esau [Hairy]'s heel. He was named Jacob [Supplanter].

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\* **25:23** Quoted in Rom 9:12

† Isaac [Laughter] was sixty years old when she bore them.

<sup>27</sup> The boys grew. Esau [Hairy] was a skillful hunter, a man of the field. Jacob [Supplanter] was a quiet man, living in tents. <sup>28</sup> Now Isaac [Laughter] *'ahav* ·affectionately loved· Esau [Hairy], because he ate Esau's venison. Rebekah [Securely bound] *'ahav* ·affectionately loved· Jacob [Supplanter]. <sup>29</sup> Jacob [Supplanter] boiled stew. Esau [Hairy] came in from the field, and he was famished. <sup>30</sup> Esau [Hairy] said to Jacob [Supplanter], "Please feed me with that same red stew, for I am famished." Therefore his name was called Edom [Red].

<sup>31</sup> Jacob [Supplanter] said, "First, sell me your birthright."

<sup>32</sup> Esau [Hairy] said, "Behold, I am about to die. What good is the birthright to me?"

<sup>33</sup> Jacob [Supplanter] said, "Swear to me first."

He swore to him. He sold his birthright to Jacob [Supplanter]. <sup>34</sup> Jacob [Supplanter] gave Esau [Hairy] bread and stew of lentils. He ate and drank, rose up, and went his way. So Esau [Hairy] despised his birthright.

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† **25:26** Note: The name Jacob [Supplanter] is commonly translated as [Surplanter]. It can also mean [To catch the heel], this is not so much as a power grab but a self protection (see Gen 25:22). Babies have a soft spot on their head, if damaged it can cause mental or physical harm or death. To grab the heel was an act of control and protection so Jacob would not be born already dead by a foot to the head. This struggle prefigures their future relations.

## 26

<sup>1</sup> There was a famine in the land, besides the first famine that was in the days of Abraham [Father of a multitude]. Isaac [Laughter] went to Abimelech [My father king] king of the Philistines [To roll in dust (As an insult)], to Gerar. <sup>2</sup> ADONAI appeared to him, and said, “Don’t go down into Egypt [Abode of slavery]. Live in the land I will tell you about. <sup>3</sup> Live in this land, and I will be with you, and will bless you. For I will give to you, and to your offspring, all these lands, and I will establish the oath which I swore to Abraham [Father of a multitude] your father. <sup>4</sup> I will multiply your offspring as the stars of the sky, and will give all these lands to your offspring. *By your seed, all the nations of the earth be blessed,* \* <sup>5</sup> because Abraham [Father of a multitude] *sh’ma* ·heard obeyed· my voice, and heeded what I told him to do— he followed my *mitzvot* ·instructions·, my regulations, and my *torot* ·teachings·.”

**(2)** <sup>6</sup> Isaac [Laughter] lived in Gerar. <sup>7</sup> The men of the place asked him about his wife. He said, “She is my sister,” for he was afraid to say, “My wife,” lest, he thought, “the men of the place might kill me for Rebekah [Securely bound], because she is beautiful to look at.” <sup>8</sup> When he had been there a long time, Abimelech [My father king] king of the Philistines [To roll in dust (As an insult)] looked out at a window, and saw, and, behold, Isaac [Laughter] was caressing Rebekah [Securely bound], his wife. <sup>9</sup> Abimelech

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\* 26:4 Quoted in Acts 3:25

[My father king] called Isaac [Laughter], and said, "Behold, surely she is your wife. Why did you say, 'She is my sister?'"

Isaac [Laughter] said to him, "Because I said, 'Lest I die because of her.'"

<sup>10</sup> Abimelech [My father king] said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt on us!"

<sup>11</sup> Abimelech [My father king] enjoined all the people, saying, "He who touches this man or his wife will surely be put to death."

<sup>12</sup> Isaac [Laughter] sowed in that land, and reaped in the same year one hundred times what he planted. ADONAI blessed him. **(3)**

<sup>13</sup> The man grew great, and grew more and more until he became very great. <sup>14</sup> He had possessions of flocks, possessions of herds, and a great household. The Philistines [To roll in dust (As an insult)] envied him. <sup>15</sup> Now all the wells which his father's servants had dug in the days of Abraham [Father of a multitude] his father, the Philistines [To roll in dust (As an insult)] had stopped, and filled with earth. <sup>16</sup> Abimelech [My father king] said to Isaac [Laughter], "Go from us, for you are much mightier than we."

<sup>17</sup> Isaac [Laughter] departed from there, encamped in the valley of Gerar, and lived there.

<sup>18</sup> Isaac [Laughter] dug again the wells of water, which they had dug in the days of Abraham [Father of a multitude] his father. For the Philistines [To roll in dust (As an insult)] had stopped them after the death of Abraham

[Father of a multitude]. He called their names after the names by which his father had called them. <sup>19</sup> Isaac [Laughter]'s servants dug in the valley, and found there a well of springing water. <sup>20</sup> The herdsmen of Gerar argued with Isaac [Laughter]'s herdsmen, saying, "The water is ours." He called the name of the well Esek, because they contended with him. <sup>21</sup> They dug another well, and they argued over that, also. He called its name Sitnah. <sup>22</sup> He left that place, and dug another well. They didn't argue over that one. He called it Rehoboth. He said, "For now ADONAI has made room for us, and we will be fruitful in the land."

**(4)** <sup>23</sup> He went up from there to Be'er-Sheva [Well of Seven, Well of an Oath]. <sup>24</sup> ADONAI appeared to him the same night, and said, "I am the God of Abraham [Father of a multitude] your father. Don't be afraid, for I am with you, and will bless you, and multiply your offspring for my servant Abraham [Father of a multitude]'s sake."

<sup>25</sup> He built an altar there, and called on ADONAI's name, and pitched his tent there. There Isaac [Laughter]'s servants dug a well.

<sup>26</sup> Then Abimelech [My father king] went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his army. <sup>27</sup> Isaac [Laughter] said to them, "Why have you come to me, since you hate me, and have sent me away from you?"

<sup>28</sup> They said, "We saw plainly that ADONAI was with you. We said, 'Let there now be an oath



between us, even between us and you, and let us make a covenant ·binding contract between two or more parties· with you, <sup>29</sup> that you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace.' You are now the blessed of ADONAI .”

**(5)** <sup>30</sup> He made them a feast, and they ate and drank. <sup>31</sup> They rose up some time in the morning, and swore to one another. Isaac [Laughter] sent them away, and they departed from him in peace. <sup>32</sup> The same day, Isaac [Laughter]’s servants came, and told him concerning the well which they had dug, and said to him, “We have found water.” <sup>33</sup> He called it Shibah. Therefore the name of the city is Be'er-Sheva [Well of Seven, Well of an Oath] to this day.

<sup>34</sup> When Esau [Hairy] was forty years old, he took as wife Judith, the daughter of Beerli the Hittite [Descendant of Trembling fear], and Basemath, the daughter of Elon the Hittite [Descendant of Trembling fear]. <sup>35</sup> They grieved Isaac [Laughter]’s and Rebekah [Securely bound]’s spirits.

## 27

<sup>1</sup> When Isaac [Laughter] was old, and his eyes were dim, so that he could not see, he called Esau [Hairy] his elder son, and said to him, “My son?”

He said to him, “Here I am.”

<sup>2</sup> He said, “See now, I am old. I don’t know the day of my death. <sup>3</sup> Now therefore, please take your weapons, your quiver and your bow, and

go out to the field, and take me venison. <sup>4</sup> Make me savory food, such as I *'ahav* ·affectionately love·, and bring it to me, that I may eat, and that my soul may bless you before I die.”

<sup>5</sup> Rebekah [Securely bound] *sh'ma* ·heard obeyed· when Isaac [Laughter] spoke to Esau [Hairy] his son. Esau [Hairy] went to the field to hunt for venison, and to bring it. <sup>6</sup> Rebekah [Securely bound] spoke to Jacob [Supplanter] her son, saying, “Behold, I *sh'ma* ·heard obeyed· your father speak to Esau [Hairy] your brother, saying, <sup>7</sup> ‘Bring me venison, and make me savory food, that I may eat, and bless you before ADONAI before my death.’ <sup>8</sup> Now therefore, my son, *sh'ma* ·hear obey· my voice according to that which I enjoin you. <sup>9</sup> Go now to the flock, and get me from there two good young goats. I will make them savory food for your father, such as he *'ahav* ·affectionately loves·. <sup>10</sup> You shall bring it to your father, that he may eat, so that he may bless you before his death.”

<sup>11</sup> Jacob [Supplanter] said to Rebekah [Securely bound] his mother, “Behold, Esau [Hairy] my brother is a hairy man, and I am a smooth man. <sup>12</sup> What if my father touches me? I will seem to him as a deceiver, and I would bring a curse on myself, and not a blessing.”

<sup>13</sup> His mother said to him, “Let your curse be on me, my son. Only *sh'ma* ·hear obey· my voice, and go get them for me.”

<sup>14</sup> He went, and got them, and brought them to his mother. His mother made savory food,

such as his father *'ahav* ·affectionately loved·.  
15 Rebekah [Securely bound] took the good clothes of Esau [Hairy], her elder son, which were with her in the house, and put them on Jacob [Supplanter], her younger son. 16 She put the skins of the young goats on his hands, and on the smooth of his neck. 17 She gave the savory food and the bread, which she had prepared, into the hand of her son Jacob [Supplanter].

18 He came to his father, and said, “My father?”

He said, “Here I am. Who are you, my son?”

19 Jacob [Supplanter] said to his father, “I am Esau [Hairy] your firstborn. I have done what you asked me to do. Please arise, sit and eat of my venison, that your soul may bless me.”

20 Isaac [Laughter] said to his son, “How is it that you have found it so quickly, my son?”

He said, “Because ADONAI your God gave me success.”

21 Isaac [Laughter] said to Jacob [Supplanter], “Please come near, that I may feel you, my son, whether you are really my son Esau [Hairy] or not.”

22 Jacob [Supplanter] went near to Isaac [Laughter] his father. He felt him, and said, “The voice is Jacob [Supplanter]’s voice, but the hands are the hands of Esau [Hairy].” 23 He didn’t recognize him, because his hands were hairy, like his brother, Esau [Hairy]’s hands. So he blessed him. 24 He said, “Are you really my son Esau [Hairy]?”

He said, “I am.”

<sup>25</sup> He said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless you."

He brought it near to him, and he ate. He brought him wine, and he drank. <sup>26</sup> His father Isaac [Laughter] said to him, "Come near now, and kiss me, my son." <sup>27</sup> He came near, and kissed him. He smelled the smell of his clothing, and blessed him, and said,

"Behold, the smell of my son  
is as the smell of a field which ADONAI has  
blessed.

**(6)** <sup>28</sup> God give you of the dew of the sky,  
of the fatness of the earth,  
and plenty of grain and new wine.

<sup>29</sup> Let peoples serve you,  
and nations bow down to you.

Be lord over your brothers.

Let your mother's sons bow down to you.

Cursed be everyone who curses you.

Blessed be everyone who blesses you."

<sup>30</sup> As soon as Isaac [Laughter] had finished blessing Jacob [Supplanter], and Jacob [Supplanter] had just gone out from the presence of Isaac [Laughter] his father, Esau [Hairy] his brother came in from his hunting. <sup>31</sup> He also made savory food, and brought it to his father. He said to his father, "Let my father arise, and eat of his son's venison, that your soul may bless me."

<sup>32</sup> Isaac [Laughter] his father said to him, "Who are you?"

He said, "I am your son, your firstborn, Esau [Hairy]."

33 Isaac [Laughter] trembled violently, and said, “Who, then, is he who has taken venison, and brought it me, and I have eaten of all before you came, and have blessed him? Yes, he will be blessed.”

34 When Esau [Hairy] *sh'ma* ·heard obeyed· the words of his father, he cried with an exceeding great and bitter cry, and said to his father, “Bless me, even me also, my father.”

35 He said, “Your brother came with deceit, and has taken away your blessing.”

36 He said, “Is not he rightly named Jacob [Supplanter]? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing.” He said, “Haven't you reserved a blessing for me?”

37 Isaac [Laughter] answered Esau [Hairy], “Behold, I have made him your lord, and all his brothers have I given to him for servants. With grain and new wine have I sustained him. What then will I do for you, my son?”

38 Esau [Hairy] said to his father, “Have you but one blessing, my father? Bless me, even me also, my father.” Esau [Hairy] lifted up his voice, and wept.

39 Isaac [Laughter] his father answered him, “Behold, of the fatness of the earth will be your dwelling,  
and of the dew of the sky from above.

40 By your sword will you live, and you will serve your brother.

It will happen, when you will break loose, that you shall shake his yoke from off your neck.”

<sup>41</sup> Esau [Hairy] hated Jacob [Supplanter] because of the blessing with which his father blessed him. Esau [Hairy] said in his heart, “The days of mourning for my father are at hand. Then I will kill my brother Jacob [Supplanter].”

<sup>42</sup> The words of Esau [Hairy], her elder son, were told to Rebekah [Securely bound]. She sent and called Jacob [Supplanter], her younger son, and said to him, “Behold, your brother Esau [Hairy] comforts himself about you by planning to kill you. <sup>43</sup> Now therefore, my son, *sh'ma* ·hear obey· my voice. Arise, flee to Laban [White], my brother, in Haran [Mountaineer]. <sup>44</sup> Stay with him a few days, until your brother’s fury turns away; <sup>45</sup> until your brother’s anger turn away from you, and he forgets what you have done to him. Then I will send, and get you from there. Why should I be bereaved of you both in one day?”

<sup>46</sup> Rebekah [Securely bound] said to Isaac [Laughter], “I am weary of my life because of the daughters of Heth [Trembling fear]. If Jacob [Supplanter] takes a wife of the daughters of Heth [Trembling fear], such as these, of the daughters of the land, what good will my life do me?”

## 28

<sup>1</sup> Isaac [Laughter] called Jacob [Supplanter], blessed him, and enjoined him, “You shall not take a wife of the daughters of Canaan [Humbled]. <sup>2</sup> Arise, go to Paddan Aram [Elevated], to the house of Bethuel your mother’s father.

Take a wife from there from the daughters of Laban [White], your mother's brother. <sup>3</sup> May *El Shaddai* [God Almighty] bless you, and make you fruitful, and multiply you, that you may be a company of peoples, <sup>4</sup> and give you the blessing of Abraham [Father of a multitude], to you, and to your offspring with you, that you may inherit the land where you travel, which God gave to Abraham [Father of a multitude].”

**(7)** <sup>5</sup> Isaac [Laughter] sent Jacob [Supplanter] away. He went to Paddan Aram [Elevated] to Laban [White], son of Bethuel the Syrian, Rebekah [Securely bound]'s brother, Jacob [Supplanter]'s and Esau [Hairy]'s mother.

<sup>6</sup> Now Esau [Hairy] saw that Isaac [Laughter] had blessed Jacob [Supplanter] and sent him away to Paddan Aram [Elevated], to take him a wife from there, and as he blessed him, Issac [Laughter] enjoined these words to Esau [Hairy], saying, “You shall not take a wife of the daughters of Canaan [Humbled],” **(Maftir ·Conclusion·)** <sup>7</sup> and that Jacob [Supplanter] *sh'ma* ·heard obeyed· his father and his mother, and was gone to Paddan Aram [Elevated]. <sup>8</sup> Esau [Hairy] saw that the daughters of Canaan [Humbled] didn't please Isaac [Laughter], his father. <sup>9</sup> Esau [Hairy] went to Ishmael [Pays attention God], and took, besides the wives that he had, Mahalath the daughter of Ishmael [Pays attention God], Abraham [Father of a multitude]'s son, the sister of Nebaioth, to be his wife.

