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THE TEWAHEDO CANON IN MODERN
ENGLISH

The *Ethiopian* Bible

742 Pages · Over a Million Words

The Largest Christian Canon in Existence

INCLUDING ENOCH · JUBILEES ·

MEQABYAN

SIRACH · SINODOS · DIDASCALIA & MORE

CLEAR TEXT EDITIONS · MMXXVI

A WORD TO THE READER

A canon *larger* than any Bible you have held.

The Ethiopian Orthodox Tewahedo Church has preserved the largest Christian canon in existence: 81 books, presented here as 90 distinct volumes, for over 1,600 years. This edition presents every book of that canon in modern readable English.

While Western churches debated which books belonged in scripture, the monks of Ethiopia simply kept copying. From the cliff-face monasteries of Tigray to the island scriptoria of Lake Tana, scribes preserved what the rest of Christendom set aside.

This volume collects every book of that tradition in modern English, including 1 Enoch, Jubilees, the three books of Meqabyan, and the church order texts of the Sinodos, Didascalia, and Qalementos. What you are about to read is not a curiosity. It is a Bible.

1.2M

WORDS

742

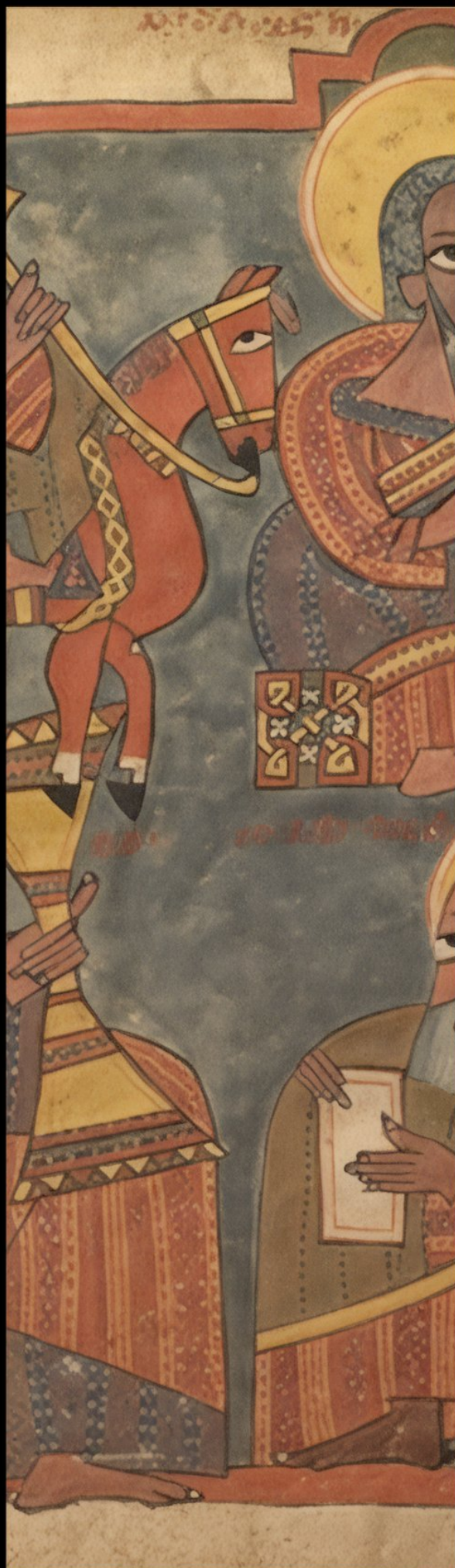
PAGES

1,600+

YEARS OF
CONTINUITY

90

DISTINCT VOLUMES



A faith that *never* went underground.



THE AKSUMITE INHERITANCE

Christianity arrived in Ethiopia in the 4th century, before it reached most of Europe. The kingdom of Aksum minted coins bearing the cross before most of Europe had heard the Gospel.



THE TONGUE OF HEAVEN

Ge'ez, a Semitic cousin of Hebrew and Arabic, became the liturgical language of the Ethiopian Church. Its script, the fidel, maps each consonant-vowel pair to its own syllabic character (more than 200 in all) and has been written for over two millennia.

THE HIDDEN LIBRARY

For a thousand years, monks at Debre Damo and Hayq Estifanos preserved books the wider Christian world had lost or rejected, keeping a fuller scripture intact through every empire's fall.

81

books · 90 volumes

VS. 66 IN THE PROTESTANT BIBLE

Why 81 books, and why 90 volumes? The Ethiopian Tewahedo Church never adopted the narrower canons fixed in 4th-century Rome or 16th-century Wittenberg. It kept what the early apostles, the Septuagint translators, and the communities of Second Temple Judaism broadly embraced. The traditional count of 81 groups some multi-part works together; this edition presents each part separately, yielding 90 distinct volumes.

Among them are works quoted directly in the New Testament: *1 Enoch*, cited by name in the Epistle of Jude, recounting the fall of the Watchers and the end of days. *Jubilees*, the secret history of Genesis retold as angelic revelation. *Meqabyan*, three books unique to Ethiopia, distinct from the Maccabees of Greek tradition.

This edition also includes all eight Books of Church Order: the four books of Sinodos (Sirate Tsion, Te’ezaz, Gitzew, and Abtilis), the two Books of the Covenant, Didascalia, and Qalementos. Eight books that have governed Ethiopian Christian practice for centuries.

BEYOND THE 66

<i>1 Enoch</i>	<i>Josippon</i>
<i>Jubilees</i>	<i>Qalementos</i>
<i>1 Meqabyan</i>	<i>1 Esdras</i>
<i>2 Meqabyan</i>	<i>4 Baruch</i>
<i>3 Meqabyan</i>	<i>Prayer of Manasseh</i>
<i>Tobit</i>	<i>Psalm 151</i>
<i>Judith</i>	<i>Sinodos (4 books)</i>
<i>Sirach</i>	<i>Didascalia</i>
<i>Wisdom</i>	<i>Books of the</i>
<i>Baruch</i>	<i>Covenant (2)</i>

From the harbor of *Adulis* to the page in your hand.

*A scripture's journey from the courts of Aksumite kings, through monastic
scriptoria, into the modern English of this volume.*

3RD C. *Oldest Portions Composed*

BCE The Book of the Watchers and the Astronomical Book are written in Aramaic in Judea. Among the earliest Jewish apocalyptic texts; later sections span centuries.

C. 330 *Aksum Converts*

King Ezana embraces Christianity. The kingdom mints coins bearing the cross before most of Europe has heard the Gospel.

C. 500 *The Nine Saints*

Syrian monks arrive in Ethiopia. The scriptures are translated into Ge'ez. The broader canon takes shape.

7TH C. *Islam Surrounds*

Ethiopia becomes a Christian island in a Muslim sea. The highlands preserve what the lowlands lose.

1270 *Solomonic Restoration*

Royal scriptoria flourish. Illuminated manuscripts multiply. The cliff monasteries become libraries.

1529 *The Burning*

Ahmad ibn Ibrahim's jihad destroys churches and manuscripts across Ethiopia. Monks hide what they can.

1773 *Enoch Returns*

James Bruce carries three Ge'ez manuscripts from Gondar to Europe. The West discovers a book it had lost for a millennium.

1947 *Dead Sea Scrolls*

Aramaic fragments of Enoch found at Qumran confirm what Ethiopia preserved: these texts are ancient and real.

2026 *This Volume*

The Tewahedo canon in modern English. Every book accounted for.

"Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all."

JUDE 1:14, QUOTING 1 ENOCH 1:9

Five things to know *before* you begin.

This volume follows conventions that may differ from the Bible you grew up with. A few notes will help you navigate it with confidence.



I

The Order Follows Tradition.

Books appear in a sequence that reflects the Ethiopian canonical tradition, not the Western arrangement. The uniquely Ethiopian books are integrated, not appended.

II

Every Book Is Accounted For.

All 90 volumes appear in full translated text, modernized for contemporary readers.

III

The Unique Books Are Integrated.

Enoch, Jubilees, and the Meqabyan stand in the body of the text, not in an appendix. They are as much a part of this Bible as Genesis or Psalms.

IV

The Language Is Modern.

Every passage has been rendered in contemporary English. No thees or thous, no inverted syntax. Clear, dignified prose at a comfortable reading level.

V

Three Columns, Dense Text.

This is a reference edition designed for completeness. The three-column layout keeps the page count manageable while preserving readability.

BEFORE YOU OPEN THE FIRST BOOK



"Open my eyes, that I may see wondrous
things in your law."

PSALM 119:18

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TRADITIONAL GE'EZ SCRIBAL BLESSING

*For the scribes who sat through famine and fire to keep these words alive,
and for every reader who, opening this book in a language they
understand, becomes the next link in their chain.*

CLEAR TEXT EDITIONS · SOLI DEO GLORIA

The Bible That Christendom Forgot

On publishing the largest Christian canon in modern English

The Ethiopian Orthodox Tewahedo Church preserves the largest Biblical canon in Christendom. Eighty-one books: 46 Old Testament, 27 New Testament, and 8 Books of Church Order. Protestants have 66. Catholics 73. Eastern Orthodox roughly 76. The Ethiopians kept what others set aside. Jubilees and 1 Enoch are full canon. Three books of Meqabyan, unique compositions preserved only in Ge'ez, stand where the Western Maccabees would be, but they are entirely different works. Eight Books of Church Order close the Bible. Every one of them is in your hands.

Search Amazon for an Ethiopian Bible in English and you will find dozens. Most are hastily assembled public domain texts in Western canonical order, conflating the Ethiopian Meqabyan with the Greek Maccabees, placing books where Western publishers find it convenient rather than where the Ethiopian tradition has kept them for centuries, and promising a “complete” 81-book canon while quietly omitting the Books of Church Order that make the number 81 in the first place. The Ethiopian tradition deserves better.

“A complete canon means accounting for every book.”

We followed the canonical ordering attested in the Ethiopian tradition, cross-checked against the *Feteha Negest* and the canonical lists in the Ge'ez Sinodos. All 90 volumes appear in full translated text, modernized for contemporary readers. Every book opens with a brief introduction identifying its place in the Ethiopian tradition.

We built on the work of translators past and present. Sir Lancelot Brenton's English Septuagint. J.M. Harden's Ethiopic Didascalia. George Horner's Ethiopic Sinodos. The World English Bible. For the books most distinctive to the Ethiopian tradition (Jubilees, 1 Enoch, the Meqabyan, the Church Order texts), consulting Amharic and Ge'ez sources revealed the correct chapter divisions and structure. The ones the Ethiopian Church actually uses, not the Western scholarly conventions that have dominated English editions until now.

ACKNOWLEDGMENTS

This edition owes a particular debt to **Gabe Stanek**, whose knowledge of the Ethiopian Orthodox tradition, facility with Amharic and Ge'ez, and exacting attention to canonical detail shaped the work at every level. His corrections to our ordering, naming, and textual content were invaluable.

The canonical scholarship of Anke Wanger, R.W. Cowley, Cherenet Abebe, and Dibekulu Zewde provided essential guidance on the structure and history of the 81-book canon. The Ethiopian Orthodox Tewahedo Church's official resources served as primary references throughout.

Clear Text Editions

Eighty-One Books, Ninety Volumes, One Bible

On counting, ordering, and the trouble with finding the real Ethiopian Bible in English

The Ethiopian Church says 81 books. We printed 90. Both numbers are right. The gap is not a disagreement about what belongs in the Bible. It is a question of how you count.

The 81 comes from the *Feteha Negest*, the law code governing Ethiopian church and civil life since the fifteenth century. Under its arithmetic, 1 Samuel and 2 Samuel are one book. So are 1–2 Kings and 1–2 Chronicles. Ezra and Nehemiah form a single unit. The writings of Jeremiah (the prophecy, Lamentations, Baruch, the Letter of Jeremiah) constitute one prophetic corpus. Apply these groupings and 54 physical Old Testament volumes become 46. Add 27 New Testament books and 8 Books of Church Order: 81.

We broke every text out as its own volume. If you want the Letter of Jeremiah, you should not have to know it is “really” chapter 6 of Baruch. If you want 2 Kings, you should not have to hunt through a combined Samuel–Kings block. Ninety volumes, each with its own heading and introduction, nothing buried inside a grouping convention.

THE PROBLEM OF ORDER

There is no single authoritative sequence. The canonical lists in the Ge’ez Sinodos give one order. The *Feteha Negest* gives another. Printed Amharic editions follow a third. Individual manuscripts vary further still. This is not a defect. The Ethiopian tradition fixed the *contents* of the canon but never legislated the *arrangement*.

We followed the ordering attested in the Ethiopian tradition, cross-checked against the Sinodos canonical lists and the *Feteha Negest*. Where sources disagreed, we kept related texts together: the Jeremiah cluster, the post-exilic writings, the Meqabyan as a group, and the Books of Church Order closing the Bible.

“Most English-language Ethiopian Bibles are not Ethiopian Bibles at all. They are Western Bibles with Ethiopian names on the cover.”

For many of the books that make the Ethiopian Bible distinctive, no reliable English translation existed. Often the translations that *did* exist were of the wrong text entirely.

Take the three books of Meqabyan. Most English “Ethiopian Bibles” substitute 1–4 Maccabees, Greek texts about the Hasmonean revolt that have nothing to do with the Ethiopian Meqabyan. The actual Meqabyan are unique compositions preserved only in Ge’ez, describing the resistance of faithful believers against a tyrant king and mounting a sustained defense of bodily resurrection. They share a name with the Western Maccabees and nothing else.

Then there is the chapter problem. R.H. Charles’s translations of 1 Enoch and Jubilees remain the standard English texts a century later. But Charles used a Western scholarly chapter scheme that does not match how the Ethiopian Church divides these books. He split 1 Enoch into 108 sections; the Ethiopian tradition reads it in 42 chapters. His Jubilees runs to 50 chapters; the Ethiopian division has 34. Same content, wrong structure.

“What you hold is an English Bible that reflects the Ethiopian tradition as Ethiopians know it, not as Western scholarship has repackaged it.”

For Jubilees and 1 Enoch, we restructured the classic R.H. Charles translations to match the Ethiopian chapter divisions. The three books of Meqabyan were modernized from Wikisource translations of the Ge’ez (CC BY-SA 4.0).

This edition presents full translated text of all eight Books of Church Order. Four draw on direct English translations of the Ge’ez (Horner, Schodde, Harden). Three were rendered from public domain French scholarly translations (Guerrier, Grebaut). The Abtilis preserves the Coptic canon tradition via Tattam. The Josippon, a 116-chapter history of the Jewish people from Adam to the fall of the Temple, closes the Old Testament. It was assembled from two Latin editions of the Hebrew Sefer Yosippon (Münster 1541, Breithaupt 1710), with the Alexander section from Budge’s 1896 Ethiopic translation, and chapter selection following Binyam’s 2017 comparative mapping of the Ethiopian recension.

*The Editors
Clear Text Editions*

CONTINUE THE JOURNEY

ETHIOPIANCANON.COM

Your online companion to the Ethiopian canon. Background, context, and resources to deepen your reading.



- ◆ **Learn about the canon.** Why 81 books? Why 90 volumes? Articles on the history and structure of the Ethiopian biblical tradition.
- ◆ **Additional reading and resources.** Curated content, reference texts, and original editorial companions.
- ◆ **Scam reviews and buyer protection.** We review and report fraudulent Ethiopian Bible listings on Amazon (most of them are). Share this site with friends and family before they buy.

A companion resource from Clear Text Editions

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Ninety volumes · eight canonical divisions · from Genesis to the Apostolic Canons

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INTRODUCTION: THE ETHIOPIAN BIBLICAL CANON

Why 81 Books?

The Ethiopian Orthodox Tewahedo Church maintains the most extensive Biblical canon of any major Christian denomination. Protestant Bibles contain 66 books, Roman Catholic Bibles 73, and Eastern Orthodox Bibles approximately 76. The Ethiopian Bible contains 81: 46 in the Old Testament and 35 in the New Testament.

This number is prescribed by the Feteha Negest (Law of the Kings), the ecclesiastical and civil law code used in Christian Ethiopia since at least the 16th century. The Feteha Negest itself was compiled around 1240 by the Coptic Egyptian scholar Abdul Fada'il Ibn al-'Assal, translated into Ge'ez (classical Ethiopic) during the reign of Emperor Zera Yaqob around 1450, and supplemented with local Ethiopian legal traditions.

The canonical authority behind the number 81 rests on multiple ancient sources: the 85 Apostolic Canons (approved by the Council in Trullo, 692 AD), the Synod of Laodicea (c. 363-364 AD), the Synods of Carthage (397 and 419 AD), and the canonical lists of Church Fathers including St. Athanasius, Gregory Nazianzen, and Amphilochius of Iconium. The Ethiopian Church took the most inclusive possible approach: any book accepted by at least one recognized council or Church Father was considered for inclusion.

How the Count Works

The official count of 46 Old Testament books and 35 New Testament books does not correspond one-to-one with the physical volumes in this edition. In the official reckoning, some books are grouped together:

In the Old Testament, 1st and 2nd Samuel are counted as a single book, as are 1st and 2nd Kings, and 1st and 2nd Chronicles. Ezra and Nehemiah form one book. The writings of Jeremiah (Jeremiah, Baruch, Lamentations, and related texts) constitute a single prophetic unit. Under this grouping, the 54 physical volumes in this edition reduce to the official 46.

In the New Testament, the 27 books familiar to all Christian traditions are joined by 8 Books of Church Order. These 8 texts bring the New Testament total to 35, and the complete Bible to 81.

The printed Amharic Bible uses a different arithmetic to reach the same number: it presents 54 Old Testament volumes and 27 New Testament books (omitting the 8 Books of Church Order from print). This edition includes all content, presenting both the full Old Testament in its expanded physical arrangement and the 8 Books of Church Order that complete the canonical 81.

The Old Testament Order

The ordering of books in the Ethiopian Bible differs significantly from Western arrangements. The most notable distinctions:

Jubilees and 1 Enoch after Chronicles. These two books, considered pseudepigraphal or apocryphal by Western churches, hold full canonical status in the Ethiopian tradition. They are placed immediately after 2 Chronicles in the historical section, reflecting their content as historical narratives (Jubilees retells Genesis through Exodus with additional chronological detail; 1 Enoch presents antediluvian history and apocalyptic prophecy attributed to the great-grandfather of Noah).

1 Esdras and Ezra Sutuel. After the standard books of Ezra and Nehemiah, the Ethiopian Bible includes two additional Ezra-related texts. 1 Esdras is a Greek parallel account of events in Chronicles, Ezra, and Nehemiah, preserved in the Septuagint tradition. Ezra Sutuel (4 Ezra, chapters 3-14) is an apocalyptic vision attributed to Ezra after the destruction of Jerusalem, preserved fully only in Latin and Ethiopic manuscripts. Its 7th chapter contains 70 verses (36-105) that were lost from all Latin manuscripts until their rediscovery in 1875. The Ethiopian text includes an extended ending with a doxology not found in the Latin tradition.

Meqabyan instead of Maccabees. The Ethiopian Bible does not include the Western books of 1-4 Maccabees, which describe the Jewish revolt against Greek rule. Instead, it includes three books of Meqabyan, which are entirely distinct texts despite the superficial similarity in name. The Meqabyan describe the resistance of faithful believers against an unjust king and are unique to the Ethiopian tradition.

Proverbs and the Book of Correction. The Book of Proverbs is divided at chapter 25. Chapters 1-24 remain as Proverbs; chapters 25-31 are separately titled the Book of Correction (Ge'ez: Tegnats). This division is attested in the Ge'ez Synodos canonical lists, where the Book of Correction appears as a separate entry among the books of Solomon.

The Jeremiah Cluster. The prophetic writings associated with Jeremiah are kept together: Jeremiah proper, Lamentations, Baruch, the Letter of Jeremiah, and the Rest of the Words of Baruch (Paraleipomena Jeremiou). This grouping reflects the ancient tradition, attested in the canons of Laodicea and St. Athanasius, of treating "Jeremiah with Baruch, Lamentations, and the Epistle" as a single prophetic corpus.

Daniel with Greek Additions. The Book of Daniel includes the Prayer of Azariah and the Song of the Three Young Men (within chapter 3), Susanna (chapter 13), and Bel and the Dragon (chapter 14). These Greek additions are not found in the Hebrew/Aramaic text but are part of the Septuagint version used by the Ethiopian Church.

Minor Prophets in Ethiopian Order. The sequence of the Twelve Minor Prophets follows the Septuagint rather than the Hebrew order, with Micah preceding Joel.

The Josippon closes the Old Testament. The Josippon (Zena Ayhud) is a history of the Jewish people from the Table of Nations through the Roman destruction of the Second Temple in 70 CE. In the Ethiopian broader canon it is the final book of the Old Testament, and it is printed here between Malachi and Matthew. It is not a Book of Church Order. Known in other traditions as Pseudo-Josephus or the Hebrew Josippon.

The New Testament

The first 27 books follow the order familiar from other Christian traditions: the four Gospels, Acts, the 14 Pauline Epistles (with Hebrews counted among them), the 7 Catholic Epistles, and the Revelation of John.

The Eight Books of Church Order

The distinctive final section of the Ethiopian New Testament consists of eight texts collectively called the Books of Church Order or Books of the Covenant. These are the 8 texts that join the 27 books familiar to every Christian tradition to make the New Testament total of 35. Most derive from the Apostolic Constitutions, a 4th-century Syrian collection of Church law attributed to the Twelve Apostles through Clement of Rome. The 85th Apostolic Canon explicitly includes "the Constitutions dedicated to you the bishops by me Clement, in eight books" among the canonical Scriptures, adding the caveat that they are "not fit to publish before all, because of the mysteries contained in them."

This warning explains why printed Ethiopian Bibles traditionally omit these texts. This edition includes translated text for all eight Church Order books.

The eight books are:

1st Book of the Covenant (Mashafa Kidan I): Regulations for liturgical prayer, the covenant of the hours, and instructions for the ordering of worship.

2nd Book of the Covenant (Mashafa Kidan II): Teachings on the nature of God, righteousness, and the obligations of the faithful, continuing the covenantal regulations of the first book.

Sirate Tsion (Order of Zion): A liturgical manual governing the organization of worship, the administration of sacraments, the duties of various Church offices, and the sanctification of the calendar through fasts and feasts.

Te'ezaz (Commandment): Apostolic ordinances on spiritual gifts, Church governance, the duties of bishops and clergy, and the order of the priesthood. Includes closing prayers for the sick, for those on journeys, for the rains, and for the Patriarch.

Gitzew: A manual of Church discipline and penitential practice governing the reconciliation of sinners, the classification of offenses, the responsibilities of confessors, and the regulation of monastic life.

Abtilis: The most liturgically prominent of the Church Order texts, containing 81 canons in the Coptic tradition (85 in the Greek, with canons 47–50 absent from the Coptic and Arabic). It is the only Sinodos text explicitly quoted during the Ethiopian Eucharistic liturgy. Its 85th canon provides a canonical list of Scripture.