*Haftarah Tol'dot · Taking leave · Generations·:*

*Mal'akhi / Malachi 1:1-2:7*

*B'rit Hadashah · New Covenant·: Luke 3:1-18*

## **Parashah 7: Vayetze · And he went out· 28:10-32:2**

<sup>10</sup> Jacob [Supplanter] went out from Be'er-Sheva [Well of Seven, Well of an Oath], and went toward Haran [Mountaineer]. <sup>11</sup> He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. <sup>12</sup> He dreamed. Behold, a stairway set upon the earth, and its top reached to *heaven*. Behold, *the angels of God ascending and descending* \* on it. <sup>13</sup> Behold, ADONAI stood above it, and said, "I am ADONAI, the God of Abraham [Father of a multitude] your father, and the God of Isaac [Laughter]. The land whereon you lie, to you will I give it, and to your offspring. <sup>14</sup> Your offspring will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your offspring will all the families of the earth be blessed. <sup>15</sup> Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you."

<sup>16</sup> Jacob [Supplanter] awakened out of his sleep, and he said, "Surely ADONAI is in this

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\* **28:12** Quoted in John 1:51



place, and I didn't know it." <sup>17</sup> He was afraid, and said, "How dreadful is this place! This is none other than God's house, and this is the gate of heaven."

<sup>18</sup> Jacob [Supplanter] rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top. <sup>19</sup> He called the name of that place Beth-el [House of God], but the name of the city was Luz at the first. <sup>20</sup> Jacob [Supplanter] 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 clothing to put on, <sup>21</sup> so that I come again to my father's house in peace, and ADONAI will be my God, <sup>22</sup> then this stone, which I have set up for a pillar, will be God's house. Of all that you will give me I will surely give a tenth to you."

## 29

(2) <sup>1</sup> Then Jacob [Supplanter] went on his journey, and came to the land of the children of the east. <sup>2</sup> He looked, and behold, a well in the field, and, behold, three flocks of sheep lying there by it. For out of that well they watered the flocks. The stone on the well's mouth was large. <sup>3</sup> There all the flocks were gathered. They rolled the stone from the well's mouth, and watered the sheep, and put the stone again on the well's mouth in its place. <sup>4</sup> Jacob [Supplanter] said to them, "My relatives, where are you from?"

They said, "We are from Haran [Moun-taineer]."

<sup>5</sup> He said to them, “Do you know Laban [White], the son of Nahor?”

They said, “We know him.”

<sup>6</sup> He said to them, “Is it well with him?”

They said, “It is well. See, Rachel [Ewe sheep], his daughter, is coming with the sheep.”

<sup>7</sup> He said, “Behold, it is still the middle of the day, not time to gather the livestock together. Water the sheep, and go and feed them.”

<sup>8</sup> They said, “We can’t, until all the flocks are gathered together, and they roll the stone from the well’s mouth. Then we water the sheep.”

<sup>9</sup> While he was yet speaking with them, Rachel [Ewe sheep] came with her father’s sheep, for she kept them. <sup>10</sup> When Jacob [Supplanter] saw Rachel [Ewe sheep] the daughter of Laban [White], his mother’s brother, and the sheep of Laban [White], his mother’s brother, Jacob [Supplanter] went near, and rolled the stone from the well’s mouth, and watered the flock of Laban [White] his mother’s brother. <sup>11</sup> Jacob [Supplanter] kissed Rachel [Ewe sheep], and lifted up his voice, and wept. <sup>12</sup> Jacob [Supplanter] told Rachel [Ewe sheep] that he was her father’s brother, and that he was Rebekah [Securely bound]’s son. She ran and told her father.

<sup>13</sup> When Laban [White] *sh'ma* ·heard obeyed· the news of Jacob [Supplanter], his sister’s son, he ran to meet Jacob [Supplanter], and embraced him, and kissed him, and brought him to his house. Jacob [Supplanter] told Laban [White] all these things. <sup>14</sup> Laban [White] said to him,

“Surely you are my bone and my flesh.” He lived with him for a month. <sup>15</sup> Laban [White] said to Jacob [Supplanter], “Because you are my brother, should you therefore serve me for nothing? Tell me, what will your wages be?”

<sup>16</sup> Laban [White] had two daughters. The name of the elder was Leah [Weary], and the name of the younger was Rachel [Ewe sheep].

<sup>17</sup> Leah [Weary]’s eyes were weak, but Rachel [Ewe sheep] was beautiful in form and attractive.

**(3)** <sup>18</sup> Jacob [Supplanter] *'ahav* ·affectionately loved· Rachel [Ewe sheep]. He said, “I will serve you seven years for Rachel [Ewe sheep], your younger daughter.”

<sup>19</sup> Laban [White] said, “It is better that I give her to you, than that I should give her to another man. Stay with me.”

<sup>20</sup> Jacob [Supplanter] served seven years for Rachel [Ewe sheep]. They seemed to him but a few days, for the love he had for her.

<sup>21</sup> Jacob [Supplanter] said to Laban [White], “Give me my wife, for my days are fulfilled, that I may go in to her.”

<sup>22</sup> Laban [White] gathered together all the men of the place, and made a feast. <sup>23</sup> In the evening, he took Leah [Weary] his daughter, and brought her to him. He went in to her. <sup>24</sup> Laban [White] gave Zilpah [Frailty] his servant to his daughter Leah [Weary] for a servant. <sup>25</sup> In the morning, behold, it was Leah [Weary]. He said to Laban [White], “What is this you have done to me? Didn’t I serve with you for Rachel [Ewe sheep]? Why then have you deceived me?”

<sup>26</sup> Laban [White] said, "It is not done so in our place, to give the younger before the firstborn. <sup>27</sup> Fulfill the week of this one, and we will give you the other also for the service which you will serve with me yet seven other years."

<sup>28</sup> Jacob [Supplanter] did so, and fulfilled her week. He gave him Rachel [Ewe sheep] his daughter as wife. <sup>29</sup> Laban [White] gave to Rachel [Ewe sheep] his daughter Bilhah [Bashful], his servant, to be her servant. <sup>30</sup> He went in also to Rachel [Ewe sheep], yet he *'ahav* ·affectionately loved· Rachel [Ewe sheep] more than Leah [Weary]. Jacob [Supplanter] served Laban [White] yet seven other years.

<sup>31</sup> ADONAI saw that Leah [Weary] was hated, and he opened her womb, but Rachel [Ewe sheep] was barren. <sup>32</sup> Leah [Weary] conceived, and bore a son, and she named him Reuben [See, a son!]. For she said, "Because ADONAI has looked at my affliction. For now my husband will *'ahav* ·affectionately love· me." <sup>33</sup> She conceived again, and bore a son, and said, "Because ADONAI has *sh'ma* ·heard obeyed· that I am hated, he has therefore given me this son also." She named him Simeon [Hearing]. <sup>34</sup> She conceived again, and bore a son. Said, "Now this time will my husband be joined to me, because I have borne him three sons." Therefore his name was called Levi [United with]. <sup>35</sup> She conceived again, and bore a son. She said, "This time will I *yadah* ·extend hands in thankful praise· to ADONAI ." Therefore she named him Judah [Praised]. Then she stopped bearing.

## 30

<sup>1</sup> When Rachel [Ewe sheep] saw that she bore Jacob [Supplanter] no children, Rachel [Ewe sheep] envied her sister. She said to Jacob [Supplanter], “Give me children, or else I will die.”

<sup>2</sup> Jacob [Supplanter]’s anger burned against Rachel [Ewe sheep], and he said, “Am I in God’s place, who has withheld from you the fruit of the womb?”

<sup>3</sup> She said, “Behold, my maid Bilhah [Bashful]. Go in to her, that she may bear on my knees, and I also may obtain children by her.” <sup>4</sup> She gave him Bilhah [Bashful] her servant as wife, and Jacob [Supplanter] went in to her. <sup>5</sup> Bilhah [Bashful] conceived, and bore Jacob [Supplanter] a son. <sup>6</sup> Rachel [Ewe sheep] said, “God has judged me, and has also *sh’ma* ·heard obeyed· my voice, and has given me a son.” Therefore called she his name Dan [He judged]. <sup>7</sup> Bilhah [Bashful], Rachel [Ewe sheep]’s servant, conceived again, and bore Jacob [Supplanter] a second son. <sup>8</sup> Rachel [Ewe sheep] said, “With mighty wrestlings have I wrestled with my sister, and have prevailed.” She named him Naphtali [My wrestling].

<sup>9</sup> When Leah [Weary] saw that she had finished bearing, she took Zilpah [Frailty], her servant, and gave her to Jacob [Supplanter] as a wife.

<sup>10</sup> Zilpah [Frailty], Leah [Weary]’s servant, bore Jacob [Supplanter] a son. <sup>11</sup> Leah [Weary] said, “How fortunate!” She named him Gad [Good fortune]. <sup>12</sup> Zilpah [Frailty], Leah [Weary]’s servant, bore Jacob [Supplanter] a second son.

<sup>13</sup> Leah [Weary] said, “Happy am I, for the daughters will call me happy.” She named him Asher [Happy].

**(4)** <sup>14</sup> Reuben [See, a son!] went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother, Leah [Weary]. Then Rachel [Ewe sheep] said to Leah [Weary], “Please give me some of your son’s mandrakes.”

<sup>15</sup> She said to her, “Is it a small matter that you have taken away my husband? Would you take away my son’s mandrakes, also?”

Rachel [Ewe sheep] said, “Therefore he will lie with you tonight for your son’s mandrakes.”

<sup>16</sup> Jacob [Supplanter] came from the field in the evening, and Leah [Weary] went out to meet him, and said, “You must come in to me; for I have surely hired you with my son’s mandrakes.”

He lay with her that night. <sup>17</sup> God *sh'ma* ·heard obeyed· to Leah [Weary], and she conceived, and bore Jacob [Supplanter] a fifth son. <sup>18</sup> Leah [Weary] said, “God has given me my hire, because I gave my servant to my husband.” She named him Issachar [Hire, Reward]. <sup>19</sup> Leah [Weary] conceived again, and bore a sixth son to Jacob [Supplanter]. <sup>20</sup> Leah [Weary] said, “God has endowed me with a good dowry. Now my husband will live with me, because I have borne him six sons.” She named him Zebulun [Living together]. <sup>21</sup> Afterwards, she bore a daughter, and named her Dinah.

<sup>22</sup> God remembered Rachel [Ewe sheep], and God *sh'ma* ·heard obeyed· to her, and opened her womb. <sup>23</sup> She conceived, bore a son, and

said, "God has taken away my reproach." <sup>24</sup> She named him Joseph [May he add], saying, "May ADONAI add another son to me."

<sup>25</sup> When Rachel [Ewe sheep] had borne Joseph [May he add], Jacob [Supplanter] said to Laban [White], "Send me away, that I may go to my own place, and to my country. <sup>26</sup> Give me my wives and my children for whom I have served you, and let me go; for you know my service with which I have served you."

<sup>27</sup> Laban [White] said to him, "If now I have found *chen* ·grace· in your eyes, stay here, for I have divined that ADONAI has blessed me for your sake." **(5)** <sup>28</sup> He said, "Appoint me your wages, and I will give it."

<sup>29</sup> He said to him, "You know how I have served you, and how your livestock have fared with me. <sup>30</sup> For it was little which you had before I came, and it has increased to a multitude. ADONAI has blessed you wherever I turned. Now when will I provide for my own house also?"

<sup>31</sup> He said, "What shall I give you?"

Jacob [Supplanter] said, "You shall not give me anything. If you will do this thing for me, I will again feed your flock and keep it. <sup>32</sup> I will pass through all your flock today, removing from there every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats. This will be my hire. <sup>33</sup> So my righteousness will answer for me hereafter, when you come concerning my hire that is before you. Every one that is not speckled and spotted among the goats, and black

among the sheep, that might be with me, will be considered stolen.”

<sup>34</sup> Laban [White] said, “Behold, let it be according to your word.”

<sup>35</sup> That day, he removed the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. <sup>36</sup> He set three days' journey between himself and Jacob [Supplanter], and Jacob [Supplanter] fed the rest of Laban [White]'s flocks.

<sup>37</sup> Jacob [Supplanter] took to himself rods of fresh poplar, almond, plane tree, peeled white streaks in them, and made the white appear which was in the rods. <sup>38</sup> He set the rods which he had peeled opposite the flocks in the gutters in the watering-troughs where the flocks came to drink. They conceived when they came to drink. <sup>39</sup> The flocks conceived before the rods, and the flocks produced streaked, speckled, and spotted. <sup>40</sup> Jacob [Supplanter] separated the lambs, and set the faces of the flocks toward the streaked and all the black in the flock of Laban [White]: and he put his own droves apart, and didn't put them into Laban [White]'s flock. <sup>41</sup> Whenever the stronger of the flock conceived, Jacob [Supplanter] laid the rods in front of the eyes of the flock in the gutters, that they might conceive among the rods; <sup>42</sup> but when the flock were feeble, he didn't put them in. So the more feeble were Laban [White]'s,



and the stronger Jacob [Supplanter]'s. <sup>43</sup> The man increased exceedingly, and had large flocks, female servants and male servants, and camels and donkeys.

## 31

<sup>1</sup> He *sh'ma* ·heard obeyed· the words of Laban [White]'s sons, saying, “Jacob [Supplanter] has taken away all that was our father's. From that which was our father's, has he gotten all this wealth.” <sup>2</sup> Jacob [Supplanter] saw the expression on Laban [White]'s face, and, behold, it was not toward him as before. <sup>3</sup> ADONAI said to Jacob [Supplanter], “*Teshuvah* ·Completely return· to the land of your fathers, and to your relatives, and I will be with you.”

<sup>4</sup> Jacob [Supplanter] sent and called Rachel [Ewe sheep] and Leah [Weary] to the field to his flock, <sup>5</sup> and said to them, “I see the expression on your father's face, that it is not toward me as before; but the God of my father has been with me. <sup>6</sup> You know that I have served your father with all of my strength. <sup>7</sup> Your father has deceived me, and changed my wages ten times, but God didn't allow him to hurt me. <sup>8</sup> If he said this, ‘The speckled will be your wages,’ then all the flock bore speckled. If he said this, ‘The streaked will be your wages,’ then all the flock bore streaked. <sup>9</sup> Thus God has taken away your father's livestock, and given them to me. <sup>10</sup> During mating season, I lifted up my eyes, and saw in a dream, and behold, the male goats which leaped on the flock were streaked,

speckled, and grizzled. <sup>11</sup> *Ha mal'ak Elohim* [The Angel of God] said to me in the dream, 'Jacob [Supplanter],' and I said, 'Here I am.' <sup>12</sup> He said, 'Now lift up your eyes, and behold, all the male goats which leap on the flock are streaked, speckled, and grizzled, for I have seen all that Laban [White] does to you. <sup>13</sup> I am *HaEl Beit-El* [the God of House of God], where you anointed a pillar, where you vowed a vow to me. \* Now arise, get out from this land, and *teshuvah* ·completely return· to the land of your birth.' ”

<sup>14</sup> Rachel [Ewe sheep] and Leah [Weary] answered him, “Is there yet any portion or inheritance for us in our father’s house? <sup>15</sup> Are not we accounted by him as foreigners? For he has sold us, and has also quite devoured our money. <sup>16</sup> For all the riches which God has taken away from our father, that is ours and our children’s. Now then, whatever God has said to you, do.”

**(6)** <sup>17</sup> Then Jacob [Supplanter] rose up, and set his sons and his wives on the camels, <sup>18</sup> and he took away all his livestock, and all his possessions which he had gathered, including the livestock which he had gained in Paddan Aram [Elevated], to go to Isaac [Laughter] his father, to the land of Canaan [Humbled]. <sup>19</sup> Now Laban [White] had gone to shear his sheep: and Rachel [Ewe sheep] stole the household deities that were her father’s.

<sup>20</sup> Jacob [Supplanter] deceived Laban [White] the Syrian, in that he didn’t tell him that he was

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\* **31:13** See (Gen 28) for Beth-El reference.

running away. <sup>21</sup> So he fled with all that he had. He rose up, passed over the River, and set his face toward the mountain of Gilead.

<sup>22</sup> Laban [White] was told on the third day that Jacob [Supplanter] had fled. <sup>23</sup> He took his relatives with him, and pursued him seven days' journey. He overtook him in the mountain of Gilead. <sup>24</sup> God came to Laban [White], the Syrian, in a dream of the night, and said to him, "Be careful that you don't speak to Jacob [Supplanter] either good or bad."

<sup>25</sup> Laban [White] caught up with Jacob [Supplanter]. Now Jacob [Supplanter] had pitched his tent in the mountain, and Laban [White] with his relatives encamped in the mountain of Gilead.

<sup>26</sup> Laban [White] said to Jacob [Supplanter], "What have you done, that you have deceived me, and carried away my daughters like captives of the sword? <sup>27</sup> Why did you flee secretly, and deceive me, and didn't tell me, that I might have sent you away with mirth and with songs, with tambourine and with harp; <sup>28</sup> and didn't allow me to kiss my sons and my daughters? Now have you done foolishly. <sup>29</sup> It is in the power of my hand to hurt you, but the God of your father spoke to me last night, saying, 'Be careful that you don't speak to Jacob [Supplanter] either good or bad.' <sup>30</sup> Now, you want to be gone, because you greatly longed for your father's house, but why have you stolen my deities?"

<sup>31</sup> Jacob [Supplanter] answered Laban [White], "Because I was afraid, for I said, 'Lest you should take your daughters from me by force.' <sup>32</sup> Anyone

you find your deities with shall not live. Before our relatives, discern what is yours with me, and take it.” For Jacob [Supplanter] didn’t know that Rachel [Ewe sheep] had stolen them.

<sup>33</sup> Laban [White] went into Jacob [Supplanter]’s tent, into Leah [Weary]’s tent, and into the tent of the two female servants; but he didn’t find them. He went out of Leah [Weary]’s tent, and entered into Rachel [Ewe sheep]’s tent. <sup>34</sup> Now Rachel [Ewe sheep] had taken the household deities, put them in the camel’s saddle, and sat on them. Laban [White] felt around all the tent, but didn’t find them. <sup>35</sup> She said to her father, “Don’t let my lord be angry that I can’t rise up before you; for I’m having my period.” He searched, but didn’t find the household deities.

<sup>36</sup> Jacob [Supplanter] was angry, and argued with Laban [White]. Jacob [Supplanter] answered Laban [White], “What is my trespass? What is my sin, that you have hotly pursued me? <sup>37</sup> Now that you have felt around in all my stuff, what have you found of all your household stuff? Set it here before my relatives and your relatives, that they may judge between us two.

<sup>38</sup> “These twenty years I have been with you. Your ewes and your female goats have not cast their young, and I haven’t eaten the rams of your flocks. <sup>39</sup> That which was torn of animals, I didn’t bring to you. I bore its loss. Of my hand you required it, whether stolen by day or stolen by night. <sup>40</sup> This was my situation: in the day the drought consumed me, and the frost by night; and my sleep fled from my eyes. <sup>41</sup> These twenty

years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times. <sup>42</sup> Unless the God of my father, the God of Abraham [Father of a multitude], and the fear of Isaac [Laughter], had been with me, surely now you would have sent me away empty. God has seen my affliction and the labor of my hands, and rebuked you last night.”

**(7)** <sup>43</sup> Laban [White] answered Jacob [Supplanter], “The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine: and what can I do today to these my daughters, or to their children whom they have borne? <sup>44</sup> Now come, let us make a covenant ·binding contract between two or more parties·, you and I; and let it be for a witness between me and you.”

<sup>45</sup> Jacob [Supplanter] took a stone, and set it up for a pillar. <sup>46</sup> Jacob [Supplanter] said to his relatives, “Gather stones.” They took stones, and made a heap. They ate there by the heap. <sup>47</sup> Laban [White] called it Jegar Sahadutha [Heap of witness], but Jacob [Supplanter] called it Galeed [Heap of stones, Heap of witness]. <sup>48</sup> Laban [White] said, “This heap is witness between me and you today.” Therefore it was named Galeed [Heap of stones, Heap of witness] <sup>49</sup> and Mizpah, for he said, “ADONAI watch between me and you, when we are absent one from another. <sup>50</sup> If you afflict my daughters, or if you take wives besides my daughters, no

man is with us; behold, God is witness between me and you.” <sup>51</sup> Laban [White] said to Jacob [Supplanter], “See this heap, and see the pillar, which I have set between me and you. <sup>52</sup> May this heap and the pillar be witness, that I will not pass over this heap to you, and that you will not pass over this heap and this pillar to me, for harm. <sup>53</sup> The God of Abraham [Father of a multitude], and the God of Nahor, the God of their father, judge between us.” Then Jacob [Supplanter] swore by the fear of his father, Isaac [Laughter]. <sup>54</sup> Jacob [Supplanter] offered a sacrifice in the mountain, and called his relatives to eat bread. They ate bread, and stayed all night in the mountain. **(Maftir ·Conclusion·)** <sup>55</sup> † Early in the morning, Laban [White] rose up, and kissed his sons and his daughters, and blessed them. Laban [White] departed and returned to his place.

## 32

<sup>1</sup> Jacob [Supplanter] went on his way, and the angels of God met him. <sup>2</sup> \* When he saw them, Jacob [Supplanter] said, “This is God’s army.” He called the name of that place Mahanaim [Two camps].

*Haftarah Vayetze ·Taking leave · And he went out·:*

*Hoshea / Hosea 12:12-14:9 (A); 11:7-12:11 (S)*

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† **31:55** Hebrew ch. 32 v. 1      \* **32:2** Hebrew ch. 32 v. 3

*B'rit Hadashah ·New Covenant·: Matt 3:13-4:11*

## **Parashah 8: Vayishlach ·And he sent· 32:3-36:43**

<sup>3</sup> † Jacob [Supplanter] sent messengers in front of him to Esau [Hairy], his brother, to the land of Seir, the field of Edom [Red]. <sup>4</sup> He enjoined them, saying, “This is what you shall tell my lord, Esau [Hairy]: ‘This is what your servant, Jacob [Supplanter], says. I have lived as a foreigner with Laban [White], and stayed until now. <sup>5</sup> I have cattle, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, that I may find *chen* ·grace· in your sight.’” <sup>6</sup> The messengers returned to Jacob [Supplanter], saying, “We came to your brother Esau [Hairy]. Not only that, but he comes to meet you, and four hundred men with him.” <sup>7</sup> Then Jacob [Supplanter] was greatly afraid and was distressed. He divided the people who were with him, and the flocks, and the herds, and the camels, into two companies; <sup>8</sup> and he said, “If Esau [Hairy] comes to the one company, and strikes it, then the company which is left will escape.” <sup>9</sup> Jacob [Supplanter] said, “God of my father Abraham [Father of a multitude], and God of my father Isaac [Laughter], ADONAI , who said to me, ‘*Teshuvah* ·Completely return· to your country, and to your relatives, and I will do you good,’ <sup>10</sup> I am not worthy of the least of all the *chesed* ·loving-kindnesses·, and of

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† 32:3 Hebrew ch. 32 v. 4

all the truth, which you have shown to your servant; for with just my staff I crossed over this Jordan [Descender]; and now I have become two companies. <sup>11</sup> Please deliver me from the hand of my brother, from the hand of Esau [Hairy]: for I fear him, lest he come and strike me, and the mothers with the children. <sup>12</sup> You said, 'I will surely do you good, and make your offspring as the sand of the sea, which can't be counted because there are so many.' ”

**(2)** <sup>13</sup> † He stayed there that night, and took from that which he had with him, a present for Esau [Hairy], his brother: <sup>14</sup> two hundred female goats and twenty male goats, two hundred ewes and twenty rams, <sup>15</sup> thirty milk camels and their colts, forty cows, ten bulls, twenty female donkeys and ten foals. <sup>16</sup> He delivered them into the hands of his servants, every herd by itself, and said to his servants, “Pass over before me, and put a space between herd and herd.” <sup>17</sup> He enjoined the foremost, saying, “When Esau [Hairy], my brother, meets you, and asks you, saying, ‘Whose are you? Where are you going? Whose are these before you?’ <sup>18</sup> Then you shall say, ‘They are your servant, Jacob [Supplanter]’s. It is a present sent to my lord, Esau [Hairy]. Behold, he also is behind us.’ ” <sup>19</sup> He enjoined also the second, and the third, and all that followed the herds, saying, “This is how you shall speak to Esau [Hairy], when you find him. <sup>20</sup> You shall say, ‘Not only that, but behold, your servant, Jacob [Supplanter], is behind us.’ ” For, he said, “I will

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† 32:13 Hebrew ch. 32 v. 14



appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me.”

<sup>21</sup> So the present passed over before him, and he himself stayed that night in the camp.

<sup>22</sup> He rose up that night, and took his two wives, and his two servants, and his eleven sons, and crossed over the ford of the Jabbok.

<sup>23</sup> He took them, and sent them over the stream, and sent over that which he had. <sup>24</sup> Jacob

[Supplanter] was left alone, and wrestled with a man there until the breaking of the day. <sup>25</sup> When

he saw that he didn't prevail against him, he touched the hollow of his thigh, and the hollow

of Jacob [Supplanter]'s thigh was strained, as he wrestled. <sup>26</sup> The man said, “Let me go, for the

day breaks.”

Jacob [Supplanter] said, “I won't let you go, unless you bless me.”

<sup>27</sup> He said to him, “What is your name?” §

He said, “Jacob [Supplanter]”. <sup>28</sup> He said, “Your name will no longer be called Jacob [Supplanter],

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§ **32:27** Asking the Name; this is a very cultural question. To have the name is perceived as having power over that thing. Some religions had secret names of deities to summon. Here, the wrestler is asking Jacob to submit by announcing his name, and the meaning thereof. Compare with (Ex 3:14-15, 6:3) where God gives his memorial name for all generations. Consider, having the name of an evil spirit is sometimes part of casting out and rejecting, deaf, dumb, blind, etc. (Num 5:14; Luke 7:21-23; Mark 9:25) because a name has authority linked to the bearer of the name.

but Israel [God prevails]; for you have fought with God and with men, and have prevailed.”

<sup>29</sup> Jacob [Supplanter] asked him, “Please tell me your name.”

He said, “Why is it that you ask what my name is?” and he blessed him there.

**(3)** <sup>30</sup> \* Jacob [Supplanter] called the name of the place Peniel: for, he said, “I have seen God face to face, and my life is preserved.” <sup>31</sup> The sun rose on him as he passed over Peniel, and he limped because of his thigh. <sup>32</sup> † Therefore the children of Israel [God prevails] don’t eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Jacob [Supplanter]’s thigh in the sinew of the hip.

## 33

<sup>1</sup> Jacob [Supplanter] lifted up his eyes, and looked, and, behold, Esau [Hairy] was coming, and with him four hundred men. He divided the children between Leah [Weary], Rachel [Ewe sheep], and the two servants. <sup>2</sup> He put the servants and their children in front, Leah [Weary] and her children after, and Rachel [Ewe sheep] and Joseph [May he add] at the rear. <sup>3</sup> He himself passed over in front of them, and bowed himself

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\* **32:30** Hebrew ch. 32 v. 31 † **32:32** Gen 32:32 (Gen 32:21-32) [Heb Bible Gen 32:33 (Gen 32:22-33)] (#3.188): T. This is a tradition observed, not a direct command in and of itself / R. Not to eat the sinew nor tendon of the thigh muscle that passes along the hip socket

to the ground seven times, until he came near to his brother.

<sup>4</sup> Esau [Hairy] ran to meet him, embraced him, fell on his neck, kissed him, and they wept. <sup>5</sup> He lifted up his eyes, and saw the women and the children; and said, "Who are these with you?"

He said, "The children whom God has graciously given your servant." **(4)** <sup>6</sup> Then the servants came near with their children, and they bowed themselves. <sup>7</sup> Leah [Weary] also and her children came near, and bowed themselves. After them, Joseph [May he add] came near with Rachel [Ewe sheep], and they bowed themselves.

<sup>8</sup> Esau [Hairy] said, "What do you mean by all this company which I met?"

Jacob [Supplanter] said, "To find *chen* ·grace· in the sight of my lord."

<sup>9</sup> Esau [Hairy] said, "I have enough, my brother; let that which you have be yours."

<sup>10</sup> Jacob [Supplanter] said, "Please, no, if I have now found *chen* ·grace· in your sight, then receive my present at my hand, because I have seen your face, as one sees the face of God, and you were pleased with me. <sup>11</sup> Please take the gift that I brought to you, because God has dealt graciously with me, and because I have enough." He urged him, and he took it.

<sup>12</sup> Esau [Hairy] said, "Let us take our journey, and let us go, and I will go before you."

<sup>13</sup> Jacob [Supplanter] said to him, "My lord knows that the children are tender, and that the flocks and herds with me have their young, and if they overdrive them one day, all the flocks will

die. <sup>14</sup> Please let my lord pass over before his servant, and I will lead on gently, according to the pace of the livestock that are before me and according to the pace of the children, until I come to my lord to Seir.”

<sup>15</sup> Esau [Hairy] said, “Let me now leave with you some of the folk who are with me.”

He said, “Why? Let me find *chen* ·grace· in the sight of my lord.”

<sup>16</sup> So Esau [Hairy] *teshuvah* ·completely returned· that day on his way to Seir. <sup>17</sup> Jacob [Supplanter] traveled to Sukkot, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Sukkot [Booths].

<sup>18</sup> Jacob [Supplanter] came in peace to the city of Shechem, which is in the land of Canaan [Humbled], when he came from Paddan Aram [Elevated]; and encamped before the city. <sup>19</sup> He bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for one hundred pieces of money. <sup>20</sup> He erected an altar there, and called it *El-Elohei-Isra'el* [God the God of God prevails].

## 34

(5) <sup>1</sup> Dinah, the daughter of Leah [Weary], whom she bore to Jacob [Supplanter], went out to see the daughters of the land. <sup>2</sup> Shechem the son of Hamor the Hivite [Wicked], the prince of the land, saw her. He took her, lay with her, and humbled her. <sup>3</sup> His soul joined to Dinah,

the daughter of Jacob [Supplanter], and he *'ahav* ·affectionately loved· the young lady, and spoke kindly to the young lady. <sup>4</sup> Shechem spoke to his father, Hamor, saying, “Get me this young lady as a wife.”

<sup>5</sup> Now Jacob [Supplanter] *sh'ma* ·heard obeyed· that he had defiled Dinah, his daughter; and his sons were with his livestock in the field. Jacob [Supplanter] held his peace until they came.

<sup>6</sup> Hamor the father of Shechem went out to Jacob [Supplanter] to talk with him. <sup>7</sup> The sons of Jacob [Supplanter] came in from the field when they *sh'ma* ·heard obeyed· it. The men were grieved, and they were very angry, because he had done folly in Israel [God prevails] in lying with Jacob [Supplanter]’s daughter; a thing ought not to be done. <sup>8</sup> Hamor talked with them, saying, “The soul of my son, Shechem, has *chasak* ·set his affection· on your daughter. Please give her to him as a wife. <sup>9</sup> Make marriages with us. Give your daughters to us, and take our daughters for yourselves. <sup>10</sup> You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it.”