Didascalia: The Ethiopic Didascalia Apostolorum, presenting apostolic teaching on matters of Church governance, moral instruction, the role of bishops, care of the poor, treatment of penitents, and the relationship between the old law and the new covenant.

Qalementos (Ethiopic Clement): A unique compilation attributed to Clement of Rome, containing apocalyptic teachings, theological exposition, ethical instruction, and Church regulations. It exists only in Ge'ez and has no exact parallel in any other Christian tradition.

A Note on Sources

This edition draws on the best available public domain English translations for each text:

The Old Testament primarily uses the Brenton English Septuagint (1851), modernized for contemporary readability while preserving the content and structure of the original translation. The Septuagint is the appropriate base text for an Ethiopian Bible, as the Ge'ez Old Testament was translated from the Greek rather than the Hebrew Masoretic text.

The New Testament uses the World English Bible, a modern public domain translation.

Tobit uses the World English Bible long recension, which corresponds to Codex Sinaiticus and is the fuller version used in the Ethiopian tradition (replacing the shorter recension found in the Brenton Septuagint).

Ezra Sutuel (4 Ezra) uses the Revised Version Apocrypha (1895) text of 2 Esdras chapters 3–14, which includes the restored passage at 7:36–105 preserved in the Ge'ez tradition. The text has been modernized and restructured into the 13-chapter Ethiopian division.

Jubilees is based on R.H. Charles (1902), modernized, with the text restructured from his 50-chapter Western scheme into the 34-chapter Ethiopian division. 1 Enoch is based on R.H. Charles (1912), modernized, with the text restructured from his 108 sections into the 42-chapter Ethiopian division. Consulting Amharic and Ge'ez sources revealed the correct chapter divisions for both books.

1. Meqabyan is modernized from the Wikisource translation of 1 Meqabyan, translated from Ge'ez by Wikisource contributors and licensed under Creative Commons Attribution-ShareAlike 4.0 International. This modernized adaptation is also licensed under CC BY-SA 4.0. Changes include modernization of wording, grammar, sentence flow, and readability.

2. Meqabyan is modernized from the Wikisource translation of 2 Meqabyan, translated from Ge'ez by Wikisource contributors and licensed under Creative Commons Attribution-ShareAlike 4.0 International. This modernized adaptation is also licensed under CC BY-SA 4.0. Changes include modernization of wording, grammar, sentence flow, and readability.

3. Meqabyan is modernized from the Wikisource translation of 3 Meqabyan, translated from Ge'ez by Wikisource contributors and licensed under Creative Commons Attribution-ShareAlike 4.0 International. This modernized adaptation is also licensed under CC BY-SA 4.0. Changes include modernization of wording, grammar, sentence flow, and readability. The Rest of the Words of Baruch uses the translation of J. Rendel Harris (1889), modernized for accessibility. The Didascalia uses the translation of J.M. Harden (1920), "The Ethiopic Didascalia," published by the Society for Promoting Christian Knowledge. Harden's translation was made from multiple British Museum Ge'ez manuscripts and provides the complete text of all 43 chapters, superseding the earlier incomplete translation of Thomas Pell Platt (1834), which was based on a defective manuscript covering only the first portion of the work. The Sirate Tsion and Te'ezaz use the translation of Rev. G. Horner (1904), from "The Statutes of the Apostles, or Canones Ecclesiastici," translated directly from the Ethiopic. The Abtilis uses the translation of Henry Tattam (1848), "The Apostolical Constitutions, or Canons of the Apostles in Coptic," which preserves the 81-canon tradition corresponding to the Abtilis section of the Ethiopic Sinodos. All have been lightly modernized for this edition. The Gitzew uses the translation of Prof. George H. Schodde (1885), "The Apostolic Canons, Translated from the Ethiopic," modernized for this edition. The Books of the Covenant (Mashafa Kidan) use the translation of L. Guerrier and S. Grébaut, "Le Testament en Galilée de Notre-Seigneur Jésus-Christ," *Patrologia Orientalis* vol. 9 (1913), rendered from the French. The Qalementos uses the translation of S. Grébaut, "Littérature éthiopienne pseudo-Clémentine," *Revue de l'Orient Chrétien* vols. 16, 17, 19, 20, and 22 (1911–1920), also rendered from the French. For Josippon, this edition presents an English approximation of the Ethiopian Zena Ayhud's scope. The core narrative is built from Sebastian Münster's 1541 Latin translation of the Hebrew Sefer Yosippon. The Table of Nations, *Antiquities of Italy*, and the Jewish War through the destruction of the Temple are translated from Breithaupt's 1710 complete Latin edition. Chapter selection follows Binyam's (2017) comparative mapping of the Hebrew and Ethiopian recensions. The Alexander material is replaced with Budge's 1896 direct translation from the Ethiopic.

Further Reading

The Ethiopian Biblical canon has received scholarly attention in works including:

R.W. Cowley, "The Biblical Canon of the Ethiopian Orthodox Church Today" (*Ostkirchliche Studien*, 1974) provides a concise overview of the canonical question. Dibekulu Zewde's "81 Kidusat Metsaheftena Minchoch-Kenonat" (*The 81 Holy Books and the Sources: Canons*, 1995) offers the most detailed treatment of the canonical sources in Amharic. The official position of the Church is set forth in "The Ethiopian Orthodox Tewahdo Church: Faith, Order of Worship and Ecumenical Relations" (1996).

THE PENTATEUCH



Genesis through Deuteronomy

GENESIS

The first book of Moses, recounting the creation of the world, the fall of humanity, and the origins of Israel through the lives of Abraham, Isaac, Jacob, and Joseph.

Genesis Chapter 1

1. In the beginning God made the heaven and the earth.
2. But the earth was formless and empty, and darkness was over the deep, and the Spirit of God moved over the water.
3. And God said, "Let there be light," and there was light.
4. And God saw the light, that it was good. And God separated the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.
6. And God said, "Let there be a firmament in the midst of the water, and let it be a division between water and water," and it was so.
7. And God made the firmament, and God separated the water which was under the firmament from the water which was above the firmament.
8. And God called the firmament Heaven, and God saw that it was good. And there was evening and there was morning, the second day.
9. And God said, "Let the water which is under the heaven be collected into one place, and let the dry land appear," and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared.
10. And God called the dry land Earth, and the gatherings of the waters he called Seas. And God saw that it was good.
11. And God said, "Let the earth bring forth grass bearing seed according to its kind and according to its likeness, and fruit trees bearing fruit whose seed is in it, according to its kind on the earth," and it was so.
12. And the earth brought forth grass bearing seed according to its kind and according to its likeness, and fruit trees bearing fruit whose seed is in it, according to its kind on the earth. And God saw that it was good.
13. And there was evening and there was morning, the third day.
14. And God said, "Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years.
15. And let them be for light in the firmament of the heaven, so as to shine upon the earth," and it was so.
16. And God made the two great lights, the greater light for governing the day and the lesser light for governing the night, and the stars also.
17. And God placed them in the firmament of the heaven, so as to shine upon the earth,
18. and to govern day and night, and to divide between the light and the darkness. And God saw that it was good.
19. And there was evening and there was morning, the fourth day.
20. And God said, "Let the waters bring forth living creatures, and winged creatures flying above the earth in the firmament of heaven," and it was so.
21. And God made great sea creatures, and every living creature which the waters brought forth according to their kinds, and every

winged creature according to its kind. And God saw that they were good.

22. And God blessed them, saying, "Increase and multiply and fill the waters in the seas, and let the winged creatures be multiplied on the earth."
23. And there was evening and there was morning, the fifth day.
24. And God said, "Let the earth bring forth the living creature according to its kind, four-footed animals and crawling things and wild beasts of the earth according to their kind," and it was so.
25. And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the crawling things of the earth according to their kind. And God saw that they were good.
26. And God said, "Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the winged creatures of heaven, and over the cattle and all the earth, and over all the crawling things that creep on the earth."
27. And God made man; according to the image of God he made him, male and female he made them.
28. And God blessed them, saying, "Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and the winged creatures of heaven, and all the cattle and all the earth, and all the crawling things that creep on the earth."
29. And God said, "Look, I have given to you every seed-bearing plant sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown. To you it shall be for food.
30. And to all the wild beasts of the earth, and to all the winged creatures of heaven, and to every crawling thing creeping on the earth which has in itself the breath of life, I have given every green plant for food," and it was so.
31. And God saw all the things that he had made, and look, they were very good. And there was evening and there was morning, the sixth day.

Genesis Chapter 2

1. And the heavens and the earth were finished, and the whole world of them.
2. And God finished on the sixth day his works which he made, and he rested on the seventh day from all his works which he made.
3. And God blessed the seventh day and sanctified it, because in it he rested from all his works which God had begun to do.
4. This is the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth,
5. and every plant of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.
6. But there rose a spring out of the earth and watered the whole face of the earth.
7. And God formed the man of dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.
8. And God planted a garden eastward in Eden, and placed there the man whom he had formed.
9. And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the

garden, and the tree of learning the knowledge of good and evil.

10. And a river flows out of Eden to water the garden; from there it divides itself into four branches.
11. The name of the first is Phisom. This is the one which encircles the whole land of Evilat, where there is gold.
12. And the gold of that land is good; there also is carbuncle and emerald.
13. And the name of the second river is Geon. This is the one which encircles the whole land of Ethiopia.
14. And the third river is Tigris. This is the one which flows forth opposite the Assyrians. And the fourth river is Euphrates.
15. And the Lord God took the man whom he had formed and placed him in the garden of Delight, to cultivate and keep it.
16. And the Lord God gave a command to Adam, saying, "You may freely eat of every tree which is in the garden,
17. but of the tree of the knowledge of good and evil -- of it you shall not eat, for on whatever day you eat of it, you shall surely die."
18. And the Lord God said, "It is not good that the man should be alone. Let us make for him a helper suitable for him."
19. And God formed yet further out of the earth all the wild beasts of the field and all the birds of the sky, and he brought them to Adam to see what he would call them. And whatever Adam called any living creature, that was the name of it.
20. And Adam gave names to all the cattle and to all the birds of the sky and to all the wild beasts of the field. But for Adam there was not found a helper like himself.
21. And God brought a deep sleep upon Adam, and he slept. And he took one of his ribs and filled up the flesh in its place.
22. And God formed the rib which he took from Adam into a woman and brought her to Adam.
23. And Adam said, "This now is bone of my bones and flesh of my flesh. She shall be called woman, because she was taken out of her husband."
24. Therefore a man shall leave his father and his mother and shall be joined to his wife, and the two shall be one flesh.
25. And the two were naked, both Adam and his wife, and were not ashamed.

Genesis Chapter 3

1. Now the serpent was the most cunning of all the creatures on the earth which the Lord God made. And the serpent said to the woman, "Why has God said, 'You shall not eat of every tree of the garden?'"
2. And the woman said to the serpent, "We may eat of the fruit of the trees of the garden,
3. but of the fruit of the tree which is in the midst of the garden, God said, 'You shall not eat of it, neither shall you touch it, lest you die.'"
4. And the serpent said to the woman, "You shall not surely die.
5. For God knew that on whatever day you eat of it your eyes would be opened, and you would be as gods, knowing good and evil."
6. And the woman saw that the tree was good for food, and that it was pleasant to the eyes to look upon and beautiful to contemplate. And having taken of its fruit she ate, and she gave to her husband also with her, and they ate.

7. And the eyes of both were opened, and they saw that they were naked, and they sewed fig leaves together and made themselves coverings.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day. And both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden.

9. And the Lord God called Adam and said to him, "Adam, where are you?"

10. And he said to him, "I heard your voice as you walked in the garden, and I was afraid because I was naked, and I hid myself."

11. And God said to him, "Who told you that you were naked, unless you have eaten of the tree concerning which I charged you alone not to eat?"

12. And Adam said, "The woman whom you gave to be with me -- she gave me of the tree and I ate."

13. And the Lord God said to the woman, "Why have you done this?" And the woman said, "The serpent deceived me and I ate."

14. And the Lord God said to the serpent, "Because you have done this, you are cursed above all cattle and all the creatures of the earth. On your breast and belly you shall go, and you shall eat earth all the days of your life.

15. And I will put enmity between you and the woman, and between your offspring and her offspring. He shall watch against your head, and you shall watch against his heel."

16. And to the woman he said, "I will greatly multiply your pains and your groaning. In pain you shall bring forth children, and your submission shall be to your husband, and he shall rule over you."

17. And to Adam he said, "Because you have listened to the voice of your wife and eaten of the tree concerning which I charged you alone not to eat -- of that you have eaten. Cursed is the ground because of your labors. In pain you shall eat of it all the days of your life.

18. Thorns and thistles shall it bring forth to you, and you shall eat the plants of the field.

19. In the sweat of your face you shall eat your bread until you return to the earth out of which you were taken, for earth you are and to earth you shall return."

20. And Adam called the name of his wife Life, because she was the mother of all living.

21. And the Lord God made for Adam and his wife garments of skin and clothed them.

22. And God said, "Look, Adam has become as one of us, to know good and evil. And now, lest at any time he stretch forth his hand and take of the tree of life and eat, and so he shall live forever --"

23. So the Lord God sent him forth out of the garden of Delight to cultivate the ground out of which he was taken.

24. And he cast out Adam and caused him to dwell opposite the garden of Delight, and he stationed the cherubim and the fiery sword that turns about to keep the way of the tree of life.

Genesis Chapter 4

1. And Adam knew Eve his wife, and she conceived and brought forth Cain and said, "I have gained a man through God."

2. And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3. And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord.

4. And Abel also brought of the firstborn of his sheep and of his fatlings. And God looked upon Abel and his gifts,

5. but Cain and his sacrifices he did not regard. And Cain was exceedingly sorrowful and his face fell.

6. And the Lord God said to Cain, "Why have you become so sorrowful, and why has your face fallen?"

7. Have you not sinned if you brought it rightly but did not rightly divide it? Be still; to you shall be his submission, and you shall rule over him."

8. And Cain said to Abel his brother, "Let us go out into the plain." And it came to pass that when they were in the plain, Cain rose up against Abel his brother and killed him.

9. And the Lord God said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

10. And the Lord said, "What have you done? The voice of your brother's blood cries to me out of the ground.

11. And now you are cursed from the earth which has opened its mouth to receive your brother's blood from your hand.

12. When you till the earth, it shall not continue to give its strength to you. You shall be groaning and trembling on the earth."

13. And Cain said to the Lord God, "My crime is too great for me to be forgiven.

14. If you cast me out this day from the face of the earth, and I shall be hidden from your presence, and I shall be groaning and trembling upon the earth, then it will be that anyone who finds me shall kill me."

15. And the Lord God said to him, "Not so. Anyone who kills Cain shall suffer sevenfold vengeance." And the Lord God set a mark upon Cain that no one who found him might kill him.

16. So Cain went forth from the presence of God and dwelt in the land of Nod, east of Edem.

17. And Cain knew his wife, and having conceived she bore Enoch. And he built a city, and he named the city after the name of his son, Enoch.

18. And to Enoch was born Gaidad, and Gaidad fathered Maleleel, and Maleleel fathered Mathusala, and Mathusala fathered Lamech.

19. And Lamech took for himself two wives. The name of the one was Ada, and the name of the second was Sella.

20. And Ada bore Jobel. He was the father of those who dwell in tents and keep cattle.

21. And the name of his brother was Jubal. He it was who invented the harp and lyre.

22. And Sella also bore Thobel. He was a smith, a worker of both brass and iron. And the sister of Thobel was Noema.

23. And Lamech said to his wives, "Ada and Sella, hear my voice. Wives of Lamech, consider my words, because I have killed a man to my sorrow and a youth to my grief.

24. Because vengeance has been exacted seven times on Cain's behalf, on Lamech's it shall be seventy times seven."

25. And Adam knew Eve his wife, and she conceived and bore a son and called his name Seth, saying, "For God has raised up to me another offspring instead of Abel, whom Cain killed."

26. And Seth had a son, and he called his name Enos. He hoped to call on the name of the Lord God.

Genesis Chapter 5

1. This is the genealogy of men in the day in which God made Adam. In the image of God he made him:

2. male and female he made them, and blessed them. And he called his name Adam, in the day

in which he made them.

3. And Adam lived two hundred and thirty years and fathered a son after his own form and after his own image, and he called his name Seth.

4. And the days of Adam which he lived after his fathering of Seth were seven hundred years, and he fathered sons and daughters.

5. And all the days of Adam which he lived were nine hundred and thirty years, and he died.

6. Now Seth lived two hundred and five years and fathered Enos.

7. And Seth lived after his fathering of Enos seven hundred and seven years, and he fathered sons and daughters.

8. And all the days of Seth were nine hundred and twelve years, and he died.

9. And Enos lived one hundred and ninety years and fathered Cainan.

10. And Enos lived after his fathering of Cainan seven hundred and fifteen years, and he fathered sons and daughters.

11. And all the days of Enos were nine hundred and five years, and he died.

12. And Cainan lived one hundred and seventy years and fathered Maleleel.

13. And Cainan lived after his fathering of Maleleel seven hundred and forty years, and he fathered sons and daughters.

14. And all the days of Cainan were nine hundred and ten years, and he died.

15. And Maleleel lived one hundred and sixty-five years and fathered Jared.

16. And Maleleel lived after his fathering of Jared seven hundred and thirty years, and he fathered sons and daughters.

17. And all the days of Maleleel were eight hundred and ninety-five years, and he died.

18. And Jared lived one hundred and sixty-two years and fathered Enoch.

19. And Jared lived after his fathering of Enoch eight hundred years, and he fathered sons and daughters.

20. And all the days of Jared were nine hundred and sixty-two years, and he died.

21. And Enoch lived one hundred and sixty-five years and fathered Mathusala.

22. And Enoch was well-pleasing to God after his fathering of Mathusala for two hundred years, and he fathered sons and daughters.

23. And all the days of Enoch were three hundred and sixty-five years.

24. And Enoch was well-pleasing to God, and was not found, because God took him.

25. And Mathusala lived one hundred and sixty-seven years and fathered Lamech.

26. And Mathusala lived after his fathering of Lamech eight hundred and two years, and he fathered sons and daughters.

27. And all the days of Mathusala which he lived were nine hundred and sixty-nine years, and he died.

28. And Lamech lived one hundred and eighty-eight years and fathered a son.

29. And he called his name Noe, saying, "This one will cause us to rest from our works and from the toils of our hands, and from the earth which the Lord God has cursed."

30. And Lamech lived after his fathering of Noe five hundred and sixty-five years, and he fathered sons and daughters.

31. And all the days of Lamech were seven hundred and fifty-three years, and he died.

32. And Noe was five hundred years old, and he fathered three sons: Sem, Cham, and Japheth.

Genesis Chapter 6

1. And it came to pass when men began to be numerous upon the earth, and daughters were born to them,
2. that the sons of God, having seen the daughters of men that they were beautiful, took for themselves wives of all whom they chose.
3. And the Lord God said, "My Spirit shall certainly not remain among these men forever, because they are flesh, but their days shall be one hundred and twenty years."
4. Now the giants were upon the earth in those days; and after that, when the sons of God went in to the daughters of men, they bore children to them. Those were the giants of old, the men of renown.
5. And the Lord God, having seen that the wicked actions of men were multiplied upon the earth and that every one in his heart was constantly devising evil,
6. then God laid it to heart that he had made man upon the earth, and he grieved deeply.
7. And God said, "I will blot out man whom I have made from the face of the earth, even man with cattle, and crawling things with flying creatures of the sky, for I am grieved that I have made them."
8. But Noe found grace before the Lord God.
9. And these are the generations of Noe. Noe was a just man, being perfect in his generation. Noe was well-pleasing to God.
10. And Noe fathered three sons: Sem, Cham, and Japheth.
11. But the earth was corrupted before God, and the earth was filled with wickedness.
12. And the Lord God saw the earth, and it was corrupted, because all flesh had corrupted its way upon the earth.
13. And the Lord God said to Noe, "The end of all men has come before me, because the earth has been filled with wickedness by them. And look, I will destroy them and the earth.
14. Make therefore for yourself an ark of squared timber. You shall make the ark in compartments, and you shall coat it inside and outside with pitch.
15. And this is how you shall make the ark: three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it.
16. You shall narrow the ark in making it, and in a cubit above you shall finish it, and the door of the ark you shall make on the side. With lower, second, and third stories you shall make it.
17. And look, I am bringing a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatever things are upon the earth shall die.
18. And I will establish my covenant with you, and you shall enter into the ark -- you, and your sons, and your wife, and your sons' wives with you.
19. And of all cattle and of all crawling things and of all wild beasts, even of all flesh, you shall bring pairs of all into the ark, that you may feed them with yourself. Male and female they shall be.
20. Of all winged birds after their kind, and of all cattle after their kind, and of all crawling things creeping upon the earth after their kind, pairs of all shall come in to you, male and female, to be fed with you.
21. And you shall take for yourself of all kinds of food which you eat, and you shall gather them to yourself, and it shall be for you and them to eat."
22. And Noe did all things whatever the Lord God commanded him; so did he.

Genesis Chapter 7

1. And the Lord God said to Noe, "Enter, you and all your family, into the ark, for I have seen you as righteous before me in this generation.
2. And of the clean cattle take in to you sevens, male and female, and of the unclean cattle pairs, male and female.
3. And of clean flying creatures of the sky, sevens, male and female, and of all unclean flying creatures, pairs, male and female, to preserve offspring on all the earth.
4. For in yet seven days I will bring rain upon the earth for forty days and forty nights, and I will blot out every living thing which I have made from the face of all the earth."
5. And Noe did all things whatever the Lord God commanded him.
6. And Noe was six hundred years old when the flood of water came upon the earth.
7. And then Noe went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the water of the flood.
8. And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth,
9. pairs went in to Noe into the ark, male and female, as God commanded Noe.
10. And it came to pass after the seven days that the water of the flood came upon the earth.
11. In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the floodgates of heaven were opened.
12. And the rain was upon the earth forty days and forty nights.
13. On that very day entered Noe, Sem, Cham, and Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons with him into the ark.
14. And all the wild beasts after their kind, and all cattle after their kind, and every crawling thing moving upon the earth after its kind, and every flying bird after its kind,
15. went in to Noe into the ark, pairs, male and female, of all flesh in which is the breath of life.
16. And they that entered went in male and female of all flesh, as God commanded Noe. And the Lord God shut the ark from the outside.
17. And the flood was upon the earth forty days and forty nights, and the water rose greatly and bore up the ark, and it was lifted on high from the earth.
18. And the water prevailed and rose exceedingly upon the earth, and the ark was carried upon the water.
19. And the water prevailed exceedingly upon the earth and covered all the high mountains which were under heaven.
20. Fifteen cubits upward was the water raised, and it covered all the high mountains.
21. And all flesh that moved upon the earth died -- flying creatures and cattle, and wild beasts, and every crawling thing moving upon the earth, and every man.
22. And all things which have the breath of life, and whatever was on the dry land, died.
23. And God blotted out every living thing which was upon the face of the earth, both man and beast, and crawling things, and birds of the sky, and they were blotted out from the earth. And Noe was left alone, and those with him in the ark.
24. And the water was raised over the earth one hundred and fifty days.