<sup>11</sup> Shechem said to her father and to her brothers, “Let me find *chen* ·grace· in your eyes, and whatever you will tell me I will give. <sup>12</sup> Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife.”

<sup>13</sup> The sons of Jacob [Supplanter] answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister,

<sup>14</sup> and said to them, “We can’t do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. <sup>15</sup> Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; <sup>16</sup> then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. <sup>17</sup> But if you will not *sh'ma* ·hear obey· unto us, to be circumcised, then we will take our sister, and we will be gone.”

<sup>18</sup> Their words pleased Hamor and Shechem, Hamor’s son. <sup>19</sup> The young man didn’t wait to do this thing, because he had delight in Jacob [Supplanter]’s daughter, and he was honored above all the house of his father. <sup>20</sup> Hamor and Shechem, his son, came to the gate of their city, and talked with the men of their city, saying, <sup>21</sup> “These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let us take their daughters to us for wives, and let us give them our daughters. <sup>22</sup> Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised. <sup>23</sup> Won’t their livestock and their possessions and all their animals be ours? Only let us give our consent to them, and they will dwell with us.”

<sup>24</sup> All who went out of the gate of his city *sh'ma* ·heard obeyed· to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city. <sup>25</sup> On the

third day, when they were sore, two of Jacob [Supplanter]'s sons, Simeon [Hearing] and Levi [United with], Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males. <sup>26</sup> They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away. <sup>27</sup> Jacob [Supplanter]'s sons came on the dead, and plundered the city, because they had defiled their sister. <sup>28</sup> They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, <sup>29</sup> and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house. <sup>30</sup> Jacob [Supplanter] said to Simeon [Hearing] and Levi [United with], "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites [Descendants of Humbled] and the Perizzites [Descendants of Belonging to village]. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house."

<sup>31</sup> They said, "Should he deal with our sister as with a prostitute?"

## 35

<sup>1</sup> God said to Jacob [Supplanter], "Arise, go up to Beth-el [House of God], and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau [Hairy] your brother."

<sup>2</sup> Then Jacob [Supplanter] said to his household, and to all who were with him, “Put away the foreign deities that are among you, purify yourselves, change your garments. <sup>3</sup> Let us arise, and go up to Beth-el [House of God]. I will make there an altar to God, who answered me in the day of my distress, and was with me on the way which I went.”

<sup>4</sup> They gave to Jacob [Supplanter] all the foreign deities which were in their hands, and the rings which were in their ears; and Jacob [Supplanter] hid them under the oak which was by Shechem. <sup>5</sup> They traveled, and a terror of God was on the cities that were around them, and they didn't pursue the sons of Jacob [Supplanter]. <sup>6</sup> So Jacob [Supplanter] came to Luz (that is, Beth-el [House of God]), which is in the land of Canaan [Humbled], he and all the people who were with him. <sup>7</sup> He built an altar there, and called the place *El Beit-El* [God of House of God]; because there God was revealed to him, when he fled from the face of his brother. <sup>8</sup> Deborah, Rebekah [Securely bound]'s nurse, died, and she was buried below Beth-el [House of God] under the oak; and its name was called Allon Bacuth.

<sup>9</sup> God appeared to Jacob [Supplanter] again, when he came from Paddan Aram [Elevated], and blessed him. <sup>10</sup> God said to him, “Your name is Jacob [Supplanter]. Your name shall not be Jacob [Supplanter] any more, but your name will be Israel [God prevails].” He named him Israel [God prevails]. <sup>11</sup> God said to him, “I am *El Shaddai* [God Almighty]. Be fruitful and multiply.



A nation and a company of nations will be from you, and kings will come out of your body. **(A:6)**  
<sup>12</sup> The land which I gave to Abraham [Father of a multitude] and Isaac [Laughter], I will give it to you, and to your offspring after you will I give the land.”

<sup>13</sup> God went up from him in the place where he spoke with him. **(S:6)** <sup>14</sup> Jacob [Supplanter] set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. <sup>15</sup> Jacob [Supplanter] called the name of the place where God spoke with him “Beth-el [House of God]”.

<sup>16</sup> They traveled from Beth-el [House of God]. There was still some distance to come to Ephrath, and Rachel [Ewe sheep] travailed. She had hard labor. <sup>17</sup> When she was in hard labor, the midwife said to her, “Don’t be afraid, for now you will have another son.”

<sup>18</sup> As her soul was departing (for she died), she named him Benoni, but his father named him Benjamin [Son of right hand, Son of south].

<sup>19</sup> Rachel [Ewe sheep] died, and was buried on the way to Ephrath (also called Bethlehem [House of Bread]). <sup>20</sup> Jacob [Supplanter] set up a pillar on her grave. The same is the Pillar of Rachel [Ewe sheep]’s grave to this day.

<sup>21</sup> Israel [God prevails] traveled, and spread his tent beyond the tower of Eder. <sup>22</sup> While Israel [God prevails] lived in that land, Reuben [See, a son!] went and lay with Bilhah [Bashful], his father’s concubine, and Israel [God prevails] *sh'ma* ·heard obeyed· of it.

Now the sons of Jacob [Supplanter] were twelve. <sup>23</sup> The sons of Leah [Weary]: Reuben [See, a son!] (Jacob [Supplanter]'s firstborn), Simeon [Hearing], Levi [United with], Judah [Praised], Issachar [Hire, Reward], and Zebulun [Living together]. <sup>24</sup> The sons of Rachel [Ewe sheep]: Joseph [May he add] and Benjamin [Son of right hand, Son of south]. <sup>25</sup> The sons of Bilhah [Bashful] (Rachel [Ewe sheep]'s servant): Dan [He judged] and Naphtali [My wrestling]. <sup>26</sup> The sons of Zilpah [Frailty] (Leah [Weary]'s servant): Gad [Good fortune] and Asher [Happy]. These are the sons of Jacob [Supplanter], who were born to him in Paddan Aram [Elevated]. <sup>27</sup> Jacob [Supplanter] came to Isaac [Laughter] his father, to Mamre [Bitter, Fatness], to Kiriath Arba (which is Hebron), where Abraham [Father of a multitude] and Isaac [Laughter] lived as foreigners.

<sup>28</sup> The days of Isaac [Laughter] were one hundred eighty years. <sup>29</sup> Isaac [Laughter] gave up the spirit, and died, and was gathered to his people, old and full of days. Esau [Hairy] and Jacob [Supplanter], his sons, buried him.

## 36

<sup>1</sup> Now this is the history of the generations of Esau [Hairy] (that is, Edom [Red]). <sup>2</sup> Esau [Hairy] took his wives from the daughters of Canaan [Humbled]: Adah the daughter of Elon, the Hittite [Descendant of Trembling fear]; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite [Wicked]; <sup>3</sup> and Basemath,

Ishmael [Pays attention God]'s daughter, sister of Nebaioth. <sup>4</sup> Adah bore to Esau [Hairy] Eliphaz. Basemath bore Reuel. <sup>5</sup> Oholibamah bore Jeush, Jalam, and Korach [Bald one, Frost]. These are the sons of Esau [Hairy], who were born to him in the land of Canaan [Humbled]. <sup>6</sup> Esau [Hairy] took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered in the land of Canaan [Humbled], and went into a land away from his brother Jacob [Supplanter]. <sup>7</sup> For their substance was too great for them to dwell together, and the land of their travels couldn't bear them because of their livestock. <sup>8</sup> Esau [Hairy] lived in the hill country of Seir. Esau [Hairy] is Edom [Red].

<sup>9</sup> This is the history of the generations of Esau [Hairy] the father of the Edomites [Red] in the hill country of Seir: <sup>10</sup> these are the names of Esau [Hairy]'s sons: Eliphaz, the son of Adah, the wife of Esau [Hairy]; and Reuel, the son of Basemath, the wife of Esau [Hairy]. <sup>11</sup> The sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. <sup>12</sup> Timna was concubine to Eliphaz, Esau [Hairy]'s son; and she bore to Eliphaz Amalek [Man who licks up]. These are the sons of Adah, Esau [Hairy]'s wife. <sup>13</sup> These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau [Hairy]'s wife. <sup>14</sup> These were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon, Esau [Hairy]'s wife: she bore to Esau [Hairy] Jeush, Jalam, and Korach [Bald one,

Frost].

<sup>15</sup> These are the chiefs of the sons of Esau [Hairy]: the sons of Eliphaz the firstborn of Esau [Hairy]: chief Teman, chief Omar, chief Zepho, chief Kenaz, <sup>16</sup> chief Korach [Bald one, Frost], chief Gatam, chief Amalek [Man who licks up]: these are the chiefs who came of Eliphaz in the land of Edom [Red]; these are the sons of Adah. <sup>17</sup> These are the sons of Reuel, Esau [Hairy]'s son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs who came of Reuel in the land of Edom [Red]; these are the sons of Basemath, Esau [Hairy]'s wife. <sup>18</sup> These are the sons of Oholibamah, Esau [Hairy]'s wife: chief Jeush, chief Jalam, chief Korach [Bald one, Frost]: these are the chiefs who came of Oholibamah the daughter of Anah, Esau [Hairy]'s wife. <sup>19</sup> These are the sons of Esau [Hairy] (that is, Edom [Red]), and these are their chiefs.

**(7)** <sup>20</sup> These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, <sup>21</sup> Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom [Red]. <sup>22</sup> The children of Lotan were Hori and Heman. Lotan's sister was Timna. <sup>23</sup> These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. <sup>24</sup> These are the children of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he fed the donkeys of Zibeon his father. <sup>25</sup> These are the children of Anah: Dishon and Oholibamah, the daughter of Anah. <sup>26</sup> These are the children of Dishon: Hemdan, Eshban, Ithran, and Cheran. <sup>27</sup> These are the children of Ezer: Bilhan, Zaavan, and

Akan. <sup>28</sup> These are the children of Dishan: Uz and Aran. <sup>29</sup> These are the chiefs who came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, <sup>30</sup> chief Dishon, chief Ezer, and chief Dishan: these are the chiefs who came of the Horites, according to their chiefs in the land of Seir.

<sup>31</sup> These are the kings who reigned in the land of Edom [Red], before any king reigned over the children of Israel [God prevails]. <sup>32</sup> Bela, the son of Beor, reigned in Edom [Red]. The name of his city was Dinhabah. <sup>33</sup> Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his place. <sup>34</sup> Jobab died, and Husham of the land of the Temanites reigned in his place. <sup>35</sup> Husham died, and Hadad, the son of Bedad, who struck Midian [Strife] in the field of Moab [From father], reigned in his place. The name of his city was Avith. <sup>36</sup> Hadad died, and Samlah of Masrekah reigned in his place. <sup>37</sup> Samlah died, and Shaul [Asked for] of Rehoboth by the river, reigned in his place. <sup>38</sup> Shaul [Asked for] died, and Baal Hanan, the son of Achbor reigned in his place. <sup>39</sup> Baal Hanan the son of Achbor died, and Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

**(Maftir ·Conclusion·)** <sup>40</sup> These are the names of the chiefs who came from Esau [Hairy], according to their families, after their places, and by their names: chief Timna, chief Alvah, chief Jetheth, <sup>41</sup> chief Oholibamah, chief Elah, chief Pinon, <sup>42</sup> chief Kenaz, chief Teman, chief

Mibzar, <sup>43</sup> chief Magdiel, and chief Iram. These are the chiefs of Edom [Red], according to their habitations in the land of their possession. This is Esau [Hairy], the father of the Edomites [Red].

*Haftarah Vayishlach ·Taking leave · And he sent·:*

*Hoshea / Hosea 11:7-12:11 (A); 'Ovadyah / Obadiah 1:21 (S)*

*B'rit Hadashah ·New Covenant·: John 1:19-2:12*

## **Parashah 9: Vayeshev ·And he continued living· 37:1-40:23**

### **37**

<sup>1</sup> Jacob [Supplanter] lived in the land of his father's travels, in the land of Canaan [Humbled].

<sup>2</sup> This is the history of the generations of Jacob [Supplanter]. Joseph [May he add], being seventeen years old, was feeding the flock with his brothers. He was a boy with the sons of Bilhah [Bashful] and Zilpah [Frailty], his father's wives. Joseph [May he add] brought an evil report of them to their father. <sup>3</sup> Now Israel [God prevails] 'ahav ·affectionately loved· Joseph [May he add] more than all his children, because he was the son of his old age, and he made him a coat of many colors. <sup>4</sup> His brothers saw that their father 'ahav ·affectionately loved· him more than all his brothers, and they hated him, and couldn't speak peaceably to him.

<sup>5</sup> Joseph [May he add] dreamed a dream, and he told it to his brothers, and they hated him all the more. <sup>6</sup> He said to them, "Please *sh'ma* ·hear obey· this dream which I have dreamed: <sup>7</sup> for behold, we were binding sheaves in the field, and behold, my sheaf arose and also stood upright; and behold, your sheaves came around, and bowed down to my sheaf."

<sup>8</sup> His brothers said to him, "Will you indeed reign over us? Or will you indeed have dominion over us?" They hated him all the more for his dreams and for his words. <sup>9</sup> He dreamed yet another dream, and told it to his brothers, and said, "Behold, I have dreamed yet another dream: and behold, the sun and the moon and eleven stars bowed down to me." <sup>10</sup> He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you have dreamed? Will I and your mother and your brothers indeed come to bow ourselves down to you to the earth?" <sup>11</sup> *His brothers envied him,* \* but his father kept this saying in mind.

**(2)** <sup>12</sup> His brothers went to feed their father's flock in Shechem. <sup>13</sup> Israel [God prevails] said to Joseph [May he add], "Are not your brothers feeding the flock in Shechem? Come, and I will send you to them." He said to him, "Here I am."

<sup>14</sup> He said to him, "Go now, see whether it is well with your brothers, and well with the flock; and bring me word again." So he sent him out of the valley of Hebron, and he came to Shechem. <sup>15</sup> A certain man found him, and behold, he was

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\* **37:11** Quoted in Acts 7:9

wandering in the field. The man asked him, “What are you looking for?”

<sup>16</sup> He said, “I am looking for my brothers. Tell me, please, where they are feeding the flock.”

<sup>17</sup> The man said, “They have left here, for I *sh'ma* ·heard obeyed· them say, ‘Let us go to Dothan.’ ”

Joseph [May he add] went after his brothers, and found them in Dothan. <sup>18</sup> They saw him afar off, and before he came near to them, they conspired against him to kill him. <sup>19</sup> They said to one another, “Behold, this dreamer comes. <sup>20</sup> Come now therefore, and let’s kill him, and cast him into one of the pits, and we will say, ‘An evil animal has devoured him.’ We will see what will become of his dreams.”

<sup>21</sup> Reuben [See, a son!] *sh'ma* ·heard obeyed· it, and delivered him out of their hand, and said, “Let’s not take his life.” <sup>22</sup> Reuben [See, a son!] said to them, “Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand on him”— that he might deliver him out of their hand, to restore him to his father. **(3)** <sup>23</sup> When Joseph [May he add] came to his brothers, they stripped Joseph [May he add] of his coat, the coat of many colors that was on him; <sup>24</sup> and they took him, and threw him into the pit. The pit was empty. There was no water in it.

<sup>25</sup> They sat down to eat bread, and they lifted up their eyes and looked, and saw a caravan of Ishmaelites [Pays attention God] was coming from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to



Egypt [Abode of slavery]. <sup>26</sup> Judah [Praised] said to his brothers, “What profit is it if we kill our brother and conceal his blood? <sup>27</sup> Come, and let’s sell him to the Ishmaelites [Pays attention God], and not let our hand be on him; for he is our brother, our flesh.” His brothers *sh'ma* ·heard obeyed· him. <sup>28</sup> Midianites [Descendants of Strife] who were merchants passed by, and they drew and lifted up Joseph [May he add] out of the pit, *and sold Joseph [May he add]* to the Ishmaelites [Pays attention God] for twenty pieces of silver. They brought Joseph [May he add] *into Egypt [Abode of slavery]*. †

<sup>29</sup> Reuben [See, a son!] returned to the pit; and saw that Joseph [May he add] was not in the pit; and he tore his clothes. <sup>30</sup> He *teshuvah* ·completely returned· to his brothers, and said, “The child is no more; and I, where will I go?”

<sup>31</sup> They took Joseph [May he add]’s coat, and killed a male goat, and dipped the coat in the blood. <sup>32</sup> They took the coat of many colors, and they brought it to their father, and said, “We have found this. Examine it, now, whether it is your son’s coat or not.”

<sup>33</sup> He recognized it, and said, “It is my son’s coat. An evil animal has devoured him. Joseph [May he add] is without doubt torn in pieces.”

<sup>34</sup> Jacob [Supplanter] tore his clothes, and put sackcloth on his waist, and mourned for his son many days. <sup>35</sup> All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, “For I will go down to *Sheol*

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† **37:28** Quoted in Acts 7:9

·Place of the dead· to my son mourning.” His father wept for him. <sup>36</sup> The Midianites [Descendants of Strife] sold him into Egypt [Abode of slavery] to Potiphar, an officer of Pharaoh's, the captain of the guard.

## 38

**(4)** <sup>1</sup> At that time, Judah [Praised] went down from his brothers, and visited a certain Adulamite, whose name was Hirah. <sup>2</sup> Judah [Praised] saw there a daughter of a certain Canaanite [Descendant of Humbled] whose name was Shua. He took her, and went in to her. <sup>3</sup> She conceived, and bore a son; and he named him Er. <sup>4</sup> She conceived again, and bore a son; and she named him Onan. <sup>5</sup> She yet again bore a son, and named him Shelah; and he was at Chezib, when she bore him. <sup>6</sup> Judah [Praised] took a wife for Er, his firstborn, and her name was Tamar [Palm tree]. <sup>7</sup> Er, Judah [Praised]'s firstborn, was wicked in ADONAI's sight. ADONAI killed him. <sup>8</sup> Judah [Praised] said to Onan, “Go in to your brother's wife, and perform the duty of a husband's brother to her, and raise up offspring for your brother.” <sup>9</sup> Onan knew that the offspring wouldn't be his; and when he went in to his brother's wife, he spilled it on the ground, lest he should give offspring to his brother. <sup>10</sup> The thing which he did was evil in ADONAI's sight, and he killed him also. <sup>11</sup> Then Judah [Praised] said to Tamar [Palm tree], his daughter-in-law, “Remain a widow in your father's house, until Shelah, my son, is grown up;” for he said, “Lest he also die,

like his brothers.” Tamar [Palm tree] went and lived in her father’s house.

<sup>12</sup> After many days, Shua’s daughter, the wife of Judah [Praised], died. Judah [Praised] was comforted, and went up to his sheep shearers to Timnah, he and his friend Hirah, the Adullamite.

<sup>13</sup> Tamar [Palm tree] was told, “Behold, your father-in-law is going up to Timnah to shear his sheep.” <sup>14</sup> She took off of her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given to him as a wife. <sup>15</sup> When Judah [Praised] saw her, he thought that she was a prostitute, for she had covered her face. <sup>16</sup> He turned to her by the way, and said, “Please come, let me come in to you,” for he didn’t know that she was his daughter-in-law.

She said, “What will you give me, that you may come in to me?”

<sup>17</sup> He said, “I will send you a young goat from the flock.”

She said, “Will you give me a pledge, until you send it?”

<sup>18</sup> He said, “What pledge will I give you?”

She said, “Your signet and your cord, and your staff that is in your hand.”

He gave them to her, and came in to her, and she conceived by him. <sup>19</sup> She arose, and went away, and put off her veil from her, and put on the garments of her widowhood. <sup>20</sup> Judah [Praised] sent the young goat by the hand of his friend, the Adullamite, to receive the pledge from

the woman's hand, but he didn't find her. <sup>21</sup> Then he asked the men of her place, saying, "Where is the prostitute, that was at Enaim by the road?"

They said, "There has been no prostitute here."

<sup>22</sup> He returned to Judah [Praised], and said, "I haven't found her; and also the men of the place said, 'There has been no prostitute here.'"

<sup>23</sup> Judah [Praised] said, "Let her keep it, lest we be shamed. Behold, I sent this young goat, and you haven't found her."

<sup>24</sup> About three months later, Judah [Praised] was told, "Tamar [Palm tree], your daughter-in-law, has played the prostitute. Moreover, behold, she is with child by prostitution."

Judah [Praised] said, "Bring her out, and let her be burned." <sup>25</sup> When she was brought out, she sent to her father-in-law, saying, "By the man, whose these are, I am with child." She also said, "Please discern whose are these—the signet, and the cords, and the staff."

<sup>26</sup> Judah [Praised] acknowledged them, and said, "She is more upright than I, because I didn't give her to Shelah, my son."

He knew her again no more. <sup>27</sup> In the time of her travail, behold, twins were in her womb.

<sup>28</sup> When she travailed, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This came out first." <sup>29</sup> As he drew back his hand, behold, his brother came out, and she said, "Why have you made a breach for yourself?" Therefore his name was called Perez. <sup>30</sup> Afterward his brother came out, that

had the scarlet thread on his hand, and his name was called Zerah.

## 39

**(5)** <sup>1</sup> Joseph [May he add] was brought down to Egypt [Abode of slavery]. Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian [person from Abode of slavery], bought him from the hand of the Ishmaelites [Pays attention God] that had brought him down there. <sup>2</sup> ADONAI was with Joseph [May he add], and he was a prosperous man. He was in the house of his master the Egyptian [person from Abode of slavery]. <sup>3</sup> His master saw that ADONAI was *with him*, \* and that ADONAI made all that he did prosper in his hand. <sup>4</sup> Joseph [May he add] found *chen ·grace· in his sight*. † He ministered to him, and he made him overseer over his house, and all that he had he put into his hand. <sup>5</sup> From the time that he made him overseer in his house, and over all that he had, ADONAI blessed the Egyptian's [person from Abode of slavery] house for Joseph [May he add]'s sake. ADONAI's blessing was on all that he had, in the house and in the field. <sup>6</sup> He left all that he had in Joseph [May he add]'s hand. He didn't concern himself with anything, except for the food which he ate.

Joseph [May he add] was well-built and handsome. **(6)** <sup>7</sup> After these things, his master's wife set her eyes on Joseph [May he add]; and she said, "Lie with me."

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\* 39:3 Quoted in Acts 7:9 † 39:4 Quoted in Acts 7:10

<sup>8</sup> But he refused, and said to his master's wife, "Behold, my master does not know what is with me in the house, and he has put all that he has into my hand. <sup>9</sup> No one is greater in this house than I am, and he has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?"

<sup>10</sup> As she spoke to Joseph [May he add] day by day, he didn't *sh'ma* ·hear obey· her, to lie by her, or to be with her. <sup>11</sup> About this time, he went into the house to do his work, and there were none of the men of the house inside. <sup>12</sup> She caught him by his garment, saying, "Lie with me!"

He left his garment in her hand, and ran outside. <sup>13</sup> When she saw that he had left his garment in her hand, and had run outside, <sup>14</sup> she called to the men of her house, and spoke to them, saying, "Behold, he has brought in a *Hebrew* [Immigrant] to us to mock us. He came in to me to lie with me, and I cried with a loud voice. <sup>15</sup> When he *sh'ma* ·heard obeyed· that I lifted up my voice and cried, he left his garment by me, and ran outside." <sup>16</sup> She laid up his garment by her, until his master came home. <sup>17</sup> She spoke to him according to these words, saying, "The *Hebrew* [Immigrant] servant, whom you have brought to us, came in to me to mock me, <sup>18</sup> and as I lifted up my voice and cried, he left his garment by me, and ran outside."

<sup>19</sup> When his master *sh'ma* ·heard obeyed· the words of his wife, which she spoke to him, saying, "This is what your servant did to me,"

his wrath was kindled. <sup>20</sup> Joseph [May he add]'s master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in custody. <sup>21</sup> But *ADONAI was with Joseph [May he add]*, † and showed *cheshed* ·loving-kindness· to him, and gave him *chen* ·grace· in the sight of the keeper of the prison. <sup>22</sup> The keeper of the prison committed to Joseph [May he add]'s hand all the prisoners who were in the prison. Whatever they did there, he was responsible for it. <sup>23</sup> The keeper of the prison didn't look after anything that was under his hand, because *ADONAI was with him*; § and that which he did, *ADONAI* made it prosper.

## 40

(7) <sup>1</sup> After these things, the butler of the king of Egypt [Abode of slavery] and his baker offended their lord, the king of Egypt [Abode of slavery]. <sup>2</sup> Pharaoh was angry with his two officers, the chief cup bearer and the chief baker. <sup>3</sup> He put them in custody in the house of the captain of the guard, into the prison, the place where Joseph [May he add] was bound. <sup>4</sup> The captain of the guard assigned them to Joseph [May he add], and he took care of them. They stayed in prison many days. <sup>5</sup> They both dreamed a dream, each man his dream, in one night, each man according to the interpretation of his dream, the cup bearer and the baker of the king of Egypt [Abode of slavery], who were bound in the prison. <sup>6</sup> Joseph

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† 39:21 Quoted in Acts 7:9    § 39:23 Quoted in Acts 7:9

[May he add] came in to them in the morning, and saw them, and saw that they were sad. <sup>7</sup> He asked Pharaoh's officers who were with him in custody in his master's house, saying, "Why do you look so sad today?"

<sup>8</sup> They said to him, "We have dreamed a dream, and there is no one who can interpret it."

Joseph [May he add] said to them, "Don't interpretations belong to God? Please tell it to me."

<sup>9</sup> The chief cup bearer told his dream to Joseph [May he add], and said to him, "In my dream, behold, a vine was in front of me, <sup>10</sup> and in the vine were three branches. It was as though it budded, it blossomed, and its clusters produced ripe grapes. <sup>11</sup> 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."

<sup>12</sup> Joseph [May he add] said to him, "This is its interpretation: the three branches are three days. <sup>13</sup> Within three more days, Pharaoh will lift up your head, and restore you to your office. You will give Pharaoh's cup into his hand, the way you did before his judgement, when you were his cup bearer. <sup>14</sup> But remember me when it will be well with you, and please show *cheshed* ·loving-kindness· to me, and make mention of me to Pharaoh, and bring me out of this house. <sup>15</sup> 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."



<sup>16</sup> When the chief baker saw that the interpretation was good, he said to Joseph [May he add], “I also was in my dream, and behold, three baskets of white bread were on my head. <sup>17</sup> In the uppermost basket there were all kinds of baked food for Pharaoh, and the birds ate them out of the basket on my head.”

<sup>18</sup> Joseph [May he add] answered, “This is its interpretation. The three baskets are three days. <sup>19</sup> Within three more days, Pharaoh will lift up your head from off you, and will hang you on a tree; and the birds will eat your flesh from off you.” **(Maftir ·Conclusion·)** <sup>20</sup> On the third day, which was Pharaoh’s birthday, he made a feast for all his servants, and he lifted up the head of the chief cup bearer and the head of the chief baker among his servants. <sup>21</sup> He restored the chief cup bearer to his position again, and he gave the cup into Pharaoh’s hand; <sup>22</sup> but he hanged the chief baker, as Joseph [May he add] had interpreted to them. <sup>23</sup> Yet the chief cup bearer didn’t remember Joseph [May he add], but forgot him.

*Haftarah Vayeshev ·Taking leave · And he continued living·:*

*'Amos / Amos 2:6-3:8*

*B'rit Hadashah ·New Covenant·: John 2:13-4:42*

**Parashah 10: Mikketz ·At the end· 41:1-44:17**

## 41

<sup>1</sup> At the end of two full years, Pharaoh dreamed: and behold, he stood by the river. <sup>2</sup> Behold, there came up out of the river seven cattle, sleek and fat, and they fed in the marsh grass. <sup>3</sup> Behold, seven other cattle came up after them out of the river, ugly and thin, and stood by the other cattle on the brink of the river. <sup>4</sup> The ugly and thin cattle ate up the seven sleek and fat cattle. So Pharaoh awoke. <sup>5</sup> He slept and dreamed a second time: and behold, seven heads of grain came up on one stalk, healthy and good. <sup>6</sup> Behold, seven heads of grain, thin and blasted with the east wind, sprung up after them. <sup>7</sup> The thin heads of grain swallowed up the seven healthy and full ears. Pharaoh awoke, and behold, it was a dream. <sup>8</sup> In the morning, his spirit was troubled, and he sent and called for all of Egypt [Abode of slavery]'s magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

<sup>9</sup> Then the chief cup bearer spoke to Pharaoh, saying, "I remember my faults today. <sup>10</sup> Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, me and the chief baker. <sup>11</sup> We dreamed a dream in one night, I and he. We dreamed each man according to the interpretation of his dream. <sup>12</sup> There was with us there a young man, a *Hebrew* [Immigrant], 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 interpreted. <sup>13</sup> As he interpreted to us, so it was. He restored me to my office, and he hanged him.”

<sup>14</sup> Then Pharaoh sent and called Joseph [May he add], and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh. **(A:2)**

<sup>15</sup> Pharaoh said to Joseph [May he add], “I have dreamed a dream, and there is no one who can interpret it. I have *sh'ma* ·heard obeyed· it said of you, that when you *sh'ma* ·hear obey· a dream you can interpret it.”

<sup>16</sup> Joseph [May he add] answered Pharaoh, saying, “It is not in me. God will give Pharaoh an answer of peace.”

**(S:2)** <sup>17</sup> Pharaoh spoke to Joseph [May he add], “In my dream, behold, I stood on the brink of the river: <sup>18</sup> and behold, there came up out of the river seven cattle, fat and sleek. They fed in the marsh grass, <sup>19</sup> and behold, seven other cattle came up after them, poor and very ugly and thin, such as I never saw in all the land of Egypt [Abode of slavery] for ugliness. <sup>20</sup> The thin and ugly cattle ate up the first seven fat cattle, <sup>21</sup> and when they had eaten them up, it couldn't be known that they had eaten them, but they were still ugly, as at the beginning. So I awoke. <sup>22</sup> I saw in my dream, and behold, seven heads of grain came up on one stalk, full and good: <sup>23</sup> and behold, seven heads of grain, withered, thin, and blasted with the east wind, sprung up after them. <sup>24</sup> The thin heads of grain swallowed

up the seven good heads of grain. I told it to the magicians, but there was no one who could explain it to me.”

<sup>25</sup> Joseph [May he add] said to Pharaoh, “The dream of Pharaoh is one. What God is about to do he has declared to Pharaoh. <sup>26</sup> The seven good cattle are seven years; and the seven good heads of grain are seven years. The dream is one. <sup>27</sup> The seven thin and ugly cattle that came up after them are seven years, and also the seven empty heads of grain blasted with the east wind; they will be seven years of famine. <sup>28</sup> That is the thing which I spoke to Pharaoh. What God is about to do he has shown to Pharaoh. <sup>29</sup> Behold, there come seven years of great plenty throughout all the land of Egypt [Abode of slavery]. <sup>30</sup> There will arise after them seven years of famine, and all the plenty will be forgotten in the land of Egypt [Abode of slavery]. The famine will consume the land, <sup>31</sup> and the plenty will not be known in the land by reason of that famine which follows; for it will be very grievous. <sup>32</sup> The dream was doubled to Pharaoh, because the thing is established by God, and God will shortly bring it to pass.