Genesis Chapter 8

1. And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the crawling things, as many as were with him in the ark. And God brought a wind upon the earth, and the water subsided.
2. And the fountains of the deep were closed up, and the floodgates of heaven, and the rain from heaven was withheld.
3. And the water receded and went off the earth. And after one hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat.
4. And the water continued to decrease until the tenth month.
5. And in the tenth month, on the first day of the month, the tops of the mountains were seen.
6. And it came to pass after forty days that Noe opened the window of the ark which he had made.
7. And he sent forth a raven, and it went forth and did not return until the water was dried from the earth.
8. And he sent a dove after it to see if the water had receded from the earth.
9. And the dove, not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth. And he stretched out his hand and took her and brought her to himself into the ark.
10. And having waited yet seven more days, he again sent forth the dove from the ark.
11. And the dove returned to him in the evening and had a leaf of olive, a sprig, in her mouth. And Noe knew that the water had receded from the earth.
12. And having waited yet seven more days, he again sent forth the dove, and she did not return to him again anymore.
13. And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from the earth. And Noe opened the covering of the ark which he had made, and he saw that the water had subsided from the face of the earth.
14. And in the second month the earth was dried, on the twenty-seventh day of the month.
15. And the Lord God spoke to Noe, saying,
16. "Come out from the ark, you and your wife and your sons and your sons' wives with you.
17. And all the wild beasts as many as are with you, and all flesh both of birds and beasts, and every crawling thing moving upon the earth, bring forth with you. And increase and multiply upon the earth."
18. And Noe came forth, and his wife, and his sons, and his sons' wives with him.
19. And all the wild beasts and all the cattle and every bird, and every crawling thing creeping upon the earth after their kind, came forth out of the ark.
20. And Noe built an altar to the Lord, and took of all clean beasts and of all clean birds, and offered a whole burnt offering upon the altar.
21. And the Lord God smelled a pleasing aroma, and the Lord God, having considered, said, "I will not anymore curse the earth because of the works of men, because the thoughts of man are constantly bent upon evil things from his youth. I will not therefore anymore strike all living flesh as I have done.
22. All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night."

Genesis Chapter 9

1. And God blessed Noe and his sons and said to them, "Increase and multiply, and fill the earth and have dominion over it.

2. And the dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky, and on all things moving upon the earth, and upon all the fish of the sea. I have placed them under your power.

3. And every crawling thing which is living shall be food for you. I have given all things to you as the green plants.

4. But flesh with the blood of life you shall not eat.

5. For your blood of your lives I will require at the hand of all wild beasts, and I will require the life of man at the hand of his fellow man.

6. Whoever sheds man's blood, in place of that blood shall his own be shed, for in the image of God I made man.

7. But increase and multiply, and fill the earth, and have dominion over it."

8. And God spoke to Noe and to his sons with him, saying,

9. "And look, I establish my covenant with you and with your offspring after you,

10. and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that came out of the ark.

11. And I will establish my covenant with you, and all flesh shall not anymore die by the water of the flood, and there shall no more be a flood of water to destroy all the earth."

12. And the Lord God said to Noe, "This is the sign of the covenant which I set between me and you, and between every living creature which is with you, for all generations to come.

13. I set my bow in the cloud, and it shall be for a sign of the covenant between me and the earth.

14. And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud.

15. And I will remember my covenant which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a flood so as to blot out all flesh.

16. And my bow shall be in the cloud, and I will look upon it to remember the everlasting covenant between me and the earth, and between every living soul in all flesh which is upon the earth."

17. And God said to Noe, "This is the sign of the covenant which I have made between me and all flesh which is upon the earth."

18. Now the sons of Noe which came out of the ark were Sem, Cham, and Japheth. And Cham was the father of Chanaan.

19. These three are the sons of Noe. From these, men were scattered over all the earth.

20. And Noe began to be a farmer, and he planted a vineyard.

21. And he drank of the wine and was drunk, and was naked in his house.

22. And Cham the father of Chanaan saw the nakedness of his father, and he went out and told his two brothers outside.

23. And Sem and Japheth, having taken a garment, put it on both their backs and went backward, and covered the nakedness of their father. And their faces were turned away, and they did not see the nakedness of their father.

24. And Noe recovered from the wine and knew all that his younger son had done to him.

25. And he said, "Cursed be the servant Chanaan; a slave shall he be to his brothers."

26. And he said, "Blessed be the Lord God of Sem, and Chanaan shall be his servant.

27. May God make room for Japheth, and let him dwell in the habitations of Sem, and let Chanaan be his servant."

28. And Noe lived after the flood three hundred and fifty years.

29. And all the days of Noe were nine hundred and fifty years, and he died.

Genesis Chapter 10

1. Now these are the generations of the sons of Noe -- Sem, Cham, and Japheth. And sons were born to them after the flood.

2. The sons of Japheth: Gamer, and Magog, and Madoi, and Jovan, and Elisa, and Thobel, and Mosoch, and Thiras.

3. And the sons of Gamer: Aschanaz, and Riphath, and Thorgama.

4. And the sons of Jovan: Elisa, and Tharseis, Cetians, and Rhodians.

5. From these the islands of the nations were divided in their land, each according to his tongue, in their tribes and in their nations.

6. And the sons of Cham: Chus, and Mesrain, Phud, and Chanaan.

7. And the sons of Chus: Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma: Saba and Dadan.

8. And Chus fathered Nebrod. He began to be a giant upon the earth.

9. He was a giant hunter before the Lord God; therefore they say, "As Nebrod the giant hunter before the Lord."

10. And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Senaar.

11. Out of that land came Assur, and he built Ninevi, and the city Rhooboth, and Chalach,

12. and Dase between Ninevi and Chalach. This is the great city.

13. And Mesrain fathered the Ludiim, and the Nephthalim, and the Enemetiim, and the Labiim,

14. and the Patrosoniim, and the Chasmoniim (from whom came the Phylistiim), and the Gaphthoriim.

15. And Chanaan fathered Sidon his firstborn, and the Chettite,

16. and the Jebusite, and the Amorite, and the Girgashite,

17. and the Evite, and the Arukite, and the Asennite,

18. and the Aradian, and the Samarean, and the Amathite. And after this the tribes of the Chananites were dispersed.

19. And the boundaries of the Chananites were from Sidon until one comes to Gerara and Gaza, until one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dasa.

20. These were the sons of Cham in their tribes, according to their tongues, in their countries, and in their nations.

21. And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder.

22. Sons of Sem: Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan.

23. And sons of Aram: Uz, and Ul, and Gater, and Mosoch.

24. And Arphaxad fathered Cainan, and Cainan fathered Sala, and Sala fathered Heber.

25. And to Heber were born two sons. The name of the one was Phaleg, because in his days the earth was divided. And the name of his brother was Jektan.

26. And Jektan fathered Elmodad, and Saleth, and Sarmoth, and Jarach,

27. and Odorrha, and Aibel, and Decla,

28. and Eval, and Abimael, and Saba,

29. and Uphir, and Evila, and Jobab. All these were the sons of Jektan.

30. And their dwelling was from Masse, until one comes to Saphera, a mountain of the east.

31. These were the sons of Sem in their tribes, according to their tongues, in their countries, and in their nations.

32. These are the tribes of the sons of Noe, according to their generations, according to their nations. From these the islands of the nations were scattered over the earth after the flood.

Genesis Chapter 11

1. And all the earth had one language, and there was one speech for all.

2. And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they settled there.

3. And a man said to his neighbor, "Come, let us make bricks and bake them with fire." And the brick served them as stone, and their mortar was tar.

4. And they said, "Come, let us build for ourselves a city and a tower whose top shall reach to heaven, and let us make a name for ourselves before we are scattered abroad upon the face of all the earth."

5. And the Lord came down to see the city and the tower which the sons of men built.

6. And the Lord said, "Look, there is one race and one language for all, and they have begun to do this, and now nothing will be impossible for them of all that they may undertake to do.

7. Come, let us go down and there confuse their language, so that they may not understand one another's speech."

8. And the Lord scattered them from there over the face of all the earth, and they stopped building the city and the tower.

9. For this reason its name was called Confusion, because there the Lord confused the languages of all the earth, and from there the Lord scattered them upon the face of all the earth.

10. And these are the generations of Sem. Sem was one hundred years old when he fathered Arphaxad, in the second year after the flood.

11. And Sem lived after he had fathered Arphaxad five hundred years, and he fathered sons and daughters, and died.

12. And Arphaxad lived one hundred and thirty-five years and fathered Cainan.

13. And Arphaxad lived after he had fathered Cainan four hundred years, and he fathered sons and daughters, and died. And Cainan lived one hundred and thirty years and fathered Sala. And Cainan lived after he had fathered Sala three hundred and thirty years, and he fathered sons and daughters, and died.

14. And Sala lived one hundred and thirty years and fathered Heber.

15. And Sala lived after he had fathered Heber three hundred and thirty years, and he fathered sons and daughters, and died.

16. And Heber lived one hundred and thirty-four years and fathered Phaleg.

17. And Heber lived after he had fathered Phaleg two hundred and seventy years, and he fathered sons and daughters, and died.

18. And Phaleg lived one hundred and thirty years and fathered Ragau.

19. And Phaleg lived after he had fathered Ragau two hundred and nine years, and he fathered sons and daughters, and died.

20. And Ragau lived one hundred and thirty-two years and fathered Seruch.

21. And Ragau lived after he had fathered Seruch two hundred and seven years, and he fathered sons and daughters, and died.
22. And Seruch lived one hundred and thirty years and fathered Nachor.
23. And Seruch lived after he had fathered Nachor two hundred years, and he fathered sons and daughters, and died.
24. And Nachor lived one hundred and seventy-nine years and fathered Tharrha.
25. And Nachor lived after he had fathered Tharrha one hundred and twenty-five years, and he fathered sons and daughters, and he died.
26. And Tharrha lived seventy years and fathered Abram, and Nachor, and Arrhan.
27. And these are the generations of Tharrha. Tharrha fathered Abram and Nachor and Arrhan; and Arrhan fathered Lot.
28. And Arrhan died in the presence of Tharrha his father, in the land in which he was born, in the country of the Chaldees.
29. And Abram and Nachor took for themselves wives. The name of the wife of Abram was Sara, and the name of the wife of Nachor was Malcha, daughter of Arrhan. And he was the father of Malcha, the father of Jescha.
30. And Sara was barren and did not bear children.
31. And Tharrha took Abram his son, and Lot the son of Arrhan, the son of his son, and Sara his daughter-in-law, the wife of Abram his son, and led them forth out of the land of the Chaldees to go into the land of Chanaan. And they came as far as Charrhan, and he settled there.
32. And all the days of Tharrha in the land of Charrhan were two hundred and five years, and Tharrha died in Charrhan.

Genesis Chapter 12

1. And the Lord said to Abram, "Go forth out of your land and out of your kindred and out of the house of your father, and come into the land which I shall show you.
2. And I will make you a great nation, and I will bless you and make your name great, and you shall be blessed.
3. And I will bless those that bless you, and curse those that curse you, and in you shall all the tribes of the earth be blessed."
4. And Abram went as the Lord spoke to him, and Lot departed with him. And Abram was seventy-five years old when he went out of Charrhan.
5. And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had acquired, and every soul which they had acquired in Charrhan. And they went forth to go into the land of Chanaan.
6. And Abram traveled through the land lengthwise as far as the place Sychem, to the great oak. And the Chananites then inhabited the land.
7. And the Lord appeared to Abram and said to him, "I will give this land to your offspring." And Abram built an altar there to the Lord, who appeared to him.
8. And he departed from there to the mountain east of Baethel, and there he pitched his tent, in Baethel near the sea and Aggai toward the east. And there he built an altar to the Lord and called on the name of the Lord.
9. And Abram departed and went and camped in the wilderness.
10. And there was a famine in the land, and Abram went down to Egypt to stay there, because the famine was severe in the land.
11. And it came to pass when Abram drew near to enter into Egypt, Abram said to Sara his

- wife, "I know that you are a beautiful woman.
12. It will happen that when the Egyptians see you, they will say, 'This is his wife,' and they will kill me, but they will keep you alive.
13. Say therefore that you are my sister, so that it may go well with me on account of you, and my life shall be spared because of you."
14. And it came to pass when Abram entered into Egypt -- the Egyptians having seen his wife, that she was very beautiful --
15. the princes of Pharaoh saw her and praised her to Pharaoh, and brought her into the house of Pharaoh.
16. And they treated Abram well on her account, and he had sheep, and calves, and donkeys, and male servants, and female servants, and mules, and camels.
17. And God afflicted Pharaoh with great and severe afflictions, and his house, because of Sara, Abram's wife.
18. And Pharaoh, having called Abram, said, "What is this you have done to me, that you did not tell me that she was your wife?"
19. Why did you say, 'She is my sister'? And I took her for a wife for myself. And now, look, your wife is before you; take her and go away quickly."
20. And Pharaoh gave orders to men concerning Abram, to escort him on his way, along with his wife and all that he had.

Genesis Chapter 13

1. And Abram went up out of Egypt, he and his wife and all that he had, and Lot with him, into the wilderness.
2. And Abram was very rich in cattle, and silver, and gold.
3. And he went to the place from which he came, into the wilderness as far as Baethel, as far as the place where his tent was before, between Baethel and Aggai,
4. to the place of the altar which he built there at first. And Abram there called on the name of the Lord.
5. And Lot, who went out with Abram, had sheep and oxen and tents.
6. And the land was not large enough for them to live together, because their possessions were great. The land was not large enough for them to live together.
7. And there was a dispute between the herders of Abram's cattle and the herders of Lot's cattle. And the Chananites and the Pherezites then inhabited the land.
8. And Abram said to Lot, "Let there not be a dispute between me and you, and between my herders and your herders, for we are kinsmen.
9. Look, is not the whole land before you? Separate yourself from me. If you go to the left, I will go to the right, and if you go to the right, I will go to the left."
10. And Lot, having lifted up his eyes, saw all the country around the Jordan, that it was all well-watered, before God overthrew Sodom and Gomorrha, like the garden of the Lord and like the land of Egypt, as far as Zogora.
11. And Lot chose for himself all the country around the Jordan, and Lot went from the east. And they were separated, each from his brother. And Abram settled in the land of Chanaan.
12. And Lot settled in a city of the neighboring people and pitched his tent in Sodom.
13. But the men of Sodom were evil and exceedingly sinful before God.
14. And God said to Abram after Lot was separated from him, "Look up with your eyes and see from the place where you now are -

- northward and southward, and eastward and westward.
 15. For all the land which you see, I will give it to you and to your offspring forever.
 16. And I will make your offspring like the dust of the earth. If anyone is able to number the dust of the earth, then shall your offspring be numbered.
 17. Arise and walk through the land, both in the length of it and in the breadth, for to you I will give it, and to your offspring forever."
 18. And Abram, having moved his tent, came and settled by the oak of Mambre, which was in Chebrom. And he there built an altar to the Lord.
- ## Genesis Chapter 14
1. And it came to pass in the reign of Amarphal king of Sennaar, and Arioch king of Ellasar, that Chodollogomor king of Elam, and Thargal king of nations,
 2. made war with Balla king of Sodom, and with Barsa king of Gomorrha, and with Sennaar king of Adama, and with Symobor king of Seboim, and the king of Balac -- this is Segor.
 3. All these met with one accord at the Salt Valley. This is now the Salt Sea.
 4. For twelve years they had served Chodollogomor, and in the thirteenth year they revolted.
 5. And in the fourteenth year Chodollogomor came, and the kings with him, and they cut to pieces the giants in Astaroth and Carnain, and strong nations with them, and the Ommaeans in the city Save,
 6. and the Chorrheans in the mountains of Seir, as far as the turpentine tree of Pharan, which is in the desert.
 7. And having turned back they came to the Well of Judgment -- this is Cades -- and they cut in pieces all the princes of Amalec, and the Amorites dwelling in Asasonthamar.
 8. And the king of Sodom went out, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Balac -- this is Segor -- and they set themselves in battle formation against them in the Salt Valley,
 9. against Chodollogomor king of Elam, and Thargal king of nations, and Amarphal king of Sennaar, and Arioch king of Ellasar -- the four kings against the five.
 10. Now the Salt Valley was full of tar pits. And the king of Sodom and the king of Gomorrha fled and fell into them, and those that were left fled to the hill country.
 11. And they took all the possessions of Sodom and Gomorrha, and all their provisions, and departed.
 12. And they also took Lot the son of Abram's brother, and his belongings, and departed, for he lived in Sodom.
 13. And one of those who had escaped came and told Abram the Hebrew. And he lived by the oak of Mamre the Amorite, the brother of Eschol and the brother of Anun, who were allies of Abram.
 14. And Abram, having heard that Lot his nephew had been taken captive, mustered his own household servants -- three hundred and eighteen -- and pursued after them to Dan.
 15. And he came upon them by night, he and his servants, and he struck them and pursued them as far as Choba, which is to the left of Damascus.
 16. And he recovered all the possessions of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people.

17. And the king of Sodom went out to meet him after he returned from the defeat of Chodollogomor and the kings with him, to the valley of Saby. This was the plain of the kings.

18. And Melchisedec king of Salem brought forth bread and wine, and he was the priest of the most high God.

19. And he blessed Abram and said, "Blessed be Abram of the most high God, who made heaven and earth,

20. and blessed be the most high God who delivered your enemies into your power." And Abram gave him a tenth of all.

21. And the king of Sodom said to Abram, "Give me the people, and take the possessions for yourself."

22. And Abram said to the king of Sodom, "I will raise my hand to the Lord the most high God, who made the heaven and the earth,

23. that I will not take from all your goods so much as a thread or a sandal strap, lest you should say, 'I have made Abram rich.'

24. Except for what the young men have eaten, and the share of the men who went with me -- Eschol, Aunan, and Mambre -- these shall take their share."

Genesis Chapter 15

1. And after these things the word of the Lord came to Abram in a vision, saying, "Fear not, Abram. I am your shield; your reward shall be very great."

2. And Abram said, "Master and Lord, what will you give me? For I am departing without a child, but the son of Masek my home-born female slave -- this Eliezer of Damascus -- is my heir."

3. And Abram said, "I am grieved since you have given me no offspring, but my home-born servant shall succeed me."

4. And immediately there came a word of the Lord to him, saying, "This one shall not be your heir; but he who shall come from your own body shall be your heir."

5. And he brought him outside and said to him, "Look up now to heaven and count the stars, if you are able to number them fully." And he said, "So shall your offspring be."

6. And Abram believed God, and it was counted to him as righteousness.

7. And he said to him, "I am God who brought you out of the land of the Chaldeans, so as to give you this land to inherit."

8. And he said, "Master and Lord, how shall I know that I shall inherit it?"

9. And he said to him, "Take for me a heifer in her third year, and a she-goat in her third year, and a ram in his third year, and a dove and a pigeon."

10. So he took all these for him and divided them in the middle, and set them opposite to each other, but the birds he did not divide.

11. And birds came down upon the carcasses, even upon the divided parts of them, and Abram sat down by them.

12. And about sunset a deep sleep fell upon Abram, and a great dark terror fell upon him.

13. And it was said to Abram, "Know for certain that your offspring shall be sojourners in a land not their own, and they shall enslave them and afflict them and humble them four hundred years.

14. And the nation whom they shall serve I will judge; and after this, they shall come forth from there with much property.

15. But you shall depart to your fathers in peace, nourished in a good old age.

16. And in the fourth generation they shall return here, for the sins of the Amorites are not

yet complete, even until now."

17. And when the sun was about to set, there was a flame, and look, a smoking furnace and torches of fire, which passed between those divided pieces.

18. On that day the Lord made a covenant with Abram, saying, "To your offspring I will give this land, from the river of Egypt to the great river Euphrates:

19. the Kenites, and the Kenezites, and the Kedmonians,

20. and the Chettites, and the Pherezites, and the Raphaim,

21. and the Amorites, and the Chananites, and the Evites, and the Gergesites, and the Jebusites."

Genesis Chapter 16

1. And Sara the wife of Abram bore him no children. And she had an Egyptian maid whose name was Agar.

2. And Sara said to Abram, "Look, the Lord has kept me from bearing children. Go in to my maid, so that I may gain children through her." And Abram listened to the voice of Sara.

3. So Sara the wife of Abram, having taken Agar the Egyptian her handmaid -- after Abram had lived ten years in the land of Chanaan -- gave her to Abram her husband as a wife.

4. And he went in to Agar, and she conceived. And she saw that she was with child, and her mistress was looked down upon by her.

5. And Sara said to Abram, "I am wronged because of you! I gave my handmaid into your arms, and when she saw that she was with child, I was looked down upon by her. The Lord judge between me and you."

6. And Abram said to Sara, "Look, your handmaid is in your hands. Do with her as seems good to you." And Sara treated her harshly, and she fled from her.

7. And an angel of the Lord found her by the spring of water in the wilderness, by the spring on the way to Sur.

8. And the angel of the Lord said to her, "Agar, Sara's maid, where have you come from, and where are you going?" And she said, "I am fleeing from the face of my mistress Sara."

9. And the angel of the Lord said to her, "Return to your mistress and submit yourself to her."

10. And the angel of the Lord said to her, "I will surely multiply your offspring, and they shall not be numbered for multitude."

11. And the angel of the Lord said to her, "Look, you are with child and shall bear a son, and you shall call his name Ismael, for the Lord has heard your suffering.

12. He shall be a wild man; his hands against all, and the hands of all against him. And he shall dwell in the presence of all his brothers."

13. And she called the name of the Lord God who spoke to her, "You are the God who sees me," for she said, "For I have openly seen him who appeared to me."

14. Therefore she called the well, "The Well of Him Whom I Have Openly Seen." It is between Cades and Barad.

15. And Agar bore a son to Abram, and Abram called the name of his son which Agar bore to him, Ismael.

16. And Abram was eighty-six years old when Agar bore Ismael to Abram.

Genesis Chapter 17

1. And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, "I am your God. Be well-pleasing before me and be blameless.

2. And I will establish my covenant between me and you, and I will multiply you exceedingly."

3. And Abram fell upon his face, and God spoke to him, saying,

4. "And I -- look, my covenant is with you, and you shall be a father of a multitude of nations.

5. And your name shall no more be called Abram, but your name shall be Abraam, for I have made you a father of many nations.

6. And I will increase you very greatly, and I will make nations of you, and kings shall come from you.

7. And I will establish my covenant between you and your offspring after you, throughout their generations, for an everlasting covenant, to be your God and the God of your offspring after you.

8. And I will give to you and to your offspring after you the land in which you sojourn, even all the land of Chanaan, for an everlasting possession, and I will be their God."