<sup>33</sup> “Now therefore let Pharaoh look for a discreet and wise man, and set him over the land of Egypt [Abode of slavery]. <sup>34</sup> Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt [Abode of slavery]’s produce in the seven plenteous years. <sup>35</sup> Let them gather all the food of these good years that come, and lay up grain

under the hand of Pharaoh for food in the cities, and let them keep it. <sup>36</sup> The food will be for a store to the land against the seven years of famine, which will be in the land of Egypt [Abode of slavery]; that the land not perish through the famine.”

<sup>37</sup> The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. <sup>38</sup> Pharaoh said to his servants, “Can we find such a one as this, a man in whom is the Spirit of God?” **(3)**

<sup>39</sup> Pharaoh said to Joseph [May he add], “Because God has shown you all of this, there is no one so discreet and wise as you. <sup>40</sup> *You shall be over my house,* and according to your word will all my people be ruled. Only in the throne I will be greater than you.” <sup>41</sup> Pharaoh said to Joseph [May he add], “Behold, I have set you *over all the land of Egypt [Abode of slavery].*” \* <sup>42</sup> Pharaoh took off his signet ring from his hand, and put it on Joseph [May he add]’s hand, and arrayed him in robes of fine linen, and put a gold chain about his neck, <sup>43</sup> and he made him to ride in the second chariot which he had. They cried before him, “Bow the knee!” He set him over all the land of Egypt [Abode of slavery]. <sup>44</sup> Pharaoh said to Joseph [May he add], “I am Pharaoh, and without you shall no man lift up his hand or his foot in all the land of Egypt [Abode of slavery].” <sup>45</sup> Pharaoh called Joseph [May he add]’s name Zaphenath-Paneah; and he gave him Asenath, the daughter of Potiphera priest of On as a wife. Joseph [May

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\* **41:41** Quoted in Acts 7:10

he add] went out over the land of Egypt [Abode of slavery].

<sup>46</sup> Joseph [May he add] was thirty years old when he stood before Pharaoh king of Egypt [Abode of slavery]. Joseph [May he add] went out from the presence of Pharaoh, and went throughout all the land of Egypt [Abode of slavery]. <sup>47</sup> In the seven plenteous years the earth produced abundantly. <sup>48</sup> He gathered up all the food of the seven years which were in the land of Egypt [Abode of slavery], and laid up the food in the cities: the food of the field, which was around every city, he laid up in the same. <sup>49</sup> Joseph [May he add] laid up grain as the sand of the sea, very much, until he stopped counting, for it was without number. <sup>50</sup> To Joseph [May he add] were born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. <sup>51</sup> Joseph [May he add] called the name of the firstborn Manasseh [Causing to forget], "For," he said, "God has made me forget all my toil, and all my father's house." <sup>52</sup> The name of the second, he called Ephraim [Fruit]: "For God has made me fruitful in the land of my affliction."

**(4)** <sup>53</sup> The seven years of plenty, that were in the land of Egypt [Abode of slavery], came to an end. <sup>54</sup> The seven years of *famine began to come*, † just as Joseph [May he add] had said. There was famine in all lands, but in all the land of Egypt [Abode of slavery] there was

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† **41:54** Quoted in Acts 7:11

bread. <sup>55</sup> When all the land of Egypt [Abode of slavery] was famished, the people cried to Pharaoh for bread, and Pharaoh said to all the Egyptians [people from Abode of slavery], “Go to Joseph [May he add]. What he says to you, do.” <sup>56</sup> The famine was over all the surface of the earth. Joseph [May he add] opened all the store houses, and sold to the Egyptians [people from Abode of slavery]. The famine was severe in the land of Egypt [Abode of slavery]. <sup>57</sup> All countries came into Egypt [Abode of slavery], to Joseph [May he add], to buy grain, because the famine was severe in all the earth.

## 42

<sup>1</sup> Now Jacob [Supplanter] saw that there was grain in Egypt [Abode of slavery], and Jacob [Supplanter] said to his sons, “Why do you look at one another?” <sup>2</sup> He said, “Behold, I have *sh'ma* ·heard obeyed· that there is grain in Egypt [Abode of slavery]. Go down there, and buy for us from there, so that we may live, and not die.” <sup>3</sup> Joseph [May he add]’s ten brothers went down to buy grain from Egypt [Abode of slavery]. <sup>4</sup> But Jacob [Supplanter] didn’t send Benjamin [Son of right hand, Son of south], Joseph [May he add]’s brother, with his brothers; for he said, “Lest perhaps harm happen to him.” <sup>5</sup> The sons of Israel [God prevails] came to buy among those who came, for the *famine was in the land of Canaan [Humbled]*. \* <sup>6</sup> Joseph [May he add] was the governor over the land. It was he who sold to

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\* [42:5](#) Quoted in Acts 7:11

all the people of the land. Joseph [May he add]'s brothers came, and bowed themselves down to him with their faces to the earth. <sup>7</sup> Joseph [May he add] saw his brothers, and he recognized them, but acted like a stranger to them, and spoke roughly with them. He said to them, "Where did you come from?"

They said, "From the land of Canaan [Humbled] to buy food."

<sup>8</sup> Joseph [May he add] recognized his brothers, but they didn't recognize him. <sup>9</sup> Joseph [May he add] remembered the dreams which he dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land."

<sup>10</sup> They said to him, "No, my lord, but your servants have come to buy food. <sup>11</sup> We are all one man's sons; we are honest men. Your servants are not spies."

<sup>12</sup> He said to them, "No, but you have come to see the nakedness of the land!"

<sup>13</sup> They said, "We, your servants, are twelve brothers, the sons of one man in the land of Canaan [Humbled]; and behold, the youngest is today with our father, and one is no more."

<sup>14</sup> Joseph [May he add] said to them, "It is like I told you, saying, 'You are spies!' <sup>15</sup> By this you shall be tested. By the life of Pharaoh, you shall not go out from here, unless your youngest brother comes here. <sup>16</sup> Send one of you, and let him get your brother, and you shall be bound, that your words may be tested, whether there is truth in you, or else by the life of Pharaoh surely



you are spies.” <sup>17</sup> He put them all together into custody for three days.

<sup>18</sup> Joseph [May he add] said to them the third day, “Do this, and live, for I fear God. **(5)** <sup>19</sup> If you are honest men, then let one of your brothers be bound in your prison; but you go, carry grain for the famine of your houses. <sup>20</sup> Bring your youngest brother to me; so will your words be verified, and you won’t die.”

They did so. <sup>21</sup> They said to one another, “We are certainly guilty concerning our brother, in that we saw the distress of his soul, when he begged us, and we wouldn’t *sh'ma* ·hear obey·. Therefore this distress has come upon us.”

<sup>22</sup> Reuben [See, a son!] answered them, saying, “Didn’t I tell you, saying, ‘Don’t sin against the child,’ and you wouldn’t *sh'ma* ·hear obey·? Therefore also, behold, his blood is required.”

<sup>23</sup> They didn’t know that Joseph [May he add] *sh'ma* ·hear understand obey· them; for there was an interpreter between them. <sup>24</sup> He turned himself away from them, and wept. Then he returned to them, and spoke to them, and took Simeon [Hearing] from among them, and bound him before their eyes. <sup>25</sup> Then Joseph [May he add] gave a enjoin to fill their bags with grain, and to restore each man’s money into his sack, and to give them food for the way. So it was done to them.

<sup>26</sup> They loaded their donkeys with their grain, and departed from there. <sup>27</sup> As one of them opened his sack to give his donkey food in the lodging place, he saw his money. Behold, it

was in the mouth of his sack. <sup>28</sup> He said to his brothers, “My money is restored! Behold, it is in my sack!” Their hearts failed them, and they turned trembling to one another, saying, “What is this that God has done to us?” <sup>29</sup> They came to Jacob [Supplanter] their father, to the land of Canaan [Humbled], and told him all that had happened to them, saying, <sup>30</sup> “The man, the lord of the land, spoke roughly with us, and took us for spies of the country. <sup>31</sup> We said to him, ‘We are honest men. We are no spies. <sup>32</sup> We are twelve brothers, sons of our father; one is no more, and the youngest is today with our father in the land of Canaan [Humbled].’ <sup>33</sup> The man, the lord of the land, said to us, ‘By this I will know that you are honest men: leave one of your brothers with me, and take grain for the famine of your houses, and go your way. <sup>34</sup> Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. So I will deliver your brother to you, and you shall trade in the land.’”

<sup>35</sup> As they emptied their sacks, behold, each man’s bundle of money was in his sack. When they and their father saw their bundles of money, they were afraid. <sup>36</sup> Jacob [Supplanter], their father, said to them, “You have bereaved me of my children! Joseph [May he add] is no more, Simeon [Hearing] is no more, and you want to take Benjamin [Son of right hand, Son of south] away. All these things are against me.”

<sup>37</sup> Reuben [See, a son!] spoke to his father, saying, “Kill my two sons, if I don’t bring him

to you. Entrust him to my care, and I will bring him to you again.”

<sup>38</sup> He said, “My son shall not go down with you; for his brother is dead, and he only is left. If harm happens to him along the way in which you go, then you will bring down my gray hairs with sorrow to *Sheol* ·Place of the dead·.”

## 43

<sup>1</sup> The famine was severe in the land. <sup>2</sup> When they had eaten up the grain which they had brought out of Egypt [Abode of slavery], their father said to them, “Go again, buy us a little more food.”

<sup>3</sup> Judah [Praised] spoke to him, saying, “The man solemnly warned us, saying, ‘You shall not see my face, unless your brother is with you.’ <sup>4</sup> If you’ll send our brother with us, we’ll go down and buy you food, <sup>5</sup> but if you’ll not send him, we’ll not go down, for the man said to us, ‘You shall not see my face, unless your brother is with you.’ ”

<sup>6</sup> Israel [God prevails] said, “Why did you treat me so badly, telling the man that you had another brother?”

<sup>7</sup> They said, “The man asked directly concerning ourselves, and concerning our relatives, saying, ‘Is your father still alive? Have you another brother?’ We just answered his questions. Is there any way we could know that he would say, ‘Bring your brother down?’ ”

<sup>8</sup> Judah [Praised] said to Israel [God prevails], his father, “Send the boy with me, and we’ll get

up and go, so that we may live, and not die, both we, and you, and also our little ones. <sup>9</sup> I'll be collateral for him. From my hand will you require him. If I don't bring him to you, and set him before you, then let me bear the blame forever, <sup>10</sup> for if we hadn't delayed, surely we would have returned a second time by now."

<sup>11</sup> Their father, Israel [God prevails], said to them, "If it must be so, then do this. Take from the choice fruits of the land in your bags, and carry down a present for the man, a little balm, a little honey, spices and myrrh, nuts, and almonds; <sup>12</sup> and take double money in your hand, and take back the money that was returned in the mouth of your sacks. Perhaps it was an oversight. <sup>13</sup> Take your brother also, get up, and return to the man. <sup>14</sup> May *El Shaddai* [God Almighty] give you *racham* ·merciful love· before the man, that he may release to you your other brother and Benjamin [Son of right hand, Son of south]. If I am bereaved of my children, I am bereaved."

<sup>15</sup> The men took that present, and they took double money in their hand, and Benjamin [Son of right hand, Son of south]; and got up, went down to Egypt [Abode of slavery], and stood before Joseph [May he add]. **(6)** <sup>16</sup> When Joseph [May he add] saw Benjamin [Son of right hand, Son of south] with them, he said to the steward of his house, "Bring the men into the house, and butcher an animal, and prepare; for the men will dine with me at noon."

17 The man did as Joseph [May he add] ordered, and the man brought the men to Joseph [May he add]'s house. 18 The men were afraid, because they were brought to Joseph [May he add]'s house; and they said, "Because of the money that was returned in our sacks at the first time, we're brought in; that he may seek occasion against us, attack us, and seize us as slaves, along with our donkeys." 19 They came near to the steward of Joseph [May he add]'s house, and they spoke to him at the door of the house, 20 and said, "Oh, my lord, we indeed came down the first time to buy food. 21 When we came to the lodging place, we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full weight. We have brought it back in our hand. 22 We have brought down other money in our hand to buy food. We don't know who put our money in our sacks."

23 He said, "Peace be to you. Don't be afraid. Your God, and the God of your father, has given you treasure in your sacks. I received your money." He brought Simeon [Hearing] out to them. 24 The man brought the men into Joseph [May he add]'s house, and gave them water, and they washed their feet. He gave their donkeys fodder. 25 They prepared the present for Joseph [May he add]'s coming at noon, for they *sh'ma* ·heard obeyed· that they should eat bread there.

26 When Joseph [May he add] came home, they brought him the present which was in their hand into the house, and bowed themselves down to him to the earth. 27 He asked them of their

welfare, and said, "Is your father well, the old man of whom you spoke? Is he yet alive?"

<sup>28</sup> They said, "Your servant, our father, is well. He is still alive." They bowed down humbly.

<sup>29</sup> He lifted up his eyes, and saw Benjamin [Son of right hand, Son of south], his brother, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me?" He said, "God be gracious to you, my son." **(7)** <sup>30</sup> Joseph [May he add] hurried, for in his *racham* ·bowels of compassionate merciful love, he yearned over his brother; and he sought a place to weep. He entered into his room, and wept there. <sup>31</sup> He washed his face, and came out. He controlled himself, and said, "Serve the meal."

<sup>32</sup> They served him by himself, and them by themselves, and the Egyptians [people from Abode of slavery], that ate with him, by themselves, because the Egyptians [people from Abode of slavery] don't eat bread with the Hebrews, for that is an abomination to the Egyptians [people from Abode of slavery]. <sup>33</sup> They sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marveled one with another. <sup>34</sup> He sent portions to them from before him, but Benjamin [Son of right hand, Son of south]'s portion was five times as much as any of theirs. They drank, and were merry with him.

## 44

<sup>1</sup> He enjoined the steward of his house, saying, "Fill the men's sacks with food, as much as they

can carry, and put each man's money in his sack's mouth. <sup>2</sup> Put my cup, the silver cup, in the sack's mouth of the youngest, with his grain money." He did according to the word that Joseph [May he add] had spoken. <sup>3</sup> As soon as the morning was light, the men were sent away, they and their donkeys. <sup>4</sup> When they had gone out of the city, and was not yet far off, Joseph [May he add] said to his steward, "Up, follow after the men. When you overtake them, ask them, 'Why have you rewarded evil for good? <sup>5</sup> Is not this that from which my lord drinks, and by which he indeed divines? You have done evil in so doing.'" <sup>6</sup> He overtook them, and he spoke these words to them.

<sup>7</sup> They said to him, "Why does my lord speak such words as these? Far be it from your servants that they should do such a thing! <sup>8</sup> Behold, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan [Humbled]. How then should we steal silver or gold out of your lord's house? <sup>9</sup> With whomever of your servants it is found, let him die, and we also will be my lord's slaves."

<sup>10</sup> He said, "Now also let it be according to your words: he with whom it is found will be my slave; and you will be blameless."

<sup>11</sup> Then they hurried, and each man took his sack down to the ground, and each man opened his sack. <sup>12</sup> He searched, beginning with the oldest, and ending at the youngest. The cup was found in Benjamin [Son of right hand, Son of south]'s sack. <sup>13</sup> Then they tore their clothes, and

each man loaded his donkey, and returned to the city.

**(A: Maftir ·Conclusion·)** <sup>14</sup> Judah [Praised] and his brothers came to Joseph [May he add]'s house, and he was still there. They fell on the ground before him. **(S: Maftir ·Conclusion·)** <sup>15</sup> Joseph [May he add] said to them, “What deed is this that you have done? Don’t you know that such a man as I can indeed divine?”

<sup>16</sup> Judah [Praised] said, “What will we tell my lord? What will we speak? Or how will we clear ourselves? God has found out the iniquity of your servants. Behold, we are my lord’s slaves, both we, and he also in whose hand the cup is found.”

<sup>17</sup> He said, “Far be it from me that I should do so. The man in whose hand the cup is found, he will be my slave; but as for you, go up in peace to your father.”

*Haftarah Mikketz ·Taking leave · At the end·:*

*M'lakhim Alef / 1 Kings 3:15-4:1*

*B'rit Hadashah ·New Covenant·: Luke 4:16-30*

## **Parashah 11: Vayigash ·He approached· 44:18-47:27**

<sup>18</sup> Then Judah [Praised] came near to him, and said, “Oh, my lord, please let your servant speak a word in my lord’s ears, and don’t let your anger burn against your servant; for you are even as Pharaoh. <sup>19</sup> My lord asked his servants, saying,



'Have you a father, or a brother?' <sup>20</sup> We said to 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 *'ahav* ·affectionately loves· him.' <sup>21</sup> You said to your servants, 'Bring him down to me, that I may set my eyes on him.' <sup>22</sup> We said to my lord, 'The boy can't leave his father: for if he should leave his father, his father would die.' <sup>23</sup> You said to your servants, 'Unless your youngest brother comes down with you, you will see my face no more.' <sup>24</sup> When we came up to your servant my father, we told him the words of my lord. <sup>25</sup> Our father said, 'Go again, buy us a little food.' <sup>26</sup> We said, 'We can't go down. If our youngest brother is with us, then we will go down: for we may not see the man's face, unless our youngest brother is with us.' <sup>27</sup> Your servant, my father, said to us, 'You know that my wife bore me two sons: <sup>28</sup> and the one went out from me, and I said, "Surely he is torn in pieces;" and I haven't seen him since. <sup>29</sup> If you take this one also from me, and harm happens to him, you will bring down my gray hairs with sorrow to *Sheol* ·Place of the dead·.' <sup>30</sup> Now therefore when I come to your servant my father, and the boy is not with us; since his life is bound up in the boy's life; **(2)** <sup>31</sup> it will happen, when he sees that the boy is no more, that he will die. Your servants will bring down the gray hairs of your servant, our father, with sorrow to *Sheol* ·Place of the dead·. <sup>32</sup> For your servant became collateral for the boy to my father, saying, 'If I don't bring

him to you, then I will bear the blame to my father forever.' <sup>33</sup> Now therefore, please let your servant stay instead of the boy, my lord's slave; and let the boy go up with his brothers. <sup>34</sup> For how will I go up to my father, if the boy is not with me?—lest I see the evil that will come on my father."

## 45

<sup>1</sup> Then Joseph [May he add] couldn't control himself before all those who stood before him, and he cried, "Cause everyone to go out from me!" No one else stood with him, while *Joseph [May he add] made himself known to his brothers.*

\* <sup>2</sup> He wept aloud. The Egyptians [people from Abode of slavery] *sh'ma* ·heard obeyed·; and the house of Pharaoh *sh'ma* ·heard obeyed·. <sup>3</sup> Joseph [May he add] said to his brothers, "I am Joseph [May he add]! Does my father still live?"

His brothers couldn't answer him; for they were terrified at his presence. <sup>4</sup> Joseph [May he add] said to his brothers, "Come near to me, please."

They came near. "He said, I am Joseph [May he add], your brother, whom you sold into Egypt [Abode of slavery]. <sup>5</sup> Now don't be grieved, nor angry with yourselves, that you sold me here, for God sent me before you to preserve life. <sup>6</sup> For these two years the famine has been in the land, and there are yet five years, in which there will be no plowing and no harvest. <sup>7</sup> God sent me before you to preserve for you a remnant

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\* **45:1** Quoted in Acts 7:13

in the earth, and to save you alive by a great deliverance. **(3)** <sup>8</sup> So now it was not you who sent me here, but God, and he has made me a father to Pharaoh, lord of all his house, and ruler over all the land of Egypt [Abode of slavery]. <sup>9</sup> Hurry, and go up to my father, and tell him, "This is what your son Joseph [May he add] says, "God has made me lord of all Egypt [Abode of slavery]. Come down to me. Don't wait. <sup>10</sup> You shall dwell in the land of Goshen [Drawing near], and you will be near to me, you, your children, your children's children, your flocks, your herds, and all that you have. <sup>11</sup> There I will nourish you; for there are yet five years of famine; lest you come to poverty, you, and your household, and all that you have." ' <sup>12</sup> Behold, your eyes see, and the eyes of my brother Benjamin [Son of right hand, Son of south], that it is my mouth that speaks to you. <sup>13</sup> You shall tell my father of all my glory in Egypt [Abode of slavery], and of all that you have seen. You shall hurry and bring my father down here." <sup>14</sup> He fell on his brother Benjamin [Son of right hand, Son of south]'s neck, and wept, and Benjamin [Son of right hand, Son of south] wept on his neck. <sup>15</sup> He kissed all his brothers, and wept on them. After that his brothers talked with him.

<sup>16</sup> The report of it was *sh'ma* ·heard obeyed· in Pharaoh's house, saying, "Joseph [May he add]'s brothers have come." It pleased Pharaoh well, and his servants. <sup>17</sup> Pharaoh said to Joseph [May he add], "Tell your brothers, 'Do this. Load your animals, and go, travel to the land of

Canaan [Humbled]. <sup>18</sup> Take your father and your households, and come to me, and I will give you the good of the land of Egypt [Abode of slavery], and you will eat the fat of the land.' **(4)** <sup>19</sup> Now you are enjoined: do this. Take wagons out of the land of Egypt [Abode of slavery] for your little ones, and for your wives, and bring your father, and come. <sup>20</sup> Also, don't concern yourselves about your belongings, for the good of all the land of Egypt [Abode of slavery] is yours."

<sup>21</sup> The sons of Israel [God prevails] did so. Joseph [May he add] gave them wagons, according to the order of Pharaoh, and gave them provision for the way. <sup>22</sup> He gave each one of them changes of clothing, but to Benjamin [Son of right hand, Son of south] he gave three hundred pieces of silver and five changes of clothing. <sup>23</sup> He sent the following to his father: ten donkeys loaded with the good things of Egypt [Abode of slavery], and ten female donkeys loaded with grain and bread and provision for his father by the way. <sup>24</sup> So he sent his brothers away, and they departed. He said to them, "See that you don't quarrel on the way."

<sup>25</sup> They went up out of Egypt [Abode of slavery], and came into the land of Canaan [Humbled], to Jacob [Supplanter] their father. <sup>26</sup> They told him, saying, "Joseph [May he add] is still alive, and he is ruler over all the land of Egypt [Abode of slavery]." His heart fainted, for he didn't believe them. <sup>27</sup> They told him all the words of Joseph [May he add], which he had said

to them. When he saw the wagons which Joseph [May he add] had sent to carry him, the spirit of Jacob [Supplanter], their father, revived. **(5)**  
<sup>28</sup> Israel [God prevails] said, "It is enough. Joseph [May he add] my son is still alive. I will go and see him before I die."

## 46

<sup>1</sup> Israel [God prevails] traveled with all that he had, and came to Be'er-Sheva [Well of Seven, Well of an Oath], and offered sacrifices to the God of his father, Isaac [Laughter]. <sup>2</sup> God spoke to Israel [God prevails] in the visions of the night, and said, "Jacob [Supplanter], Jacob [Supplanter]!"

He said, "Here I am."

<sup>3</sup> He said, "I am God, the God of your father. Don't be afraid to go down into Egypt [Abode of slavery], for there I will make of you a great nation. <sup>4</sup> I will go down with you into Egypt [Abode of slavery]. I will also surely bring you up again. Joseph [May he add] will close your eyes."

<sup>5</sup> Jacob [Supplanter] rose up from Be'er-Sheva [Well of Seven, Well of an Oath], and the sons of Israel [God prevails] carried Jacob [Supplanter], their father, their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. <sup>6</sup> They took their livestock, and their goods, which they had gotten in the land of Canaan [Humbled], and came into Egypt [Abode of slavery]— Jacob, and all his offspring with him, <sup>7</sup> his sons, and his sons' sons with him,

his daughters, and his sons' daughters, and he brought all his offspring with him into Egypt [Abode of slavery].

<sup>8</sup> These are the names of the children of Israel [God prevails], who came into Egypt [Abode of slavery], Jacob [Supplanter] and his sons: Reuben [See, a son!], Jacob [Supplanter]'s first-born. <sup>9</sup> The sons of Reuben [See, a son!]: Hanoch, Pallu, Hezron, and Carmi. <sup>10</sup> The sons of Simeon [Hearing]: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul [Asked for] the son of a Canaanite [Descendant of Humbled] woman. <sup>11</sup> The sons of Levi [United with]: Gershon, Kohath, and Merari. <sup>12</sup> The sons of Judah [Praised]: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan [Humbled]. The sons of Perez were Hezron and Hamul. <sup>13</sup> The sons of Issachar [Hire, Reward]: Tola, Puvah, Job [Persecuted], and Shimron. <sup>14</sup> The sons of Zebulun [Living together]: Sered, Elon, and Jahleel. <sup>15</sup> These are the sons of Leah [Weary], whom she bore to Jacob [Supplanter] in Paddan Aram [Elevated], with his daughter Dinah. All the souls of his sons and his daughters were thirty-three. <sup>16</sup> The sons of Gad [Good fortune]: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. <sup>17</sup> The sons of Asher [Happy]: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. The sons of Beriah: Heber and Malchiel. <sup>18</sup> These are the sons of Zilpah [Frailty], whom Laban [White] gave to Leah [Weary], his daughter, and these she bore to Jacob [Supplanter], even sixteen souls. <sup>19</sup> The sons of Rachel [Ewe sheep], Jacob [Supplanter]'s wife: Joseph [May he add] and Benjamin [Son

of right hand, Son of south]. <sup>20</sup> To Joseph [May he add] in the land of Egypt [Abode of slavery] were born Manasseh [Causing to forget] and Ephraim [Fruit], whom Asenath, the daughter of Potiphara, priest of On, bore to him. <sup>21</sup> The sons of Benjamin [Son of right hand, Son of south]: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. <sup>22</sup> These are the sons of Rachel [Ewe sheep], who were born to Jacob [Supplanter]: all the souls were fourteen. <sup>23</sup> The son of Dan [He judged]: Hushim. <sup>24</sup> The sons of Naphtali [My wrestling]: Jahzeel, Guni, Jezer, and Shillem. <sup>25</sup> These are the sons of Bilhah [Bashful], whom Laban [White] gave to Rachel [Ewe sheep], his daughter, and these she bore to Jacob [Supplanter]: all the souls were seven. <sup>26</sup> All the souls who came with Jacob [Supplanter] into Egypt [Abode of slavery], who were his direct offspring, besides Jacob [Supplanter]'s sons' wives, all the souls were sixty-six. <sup>27</sup> The sons of Joseph [May he add], who were born to him in Egypt [Abode of slavery], were two souls. All the souls of the house of Jacob [Supplanter], who came into Egypt [Abode of slavery], were seventy.

**(6)** <sup>28</sup> He sent Judah [Praised] before him to Joseph [May he add], to show the way before him to Goshen [Drawing near], and they came into the land of Goshen [Drawing near]. <sup>29</sup> Joseph [May he add] prepared his chariot, and went up to meet Israel [God prevails], his father, in Goshen [Drawing near]. He presented himself to him, and fell on his neck, and wept on his neck a

good while. <sup>30</sup> Israel [God prevails] said to Joseph [May he add], “Now let me die, since I have seen your face, that you are still alive.”

<sup>31</sup> Joseph [May he add] said to his brothers, and to his father’s house, “I will go up, and speak with Pharaoh, and will tell him, ‘My brothers, and my father’s house, who were in the land of Canaan [Humbled], have come to me. <sup>32</sup> These men are shepherds, for they have been keepers of livestock, and they have brought their flocks, and their herds, and all that they have.’ <sup>33</sup> It will happen, when Pharaoh summons you, and will say, ‘What is your occupation?’ <sup>34</sup> that you shall say, ‘Your servants have been keepers of livestock from our youth even until now, both we, and our fathers:’ that you may dwell in the land of Goshen [Drawing near]; for every shepherd is an abomination to the Egyptians [people from Abode of slavery].”

## 47

<sup>1</sup> Then Joseph [May he add] went in and told Pharaoh, and said, “My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan [Humbled]; and behold, they are in the land of Goshen [Drawing near].” <sup>2</sup> From among his brothers he took five men, and presented them to Pharaoh. <sup>3</sup> Pharaoh said to his brothers, “What is your occupation?”

They said to Pharaoh, “Your servants are shepherds, both we, and our fathers.” <sup>4</sup> They said to Pharaoh, “We have come to live as foreigners



in the land, for there is no pasture for your servants' flocks. For the famine is severe in the land of Canaan [Humbled]. Now therefore, please let your servants dwell in the land of Goshen [Drawing near].”

<sup>5</sup> Pharaoh spoke to Joseph [May he add], saying, “Your father and your brothers have come to you. <sup>6</sup> The land of Egypt [Abode of slavery] is before you. Make your father and your brothers dwell in the best of the land. Let them dwell in the land of Goshen [Drawing near]. If you know any able men among them, then put them in charge of my livestock.”

<sup>7</sup> Joseph [May he add] brought in Jacob [Supplanter], his father, and set him before Pharaoh, and Jacob [Supplanter] blessed Pharaoh. <sup>8</sup> Pharaoh said to Jacob [Supplanter], “How many are the days of the years of your life?”

<sup>9</sup> Jacob [Supplanter] said to Pharaoh, “The days of the years of my pilgrimage are one hundred thirty years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.” <sup>10</sup> Jacob [Supplanter] blessed Pharaoh, and went out from the presence of Pharaoh.

**(7)** <sup>11</sup> Joseph [May he add] placed his father and his brothers, and gave them a possession in the land of Egypt [Abode of slavery], in the best of the land, in the land of Rameses, as Pharaoh had enjoined. <sup>12</sup> Joseph [May he add] nourished his father, his brothers, and all of

his father's household, with bread, according to their families.

<sup>13</sup> There was no bread in all the land; for the famine was very severe, so that the land of Egypt [Abode of slavery] and the land of Canaan [Humbled] fainted by reason of the famine.

<sup>14</sup> Joseph [May he add] gathered up all the money that was found in the land of Egypt [Abode of slavery], and in the land of Canaan [Humbled], for the grain which they bought: and Joseph [May he add] brought the money into Pharaoh's house. <sup>15</sup> When the money was all spent in the land of Egypt [Abode of slavery], and in the land of Canaan [Humbled], all the Egyptians [people from Abode of slavery] came to Joseph [May he add], and said, "Give us bread, for why should we die in your presence? For our money fails."

<sup>16</sup> Joseph [May he add] said, "Give me your livestock; and I will give you food for your livestock, if your money is gone."

<sup>17</sup> They brought their livestock to Joseph [May he add], and Joseph [May he add] gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the donkeys: and he fed them with bread in exchange for all their livestock for that year. <sup>18</sup> When that year was ended, they came to him the second year, and said to him, "We will not hide from my lord how our money is all spent, and the herds of livestock are my lord's. There is nothing left in the sight of my lord, but our bodies, and our lands. <sup>19</sup> Why should we die before your eyes, both we and our land? Buy us and our land for

bread, and we and our land will be servants to Pharaoh. Give us seed, that we may live, and not die, and that the land won't be desolate.”

<sup>20</sup> So Joseph [May he add] bought all the land of Egypt [Abode of slavery] for Pharaoh, for every man of the Egyptians [people from Abode of slavery] sold his field, because the famine was severe on them, and the land became Pharaoh's.