9. And God said to Abraam, "You also shall keep my covenant fully, you and your offspring after you throughout their generations.

10. And this is the covenant which you shall keep between me and you, and between your offspring after you throughout their generations: every male among you shall be circumcised.

11. And you shall be circumcised in the flesh of your foreskin, and it shall be a sign of the covenant between me and you.

12. And the child of eight days old shall be circumcised by you, every male throughout your generations, and the servant born in the house and he who is bought with money, of every foreigner who is not of your offspring.

13. He who is born in your house and he who is bought with money shall surely be circumcised, and my covenant shall be on your flesh for an everlasting covenant.

14. And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly cut off from his people, for he has broken my covenant."

15. And God said to Abraam, "Sara your wife -- her name shall not be called Sara; Sarraha shall be her name.

16. And I will bless her and give you a son from her, and I will bless him, and he shall become nations, and kings of nations shall come from him."

17. And Abraam fell upon his face and laughed, and spoke in his heart, saying, "Shall there be a child to one who is a hundred years old? And shall Sarraha, who is ninety years old, bear?"

18. And Abraam said to God, "Let this Ismael live before you."

19. And God said to Abraam, "Yes indeed, Sarraha your wife shall bear you a son, and you shall call his name Isaac. And I will establish my covenant with him for an everlasting covenant, to be a God to him and to his offspring after him.

20. And concerning Ismael, I have heard you. And look, I have blessed him and will increase him and multiply him exceedingly. He shall father twelve nations, and I will make him a great nation.

21. But I will establish my covenant with Isaac, whom Sarraha shall bear to you at this time next year."

22. And he finished speaking with him, and God went up from Abraam.

23. And Abraam took Ismael his son and all his home-born servants and all those bought with money, and every male of the men in the house

of Abraam, and he circumcised them on that very day, according as God spoke to him.

24. And Abraam was ninety-nine years old when he was circumcised in the flesh of his foreskin.

25. And Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26. And at that same time Abraam was circumcised, and Ismael his son,

27. and all the men of his house, both those born in the house and those bought with money from foreign nations.

Genesis Chapter 18

1. And God appeared to him by the oak of Mambre, as he sat by the door of his tent at noon.

2. And he lifted up his eyes and looked, and three men stood before him. And having seen them, he ran to meet them from the door of his tent and bowed down to the ground.

3. And he said, "Lord, if indeed I have found grace in your sight, do not pass by your servant.

4. Let water now be brought, and let them wash your feet, and refresh yourselves under the tree.

5. And I will bring bread, and you shall eat, and after this you shall go on your way, since you have turned aside to your servant for refreshment." And he said, "Do as you have said."

6. And Abraam hurried to the tent to Sarrha and said to her, "Hurry, knead three measures of fine flour and make cakes."

7. And Abraam ran to the herd and took a young calf, tender and good, and gave it to his servant, and he hurried to prepare it.

8. And he took butter and milk and the calf which he had prepared, and he set them before them. And they ate, and he stood by them under the tree.

9. And he said to him, "Where is Sarrha your wife?" And he answered and said, "She is in the tent."

10. And he said, "I will return and come to you at this time next season, and Sarrha your wife shall have a son." And Sarrha heard at the door of the tent, being behind him.

11. And Abraam and Sarrha were old, advanced in days, and the way of women had ceased with Sarrha.

12. And Sarrha laughed within herself, saying, "This has not happened to me even until now, and my lord is old."

13. And the Lord said to Abraam, "Why is it that Sarrha has laughed within herself, saying, 'Shall I then indeed bear? But I have grown old.'"

14. Shall anything be impossible with the Lord? At this time I will return to you in due season, and Sarrha shall have a son."

15. But Sarrha denied it, saying, "I did not laugh," for she was afraid. And he said to her, "No, but you did laugh."

16. And the men rose up from there and looked toward Sodom and Gomorrha. And Abraam went with them, accompanying them on their journey.

17. And the Lord said, "Shall I hide from Abraam my servant what things I intend to do?

18. For Abraam shall become a great and populous nation, and in him shall all the nations of the earth be blessed.

19. For I know that he will instruct his sons and his household after him, and they will keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraam all things whatever he has spoken to him."

20. And the Lord said, "The outcry of Sodom and Gomorrha has been raised up to me, and their sins are very great.

21. I will therefore go down and see whether they have done entirely according to the outcry which comes to me, and if not, that I may know."

22. And the men departed from there and came to Sodom; and Abraam was still standing before the Lord.

23. And Abraam drew near and said, "Would you destroy the righteous with the wicked, and shall the righteous be treated as the wicked?"

24. Should there be fifty righteous in the city, will you destroy them? Will you not spare the whole place for the sake of the fifty righteous, if they are in it?

25. By no means shall you do such a thing, to destroy the righteous with the wicked, so the righteous would be treated as the wicked. By no means! You who judge the whole earth, shall you not do right?"

26. And the Lord said, "If there should be in Sodom fifty righteous in the city, I will spare the whole city and the whole place for their sakes."

27. And Abraam answered and said, "Now I have begun to speak to my Lord, and I am but earth and ashes.

28. But if the fifty righteous should be short by five, will you destroy the whole city because of the five lacking?" And he said, "I will not destroy it if I find forty-five there."

29. And he continued to speak to him still, and said, "But if there should be found forty there?" And he said, "I will not destroy it for the forty's sake."

30. And he said, "Will you be displeased, Lord, if I speak? But if there should be found thirty there?" And he said, "I will not destroy it for the thirty's sake."

31. And he said, "Since I am able to speak to the Lord -- what if there should be found twenty there?" And he said, "I will not destroy it if I find twenty there."

32. And he said, "Will you be displeased, Lord, if I speak yet once more? But if there should be found ten there?" And he said, "I will not destroy it for the ten's sake."

33. And the Lord departed when he finished speaking with Abraam, and Abraam returned to his place.

Genesis Chapter 19

1. And the two angels came to Sodom at evening. And Lot sat by the gate of Sodom, and Lot, having seen them, rose up to meet them, and he bowed with his face to the ground and said,

2. "My lords, turn aside to the house of your servant and rest from your journey, and wash your feet, and having risen early in the morning you shall depart on your way." And they said, "No, we will lodge in the street."

3. And he urged them, and they turned aside to him and entered into his house. And he made a feast for them and baked unleavened bread for them, and they ate.

4. But before they went to sleep, the men of the city, the Sodomites, surrounded the house, both young and old, all the people together.

5. And they called out to Lot and said to him, "Where are the men who came in to you tonight? Bring them out to us so that we may be with them."

6. And Lot went out to them to the porch and shut the door behind him,

7. and said to them, "By no means, brothers. Do not act so wickedly.

8. But I have two daughters who have not known a man. I will bring them out to you, and do with them as you please, only do no harm to these men, for they came under the shelter of my roof."

9. And they said to him, "Stand back there! You came in to live here as a foreigner, and now you would judge us? Now we will treat you worse than them." And they pressed hard upon the man, even Lot, and they drew near to break the door.

10. And the men stretched forth their hands and drew Lot in to them into the house and shut the door of the house.

11. And they struck the men who were at the door of the house with blindness, both small and great, and they wearied themselves trying to find the door.

12. And the men said to Lot, "Do you have anyone else here -- sons-in-law, or sons, or daughters? Or if you have any other relative in the city, bring them out of this place.

13. For we are going to destroy this place, for their outcry has risen up before the Lord, and the Lord has sent us to destroy it."

14. And Lot went out and spoke to his sons-in-law who had married his daughters and said, "Rise up and depart from this place, for the Lord is about to destroy the city." But he seemed to be joking to his sons-in-law.

15. But when it was morning, the angels urged Lot, saying, "Arise and take your wife and your two daughters whom you have, and go out, lest you also be destroyed with the wickedness of the city."

16. And they hesitated, and the angels seized his hand and the hand of his wife and the hands of his two daughters, in that the Lord spared him.

17. And it came to pass when they brought them out that they said, "Save your life by all means. Do not look back at what is behind, nor stay in all the surrounding region. Escape to the mountain, lest you be overtaken with them."

18. And Lot said to them, "I pray, Lord,

19. since your servant has found mercy before you, and you have shown your great righteousness in what you do for me so that my life may be saved -- but I shall not be able to escape to the mountain, lest the disaster overtake me and I die.

20. Look, this city is near enough for me to escape to, and it is a small one. Let me be saved there -- is it not small? -- and my life shall be preserved because of you."

21. And he said to him, "I have also shown you favor in this matter, that I should not overthrow the city about which you have spoken.

22. Hurry therefore and escape there, for I shall not be able to do anything until you have arrived there." Therefore he called the name of that city Segor.

23. The sun had risen upon the earth when Lot entered into Segor.

24. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25. And he overthrew these cities and all the surrounding country and all who lived in the cities, and the plants springing out of the ground.

26. And his wife looked back, and she became a pillar of salt.

27. And Abraam rose up early to go to the place where he had stood before the Lord.

28. And he looked toward Sodom and Gomorrha and toward the surrounding country, and he saw a flame going up from the earth, like the smoke of a furnace.

29. And it came to pass that when God destroyed all the cities of the region round about, God remembered Abraam and sent Lot out of the midst of the overthrow, when the Lord overthrew those cities in which Lot lived.

30. And Lot went up out of Segor and lived in the mountain, he and his two daughters with him, for he feared to live in Segor. And he lived in a cave, he and his two daughters with him.

31. And the elder said to the younger, "Our father is old, and there is no one on the earth who will come in to us, as is the custom in all the earth.

32. Come, let us make our father drink wine, and let us sleep with him, and let us raise up offspring from our father."

33. So they made their father drink wine that night, and the elder went in and lay with her father that night. And he did not know when she lay down or when she rose up.

34. And it came to pass on the next day that the elder said to the younger, "I slept last night with our father. Let us make him drink wine tonight also, and you go in and sleep with him, and let us raise up offspring from our father."

35. So they made their father drink wine that night also, and the younger went in and slept with her father. And he did not know when she lay down or when she rose up.

36. And the two daughters of Lot conceived by their father.

37. And the elder bore a son and called his name Moab, saying, "He is from my father." This is the father of the Moabites to this present day.

38. And the younger also bore a son and called his name Amman, saying, "The son of my family." This is the father of the Ammanites to this present day.

Genesis Chapter 20

1. And Abraam moved from there to the southern country and settled between Cades and Sur, and he stayed in Gerara.

2. And Abraam said concerning Sarraha his wife, "She is my sister," for he was afraid to say, "She is my wife," lest the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarraha.

3. And God came to Abimelech by night in a dream and said, "You are about to die because of the woman whom you have taken, for she is living with a husband."

4. But Abimelech had not touched her, and he said, "Lord, will you destroy an innocent and righteous nation?"

5. Did he not say to me, 'She is my sister'? And did she not say to me, 'He is my brother'? With a pure heart and with clean hands I have done this."

6. And God said to him in the dream, "Yes, I knew that you did this with a pure heart, and I kept you from sinning against me. Therefore I did not allow you to touch her.

7. But now return the man his wife, for he is a prophet and shall pray for you, and you shall live. But if you do not return her, know that you shall die, and all that is yours."

8. And Abimelech rose early in the morning and called all his servants, and he spoke all these words in their hearing, and all the men were very afraid.

9. And Abimelech called Abraam and said to him, "What is this that you have done to us? Have we sinned against you, that you have brought upon me and upon my kingdom a great sin? You have done to me a thing which no one ought to do."

10. And Abimelech said to Abraam, "What did you have in mind that you did this?"

11. And Abraam said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'

12. For truly she is my sister by my father, but not by my mother, and she became my wife.

13. And it came to pass when God brought me forth from the house of my father that I said to her, 'This is the kindness you shall show me: in every place into which we come, say of me, 'He is my brother.'""

14. And Abimelech took a thousand pieces of silver, and sheep, and calves, and male servants, and female servants, and gave them to Abraam, and he returned to him Sarraha his wife.

15. And Abimelech said to Abraam, "Look, my land is before you. Settle wherever it pleases you."

16. And to Sarraha he said, "Look, I have given your brother a thousand pieces of silver. These shall be for you as a covering of honor, and to all the women with you. And speak the truth in all things."

17. And Abraam prayed to God, and God healed Abimelech, and his wife, and his female servants, and they bore children.

18. Because the Lord had completely closed every womb in the house of Abimelech, because of Sarraha, Abraam's wife.

Genesis Chapter 21

1. And the Lord visited Sarraha as he said, and the Lord did to Sarraha as he spoke.

2. And she conceived and bore to Abraam a son in old age, at the set time according as the Lord spoke to him.

3. And Abraam called the name of his son that was born to him, whom Sarraha bore to him, Isaac.

4. And Abraam circumcised Isaac on the eighth day, as God commanded him.

5. And Abraam was one hundred years old when Isaac his son was born to him.

6. And Sarraha said, "The Lord has made laughter for me, for whoever hears shall rejoice with me."

7. And she said, "Who would have said to Abraam that Sarraha nurses a child? For I have borne a child in my old age."

8. And the child grew and was weaned, and Abraam made a great feast the day that his son Isaac was weaned.

9. And Sarraha, having seen the son of Agar the Egyptian who was born to Abraam playing with Isaac her son,

10. said to Abraam, "Cast out this slave woman and her son, for the son of this slave woman shall not inherit with my son Isaac."

11. But the matter seemed very troubling to Abraam concerning his son.

12. But God said to Abraam, "Do not let it be troubling to you concerning the child and concerning the slave woman. In all things whatever Sarraha shall say to you, listen to her voice, for in Isaac shall your offspring be named.

13. And moreover I will also make the son of this slave woman a great nation, because he is your offspring."

14. And Abraam rose up in the morning and took bread and a skin of water and gave them to Agar, and he put the child on her shoulder and sent her away. And she departed and wandered in the wilderness near the Well of the Oath.

15. And the water ran out from the skin, and she laid the child under a fir tree.

16. And she departed and sat down opposite him at a distance, about a bowshot away, for she said, "Surely I cannot watch the death of

my child." And she sat opposite him, and the child cried aloud and wept.

17. And God heard the voice of the child from the place where he was, and an angel of God called to Agar out of heaven and said to her, "What is it, Agar? Do not be afraid, for God has heard the voice of the child from the place where he is.

18. Rise up and take the child and hold him by your hand, for I will make him a great nation."

19. And God opened her eyes, and she saw a well of springing water. And she went and filled the skin with water and gave the child a drink.

20. And God was with the child, and he grew and settled in the wilderness and became an archer.

21. And he settled in the wilderness, and his mother took him a wife from Pharan in Egypt.

22. And it came to pass at that time that Abimelech, and Ochozath his companion, and Phichol the chief captain of his army, spoke to Abraam, saying, "God is with you in all things, whatever you may do.

23. Now therefore swear to me by God that you will not wrong me, nor my offspring, nor my name. But according to the righteousness which I have shown you, you shall deal with me and with the land in which you have stayed."

24. And Abraam said, "I will swear."

25. And Abraam reproved Abimelech because of the wells of water which the servants of Abimelech had taken by force.

26. And Abimelech said to him, "I do not know who has done this thing to you. Neither did you tell me, nor did I hear of it until today."

27. And Abraam took sheep and calves and gave them to Abimelech, and both made a covenant.

28. And Abraam set seven ewe-lambs by themselves.

29. And Abimelech said to Abraam, "What are these seven ewe-lambs which you have set apart?"

30. And Abraam said, "You shall accept the seven ewe-lambs from me, that they may be a witness for me that I dug this well."

31. Therefore he named that place the Well of the Oath, for there they both swore.

32. And they made a covenant at the Well of the Oath. And Abimelech rose up, along with Ochozath his companion and Phichol the commander of his army, and they returned to the land of the Phylistines.

33. And Abraam planted a field at the Well of the Oath and called there on the name of the Lord, the everlasting God.

34. And Abraam stayed in the land of the Phylistines many days.

Genesis Chapter 22

1. And it came to pass after these things that God tested Abraam and said to him, "Abraam, Abraam!" And he said, "Here I am."

2. And he said, "Take your son, the beloved one whom you have loved -- Isaac -- and go into the high land, and offer him there as a whole burnt offering on one of the mountains which I will tell you of."

3. And Abraam rose up in the morning and saddled his donkey, and he took with him two servants and Isaac his son. And having split wood for a whole burnt offering, he arose and departed and came to the place of which God spoke to him

4. on the third day. And Abraam, having lifted up his eyes, saw the place from afar.

5. And Abraam said to his servants, "Sit here with the donkey, and I and the boy will go over there, and having worshipped we will return to you."

6. And Abraam took the wood of the whole burnt offering and laid it on Isaac his son, and he took into his hands both the fire and the knife. And the two went together.

7. And Isaac said to Abraam his father, "Father." And he said, "What is it, son?" And he said, "Here is the fire and the wood, but where is the sheep for a whole burnt offering?"

8. And Abraam said, "God will provide himself a sheep for a whole burnt offering, my son." And both went on together

9. and came to the place which God spoke of to him. And there Abraam built the altar and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood.

10. And Abraam stretched forth his hand to take the knife to slay his son.

11. And an angel of the Lord called him out of heaven and said, "Abraam, Abraam!" And he said, "Here I am."

12. And he said, "Do not lay your hand upon the child, neither do anything to him, for now I know that you fear God, and for my sake you have not spared your beloved son."

13. And Abraam lifted up his eyes and looked, and there was a ram caught by its horns in a thicket of Sabec. And Abraam went and took the ram and offered him up as a whole burnt offering in the place of Isaac his son.

14. And Abraam called the name of that place "The Lord Has Seen," so that they might say today, "On the mountain the Lord was seen."

15. And an angel of the Lord called to Abraam a second time out of heaven,

16. saying, "I have sworn by myself, says the Lord: because you have done this thing, and for my sake have not spared your beloved son,

17. surely I will greatly bless you, and I will greatly multiply your offspring as the stars of heaven, and as the sand which is by the shore of the sea. And your offspring shall possess the cities of their enemies.

18. And in your offspring shall all the nations of the earth be blessed, because you have listened to my voice."

19. And Abraam returned to his servants, and they arose and went together to the Well of the Oath. And Abraam settled at the Well of the Oath.

20. And it came to pass after these things that it was reported to Abraam, saying, "Melcha herself has also borne sons to Nachor your brother:

21. Uz the firstborn, and Baux his brother, and Camuel the father of the Syrians, and Chazad, and

22. Azav, and Phaldes, and Jeldaph, and Bathuel." And Bathuel fathered Rebecca.

23. These are eight sons which Melcha bore to Nachor, the brother of Abraam.

24. And his concubine, whose name was Rheuma, she also bore Tabec, and Taam, and Tochos, and Mocha.

Genesis Chapter 23

1. And the life of Sarraha was one hundred and twenty-seven years.

2. And Sarraha died in the city of Arboc, which is in the valley -- this is Chebron in the land of Chanaan. And Abraam came to mourn for Sarraha and to weep.

3. And Abraam stood up from before his dead, and Abraam spoke to the sons of Chet, saying,

4. "I am a stranger and a sojourner among you. Give me therefore a burial place among you, and I will bury my dead out of my sight."

5. And the sons of Chet answered Abraam, saying, "Not so, sir,

6. but hear us. You are in our midst a prince from God. Bury your dead in our choicest tombs, for not one of us will by any means withhold his tomb from you, so that you may bury your dead there."

7. And Abraam rose up and bowed before the people of the land, the sons of Chet.

8. And Abraam spoke to them, saying, "If you are willing that I should bury my dead out of my sight, hear me and speak on my behalf to Ephron the son of Saar.

9. And let him give me the double cave which he has, which is in a part of his field. Let him give it to me for the full price as a burial place among you."

10. Now Ephron was sitting in the midst of the children of Chet. And Ephron the Chettite answered Abraam and spoke in the hearing of the sons of Chet, and of all who entered the city, saying,

11. "Listen to me, my lord, and hear me. I give you the field and the cave which is in it. I have given it to you before all my countrymen. Bury your dead."

12. And Abraam bowed before the people of the land.

13. And he said in the hearing of Ephron before the people of the land, "Since you are willing, hear me. Take the price of the field from me, and I will bury my dead there."

14. But Ephron answered Abraam, saying,

15. "No, my lord. I have heard indeed; the land is worth four hundred silver didrachms, but what is that between me and you? Bury your dead."

16. And Abraam listened to Ephron, and Abraam weighed out for Ephron the money which he had mentioned in the hearing of the sons of Chet: four hundred didrachms of silver, current among merchants.

17. And the field of Ephron, which was in the Double Cave opposite Mambre -- the field and the cave which was in it, and every tree which was in the field, and whatever is within its borders all around -- were secured

18. to Abraam as a possession, before the sons of Chet and all who entered the city.

19. After this Abraam buried Sarraha his wife in the Double Cave of the field, which is opposite Mambre -- this is Chebron in the land of Chanaan.

20. So the field and the cave which was in it were secured to Abraam as a burial place by the sons of Chet.

Genesis Chapter 24

1. And Abraam was old, advanced in days, and the Lord blessed Abraam in all things.

2. And Abraam said to his servant, the eldest of his house, who had charge over all his possessions, "Put your hand under my thigh,

3. and I will make you swear by the Lord the God of heaven and the God of the earth, that you will not take a wife for my son Isaac from the daughters of the Chananites, among whom I live.

4. But you shall go instead to my country where I was born, and to my tribe, and you shall take from there a wife for my son Isaac."

5. And the servant said to him, "What if the woman should not be willing to return with me to this land? Shall I bring your son back to the land from which you came?"

6. And Abraam said to him, "Take care that you do not bring my son back there.

7. The Lord the God of heaven and the God of the earth, who took me out of my father's house and out of the land where I was born, who spoke to me and who swore to me, saying, 'I will give this land to you and to your offspring' -- he shall send his angel before you, and you shall take a wife for my son from there.

8. And if the woman should not be willing to come with you into this land, you shall be free from my oath. Only do not bring my son there again."

9. And the servant put his hand under the thigh of his master Abraam and swore to him concerning this matter.

10. And the servant took ten camels from his master's camels, and he took of all the goods of his master with him, and he arose and went to Mesopotamia, to the city of Nachor.

11. And he rested his camels outside the city by the well of water toward evening, when young women go out to draw water.

12. And he said, "O Lord God of my master Abraam, grant me success today and show mercy to my master Abraam.

13. Here I stand by the well of water, and the daughters of those who live in the city come out to draw water.

14. And it shall be that the young woman to whom I shall say, 'Let down your water jar so that I may drink,' and she shall say, 'Drink, and I will give your camels drink as well, until they have finished drinking' -- let this be the one you have chosen for your servant Isaac. And by this I shall know that you have shown mercy to my master Abraam."

15. And it came to pass before he had finished speaking in his mind, that Rebecca, the daughter of Bathuel the son of Melcha, the wife of Nachor -- who was the brother of Abraam -- came forth, having a water jar on her shoulders.

16. And the young woman was very beautiful in appearance. She was a virgin; a man had not known her. And she went down to the well and filled her water jar and came up.

17. And the servant ran up to meet her and said, "Give me a little water to drink from your jar."

18. And she said, "Drink, sir." And she quickly let down the jar onto her arm and gave him a drink, until he had finished drinking.

19. And she said, "I will also draw water for your camels, until they have all drunk."

20. And she quickly emptied the water jar into the trough and ran to the well to draw again, and drew water for all the camels.

21. And the man watched her closely and remained silent, waiting to know whether the Lord had made his journey successful or not.

22. And it came to pass when all the camels had finished drinking, that the man took golden earrings, each of a drachm weight, and he put two bracelets on her hands, their weight being ten pieces of gold.

23. And he asked her and said, "Whose daughter are you? Tell me, is there room for us to stay with your father?"

24. And she said to him, "I am the daughter of Bathuel the son of Melcha, whom she bore to Nachor."

25. And she said to him, "We have both straw and plenty of feed, and a place for lodging."

26. And the man, being well-pleased, worshipped the Lord

27. and said, "Blessed be the Lord the God of my master Abraam, who has not withdrawn his mercy nor his faithfulness from my master. The Lord has led me successfully to the house of the brother of my lord."

28. And the young woman ran and told her mother's household about these things.

29. And Rebecca had a brother whose name was Laban. And Laban ran out to meet the man at the well.

30. And it came to pass when he saw the earrings and the bracelets on the hands of his sister, and when he heard the words of Rebecca his sister, saying, "This is what the man said to me," he went to the man, who was standing by the camels at the well.

31. And he said to him, "Come in, you who are blessed of the Lord. Why do you stand outside, when I have prepared the house and a place for the camels?"

32. And the man entered into the house and unloaded the camels and gave the camels straw and feed, and water to wash his feet and the feet of the men who were with him.

33. And he set food before them to eat. But he said, "I will not eat until I have told my errand." And he said, "Speak."

34. And he said, "I am a servant of Abraam.

35. And the Lord has blessed my master greatly, and he has become great. He has given him sheep and calves, and silver and gold, male servants and female servants, camels and donkeys.

36. And Sarra my master's wife bore one son to my master after she had grown old, and he gave him everything he had.

37. And my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Chananites, among whom I live in their land.

38. But you shall go to the house of my father and to my tribe, and you shall take from there a wife for my son.'

39. And I said to my master, 'Perhaps the woman will not go with me.'

40. And he said to me, 'The Lord God, before whom I have been pleasing, will himself send his angel with you and will prosper your journey, and you shall take a wife for my son from my tribe and from the house of my father.

41. Then you shall be free from my oath, for when you come to my tribe and they will not give her to you, then you shall be free from my oath.'

42. And having come today to the well, I said, 'Lord God of my master Abraam, if you prosper this journey on which I am now going,

43. here I stand by the well of water, and the daughters of the men of the city come out to draw water. And let it be that the young woman to whom I shall say, 'Give me a little water to drink from your jar,'

44. and she shall say to me, 'Drink, and I will draw water for your camels also' -- let this be the wife whom the Lord has prepared for his own servant Isaac. And by this I shall know that you have shown mercy to my master Abraam.'

45. And it came to pass before I had finished speaking in my mind, immediately Rebecca came forth, having her jar on her shoulders. And she went down to the well and drew water. And I said to her, 'Give me a drink.'

46. And she quickly let down her jar from her head onto her arm and said, 'Drink, and I will give your camels drink also.' And I drank, and she gave the camels drink.

47. And I asked her and said, 'Whose daughter are you? Tell me.' And she said, 'I am the daughter of Bathuel the son of Nachor, whom Melcha bore to him.' And I put the earrings on her and the bracelets on her hands.

48. And being well-pleased, I worshipped the Lord, and I blessed the Lord the God of my master Abraam, who has led me in the true way so that I should take the daughter of my master's brother for his son.

49. If then you will deal mercifully and justly with my lord, tell me, and if not, tell me, so that I may turn to the right hand or to the left."

50. And Laban and Bathuel answered and said, "This matter has come from the Lord. We are not able to say anything against it, whether bad or good.

51. Look, Rebecca is before you. Take her and go, and let her be wife to the son of your master, as the Lord has said."

52. And it came to pass when the servant of Abraam heard these words, he bowed himself to the Lord down to the earth.

53. And the servant brought forth jewels of silver and gold and clothing and gave them to Rebecca, and gave gifts to her brother and to her mother.

54. And both he and the men with him ate and drank and went to sleep. And he arose in the morning and said, "Send me on my way, so that I may go to my master."

55. And her brothers and her mother said, "Let the young woman remain with us about ten days, and after that she shall depart."

56. But he said to them, "Do not delay me, for the Lord has made my journey successful. Send me on my way so that I may go to my master."

57. And they said, "Let us call the young woman and ask her."

58. And they called Rebecca and said to her, "Will you go with this man?" And she said, "I will go."

59. So they sent forth Rebecca their sister, and her belongings, and the servant of Abraam and his attendants.

60. And they blessed Rebecca and said to her, "You are our sister. May you become thousands of ten thousands, and may your offspring possess the cities of their enemies."

61. And Rebecca rose up, and her maidens, and they mounted the camels and went with the man. And the servant, having taken Rebecca, departed.

62. And Isaac had gone through the wilderness to the Well of the Vision, and he was living in the land toward the south.

63. And Isaac went forth into the plain toward evening to meditate. And having lifted up his eyes, he saw camels coming.

64. And Rebecca lifted up her eyes and saw Isaac, and she quickly dismounted from the camel

65. and said to the servant, "Who is that man walking in the plain to meet us?" And the servant said, "This is my master." And she took her veil and covered herself.

66. And the servant told Isaac all that he had done.

67. And Isaac went into the house of his mother and took Rebecca, and she became his wife, and he loved her. And Isaac was comforted after the death of Sarra his mother.

Genesis Chapter 25

1. And Abraam took another wife, whose name was Chettura.

2. And she bore to him Zombran, and Jezan, and Madal, and Madiam, and Jesboc, and Soie.

3. And Jezan fathered Saba and Dedan. And the sons of Dedan were the Assurians and the Latusians and Laomim.

4. And the sons of Madiam were Gephah, and Aphir, and Enoch, and Abeida, and Eldaga. All these were sons of Chettura.

5. But Abraam gave all his possessions to Isaac his son.

6. But to the sons of his concubines Abraam gave gifts, and he sent them away from his son

Isaac while he was still living, eastward to the country of the east.

7. And these were the years of the life of Abraam, as many as he lived: one hundred and seventy-five years.

8. And Abraam breathed his last and died in a good old age, an old man and full of days, and was gathered to his people.

9. And Isaac and Ismael his sons buried him in the Double Cave, in the field of Ephron the son of Saar the Chettite, which is opposite Mambre --

10. even the field and the cave which Abraam bought from the sons of Chet. There they buried Abraam and Sarra his wife.

11. And it came to pass after Abraam was dead that God blessed Isaac his son. And Isaac settled by the Well of the Vision.

12. And these are the generations of Ismael the son of Abraam, whom Agar the Egyptian, the handmaid of Sarra, bore to Abraam.

13. And these are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael were Nabaioth, then Kedar, and Nabdeel, and Massam,

14. and Masma, and Duma, and Masse,

15. and Choddan, and Thaeman, and Jetur, and Naphe, and Kedma.

16. These are the sons of Ismael, and these are their names in their settlements and in their encampments: twelve princes according to their nations.

17. And these are the years of the life of Ismael: one hundred and thirty-seven years. And he breathed his last and died, and was gathered to his fathers.

18. And he settled from Evilat to Sur, which is opposite Egypt, as far as the Assyrians. He settled in the presence of all his brothers.

19. And these are the generations of Isaac the son of Abraam.

20. Abraam fathered Isaac. And Isaac was forty years old when he took as his wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian.

21. And Isaac prayed to the Lord concerning Rebecca his wife, because she was barren. And the Lord heard him, and his wife Rebecca conceived.

22. And the babies leaped within her, and she said, "If it is to be this way with me, why is this happening to me?" And she went to inquire of the Lord.

23. And the Lord said to her, "There are two nations in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the elder shall serve the younger."

24. And the days were fulfilled for her to give birth, and she had twins in her womb.

25. And the first came out red, hairy all over like a skin, and she called his name Esau.

26. And after this came forth his brother, and his hand took hold of the heel of Esau, and she called his name Jacob. And Isaac was sixty years old when Rebecca bore them.

27. And the boys grew, and Esau was a man skilled in hunting, a man of the open country, and Jacob was a quiet man, living in tents.

28. And Isaac loved Esau, because his game was his food, but Rebecca loved Jacob.

29. And Jacob was cooking stew, and Esau came from the open country, exhausted.

30. And Esau said to Jacob, "Let me eat some of that red stew, because I am exhausted." Therefore his name was called Edom.

31. And Jacob said to Esau, "Sell me this day your birthright."

32. And Esau said, "I am about to die. What good is this birthright to me?"
33. And Jacob said to him, "Swear to me this day." And he swore to him, and Esau sold his birthright to Jacob.
34. And Jacob gave bread to Esau, and stew of lentils, and he ate and drank, and he rose up and departed. So Esau despised his birthright.

Genesis Chapter 26

1. There was a famine in the land, besides the earlier famine that had occurred in the time of Abraham. So Isaac went to Abimelech, king of the Philistines, at Gerara.
2. The Lord appeared to him and said, "Do not go down to Egypt. Dwell in the land that I will tell you about.
3. "Stay in this land, and I will be with you and bless you, for I will give to you and to your descendants all this land. I will establish the oath that I swore to your father Abraham.
4. "I will multiply your descendants like the stars of heaven, and I will give your descendants all this land, and all the nations of the earth shall be blessed through your descendants.
5. "This is because your father Abraham listened to my voice and kept my instructions, my commandments, my ordinances, and my statutes."
6. So Isaac settled in Gerara.
7. The men of the place asked him about his wife Rebecca, and he said, "She is my sister," because he was afraid to say, "She is my wife," in case the men of the place might kill him on account of Rebecca, since she was beautiful.
8. After he had been there a long time, Abimelech the king of Gerara happened to look out through a window and saw Isaac being affectionate with his wife Rebecca.
9. So Abimelech summoned Isaac and said to him, "So she is your wife! Why did you say, 'She is my sister'?" Isaac answered him, "Because I thought I might die on her account."
10. Abimelech said to him, "Why have you done this to us? One of my people could easily have slept with your wife, and you would have brought a sin of ignorance upon us."
11. Then Abimelech gave orders to all his people, saying, "Anyone who touches this man or his wife shall be put to death."
12. Isaac sowed crops in that land, and in that year he harvested a hundredfold of barley, for the Lord blessed him.
13. The man grew great, and kept advancing and increasing until he became very wealthy.
14. He had flocks of sheep, herds of cattle, and many cultivated fields. The Philistines envied him.
15. All the wells that his father's servants had dug during his father's time, the Philistines stopped up and filled with earth.
16. And Abimelech said to Isaac, "Go away from us, for you have become much more powerful than we are."
17. So Isaac left there and camped in the valley of Gerara, and settled there.
18. Isaac dug out again the wells of water that his father Abraham's servants had dug, which the Philistines had stopped up after Abraham's death. He gave them the same names that his father had given them.
19. Isaac's servants dug in the valley of Gerara and found there a well of flowing water.
20. But the shepherds of Gerara quarreled with Isaac's shepherds, claiming that the water was theirs. So he named the well Injury, because they had wronged him.

21. After leaving there, he dug another well, and they quarreled over that one too. So he named it Enmity.
22. He moved on from there and dug another well, and they did not quarrel over it. So he named it Room, saying, "Now the Lord has made room for us, and we will flourish in the land."
23. From there he went up to the Well of the Oath.
24. The Lord appeared to him that night and said, "I am the God of your father Abraham. Do not be afraid, for I am with you. I will bless you and multiply your descendants for the sake of your father Abraham."
25. So he built an altar there and called on the name of the Lord. He pitched his tent there, and Isaac's servants dug a well in the valley of Gerara.
26. Then Abimelech came to him from Gerara, along with his friend Ochozath and Phichol, the commander of his army.
27. Isaac said to them, "Why have you come to me, seeing that you hated me and sent me away from you?"
28. They said, "We have clearly seen that the Lord is with you, and we said, 'Let there be a sworn agreement between us and you. Let us make a covenant with you,
29. "'that you will do us no harm, just as we have not mistreated you, and just as we treated you well and sent you away in peace. And now you are blessed by the Lord."
30. So he made a feast for them, and they ate and drank.
31. They rose early in the morning and swore oaths to one another. Then Isaac sent them on their way, and they departed from him in peace.
32. That same day, Isaac's servants came and told him about the well they had dug. They said, "We have not found water."
33. So he called it Oath. Therefore the name of that city is called the Well of the Oath to this day.
34. When Esau was forty years old, he took as his wives Judith the daughter of Beoch the Hittite, and Basemath the daughter of Helon the Hittite.
35. They were a source of grief to Isaac and Rebecca.

Genesis Chapter 27

1. When Isaac had grown old and his eyes had become so dim that he could not see, he called his elder son Esau and said to him, "My son." Esau replied, "Here I am."
2. Isaac said, "Look, I have grown old and do not know when I will die.
3. "Now then, take your weapons -- your quiver and your bow -- and go out into the open country and hunt some game for me.
4. "Then prepare a meal for me, the kind I enjoy, and bring it to me to eat, so that I may bless you before I die."
5. Now Rebecca was listening when Isaac spoke to his son Esau. So when Esau went out to the open country to hunt game for his father,
6. Rebecca said to her younger son Jacob, "I just heard your father speaking to your brother Esau, saying,
7. "'Bring me game and prepare a meal for me to eat, so that I may bless you before the Lord before I die.'
8. "Now then, my son, listen to me and do as I tell you.
9. "Go to the flock and bring me two young kids, tender and good, and I will prepare them as a meal for your father, just the way he likes it.

10. "Then you will bring it to your father, and he will eat, so that your father may bless you before he dies."
11. But Jacob said to his mother Rebecca, "My brother Esau is a hairy man, and I am smooth-skinned.
12. "What if my father touches me? He will think I am mocking him, and I will bring a curse on myself instead of a blessing."
13. His mother said to him, "Let your curse fall on me, my son. Just listen to me -- go and bring them to me."
14. So he went and got them and brought them to his mother, and his mother prepared a meal just the way his father liked it.
15. Then Rebecca took the best clothes of her elder son Esau, which she had in the house, and put them on her younger son Jacob.
16. She also covered his arms and the smooth parts of his neck with the skins of the young goats.
17. Then she placed the meal and the bread she had prepared into the hands of her son Jacob.
18. He went in to his father and said, "Father." Isaac replied, "Here I am. Who are you, my son?"
19. Jacob said to his father, "I am Esau, your firstborn. I have done as you told me. Come, sit up and eat some of my game, so that you may bless me."
20. Isaac said to his son, "How did you find it so quickly?" He answered, "Because the Lord your God brought it before me."
21. Then Isaac said to Jacob, "Come closer so I can touch you, my son, to see whether you really are my son Esau or not."
22. Jacob went up close to his father Isaac, and Isaac felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau."
23. He did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him.
24. He asked, "Are you really my son Esau?" And Jacob said, "I am."
25. Then Isaac said, "Bring it here, and I will eat some of your game, my son, so that I may bless you." Jacob brought it close to him, and he ate. He also brought him wine, and he drank.
26. Then his father Isaac said to him, "Come here and kiss me, my son."
27. So Jacob came close and kissed him. When Isaac smelled his garments, he blessed him and said, "See, the smell of my son is like the smell of a bountiful field that the Lord has blessed.
28. "May God give you the dew of heaven and the richness of the earth, and an abundance of grain and wine.
29. "Let nations serve you and princes bow down to you. Be lord over your brother, and may your father's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you."
30. As soon as Isaac had finished blessing Jacob, and Jacob had barely left the presence of his father Isaac, his brother Esau came in from his hunting.
31. He too prepared a meal and brought it to his father. He said to his father, "Let my father rise and eat some of his son's game, so that you may bless me."
32. His father Isaac said to him, "Who are you?" He answered, "I am your firstborn son, Esau."
33. Isaac trembled with an extremely violent trembling and said, "Who was it, then, who hunted game and brought it to me? I ate it all before you came, and I blessed him -- and indeed, he shall be blessed."

34. When Esau heard his father's words, he cried out with a great and exceedingly bitter cry, and said, "Bless me too, father! I beg you!"
35. But Isaac said, "Your brother came deceitfully and has taken your blessing."
36. Esau said, "He is rightly named Jacob, for he has now cheated me twice. He took my birthright, and now he has taken my blessing." Then Esau said to his father, "Have you not saved a blessing for me, father?"
37. Isaac answered Esau, "If I have made him your lord and made all his brothers his servants, and have provided him with grain and wine, what then can I do for you, my son?"
38. Esau said to his father, "Do you have only one blessing, father? Bless me too, father!" And Isaac was deeply troubled. Esau cried aloud and wept.
39. Then his father Isaac answered and said to him, "Your dwelling shall be away from the richness of the earth, and away from the dew of heaven above."
40. "You shall live by your sword, and you shall serve your brother. But there will come a time when you will break free and throw off his yoke from your neck."
41. So Esau held a grudge against Jacob because of the blessing his father had given him, and Esau said to himself, "The days of mourning for my father are near. Then I will kill my brother Jacob."
42. When the words of her elder son Esau were reported to Rebecca, she sent for her younger son Jacob and said to him, "Your brother Esau is threatening to kill you."
43. "Now then, my son, listen to me. Get up and flee at once to my brother Laban in Mesopotamia, in Charran."
44. "Stay with him for a while, until your brother's anger"
45. "and rage subside, and he forgets what you have done to him. Then I will send for you and bring you back from there. Why should I lose both of you in a single day?"
46. Then Rebecca said to Isaac, "I am weary of my life because of the Hittite women. If Jacob takes a wife from among the women of this land, what would be the point of living?"

Genesis Chapter 28

1. So Isaac called for Jacob, blessed him, and instructed him, saying, "You must not take a wife from among the daughters of the Canaanites."
2. "Get up and go at once to Mesopotamia, to the house of Bathuel, your mother's father, and take a wife from among the daughters of Laban, your mother's brother."
3. "And may my God bless you and make you fruitful and multiply you, so that you may become an assembly of nations."
4. "May he give you the blessing of my father Abraham, to you and to your descendants after you, so that you may inherit the land where you have been living as a foreigner, the land that God gave to Abraham."
5. So Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, the mother of Jacob and Esau.
6. Now Esau saw that Isaac had blessed Jacob and sent him away to Mesopotamia of Syria to take a wife from there, and that as he blessed him, he gave him this command: "You must not take a wife from among the daughters of the Canaanites."
7. He also saw that Jacob had obeyed his father and mother and had gone to Mesopotamia of Syria.

8. Esau realized that the daughters of Canaan displeased his father Isaac,
9. so Esau went to Ishmael and took Maeleth, the daughter of Ishmael the son of Abraham and sister of Nabeoth, as a wife in addition to the wives he already had.
10. Jacob set out from the Well of the Oath and traveled toward Charran.
11. He came to a certain place and spent the night there, because the sun had set. He took one of the stones of that place, put it under his head, and lay down to sleep.
12. He had a dream, and in it he saw a ladder set up on the earth with its top reaching to heaven, and the angels of God were ascending and descending on it.
13. The Lord stood above it and said, "I am the God of your father Abraham and the God of Isaac. Do not be afraid. The land on which you are lying I will give to you and to your descendants."
14. "Your descendants shall be like the sand of the earth, and you shall spread out to the west and to the south and to the north and to the east. In you and in your descendants shall all the families of the earth be blessed."
15. "And I am with you. I will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done everything I have promised you."
16. Then Jacob woke from his sleep and said, "Surely the Lord is in this place, and I did not know it."
17. He was filled with awe and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."
18. Jacob rose early in the morning, took the stone he had placed under his head, set it up as a pillar, and poured oil on its top.
19. He named that place the House of God, though the city had formerly been called Ulam-luz.
20. Then Jacob made a vow, saying, "If the Lord God will be with me and guard me on this journey I am taking, and give me bread to eat and clothing to wear,
21. "and bring me back safely to my father's house, then the Lord shall be my God."
22. "And this stone that I have set up as a pillar shall be a house of God for me. Of everything you give me, I will set aside a tenth for you."

Genesis Chapter 29

1. Then Jacob continued on his journey and came to the land of the east, to Laban the son of Bathuel the Syrian, the brother of Rebecca, mother of Jacob and Esau.
2. He looked and saw a well in the field, and three flocks of sheep were lying beside it, for the flocks were watered from that well. A large stone covered the mouth of the well.
3. When all the flocks had gathered there, the shepherds would roll the stone away from the mouth of the well and water the sheep, then put the stone back in its place over the mouth of the well.
4. Jacob said to them, "Brothers, where are you from?" They replied, "We are from Charran."
5. He said to them, "Do you know Laban the son of Nachor?" They answered, "We know him."
6. He asked them, "Is he well?" They said, "He is well. And look -- here comes his daughter Rachel with the sheep."
7. Jacob said, "It is still the middle of the day. It is not yet time to gather the flocks. Water the sheep and take them out to graze."
8. But they said, "We cannot do that until all the shepherds have gathered and they roll the

- stone away from the mouth of the well. Then we will water the flocks."
9. While he was still speaking with them, Rachel arrived with her father's sheep, for she was the one who tended them.
10. When Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, he went over and rolled the stone from the mouth of the well and watered the sheep of Laban, his mother's brother.
11. Then Jacob kissed Rachel and wept aloud.
12. He told Rachel that he was a relative of her father and the son of Rebecca. She ran and told her father all about it.
13. When Laban heard the news about Jacob, his sister's son, he ran to meet him, embraced him and kissed him, and brought him into his house. Jacob told Laban everything that had happened.
14. Laban said to him, "You are truly my own flesh and blood." And Jacob stayed with him for a full month.
15. Then Laban said to Jacob, "Just because you are my relative, should you work for me for nothing? Tell me what your wages should be."
16. Now Laban had two daughters. The name of the elder was Leah, and the name of the younger was Rachel.
17. Leah's eyes were gentle, but Rachel was beautiful in form and exceedingly lovely in appearance.
18. Jacob loved Rachel and said, "I will serve you seven years for your younger daughter Rachel."
19. Laban said, "It is better that I give her to you than to some other man. Stay with me."
20. So Jacob served seven years for Rachel, and they seemed to him like only a few days because of his love for her.
21. Then Jacob said to Laban, "Give me my wife, for my time is completed, so that I may go in to her."
22. So Laban gathered together all the men of the place and held a wedding feast.
23. But that evening, he took his daughter Leah and brought her to Jacob, and Jacob slept with her.
24. Laban also gave his servant Zilpah to his daughter Leah as her maidservant.
25. In the morning, Jacob discovered it was Leah! He said to Laban, "What have you done to me? Did I not serve you for Rachel? Why have you deceived me?"
26. Laban replied, "It is not our custom here to give the younger daughter in marriage before the elder."
27. "Complete Leah's bridal week, and then I will give you Rachel as well, in return for another seven years of work."
28. So Jacob did this. He completed Leah's week, and Laban gave him his daughter Rachel as his wife.
29. Laban also gave his servant Bilhah to his daughter Rachel as her maidservant.
30. Jacob also slept with Rachel, and he loved Rachel more than Leah. He served Laban for another seven years.
31. When the Lord God saw that Leah was unloved, he opened her womb, but Rachel was barren.
32. Leah conceived and bore a son to Jacob, and she named him Reuben, saying, "Because the Lord has looked on my suffering and has given me a son, surely now my husband will love me."
33. She conceived again and bore a second son to Jacob. She said, "Because the Lord heard

that I am unloved, he has given me this son also." So she named him Simeon.