<sup>21</sup> As for the people, he moved them to the cities from one end of the border of Egypt [Abode of slavery] even to the other end of it. <sup>22</sup> Only he didn't buy the land of the priests, for the priests had a *chok* ·portion· from Pharaoh, and ate their *chok* ·portion· which Pharaoh gave them. That is why they didn't sell their land. <sup>23</sup> Then Joseph [May he add] said to the people, “Behold, I have bought you and your land today for Pharaoh. Behold, here is seed for you, and you shall sow the land. <sup>24</sup> It will happen at the harvests, that you shall give a fifth to Pharaoh, and four parts will be your own, for seed of the field, for your food, for them of your households, and for food for your little ones.”

**(Maftir ·Conclusion·)** <sup>25</sup> They said, “You have saved our lives! Let us find *chen* ·grace· in the sight of my lord, and we will be Pharaoh's servants.”

<sup>26</sup> Joseph [May he add] made it a *chok* ·statute· concerning the land of Egypt [Abode of slavery] to this day, that Pharaoh should have the fifth. Only the land of the priests alone didn't become Pharaoh's.

<sup>27</sup> Israel [God prevails] lived in the land of Egypt [Abode of slavery], in the land of Goshen [Drawing near]; and they got themselves possessions therein, and were fruitful, and multiplied exceedingly.

*Haftarah Vayigash ·Taking leave · He approached·:*

*Yechezk'el / Ezekiel 37:15-28*

*B'rit Hadashah ·New Covenant·: John 5:1-47*

## **Parashah 12: Vayechi ·And he lived· 47:28-50:26**

<sup>28</sup> Jacob [Supplanter] lived in the land of Egypt [Abode of slavery] seventeen years. So the days of Jacob [Supplanter], the years of his life, were one hundred forty-seven years. <sup>29</sup> The time came near that Israel [God prevails] must die, and he called his son Joseph [May he add], and said to him, “If now I have found *chen* ·grace· in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please don't bury me in Egypt [Abode of slavery], <sup>30</sup> but when I sleep with my fathers, you shall carry me out of Egypt [Abode of slavery], and bury me in their burying place.”

He said, “I will do as you have said.”

<sup>31</sup> He said, “Swear to me,” and he swore to him. *Israel [God prevails] bowed at the head of his bed.*

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\* **47:31** Quoted in Heb 11:21

## 48

<sup>1</sup> After these things, someone said to Joseph [May he add], “Behold, your father is sick.” He took with him his two sons, Manasseh [Causing to forget] and Ephraim [Fruit]. <sup>2</sup> Someone told Jacob [Supplanter], and said, “Behold, your son Joseph [May he add] comes to you,” and Israel [God prevails] strengthened himself, and sat on the bed. <sup>3</sup> Jacob [Supplanter] said to Joseph [May he add], “*El Shaddai* [God Almighty] appeared to me at Luz in the land of Canaan [Humbled], and blessed me, <sup>4</sup> and said to me, ‘Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and *will give* this land to *your offspring* after you for an everlasting *possession*.’ \* <sup>5</sup> Now your two sons, who were born to you in the land of Egypt [Abode of slavery] before I came to you into Egypt [Abode of slavery], are mine; Ephraim [Fruit] and Manasseh [Causing to forget], even as Reuben [See, a son!] and Simeon [Hearing], will be mine. <sup>6</sup> Your issue, whom you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance. <sup>7</sup> As for me, when I came from Paddan, Rachel [Ewe sheep] died by me in the land of Canaan [Humbled] on the way, when there was still some distance to come to Ephrath, and I buried her there on the way to Ephrath (also called Bethlehem [House of Bread]).”

<sup>8</sup> Israel [God prevails] saw Joseph [May he add]’s sons, and said, “Who are these?”

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\* **48:4** Quoted in Acts 7:5

<sup>9</sup> Joseph [May he add] said to his father, “They are my sons, whom God has given me here.”

He said, “Please bring them to me, and I will bless them.” **(2)** <sup>10</sup> Now the eyes of Israel [God prevails] were dim for age, so that he couldn't see. He brought them near to him; and he kissed them, and embraced them. <sup>11</sup> Israel [God prevails] said to Joseph [May he add], “I didn't think I would see your face, and behold, God has let me see your offspring also.” <sup>12</sup> Joseph [May he add] brought them out from between his knees, and he bowed himself with his face to the earth. <sup>13</sup> Joseph [May he add] took them both, Ephraim [Fruit] in his right hand toward Israel [God prevails]'s left hand, and Manasseh [Causing to forget] in his left hand toward Israel [God prevails]'s right hand, and brought them near to him. <sup>14</sup> Israel [God prevails] stretched out his right hand, and laid it on Ephraim [Fruit]'s head, who was the younger, and his left hand on Manasseh [Causing to forget]'s head, guiding his hands knowingly, for Manasseh [Causing to forget] was the firstborn. <sup>15</sup> He blessed Joseph [May he add], and said, “The God before whom my fathers Abraham [Father of a multitude] and Isaac [Laughter] walked, the God who has fed me all my life long to this day, <sup>16</sup> the angel who has redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham [Father of a multitude] and Isaac [Laughter]. Let them grow into a multitude upon the earth.”

**(3)** <sup>17</sup> When Joseph [May he add] saw that his

father laid his right hand on the head of Ephraim [Fruit], it displeased him. He held up his father's hand, to remove it from Ephraim [Fruit]'s head to Manasseh [Causing to forget]'s head. <sup>18</sup> Joseph [May he add] said to his father, "Not so, my father; for this is the firstborn; put your right hand on his head."

<sup>19</sup> His father refused, and said, "I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his offspring will become a multitude of nations." <sup>20</sup> He blessed them that day, saying, "In you will Israel [God prevails] bless, saying, 'God make you as Ephraim [Fruit] and as Manasseh [Causing to forget]' " He set Ephraim [Fruit] before Manasseh [Causing to forget]. <sup>21</sup> Israel [God prevails] said to Joseph [May he add], "Behold, I am dying, but God will be with you, and bring you again to the land of your fathers. <sup>22</sup> Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite [Descendants of Talkers] with my sword and with my bow."

## 49

**(4)** <sup>1</sup> Jacob [Supplanter] called to his sons, and said: "Gather yourselves together, that I may tell you that which will happen to you in the days to come.

<sup>2</sup> Assemble yourselves, and hear, you sons of Jacob [Supplanter].

*Sh'ma* ·Hear obey· unto Israel [God prevails],  
your father.

- 3 “Reuben [See, a son!], you are my firstborn, my  
 might, and the beginning of my strength;  
 excelling in dignity, and excelling in power.
- 4 Boiling over like water, you shall not excel;  
 because you went up to your father’s bed,  
 then defiled it. He went up to my couch.
- 5 “Simeon [Hearing] and Levi [United with] are  
 brothers.  
 Their swords are weapons of violence.
- 6 My soul, don’t come into their council.  
 My glory, don’t be united to their assembly;  
 for in their anger they killed men.  
 In their self-will they hamstrung cattle.
- 7 Cursed be their anger, for it was fierce;  
 and their wrath, for it was cruel.  
 I will divide them in Jacob [Supplanter],  
 and scatter them in Israel [God prevails].
- 8 “Judah [Praised], your brothers will *yadah*  
 ·extend hands in thankful praise· to you.  
 Your hand will be on the neck of your  
 enemies.  
 Your father’s sons will bow down before you.
- 9 Judah [Praised] is a lion’s cub.  
 From the prey, my son, you have gone up.  
 He stooped down, he crouched as a lion,  
 as a lioness.  
 Who will rouse him up?
- 10 \* **The scepter will not depart from Judah  
 [Praised],**

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\* **49:10** MP: King Messiah is a descendant of Judah. (Matt 1:2;  
 Luke 3:33)



nor the ruler's staff from between his feet,  
 † until *Shiloh* [Him to whom obedience belongs].  
 To him will the obedience of the peoples be.

11 Binding his foal to the vine,  
 his donkey's colt to the choice vine;  
 he has washed his garments in wine,  
 his robes in the blood of grapes.

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

13 "Zebulun [Living together] will dwell at the  
 haven of the sea.  
 He will be for a haven of ships.  
 His border will be on Sidon.

14 "Issachar [Hire, Reward] is a strong donkey,  
 lying down between the saddlebags.

15 He saw a resting place, that it was good,  
 the land, that it was pleasant.

He bows his shoulder to the burden,  
 and becomes a servant doing forced labor.

16 "Dan [He judged] will judge his people,  
 as one of the tribes of Israel [God prevails].

17 Dan [He judged] will be a serpent on the trail,  
 an adder in the path,

That bites the horse's heels,  
 so that his rider falls backward.

18 I have waited for your *yishu'ah* ·salvation·,  
 ADONAI .

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† 49:10 MP: When Messiah comes, then Judah will lose power and leadership, represented by the scepter. (John 18:31)

- (5) <sup>19</sup> “A troop will press on Gad [Good fortune],  
but he will press on their heel.
- <sup>20</sup> “Asher [Happy]’s food will be rich.  
He will produce royal dainties.
- <sup>21</sup> “Naphtali [My wrestling] is a doe set free,  
who bears beautiful fawns.
- <sup>22</sup> “Joseph [May he add] is a fruitful vine,  
a fruitful vine by a spring.  
His branches run over the wall.
- <sup>23</sup> The archers have severely grieved him,  
shot at him, and persecute him:
- <sup>24</sup> But his bow remained strong.  
The arms of his hands were made strong,  
by the hands of the *'Avir Ya'akov* [Mighty One  
of Supplanter],  
(from there is the *Ro'i* [Shepherd Provider],  
the *'Even Isra'el* [Stone of God prevails]),
- <sup>25</sup> even by the God of your father, who will help  
you;  
by *Shaddai* [Almighty], who will bless you,  
with blessings of heaven above,  
blessings of the deep that lies below,  
blessings of the breasts, and of the *racham*  
·womb of compassionate love·.
- <sup>26</sup> The blessings of your father have prevailed  
above the blessings of your ancestors,  
above the boundaries of the ancient hills.  
They will be on the head of Joseph [May he add],  
on the crown of the head of him who is  
separated from his brothers.

**(6)** <sup>27</sup> “Benjamin [Son of right hand, Son of south] is a ravenous wolf. In the morning he will devour the prey. At evening he will divide the plunder.”

<sup>28</sup> All these are the twelve tribes of Israel [God prevails], and this is what their father spoke to them and blessed them. He blessed everyone according to his blessing. <sup>29</sup> He enjoined them, and said to them, “I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron [Fawn-like] the Hittite [Descendant of Trembling fear], <sup>30</sup> in the cave that is in the field of Machpelah [Double], which is before Mamre [Bitter, Fatness], in the land of Canaan [Humbled], which Abraham [Father of a multitude] bought with the field from Ephron [Fawn-like] the Hittite [Descendant of Trembling fear] as a burial place. <sup>31</sup> There they buried Abraham [Father of a multitude] and Sarah [Princess], his wife. There they buried Isaac [Laughter] and Rebekah [Securely bound], his wife, and there I buried Leah [Weary]: <sup>32</sup> the field and the cave that is therein, which was purchased from the children of Heth [Trembling fear].” <sup>33</sup> When Jacob [Supplanter] finished enjoining words to his sons, he gathered up his feet into the bed, and yielded up the spirit, and was gathered to his people.

## 50

<sup>1</sup> Joseph [May he add] fell on his father's face, wept on him, and kissed him. <sup>2</sup> Joseph [May he

add] enjoined his servants, the physicians, to embalm his father; and the physicians embalmed Israel [God prevails]. <sup>3</sup> Forty days were fulfilled for him, for that is how many the days it takes to embalm. The Egyptians [people from Abode of slavery] wept for him for seventy days.

<sup>4</sup> When the days of weeping for him were past, Joseph [May he add] spoke to the house of Pharaoh, saying, "If now I have found *chen* ·grace· in your eyes, please speak in the ears of Pharaoh, saying, <sup>5</sup> 'My father made me swear, saying, "Behold, I am dying. Bury me in my grave which I have dug for myself in the land of Canaan [Humbled]." Now therefore, please let me go up and bury my father, and I will come again.' "

<sup>6</sup> Pharaoh said, "Go up, and bury your father, just like he made you swear."

<sup>7</sup> Joseph [May he add] went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, all the elders of the land of Egypt [Abode of slavery], <sup>8</sup> All the house of Joseph [May he add], his brothers, and his father's house. Only their little ones, their flocks, and their herds, they left in the land of Goshen [Drawing near]. <sup>9</sup> There went up with him both chariots and horsemen. It was a very great company. <sup>10</sup> They came to the threshing floor of Atad, which is beyond the Jordan [Descender], and there they lamented with a very great and severe lamentation. He mourned for his father seven days. <sup>11</sup> When

the inhabitants of the land, the Canaanites [Descendants of Humbled], saw the mourning in the floor of Atad, they said, “This is a grievous mourning by the Egyptians [people from Abode of slavery].” Therefore its name was called Abel [Vanity, Mourning] Mizraim, which is beyond the Jordan [Descender]. <sup>12</sup> His sons did to him just as he enjoined them, <sup>13</sup> for his sons carried him into the land of Canaan [Humbled], and buried him in the cave of the field of Machpelah [Double], which Abraham [Father of a multitude] bought with the field, for a possession of a burial site, from Ephron [Fawn-like] the Hittite [Descendant of Trembling fear], before Mamre [Bitter, Fatness]. <sup>14</sup> Joseph [May he add] returned into Egypt [Abode of slavery]— he, and his brothers, and all that went up with him to bury his father, after he had buried his father.

<sup>15</sup> When Joseph [May he add]’s brothers saw that their father was dead, they said, “It may be that Joseph [May he add] will hate us, and will fully pay us back for all the evil which we did to him.” <sup>16</sup> They sent a message to Joseph [May he add], saying, “Your father enjoined before he died, saying, <sup>17</sup> ‘You shall tell Joseph [May he add], “Now please forgive the disobedience of your brothers, and their sin, because they did evil to you.”’ Now, please forgive the disobedience of the servants of the God of your father.” Joseph [May he add] wept when they spoke to him. <sup>18</sup> His brothers also went and fell down before his face; and they said, “Behold, we are your servants.” <sup>19</sup> Joseph [May he add] said to

them, “Don’t be afraid, for am I in the place of God? <sup>20</sup> As for you, you meant evil against me, but God meant it for good, to bring to pass, as it is today, to save many people alive. **(7)** <sup>21</sup> Now therefore don’t be afraid. I will nourish you and your little ones.” He comforted them, and spoke kindly to them.

<sup>22</sup> Joseph [May he add] lived in Egypt [Abode of slavery], he, and his father’s house. Joseph [May he add] lived one hundred ten years. **(Maftir •Conclusion•)** <sup>23</sup> Joseph [May he add] saw Ephraim [Fruit]’s children to the third generation. The children also of Machir, the son of Manasseh [Causing to forget], were born on Joseph [May he add]’s knees. <sup>24</sup> Joseph [May he add] said to his brothers, “I am dying, but God will surely visit you, and bring you up out of this land to the land which he swore to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter].” <sup>25</sup> Joseph [May he add] took an oath of the children of Israel [God prevails], saying, “God will surely visit you, and you shall carry up my bones from here.” <sup>26</sup> So Joseph [May he add] died, being one hundred ten years old, and they embalmed him, and he was put in a coffin in Egypt [Abode of slavery].

*Haftarah Vayechi •Taking leave • And he lived•:*

*M'lakhim Alef / 1 Kings 2:1-12*

*B'rit Hadashah ·New Covenant·: Luke 4:31-5:11*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous!· (2 Samuel 10:12)*

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