34. She conceived yet again and bore a son, and said, "Now at last my husband will be attached to me, because I have borne him three sons." Therefore she named him Levi.

35. She conceived once more and bore a son, and said, "This time I will praise the Lord." So she named him Judah. Then she stopped bearing children.

Genesis Chapter 30

1. When Rachel saw that she bore Jacob no children, she became jealous of her sister and said to Jacob, "Give me children, or I will die!"

2. Jacob became angry with Rachel and said, "Am I in the place of God, who has kept you from having children?"

3. She said, "Here is my maidservant Bilhah. Sleep with her so that she may bear children on my behalf, and through her I too may have a family."

4. So she gave him her maid Bilhah as a wife, and Jacob slept with her.

5. Bilhah conceived and bore Jacob a son.

6. Rachel said, "God has vindicated me. He has heard my plea and has given me a son." So she named him Dan.

7. Bilhah, Rachel's maid, conceived again and bore Jacob a second son.

8. Rachel said, "I have struggled mightily with my sister and have won." So she named him Naphtali.

9. When Leah saw that she had stopped bearing children, she took her maid Zilpah and gave her to Jacob as a wife, and he slept with her.

10. Zilpah, Leah's maid, bore Jacob a son.

11. Leah said, "How fortunate!" So she named him Gad.

12. Zilpah, Leah's maid, bore Jacob a second son.

13. Leah said, "How blessed I am! The women will call me blessed." So she named him Asher.

14. During the wheat harvest, Reuben went out and found mandrakes in the field and brought them to his mother Leah. Rachel said to Leah, "Please give me some of your son's mandrakes."

15. Leah replied, "Is it not enough that you have taken my husband? Will you take my son's mandrakes as well?" Rachel said, "Very well, he may sleep with you tonight in exchange for your son's mandrakes."

16. When Jacob came in from the field that evening, Leah went out to meet him and said, "You must come to me tonight, for I have hired you with my son's mandrakes." So he slept with her that night.

17. God listened to Leah, and she conceived and bore Jacob a fifth son.

18. Leah said, "God has given me my reward, because I gave my maid to my husband." So she named him Issachar, which means Reward.

19. Leah conceived again and bore Jacob a sixth son.

20. Leah said, "God has given me a fine gift. Now my husband will honor me, because I have borne him six sons." So she named him Zebulun.

21. After this, she bore a daughter and named her Dinah.

22. Then God remembered Rachel. God listened to her and opened her womb.

23. She conceived and bore Jacob a son. Rachel said, "God has taken away my disgrace."

24. She named him Joseph, saying, "May God add another son to me."

25. After Rachel had given birth to Joseph, Jacob said to Laban, "Send me on my way so that I may return to my own place and my own country."

26. "Give me my wives and my children, for whom I have served you, and let me go. You know how hard I have worked for you."

27. But Laban said to him, "If I have found favor in your eyes, please stay. I have learned by divination that the Lord has blessed me because of you."

28. He added, "Name your wages, and I will pay them."

29. Jacob said to him, "You know how I have served you and how well your livestock have done under my care."

30. "The little you had before I came has grown into a great amount, and the Lord has blessed you wherever I have been. But when will I also provide for my own household?"

31. Laban asked, "What shall I give you?" Jacob replied, "Do not give me anything. If you will do this one thing for me, I will continue to tend and watch over your flocks."

32. "Let me go through all your flocks today and remove every speckled and spotted animal, every dark-colored sheep among the lambs, and every spotted and speckled goat. These shall be my wages."

33. "My honesty will testify for me in the future, whenever you come to check on my wages. Any goat that is not spotted or speckled, or any lamb that is not dark-colored, may be considered stolen."

34. Laban said, "Agreed. Let it be as you say."

35. That same day, Laban removed the striped and spotted male goats and all the speckled and spotted female goats -- every one that had any white on it -- and all the dark-colored lambs, and placed them in the care of his sons.

36. Then he put a three-day journey between himself and Jacob, while Jacob continued to tend the rest of Laban's flocks.

37. Jacob took fresh-cut branches from poplar, almond, and plane trees, and peeled white stripes in them, exposing the white inner wood of the branches.

38. He placed the peeled branches in the watering troughs where the flocks came to drink, so that when the animals came to drink and were ready to mate, they would mate in front of the branches.

39. The flocks mated before the branches and bore young that were streaked, speckled, and spotted.

40. Jacob separated the lambs and set the flocks facing the streaked and dark-colored animals in Laban's flock. He kept his own flocks apart and did not mix them with Laban's animals.

41. Whenever the stronger animals were mating, Jacob would place the branches in the troughs in front of them, so they would mate near the branches.

42. But when the animals were weak, he would not put them in. So the weaker animals went to Laban and the stronger ones to Jacob.

43. In this way, the man became exceedingly wealthy. He had large flocks, male and female servants, camels, and donkeys.

Genesis Chapter 31

1. Now Jacob heard the words of Laban's sons, who were saying, "Jacob has taken everything that belonged to our father, and from our father's wealth he has gained all this prosperity."

2. Jacob also noticed that Laban's attitude toward him was no longer what it had been before.

3. Then the Lord said to Jacob, "Return to the land of your father and to your family, and I will be with you."

4. So Jacob sent word and called Leah and Rachel to the field where his flocks were.

5. He said to them, "I can see that your father's attitude toward me is not what it was before, but the God of my father has been with me."

6. "You know that I have served your father with all my strength."

7. "Yet your father has cheated me and changed my wages ten times over. But God did not let him do me any harm."

8. "If he said, 'The speckled ones will be your wages,' then all the flocks bore speckled young. And if he said, 'The streaked ones will be your wages,' then all the flocks bore streaked young."

9. "So God has taken away your father's livestock and given them to me."

10. "During the breeding season, I had a dream in which I looked up and saw that the male goats mating with the flock were streaked, speckled, and spotted."

11. "The angel of God said to me in the dream, 'Jacob!' And I said, 'Here I am.'"

12. "He said, 'Look up and see that all the male goats mating with the flock are streaked, speckled, and spotted, for I have seen everything that Laban has been doing to you.'"

13. "'I am the God who appeared to you at Bethel, where you anointed a pillar and made a vow to me. Now get up, leave this land, and return to the land of your birth, and I will be with you.'"

14. Rachel and Leah answered him, "Do we still have any share or inheritance in our father's house?"

15. "Does he not treat us like foreigners? He has sold us and has completely used up the money paid for us."

16. "All the wealth that God has taken from our father really belongs to us and our children. So do whatever God has told you to do."

17. Then Jacob got up and put his wives and children on camels.

18. He drove away all his livestock and took all the possessions he had accumulated in Mesopotamia, everything that belonged to him, to go to his father Isaac in the land of Canaan.

19. Now Laban had gone to shear his sheep, and Rachel stole her father's household idols.

20. Jacob deceived Laban the Syrian by not telling him that he was running away.

21. He fled with everything he had, crossed the river, and headed for the hill country of Gilead.

22. On the third day, Laban was told that Jacob had fled.

23. Taking his relatives with him, he pursued Jacob for seven days and caught up with him in the hill country of Gilead.

24. But God came to Laban the Syrian in a dream at night and said to him, "Be careful not to say anything threatening to Jacob."

25. When Laban overtook Jacob, Jacob had pitched his tent in the hill country, and Laban set up camp with his relatives in the hill country of Gilead.

26. Laban said to Jacob, "What have you done? Why did you run away secretly and deceive me, carrying off my daughters like captives taken in war?"

27. "If you had told me, I would have sent you away with joy and singing, with tambourines and harps."

28. "You did not even let me kiss my grandchildren and daughters goodbye. You have acted foolishly."

29. "I have the power to do you harm, but last night the God of your father said to me, 'Be careful not to say anything threatening to Jacob.'

30. "Now you have gone because you longed for your father's house, but why did you steal my gods?"

31. Jacob answered Laban, "I was afraid, because I thought you would take your daughters away from me by force.

32. "But as for your gods, if you find them with anyone here, that person shall not live. In the presence of our relatives, search for yourself and take whatever is yours." Jacob did not know that Rachel had stolen them.

33. So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maidservants, but found nothing. Then he went out of Leah's tent and entered Rachel's tent.

34. Now Rachel had taken the household idols and hidden them in the camel's saddlebag and was sitting on them.

35. She said to her father, "Do not be angry, my lord. I cannot stand up in your presence, because I am having my period." Laban searched the entire tent but did not find the idols.

36. Then Jacob became angry and confronted Laban. He said, "What is my offense? What is my sin, that you have pursued me so hotly?"

37. "You have searched through all my belongings. What have you found that belongs to your household? Set it here before your relatives and mine, and let them judge between the two of us.

38. "I have been with you for twenty years now. Your ewes and female goats have not miscarried. I have not eaten the rams of your flock.

39. "I did not bring you animals torn by wild beasts -- I bore the loss myself. You demanded payment from me for anything stolen, whether by day or by night.

40. "This was my life: the heat consumed me by day and the frost by night, and sleep fled from my eyes.

41. "For twenty years I was in your household. I served you fourteen years for your two daughters and six years for your flocks, and you changed my wages ten times.

42. "If the God of my father, the God of Abraham, and the Fear of Isaac had not been with me, you would surely have sent me away empty-handed. But God saw my hardship and the labor of my hands, and last night he rebuked you."

43. Laban answered Jacob, "The daughters are my daughters, the sons are my sons, the flocks are my flocks, and everything you see is mine. But what can I do today about these daughters of mine, or about the children they have borne?"

44. "Come now, let us make a covenant, you and I, and let it serve as a witness between us." Then he said to Jacob, "There is no one else with us. See, God is witness between you and me."

45. So Jacob took a stone and set it up as a pillar.

46. Jacob said to his relatives, "Gather stones." So they gathered stones and made a heap, and they ate there beside the heap. Laban said, "This heap is a witness between you and me today."

47. Laban called it the Heap of Testimony, and Jacob called it the Witness Heap.

48. Laban said to Jacob, "See this heap and the pillar I have set up between you and me. This heap is a witness, and this pillar is a witness. Therefore its name was called the Heap of Witness.

49. "And may the Lord keep watch between you and me when we are out of each

other's sight.

50. "If you mistreat my daughters, or if you take other wives besides my daughters, remember that even though no one is with us, God is witness between you and me."

50a. And Laban said to Jacob, "Here is this heap, and here is this pillar as a witness.

52. "Neither I will cross over this heap to your side, nor will you cross over this heap and this pillar to my side, to do harm.

53. "May the God of Abraham and the God of Nahor judge between us." And Jacob swore by the Fear of his father Isaac.

54. Then he offered a sacrifice on the mountain and invited his relatives to share a meal. They ate and drank and spent the night on the mountain.

Genesis Chapter 32

1. Early in the morning, Laban kissed his grandchildren and daughters, blessed them, and departed back to his own place.

2. Jacob also went on his way, and when he looked up, he saw the host of God encamped there. The angels of God met him.

3. When Jacob saw them, he said, "This is the camp of God!" And he named that place Mahanaim.

4. Jacob sent messengers ahead of him to his brother Esau in the land of Seir, the country of Edom.

5. He instructed them, saying, "This is what you are to say to my lord Esau: 'Your servant Jacob says this: I have been staying with Laban and have remained there until now.

6. "'I have acquired oxen, donkeys, sheep, and male and female servants. I am sending this message to my lord, hoping to find favor in your eyes.'"

7. The messengers returned to Jacob and said, "We went to your brother Esau, and he is already coming to meet you -- with four hundred men."

8. Jacob was greatly afraid and distressed. He divided the people who were with him, along with the flocks, herds, and camels, into two groups.

9. He thought, "If Esau comes and attacks one group, the other group may escape."

10. Then Jacob prayed, "O God of my father Abraham, God of my father Isaac, O Lord, you are the one who said to me, 'Return to the land of your birth, and I will make things go well for you.'

11. "I am not worthy of all the faithfulness and kindness you have shown your servant. When I crossed this Jordan, I had nothing but my staff, and now I have become two camps.

12. "Save me, I pray, from the hand of my brother, from the hand of Esau, for I am afraid of him. I fear he may come and attack me, and the mothers with the children.

13. "But you said, 'I will surely make things go well for you, and I will make your descendants like the sand of the sea, too numerous to count.'"

14. He spent the night there, and from what he had with him he selected a gift for his brother Esau:

15. two hundred female goats, twenty male goats, two hundred ewes, twenty rams,

16. thirty milking camels with their young, forty cows, ten bulls, twenty female donkeys, and ten male donkeys.

17. He put them in the care of his servants, each herd by itself, and said to his servants, "Go on ahead of me, and keep some distance between each herd."

18. He instructed the one in the lead, saying, "When my brother Esau meets you and asks, 'Who is your master? Where are you going? And whose animals are these ahead of you?'

19. "you are to say, 'They belong to your servant Jacob. They are a gift sent to my lord Esau, and he himself is coming behind us.'"

20. He gave the same instructions to the second and the third and to all who followed behind the herds, saying, "This is what you are to say to Esau when you find him.

21. "And be sure to add, 'Your servant Jacob is coming behind us.'" For he thought, "I will appease him with the gifts that go ahead of me, and after that, when I see him face to face, perhaps he will accept me."

22. So the gifts went on ahead of him, but he himself stayed in the camp that night.

23. That night he got up and took his two wives, his two maidservants, and his eleven children, and crossed the ford of the Jabbok.

24. He took them and sent them across the stream, along with all his possessions.

25. Then Jacob was left alone, and a man wrestled with him until daybreak.

26. When the man saw that he could not overpower him, he struck Jacob's hip socket, and Jacob's hip was wrenched as he wrestled.

27. The man said, "Let me go, for dawn is breaking." But Jacob replied, "I will not let you go unless you bless me."

28. The man asked him, "What is your name?" He answered, "Jacob."

29. Then the man said, "Your name will no longer be Jacob, but Israel, for you have struggled with God and have prevailed with men."

30. Jacob asked, "Please tell me your name." But he replied, "Why do you ask my name?" And he blessed him there.

31. So Jacob named the place Peniel, saying, "I have seen God face to face, and yet my life was spared."

32. The sun rose as he passed Peniel, and he was limping because of his hip.

33. That is why to this day the children of Israel do not eat the sinew attached to the hip socket, because the angel struck Jacob on that sinew of the hip.

Genesis Chapter 33

1. Jacob looked up and saw Esau coming toward him with four hundred men. So he divided the children among Leah, Rachel, and the two maidservants.

2. He put the two maidservants and their children in front, Leah and her children behind them, and Rachel and Joseph last of all.

3. He himself went on ahead and bowed down to the ground seven times as he approached his brother.

4. But Esau ran to meet him, embraced him, threw his arms around his neck, and kissed him. And they both wept.

5. Then Esau looked up and saw the women and children, and asked, "Who are these with you?" Jacob answered, "They are the children God has graciously given your servant."

6. The maidservants and their children came forward and bowed down.

7. Then Leah and her children came forward and bowed down. After them, Rachel and Joseph came forward and bowed down.

8. Esau asked, "What did you intend by all these groups I met?" Jacob answered, "To find favor in the eyes of my lord."

9. Esau said, "I already have plenty, my brother. Keep what you have."

10. But Jacob said, "No, please! If I have found favor in your eyes, accept this gift from my

hand. For seeing your face is like seeing the face of God, since you have received me so kindly.

11. "Please accept my blessing that I have brought you, because God has been gracious to me and I have everything I need." He urged him until he accepted.

12. Then Esau said, "Let us be on our way. I will go alongside you."

13. But Jacob said to him, "My lord knows that the children are young and tender, and that I have nursing flocks and herds. If they are driven hard even for one day, all the animals will die.

14. "Let my lord go on ahead of his servant, and I will move along slowly at the pace of the livestock and the children, until I come to my lord at Seir."

15. Esau said, "Then let me leave some of my men with you." But Jacob replied, "Why should you do that? It is enough that I have found favor in your eyes, my lord."

16. So that day Esau started on his way back to Seir.

17. Jacob, however, went to Succoth, where he built a shelter for himself and made shelters for his livestock. That is why the place is called Succoth.

18. Jacob arrived safely at the city of Shechem in the land of Canaan, on his way from Mesopotamia of Syria, and camped near the city.

19. He bought the piece of land where he had pitched his tent from the sons of Hamor, the father of Shechem, for a hundred lambs.

20. He set up an altar there and called upon the God of Israel.

Genesis Chapter 34

1. Now Dinah, the daughter of Leah whom she had borne to Jacob, went out to visit the young women of the region.

2. When Shechem son of Hamor the Hivite, the ruler of the land, saw her, he seized her and lay with her and violated her.

3. But his heart was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her.

4. Shechem said to his father Hamor, "Get me this young woman as my wife."

5. When Jacob heard that Shechem had defiled his daughter Dinah, his sons were out in the fields with the livestock, so Jacob said nothing until they returned.

6. Hamor the father of Shechem went out to speak with Jacob.

7. When Jacob's sons came in from the fields and heard the news, the men were outraged and deeply grieved, because Shechem had committed a disgraceful act in Israel by sleeping with Jacob's daughter -- a thing that should never be done.

8. But Hamor spoke to them, saying, "My son Shechem has his heart set on your daughter. Please give her to him as his wife.

9. "Intermarry with us. Give us your daughters, and take our daughters for your sons.

10. "You can settle among us. The land is open before you -- live in it, trade in it, and acquire property in it."

11. Then Shechem said to Dinah's father and brothers, "Let me find favor in your eyes, and I will give whatever you ask.

12. "Set the bride price as high as you like, and I will pay whatever you demand. Just give me the young woman as my wife."

13. Jacob's sons answered Shechem and his father Hamor deceitfully, because Shechem had defiled their sister Dinah.

14. Simeon and Levi, Dinah's brothers, said to them, "We cannot do this. We cannot give our sister to a man who is uncircumcised, for that would be a disgrace to us.

15. "We will agree to your terms only on this condition: that you become like us by circumcising every male among you.

16. "Then we will give you our daughters and take your daughters for ourselves, and we will settle among you and become one people.

17. "But if you will not agree to be circumcised, we will take our sister and leave."

18. Their proposal seemed good to Hamor and to his son Shechem.

19. The young man did not delay in carrying it out, because he was deeply in love with Jacob's daughter. He was the most honored of all his father's household.

20. So Hamor and his son Shechem went to the gate of their city and spoke to the men of the city, saying,

21. "These men are friendly toward us. Let them live in our land and trade in it, for the land is large enough for them. We will take their daughters as wives, and we will give them our daughters.

22. "But the men will agree to live with us as one people only on this condition: that every male among us be circumcised, just as they are.

23. "Will not their livestock, their property, and all their animals become ours? Let us just agree to their terms, and they will settle among us."

24. All the men who went out through the city gate listened to Hamor and his son Shechem, and every male was circumcised.

25. On the third day, when they were still in pain, two of Jacob's sons -- Simeon and Levi, Dinah's brothers -- took their swords, entered the city unopposed, and killed every male.

26. They put Hamor and his son Shechem to the sword, took Dinah from Shechem's house, and left.

27. Then Jacob's other sons came upon the slain and plundered the city where their sister had been defiled.

28. They seized their sheep, cattle, and donkeys, and everything in the city and in the fields.

29. They carried off all their wealth, all their women and children, and looted everything in the houses.

30. Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious to the inhabitants of the land -- the Canaanites and the Perizzites. We are few in number, and if they unite against me and attack me, I and my household will be destroyed."

31. But they replied, "Should he have treated our sister like a prostitute?"

Genesis Chapter 35

1. God said to Jacob, "Get up and go to Bethel and settle there. Build an altar there to the God who appeared to you when you fled from your brother Esau."

2. So Jacob said to his household and to everyone with him, "Get rid of the foreign gods you have among you. Purify yourselves and change your clothes.

3. "Let us go up to Bethel, where I will build an altar to God, who answered me in my day of distress and has been with me wherever I have gone."

4. So they gave Jacob all the foreign gods they had, along with the rings in their ears, and Jacob buried them under the oak tree near Shechem. He destroyed them, and they remain there to this day.

5. Then they set out from Shechem, and the terror of God fell upon the surrounding cities, so

that no one pursued the sons of Israel.

6. Jacob came to Luz, which is in the land of Canaan -- that is, Bethel -- he and all the people who were with him.

7. He built an altar there and called the place Bethel, because it was there that God had appeared to him when he was fleeing from his brother Esau.

8. Deborah, Rebecca's nurse, died and was buried below Bethel under the oak tree. So Jacob named it the Oak of Mourning.

9. God appeared to Jacob once more after he had come from Mesopotamia of Syria, and God blessed him.

10. God said to him, "Your name is Jacob, but you will no longer be called Jacob. Your name will be Israel." So he named him Israel.

11. God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will come from you, and kings will descend from you.

12. "The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you."

13. Then God went up from him at the place where he had spoken with him.

14. Jacob set up a stone pillar at the place where God had spoken with him. He poured a drink offering on it and also poured oil on it.

15. Jacob named the place where God had spoken with him Bethel.

16. They moved on from Bethel, and while they were still some distance from Ephrath, Rachel went into labor and had great difficulty.

17. During her difficult labor, the midwife said to her, "Do not be afraid, for you are having another son."

18. As she breathed her last -- for she was dying -- she named him Ben-oni. But his father called him Benjamin.

19. So Rachel died and was buried on the road to Ephrath, that is, Bethlehem.

20. Jacob set up a pillar over her tomb. It is the pillar on Rachel's tomb to this day.

22. While Israel was living in that region, Reuben went and slept with Bilhah, his father's concubine, and Israel heard about it. The matter was deeply offensive to him. Now Jacob had twelve sons.

23. The sons of Leah: Reuben the firstborn of Jacob, Simeon, Levi, Judah, Issachar, and Zebulun.

24. The sons of Rachel: Joseph and Benjamin.

25. The sons of Bilhah, Rachel's maidservant: Dan and Naphtali.

26. The sons of Zilpah, Leah's maidservant: Gad and Asher. These are the sons of Jacob who were born to him in Mesopotamia of Syria.

27. Jacob came home to his father Isaac at Mamre, near Kiriath-arba -- that is, Hebron -- where Abraham and Isaac had lived as foreigners.

28. Isaac lived to be a hundred and eighty years old.

29. Then Isaac breathed his last and died, and was gathered to his people, old and full of years. His sons Esau and Jacob buried him.

Genesis Chapter 36

1. These are the descendants of Esau, that is, Edom.

2. Esau took his wives from among the Canaanite women: Adah the daughter of Elon the Hittite, Oholibamah the daughter of Anah the son of Zibeon the Hivite,

3. and Basemath the daughter of Ishmael, the sister of Nebaioth.

4. Adah bore Eliphaz to Esau, and Basemath bore Reuel.

5. Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.

6. Esau took his wives, his sons, his daughters, and all the members of his household, along with all his livestock, all his animals, and all the property he had acquired in the land of Canaan, and moved to a land away from his brother Jacob.

7. For their possessions were too great for them to live together. The land where they were staying could not support them both because of all their livestock.

8. So Esau settled in the hill country of Seir. Esau is Edom.

9. These are the descendants of Esau, the father of the Edomites, in the hill country of Seir.

10. These are the names of Esau's sons: Eliphaz the son of Adah, Esau's wife; and Reuel the son of Basemath, Esau's wife.

11. The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

12. Timna was a concubine of Eliphaz, Esau's son, and she bore Amalek to Eliphaz. These are the sons of Adah, Esau's wife.

13. These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.

14. These are the sons of Oholibamah, the daughter of Anah the son of Zibeon, Esau's wife. She bore to Esau: Jeush, Jalam, and Korah.

15. These are the chiefs among Esau's descendants. The sons of Eliphaz, Esau's firstborn: chief Teman, chief Omar, chief Zepho, chief Kenaz,

16. chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom. These are the sons of Adah.

17. These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reuel in the land of Edom. These are the sons of Basemath, Esau's wife.

18. These are the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah. These are the chiefs descended from Oholibamah the daughter of Anah, Esau's wife.

19. These are the sons of Esau, and these are their chiefs. This is Edom.

20. These are the sons of Seir the Horite, the original inhabitants of the land: Lotan, Shobal, Zibeon, Anah,

21. Dishon, Ezer, and Dishan. These are the chiefs of the Horites, the descendants of Seir, in the land of Edom.

22. The sons of Lotan were Hori and Hemam, and Lotan's sister was Timna.

23. These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

24. These are the sons of Zibeon: Aiah and Anah. This is the Anah who found the hot springs in the wilderness while he was grazing the donkeys of his father Zibeon.

25. These are the children of Anah: Dishon, and Oholibamah was the daughter of Anah.

26. These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.

27. These are the sons of Ezer: Bilhan, Zaavan, and Akan.

28. These are the sons of Dishan: Uz and Aran.

29. These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30. chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horites, according to their clans in the land of Edom.

31. These are the kings who reigned in the land of Edom before any king reigned over the Israelites.

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

33. When Bela died, Jobab son of Zerah from Bozrah succeeded him as king.

34. When Jobab died, Husham from the land of the Temanites succeeded him as king.

35. When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab, succeeded him as king. The name of his city was Avith.

36. When Hadad died, Samlah from Masrekah succeeded him as king.

37. When Samlah died, Shaul from Rehoboth on the River succeeded him as king.

38. When Shaul died, Baal-hanan son of Achbor succeeded him as king.

39. When Baal-hanan son of Achbor died, Hadar succeeded him as king. The name of his city was Pau, and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

40. These are the names of the chiefs descended from Esau, according to their clans and regions: chief Timna, chief Alvah, chief Jetheth,

41. chief Oholibamah, chief Elah, chief Pinon,

42. chief Kenaz, chief Teman, chief Mibzar,

43. chief Magdiel, chief Iram. These are the chiefs of Edom, according to their settlements in the land they possessed. This is Esau, the father of the Edomites.

Genesis Chapter 37

1. Jacob settled in the land where his father had lived as a foreigner, in the land of Canaan.

2. This is the account of Jacob's family. Joseph, a young man of seventeen, was tending the flocks with his brothers, alongside the sons of Bilhah and the sons of Zilpah, his father's wives. Joseph brought a bad report about them to their father Israel.

3. Now Israel loved Joseph more than all his other sons, because he was the son of his old age. He made him a coat of many colors.

4. When his brothers saw that their father loved him more than all of them, they hated him and could not speak a kind word to him.

5. Joseph had a dream and told it to his brothers, which made them hate him even more.

6. He said to them, "Listen to this dream I had.

7. "We were binding sheaves in the field, and my sheaf rose up and stood upright, and your sheaves gathered around mine and bowed down to it."

8. His brothers said to him, "Do you really intend to reign over us? Are you actually going to rule us?" And they hated him all the more because of his dreams and his words.

9. Then he had another dream and told it to his father and his brothers. He said, "I have had another dream: the sun and the moon and eleven stars were bowing down to me."

10. His father rebuked him and said, "What is this dream you have had? Are your mother and I and your brothers really going to come and bow down to the ground before you?"

11. His brothers were jealous of him, but his father kept the matter in mind.

12. Now his brothers had gone to graze their father's flocks near Shechem.

13. Israel said to Joseph, "Are not your brothers grazing the flocks at Shechem? Come, I will send you to them." Joseph replied, "I am ready."

14. Israel said to him, "Go and see if all is well with your brothers and with the flocks, and bring word back to me." So he sent him from the valley of Hebron, and Joseph went to Shechem.

15. A man found him wandering in the fields and asked him, "What are you looking for?"

16. He replied, "I am looking for my brothers. Can you tell me where they are grazing their flocks?"

17. The man said, "They have moved on from here. I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.

18. They saw him in the distance, and before he reached them, they plotted to kill him.

19. They said to one another, "Here comes that dreamer!"

20. "Come now, let us kill him and throw him into one of the pits. We can say that a wild animal devoured him. Then we will see what becomes of his dreams."

21. When Reuben heard this, he tried to rescue Joseph from their hands. He said, "Let us not take his life."

22. Reuben said to them, "Do not shed blood. Throw him into this pit here in the wilderness, but do not lay a hand on him." He intended to rescue him and bring him back to his father.

23. So when Joseph came to his brothers, they stripped him of his many-colored coat.

24. They took him and threw him into the pit. The pit was empty -- there was no water in it.

25. Then they sat down to eat. When they looked up, they saw a caravan of Ishmaelite traders coming from Gilead, their camels loaded with spices, balm, and myrrh, on their way to take them down to Egypt.

26. Judah said to his brothers, "What do we gain if we kill our brother and cover up his blood?"

27. "Come, let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our own flesh." His brothers agreed.

28. When the Midianite merchants came by, they pulled Joseph up out of the pit and sold him to the Ishmaelites for twenty pieces of gold. The traders took Joseph to Egypt.

29. When Reuben returned to the pit and saw that Joseph was not there, he tore his clothes.

30. He went back to his brothers and said, "The boy is gone! Where can I turn now?"

31. They took Joseph's coat, slaughtered a young goat, and dipped the coat in the blood.

32. Then they sent the many-colored coat to their father with the message, "We found this. Examine it and see whether it is your son's coat or not."

33. He recognized it and said, "It is my son's coat! A wild animal has devoured him. Joseph has been torn to pieces!"

34. Jacob tore his clothes, put on sackcloth, and mourned for his son many days.

35. All his sons and daughters came to comfort him, but he refused to be comforted. He said, "I will go down to the grave mourning for my son." And his father wept for him.

36. Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, an officer of Pharaoh and the captain of the guard.

Genesis Chapter 38

1. About that time, Judah left his brothers and went to stay with a man of Adullam named Hirah.

2. There Judah met the daughter of a Canaanite man named Shua. He married her and slept with her.

3. She conceived and bore a son, and he was named Er.

4. She conceived again and bore another son, and named him Onan.

5. She bore yet another son and named him Shelah. She was in Chezib when she gave birth to him.

6. Judah found a wife for his firstborn Er; her name was Tamar.

7. But Er, Judah's firstborn, was wicked in the sight of the Lord, and God put him to death.

8. Then Judah said to Onan, "Sleep with your brother's wife. Fulfill your duty as her brother-in-law and raise up offspring for your brother."

9. But Onan knew that the offspring would not be his own, so whenever he slept with his brother's wife, he spilled his seed on the ground so as not to produce offspring for his brother.

10. What he did was wicked in the sight of God, and God put him to death also.

11. Then Judah said to his daughter-in-law Tamar, "Live as a widow in your father's house until my son Shelah grows up." For he thought, "He may die too, like his brothers." So Tamar went and lived in her father's house.

12. After a long time, Judah's wife, the daughter of Shua, died. When the time of mourning was over, Judah went up to Timnah with his friend Hirah the Adullamite, to the men who were shearing his sheep.

13. Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep."

14. So she took off her widow's garments, covered herself with a veil to disguise herself, and sat down at the entrance to Enaim, which is on the road to Timnah. She saw that Shelah had grown up, but she had not been given to him as a wife.

15. When Judah saw her, he thought she was a prostitute, because she had covered her face.

16. Not realizing she was his daughter-in-law, he went over to her by the roadside and said, "Come, let me sleep with you." She asked, "What will you give me for sleeping with you?"

17. He said, "I will send you a young goat from my flock." She replied, "Will you give me something as a pledge until you send it?"

18. He asked, "What pledge should I give you?" She answered, "Your signet ring, your cord, and the staff in your hand." So he gave them to her, slept with her, and she became pregnant by him.

19. She got up and left, removed her veil, and put her widow's garments back on.

20. Judah sent the young goat by his friend the Adullamite to get his pledge back from the woman, but he could not find her.

21. He asked the men of the place, "Where is the prostitute who was beside the road at Enaim?" They answered, "There has been no prostitute here."

22. So he returned to Judah and said, "I could not find her. The men of the place said there has been no prostitute here."

23. Judah said, "Let her keep what she has, or we will be laughed at. I did send this young goat, but you could not find her."

24. About three months later, Judah was told, "Your daughter-in-law Tamar has been acting like a prostitute, and now she is pregnant." Judah said, "Bring her out and let her be burned!"

25. As she was being brought out, she sent word to her father-in-law, saying, "I am pregnant by the man to whom these things belong." She added, "See if you recognize whose signet ring, cord, and staff these are."

26. Judah recognized them and said, "She is more righteous than I am, since I did not give her to my son Shelah." And he did not sleep with her again.

27. When the time came for her to give birth, there were twins in her womb.

28. As she was giving birth, one of them put out his hand. The midwife took it and tied a scarlet thread around his wrist, saying, "This one came out first."

29. But he drew back his hand, and his brother came out first. She said, "What a breach you have made for yourself!" So he was named Perez.

30. Then his brother came out, the one with the scarlet thread on his wrist, and he was named Zerah.

Genesis Chapter 39

1. Now Joseph had been taken down to Egypt. Potiphar, an officer of Pharaoh and the captain of the guard, an Egyptian, bought him from the Ishmaelites who had brought him there.

2. The Lord was with Joseph, and he prospered. He lived in the house of his Egyptian master.

3. His master saw that the Lord was with him and that the Lord made everything he did succeed.

4. Joseph found favor in his master's eyes and became his personal attendant. Potiphar put him in charge of his household and entrusted everything he owned to Joseph's care.

5. From the time he put Joseph in charge of his household and all that he owned, the Lord blessed the Egyptian's house because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field.

6. So he left everything in Joseph's hands and concerned himself with nothing except the food he ate. Now Joseph was well-built and very handsome.

7. After a while, his master's wife took notice of Joseph and said, "Sleep with me."

8. But he refused and said to his master's wife, "My master does not concern himself with anything in the house because of me. He has entrusted everything he owns to my care."

9. "No one in this house is greater than I am. He has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"

10. Although she spoke to Joseph day after day, he refused to sleep with her or even be near her.

11. One day he went into the house to attend to his work, and none of the household servants were inside.

12. She caught him by his garment and said, "Sleep with me!" But he left his garment in her hand, fled, and ran outside.

13. When she saw that he had left his garment in her hand and had fled outside,

14. she called the household servants and said to them, "Look! He brought this Hebrew here to make fools of us! He came in to me to sleep with me, but I screamed."

15. "When he heard me scream, he left his garment with me, fled, and ran outside."

16. She kept his garment beside her until his master came home.

17. Then she told him the same story, saying, "The Hebrew slave you brought into our house came to me to make a fool of me."

18. "But when I screamed, he left his garment with me and fled outside."

19. When his master heard his wife's account of what his servant had done to him, he

was furious.

20. Joseph's master took him and put him in prison, the place where the king's prisoners were held. And so Joseph was there in the prison.

21. But the Lord was with Joseph and showed him kindness. He gave Joseph favor in the eyes of the chief jailer.

22. The chief jailer put Joseph in charge of all the prisoners, and whatever was done there, Joseph was the one who did it.

23. The chief jailer paid no attention to anything under Joseph's care, because the Lord was with him, and the Lord made everything he did succeed.

Genesis Chapter 40

1. Some time later, the cupbearer and the baker of the king of Egypt offended their lord, the king of Egypt.

2. Pharaoh was angry with his two officials -- the chief cupbearer and the chief baker.

3. He put them in custody in the prison, the same place where Joseph was confined.

4. The chief jailer assigned them to Joseph's care, and he attended to them. They remained in custody for some time.

5. One night, both of them -- the cupbearer and the baker of the king of Egypt, who were being held in the prison -- each had a dream, and each dream had its own meaning.

6. When Joseph came to them in the morning, he saw that they were troubled.

7. He asked Pharaoh's officers who were in custody with him in his master's house, "Why do you look so downcast today?"

8. They said to him, "We both had dreams, but there is no one to interpret them." Joseph said to them, "Do not interpretations belong to God? Tell me your dreams."

9. So the chief cupbearer told Joseph his dream. He said, "In my dream, I saw a vine in front of me.

10. "On the vine were three branches. As soon as it budded, it blossomed, and its clusters ripened into grapes.

11. "Pharaoh's cup was in my hand. I took the grapes, squeezed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

12. Joseph said to him, "This is the interpretation: the three branches are three days.

13. "Within three days, Pharaoh will lift up your head and restore you to your position. You will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer.

14. "But when things go well for you, please remember me and show me kindness. Mention me to Pharaoh and help me get out of this prison.

15. "For I was kidnapped from the land of the Hebrews, and even here I have done nothing to deserve being thrown into this dungeon."

16. When the chief baker saw that the interpretation was favorable, he said to Joseph, "I also had a dream. In it, I had three baskets of bread on my head.

17. "In the top basket there were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head."

18. Joseph answered, "This is the interpretation: the three baskets are three days.

19. "Within three days, Pharaoh will lift off your head and hang you on a tree, and the birds will eat your flesh."

20. On the third day, which was Pharaoh's birthday, he gave a feast for all his servants. He remembered the chief cupbearer and the chief baker in the presence of his servants.

21. He restored the chief cupbearer to his position, and the cupbearer once again placed the cup in Pharaoh's hand.
22. But he hanged the chief baker, just as Joseph had interpreted for them.
23. The chief cupbearer, however, did not remember Joseph. He forgot all about him.

Genesis Chapter 41

1. Two full years later, Pharaoh had a dream. He was standing on the bank of the river,
2. and out of the river there came up seven cows, fine-looking and well-fed, and they grazed among the reeds.
3. After them, seven other cows came up out of the river, ugly and thin, and stood beside the other cows on the riverbank.
4. The seven ugly, thin cows devoured the seven fine-looking, well-fed cows. Then Pharaoh woke up.
5. He fell asleep again and had a second dream. Seven heads of grain, plump and good, were growing on a single stalk.
6. After them, seven other heads of grain sprouted -- thin and scorched by the east wind.
7. The seven thin heads swallowed up the seven plump, full heads. Then Pharaoh woke up, and realized it had been a dream.
8. In the morning his mind was troubled, so he sent for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but no one could interpret them for him.
9. Then the chief cupbearer said to Pharaoh, "Today I am reminded of my failures.
10. "Pharaoh was once angry with his servants and put me and the chief baker in custody in the house of the captain of the guard.
11. "Each of us had a dream the same night, and each dream had its own meaning.
12. "A young Hebrew was there with us, a servant of the captain of the guard. We told him our dreams, and he interpreted them for us.
13. "And things turned out exactly as he interpreted them to us: I was restored to my position, and the baker was hanged."
14. So Pharaoh sent for Joseph, and he was quickly brought from the prison. He shaved, changed his clothes, and came before Pharaoh.
15. Pharaoh said to Joseph, "I had a dream, and no one can interpret it. But I have heard that when you hear a dream, you can interpret it."
16. Joseph answered Pharaoh, "It is not I who can do this, but God will give Pharaoh a favorable answer."
17. Then Pharaoh said to Joseph, "In my dream, I was standing on the bank of the river.
18. "Out of the river came seven cows, well-fed and fine-looking, and they grazed among the reeds.
19. "Then seven other cows came up after them, scrawny, very ugly, and thin -- I had never seen such ugly cows in all the land of Egypt.
20. "The thin, ugly cows ate up the seven well-fed cows that came up first.
21. "But even after they had consumed them, no one could tell they had done so, because they looked just as ugly as before. Then I woke up.
22. "I also saw in my dream seven heads of grain growing on one stalk, full and good.
23. "Then seven other heads sprouted after them -- withered, thin, and scorched by the east wind.
24. "The thin heads swallowed up the seven good heads. I told all this to the magicians, but none of them could explain it to me."

25. Then Joseph said to Pharaoh, "Pharaoh's dreams are one and the same. God has revealed to Pharaoh what he is about to do.
26. "The seven good cows are seven years, and the seven good heads of grain are seven years. It is one and the same dream.
27. "The seven thin, ugly cows that came up after them are seven years, and the seven thin heads of grain scorched by the east wind are seven years of famine.
28. "It is just as I told Pharaoh: God has shown Pharaoh what he is about to do.
29. "Seven years of great abundance are coming throughout the land of Egypt.
30. "But seven years of famine will follow them, and all the abundance in Egypt will be forgotten. The famine will devastate the land.
31. "The abundance will not be remembered because of the famine that follows, for it will be very severe.
32. "The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will bring it about soon.
33. "Now then, let Pharaoh look for a wise and discerning man and put him in charge of the land of Egypt.
34. "Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance.
35. "Let them collect all the food produced in these good years that are coming, and store up the grain under Pharaoh's authority, to be kept in the cities for food.
36. "This food should be held in reserve for the land during the seven years of famine that will come upon Egypt, so that the country will not be destroyed by the famine."
37. The plan seemed good to Pharaoh and to all his officials.
38. Pharaoh said to his officials, "Can we find anyone like this man, in whom the Spirit of God dwells?"
39. Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one as wise and discerning as you.
40. "You shall be in charge of my household, and all my people shall obey your commands. Only with respect to the throne will I be greater than you."
41. Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt."
42. Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, dressed him in robes of fine linen, and put a gold chain around his neck.
43. He had him ride in the chariot of his second-in-command, and a herald cried out before him, "Make way!" And so Pharaoh put him in charge of the whole land of Egypt.
44. Pharaoh also said to Joseph, "I am Pharaoh, but without your consent no one shall lift a hand or foot in all the land of Egypt."
45. Pharaoh gave Joseph the name Zaphenath-paneah and gave him Asenath, the daughter of Potiphra priest of Heliopolis, as his wife. And Joseph went out over all the land of Egypt.
46. Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. He left Pharaoh's presence and traveled throughout all the land of Egypt.
47. During the seven years of abundance, the land produced plentifully.
48. Joseph collected all the food produced in those seven years of abundance in the land of Egypt and stored the food in the cities. In each city he stored the food grown in the fields around it.

49. Joseph stored up huge quantities of grain, like the sand of the sea, until he stopped keeping records because it was beyond measure.
50. Before the years of famine came, two sons were born to Joseph by Asenath the daughter of Potiphra, priest of Heliopolis.
51. Joseph named the firstborn Manasseh, saying, "God has made me forget all my hardship and all my father's household."
52. He named the second Ephraim, saying, "God has made me fruitful in the land of my suffering."
53. The seven years of abundance in the land of Egypt came to an end.
54. Then the seven years of famine began, just as Joseph had said. There was famine in all the other lands, but in the whole land of Egypt there was food.
55. When all Egypt began to feel the famine, the people cried out to Pharaoh for food. Pharaoh told all the Egyptians, "Go to Joseph and do whatever he tells you."
56. The famine had spread over the whole land, so Joseph opened all the storehouses and sold grain to the Egyptians.
57. And all the world came to Egypt to buy grain from Joseph, because the famine was severe everywhere.

Genesis Chapter 42

1. When Jacob learned that there was grain for sale in Egypt, he said to his sons, "Why do you just sit there looking at each other?
2. "I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die."
3. So ten of Joseph's brothers went down to buy grain from Egypt.
4. But Jacob did not send Benjamin, Joseph's brother, with them, for he said, "Something terrible might happen to him."
5. So the sons of Israel went to buy grain along with others who were going, for the famine had spread to the land of Canaan.
6. Now Joseph was the governor of the land, the one who sold grain to all the people. When Joseph's brothers arrived, they bowed down before him with their faces to the ground.
7. As soon as Joseph saw his brothers, he recognized them, but he pretended to be a stranger and spoke harshly to them. "Where do you come from?" he asked. They answered, "From the land of Canaan, to buy food."
8. Although Joseph recognized his brothers, they did not recognize him.
9. Then Joseph remembered the dreams he had had about them. He said to them, "You are spies! You have come to see where our land is unprotected."
10. "No, my lord!" they answered. "Your servants have come to buy food."
11. "We are all sons of one man. We are honest men. Your servants are not spies."
12. But he said to them, "No! You have come to see where our land is unprotected."
13. They replied, "Your servants are twelve brothers, sons of one father in the land of Canaan. The youngest is with our father today, and one is no more."
14. Joseph said to them, "It is just as I told you: you are spies!
15. "This is how you will be tested: As surely as Pharaoh lives, you will not leave this place unless your youngest brother comes here.
16. "Send one of you to get your brother, while the rest of you stay in prison, so that your words may be tested to see whether you are telling the truth. If not, then as surely as Pharaoh lives, you are spies!"

17. And he put them all in custody for three days.

18. On the third day, Joseph said to them, "Do this and you will live, for I fear God:

19. "If you are honest men, let one of your brothers stay here in prison, while the rest of you go and take grain back for your hungry families.

20. "But you must bring your youngest brother to me, so that your words may be verified and you will not die." And they did so.

21. They said to one another, "We are truly guilty concerning our brother. We saw the anguish of his soul when he pleaded with us, but we would not listen. That is why this trouble has come upon us."

22. Reuben replied, "Did I not tell you, 'Do not harm the boy'? But you would not listen! Now we must give an accounting for his blood."

23. They did not realize that Joseph understood them, since he had been using an interpreter.

24. Joseph turned away from them and wept. Then he came back and spoke to them again. He had Simeon taken from them and bound before their eyes.

25. Joseph gave orders to fill their bags with grain, to put each man's silver back in his sack, and to give them provisions for the journey. This was done for them.

26. They loaded their grain on their donkeys and left.

27. At the place where they stopped for the night, one of them opened his sack to get feed for his donkey and saw his silver in the mouth of his sack.

28. He said to his brothers, "My silver has been returned! Here it is in my sack!" Their hearts sank and they turned to each other trembling, saying, "What is this that God has done to us?"

29. When they came to their father Jacob in the land of Canaan, they told him everything that had happened to them.

30. "The man who is lord of the land spoke harshly to us and treated us as though we were spying on the country.

31. "But we told him, 'We are honest men; we are not spies.

32. "'We are twelve brothers, sons of one father. One is no more, and the youngest is with our father today in the land of Canaan.'

33. "Then the man who is lord of the land said to us, 'This is how I will know whether you are honest: Leave one of your brothers here with me. Take food for your hungry households and go.

34. "'But bring your youngest brother to me so I will know that you are not spies but honest men. Then I will give your brother back to you, and you may trade in the land.'"

35. As they were emptying their sacks, each man's bag of silver was in his sack. When they and their father saw the bags of silver, they were afraid.

36. Their father Jacob said to them, "You have deprived me of my children. Joseph is no more, Simeon is no more, and now you want to take Benjamin. Everything is against me!"

37. Then Reuben said to his father, "You may put both of my sons to death if I do not bring him back to you. Entrust him to my care, and I will bring him back."

38. But Jacob said, "My son will not go down there with you. His brother is dead, and he is the only one left. If harm comes to him on the journey you are taking, you will bring my gray head down to the grave in sorrow."

Genesis Chapter 43

1. Now the famine was still severe in the land.

2. When they had eaten all the grain they had brought from Egypt, their father said to them, "Go back and buy us a little more food."

3. But Judah said to him, "The man solemnly warned us, 'You will not see my face unless your brother is with you.'

4. "If you will send our brother with us, we will go down and buy food for you.

5. "But if you will not send him, we will not go, because the man said to us, 'You will not see my face unless your brother is with you.'"

6. Israel said, "Why did you bring this trouble on me by telling the man you had another brother?"

7. They replied, "The man questioned us closely about ourselves and our family: 'Is your father still living? Do you have another brother?' We simply answered his questions. How could we possibly know he would say, 'Bring your brother down here?'"

8. Then Judah said to his father Israel, "Send the boy with me, and we will go at once, so that we may live and not die -- both we and you and our little ones.

9. "I myself will guarantee his safety. You can hold me personally responsible. If I do not bring him back to you and set him before you, I will bear the blame before you forever.

10. "If we had not delayed, we could have gone and returned twice by now."

11. Then their father Israel said to them, "If it must be so, then do this: take some of the best products of the land in your bags -- some balm and honey, gum and resin, pistachio nuts and almonds -- and carry them down to the man as a gift.

12. "Take double the amount of silver with you, and carry back the silver that was returned in the mouths of your sacks. Perhaps it was a mistake.

13. "Take your brother also, and go back to the man at once.

14. "May God Almighty grant you mercy before the man, so that he will release your other brother and Benjamin. As for me, if I am bereaved, I am bereaved."

15. So the men took the gifts, double the amount of silver, and Benjamin. They hurried down to Egypt and presented themselves before Joseph.

16. When Joseph saw Benjamin with them, he said to the steward of his house, "Take these men to my house. Slaughter an animal and prepare a meal, for these men are to eat with me at noon."

17. The steward did as Joseph ordered and brought the men into Joseph's house.

18. The men were frightened when they were brought into Joseph's house. They said, "We have been brought here because of the silver that was put back in our sacks the first time. He wants to attack us, overpower us, seize us as slaves, and take our donkeys."

19. So they went up to the steward of Joseph's house and spoke to him at the entrance.

20. They said, "Please, sir, we came down the first time to buy food.

21. "But when we stopped for the night and opened our sacks, each of us found the full amount of his silver in the mouth of his sack. We have brought it back with us.

22. "We have also brought additional silver to buy food. We do not know who put our silver in our sacks."

23. He replied, "It is all right. Do not be afraid. Your God, the God of your fathers, must have put treasure in your sacks. I received your payment in full." Then he brought Simeon out to them.

24. The steward brought the men into Joseph's house and gave them water to wash their feet, and provided feed for their donkeys.

25. They prepared their gifts for Joseph's arrival at noon, because they had heard that they were to eat there.

26. When Joseph came home, they presented him with the gifts they had brought into the house, and bowed down before him to the ground.

27. He asked them how they were, and then he said, "How is your aged father you told me about? Is he still living?"

28. They replied, "Your servant our father is still alive and well." And they bowed low to pay him honor.

29. When Joseph looked up and saw his brother Benjamin, his own mother's son, he asked, "Is this your youngest brother, the one you told me about?" Then he said, "God be gracious to you, my son."

30. Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept there.

31. After he had washed his face, he came out, composed himself, and said, "Serve the meal."

32. They served him by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews, for that was detestable to Egyptians.

33. The brothers were seated before him in order of their age, from the firstborn to the youngest, and they looked at each other in amazement.

34. When portions were served to them from Joseph's table, Benjamin's portion was five times as much as anyone else's. So they feasted and drank freely with him.

Genesis Chapter 44

1. Then Joseph instructed the steward of his house, "Fill the men's sacks with as much food as they can carry, and put each man's silver in the mouth of his sack.

2. "Then put my silver cup in the mouth of the youngest one's sack, along with the silver for his grain." The steward did as Joseph told him.

3. At first light, the men were sent on their way with their donkeys.

4. They had not gone far from the city when Joseph said to his steward, "Go after those men at once, and when you catch up with them, say to them, 'Why have you repaid good with evil?'"

5. "'Is this not the cup my master drinks from and uses for divination? You have done a terrible thing.'"

6. When he caught up with them, he repeated these words to them.

7. They said to him, "Why does my lord say such things? Far be it from your servants to do anything like that!"

8. "We even brought back to you from the land of Canaan the silver we found in the mouths of our sacks. So why would we steal silver or gold from your master's house?"

9. "If any of your servants is found to have it, he shall die, and the rest of us will become my lord's slaves."

10. He said, "Very well, let it be as you say. Whoever is found with it will become my slave, and the rest of you will go free."

11. Each of them quickly lowered his sack to the ground and opened it.

12. The steward searched, beginning with the eldest and ending with the youngest. The cup was found in Benjamin's sack.

13. At this, they tore their clothes. Then each of them loaded his donkey and returned to the city.

14. Judah and his brothers came to Joseph's house while he was still there, and they threw themselves to the ground before him.

15. Joseph said to them, "What have you done? Did you not know that a man like me practices divination?"

16. Judah replied, "What can we say to my lord? What can we speak? How can we prove our innocence? God has uncovered the guilt of your servants. We are now my lord's slaves -- all of us, including the one who was found with the cup."

17. But Joseph said, "Far be it from me to do that! Only the man who was found with the cup will be my slave. The rest of you may go back to your father in peace."

18. Then Judah stepped forward and said, "Please, my lord, let your servant speak a word to you. Do not be angry with your servant, for you are equal to Pharaoh himself.

19. "My lord asked his servants, 'Do you have a father or a brother?'

20. "And we answered, 'We have an aged father and a young brother born to him in his old age. His brother is dead, and he is the only one of his mother's sons left, and his father loves him dearly.'

21. "Then you said to your servants, 'Bring him down to me so that I can see him for myself.'

22. "And we said to my lord, 'The boy cannot leave his father. If he leaves him, his father will die.'

23. "But you told your servants, 'Unless your youngest brother comes down with you, you will not see my face again.'

24. "When we went back to your servant my father, we told him what my lord had said.

25. "Then our father said, 'Go back and buy us a little more food.'

26. "But we said, 'We cannot go down. We can only go if our youngest brother is with us, because we cannot see the man's face unless our youngest brother is with us.'

27. "Your servant my father said to us, 'You know that my wife bore me two sons.

28. "One of them went away from me, and I said, 'He has surely been torn to pieces.' I have not seen him since.

29. "If you take this one from me too and harm comes to him, you will bring my gray head down to the grave in sorrow.'

30. "So now, if I go back to your servant my father, and the boy is not with us -- since his life is bound up with the boy's life --

31. "when he sees that the boy is not with us, he will die. Your servants will bring the gray head of our father down to the grave in sorrow.

32. "Your servant guaranteed the boy's safety to his father, saying, 'If I do not bring him back to you, I will bear the blame before you, my father, for the rest of my life.'

33. "Now then, please let your servant remain here as my lord's slave in place of the boy, and let the boy return with his brothers.

34. "For how can I go back to my father if the boy is not with me? I could not bear to see the misery that would come upon my father."

Genesis Chapter 45

1. Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone leave my presence!" So no one was with Joseph when he made himself known to his brothers.

2. He wept so loudly that the Egyptians heard him, and the news reached

Pharaoh's household.

3. Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, because they were terrified in his presence.

4. Then Joseph said to his brothers, "Come close to me." When they had done so, he said, "I am your brother Joseph, the one you sold into Egypt.

5. "Now do not be distressed or angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.

6. "For two years now there has been famine in the land, and for the next five years there will be no plowing or harvesting.

7. "God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.

8. "So then, it was not you who sent me here, but God. He has made me like a father to Pharaoh, lord of his entire household, and ruler of all the land of Egypt.

9. "Now hurry back to my father and say to him, 'This is what your son Joseph says: God has made me lord of all Egypt. Come down to me without delay.

10. "'You shall live in the land of Goshen in Arabia and be near me -- you, your children, your grandchildren, your flocks, your herds, and everything you have.

11. "'I will provide for you there, because five years of famine are still to come. Otherwise you and your household and everything you have will be destitute.'

12. "You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you.

13. "Tell my father about all the honor accorded me in Egypt and about everything you have seen. Hurry and bring my father down here."

14. Then he threw his arms around his brother Benjamin and wept, and Benjamin wept on his shoulder.

15. He kissed all his brothers and wept over them. After that, his brothers talked with him.

16. When the news reached Pharaoh's palace that Joseph's brothers had come, Pharaoh and all his officials were pleased.

17. Pharaoh said to Joseph, "Tell your brothers to do this: Load your animals and go back to the land of Canaan.

18. "Bring your father and your families back to me. I will give you the best of the land of Egypt, and you will enjoy the richness of the land.

19. "You are also directed to tell them: Take wagons from the land of Egypt for your children and your wives. Bring your father and come.

20. "Never mind about your belongings, because the best of all Egypt will be yours."

21. So the sons of Israel did as they were told. Joseph gave them wagons as Pharaoh had commanded, and he also gave them provisions for the journey.

22. To each of them he gave a new set of clothes, but to Benjamin he gave three hundred pieces of silver and five sets of clothes.

23. To his father he sent the following: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and other provisions for his father's journey.

24. Then he sent his brothers on their way, and as they were leaving, he said to them, "Do not quarrel on the way!"

25. So they went up out of Egypt and came to their father Jacob in the land of Canaan.

26. They told him, "Joseph is still alive! In fact, he is ruler of all Egypt." Jacob was stunned; he did not believe them.

27. But when they told him everything Joseph had said to them, and when he saw the wagons Joseph had sent to carry him, the spirit of their father Jacob revived.

28. Israel said, "I am convinced! My son Joseph is still alive. I will go and see him before I die."

Genesis Chapter 46

1. So Israel set out with all that he had and came to the Well of the Oath, where he offered sacrifices to the God of his father Isaac.

2. God spoke to Israel in a vision at night, saying, "Jacob! Jacob!" He replied, "Here I am."

3. God said, "I am God, the God of your fathers. Do not be afraid to go down to Egypt, for I will make you into a great nation there.

4. "I will go down to Egypt with you, and I will surely bring you back again. And Joseph's own hand will close your eyes."

5. Then Jacob set out from the Well of the Oath. His sons carried their father Jacob, along with their little ones and their wives, in the wagons that Pharaoh had sent to transport him.

6. They also took with them their livestock and the possessions they had acquired in the land of Canaan. So Jacob and all his offspring went to Egypt.

7. He took with him to Egypt his sons and grandsons, his daughters and granddaughters -- all his offspring.

8. These are the names of the sons of Israel who went to Egypt -- Jacob and his sons: Reuben, Jacob's firstborn.

9. The sons of Reuben: Hanoch, Pallu, Hezron, and Carmi.

10. The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman.

11. The sons of Levi: Gershon, Kohath, and Merari.

12. The sons of Judah: Er, Onan, Shelah, Perez, and Zerah. But Er and Onan had died in the land of Canaan. The sons of Perez were Hezron and Hamul.

13. The sons of Issachar: Tola, Puah, Jashub, and Shimron.

14. The sons of Zebulun: Sered, Elon, and Jahleel.

15. These are the sons of Leah, whom she bore to Jacob in Mesopotamia of Syria, along with his daughter Dinah. The total number of sons and daughters was thirty-three.

16. The sons of Gad: Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

17. The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. The sons of Beriah: Heber and Malkiel.

18. These are the sons of Zilpah, whom Laban gave to his daughter Leah. She bore these to Jacob -- sixteen persons in all.

19. The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20. In the land of Egypt, Asenath the daughter of Potiphera, priest of Heliopolis, bore Manasseh and Ephraim to Joseph. Sons were also born to Manasseh by his Syrian concubine, namely Machir. And Machir fathered Gilead. The sons of Ephraim, Manasseh's brother: Shuthelah and Taam. The sons of Shuthelah: EDOM.

21. The sons of Benjamin: Bela, Beker, and Ashbel. The sons of Bela were Gera, Naaman, Ehi, Rosh, and Muphim. And Gera fathered Ard.

22. These are the sons of Rachel who were born to Jacob -- eighteen persons in all.
23. The son of Dan: Hushim.
24. The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem.
25. These are the sons of Bilhah, whom Laban gave to his daughter Rachel. She bore these to Jacob -- seven persons in all.
26. All those who went to Egypt with Jacob -- those who were his direct descendants, not counting his sons' wives -- numbered sixty-six persons.
27. With the sons of Joseph who were born to him in Egypt, the members of Jacob's family who went to Egypt totaled seventy-five.
28. Jacob sent Judah ahead of him to Joseph, to get directions to the city of Goshen in the land of Rameses.
29. Joseph prepared his chariot and went up to Goshen to meet his father Israel. As soon as he appeared before him, Joseph threw his arms around him and wept for a long time.
30. Israel said to Joseph, "Now I am ready to die, since I have seen your face and know that you are still alive."
31. Then Joseph said to his brothers, "I will go up and tell Pharaoh. I will say to him, 'My brothers and my father's household, who were living in the land of Canaan, have come to me.'
32. "'The men are shepherds; they tend livestock. They have brought along their flocks and herds and everything they own.'
33. "When Pharaoh summons you and asks, 'What is your occupation?'
34. "you should answer, 'Your servants have tended livestock from our youth until now, both we and our fathers.' This will allow you to settle in the region of Goshen, for all shepherds are detestable to the Egyptians."

Genesis Chapter 47

1. Joseph went and told Pharaoh, "My father and brothers, with their flocks and herds and everything they own, have come from the land of Canaan. They are now in the region of Goshen."
2. He chose five of his brothers and presented them before Pharaoh.
3. Pharaoh asked the brothers, "What is your occupation?" They replied, "Your servants are shepherds, just as our fathers were."
4. They also said to Pharaoh, "We have come to live here for a while, because the famine is severe in the land of Canaan, and your servants' flocks have no pasture. Please let your servants settle in the region of Goshen." Pharaoh said to Joseph, "Let them settle in the region of Goshen, and if you know of any capable men among them, put them in charge of my own livestock." So Jacob and his sons came to Egypt, to Joseph, and Pharaoh king of Egypt heard about it.
5. Pharaoh said to Joseph, "Your father and your brothers have come to you."
6. "The land of Egypt is before you. Settle your father and your brothers in the best part of the land."
7. Then Joseph brought his father Jacob in and presented him before Pharaoh, and Jacob blessed Pharaoh.
8. Pharaoh asked Jacob, "How old are you?"
9. Jacob said to Pharaoh, "The years of my wandering are a hundred and thirty. My years have been few and difficult, and they do not equal the years of the wandering of my fathers."
10. Then Jacob blessed Pharaoh and withdrew from his presence.

11. So Joseph settled his father and his brothers and gave them property in the best part of the land of Egypt, in the district of Rameses, as Pharaoh had commanded.
12. Joseph provided his father, his brothers, and all his father's household with food, according to the number of their dependents.
13. There was no food in all the land, for the famine was very severe. Both the land of Egypt and the land of Canaan were exhausted by the famine.
14. Joseph collected all the money that was to be found in Egypt and Canaan in payment for the grain they were buying, and he brought it to Pharaoh's palace.
15. When the money of the people of Egypt and Canaan was gone, all the Egyptians came to Joseph and said, "Give us food! Why should we die before your eyes? Our money is all gone."
16. Joseph said, "Then bring your livestock. I will give you food in exchange for your livestock, since your money is gone."
17. So they brought their livestock to Joseph, and he gave them food in exchange for their horses, their sheep, their cattle, and their donkeys. He provided them with food that year in exchange for all their livestock.
18. When that year was over, they came to him the following year and said, "We cannot hide from our lord the fact that our money is gone and our livestock belongs to you. There is nothing left for our lord except our bodies and our land."
19. "Why should we die before your eyes -- we and our land as well? Buy us and our land in exchange for food, and we and our land will be in bondage to Pharaoh. Give us seed so that we may live and not die, and that the land may not become desolate."
20. So Joseph bought all the land in Egypt for Pharaoh. Every Egyptian sold their fields, because the famine was too severe for them. The land became Pharaoh's,
21. and Joseph reduced the people to servitude, from one end of Egypt to the other.
22. However, he did not buy the land of the priests, because Pharaoh had given them an allotment, and they ate from the allotment Pharaoh gave them. That is why they did not sell their land.
23. Joseph said to the people, "Now that I have bought you and your land today for Pharaoh, here is seed for you so you can plant the ground."
24. "At harvest time, you must give a fifth of your crop to Pharaoh. The other four-fifths you may keep as seed for your fields and as food for yourselves and your households and your children."
25. They said, "You have saved our lives! May we find favor in the eyes of our lord. We will be Pharaoh's servants."
26. So Joseph established it as a law in Egypt, which is still in effect today, that a fifth of the produce belongs to Pharaoh. Only the land of the priests did not become Pharaoh's.
27. Now the Israelites settled in the land of Egypt, in the region of Goshen. They acquired property there and were fruitful and increased greatly in number.
28. Jacob lived in Egypt seventeen years, and the years of his life were a hundred and forty-seven.
29. When the time drew near for Israel to die, he called for his son Joseph and said to him, "If I have found favor in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt,

30. "but when I rest with my fathers, carry me out of Egypt and bury me where they are buried." Joseph said, "I will do as you say."
 31. Jacob said, "Swear to me." So Joseph swore to him, and Israel bowed in worship, leaning on the top of his staff.
- ## Genesis Chapter 48
1. Some time later, Joseph was told, "Your father is ill." So he took his two sons Manasseh and Ephraim and went to Jacob.
 2. When Jacob was told, "Your son Joseph has come to you," Israel rallied his strength and sat up in bed.
 3. Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me."
 4. "He said to me, 'I am going to make you fruitful and increase your numbers. I will make you a community of peoples, and I will give this land to your descendants after you as an everlasting possession.'
 5. "Now then, your two sons born to you in Egypt before I came to you here -- Ephraim and Manasseh -- will be mine, just as Reuben and Simeon are mine."
 6. "Any children born to you after them will be yours. In the territory they inherit, they will be listed under the names of their brothers."
 7. "As I was returning from Mesopotamia of Syria, your mother Rachel died in the land of Canaan while we were still on the way, some distance from Ephrath. So I buried her there beside the road to Ephrath" -- that is, Bethlehem.
 8. When Israel saw Joseph's sons, he asked, "Who are these?"
 9. Joseph said to his father, "They are the sons God has given me here." Jacob said, "Bring them to me so I may bless them."
 10. Now Israel's eyes were failing because of old age, and he could barely see. So Joseph brought the boys close to him, and Israel kissed them and embraced them.
 11. Israel said to Joseph, "I never expected to see your face again, and now God has let me see your children too."
 12. Then Joseph removed them from between Israel's knees, and they bowed down with their faces to the ground.
 13. Joseph took both of them -- Ephraim on his right, toward Israel's left hand, and Manasseh on his left, toward Israel's right hand -- and brought them close to him.
 14. But Israel reached out his right hand and put it on Ephraim's head, though he was the younger, and crossing his arms, he put his left hand on Manasseh's head.
 15. Then he blessed them and said, "May the God before whom my fathers Abraham and Isaac walked faithfully, the God who has been my shepherd all my life to this day,
 16. "the angel who has delivered me from all harm -- may he bless these boys. May they be called by my name and the names of my fathers Abraham and Isaac, and may they increase greatly on the earth."
 17. When Joseph saw his father placing his right hand on Ephraim's head, he was displeased. He took hold of his father's hand to move it from Ephraim's head to Manasseh's head.
 18. Joseph said to him, "No, my father, this one is the firstborn. Put your right hand on his head."
 19. But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. But his younger brother will be greater than he, and his descendants will become a multitude of nations."

20. So he blessed them that day, saying, "In your name will Israel pronounce this blessing: 'May God make you like Ephraim and Manasseh.'" And he put Ephraim ahead of Manasseh.

21. Then Israel said to Joseph, "I am about to die, but God will be with you and will bring you back to the land of your fathers.

22. "And to you I give one portion more than your brothers -- the ridge of land I took from the Amorites with my sword and my bow."

Genesis Chapter 49

1. Then Jacob called for his sons and said, "Gather around so I can tell you what will happen to you in the days to come.

2. "Assemble and listen, sons of Jacob. Listen to your father Israel.

3. "Reuben, you are my firstborn, my might, and the first sign of my strength -- preeminent in pride and preeminent in power.

4. "Turbulent as water, you will no longer excel, for you went up onto your father's bed and defiled the couch where you lay.

5. "Simeon and Levi are brothers; their swords are weapons of violence.

6. "Let me not enter their council; let me not join their assembly. For in their anger they killed men, and on a whim they hamstringed oxen.

7. "Cursed be their anger, for it was fierce, and their fury, for it was cruel! I will scatter them in Jacob and disperse them in Israel.

8. "Judah, your brothers will praise you. Your hand will be on the neck of your enemies. Your father's sons will bow down to you.

9. "Judah is a lion's cub. From the prey, my son, you have gone up. He crouches and lies down like a lion -- like a lion's cub -- who dares to rouse him?

10. "The scepter will not depart from Judah, nor the ruler's staff from between his feet, until the one comes to whom it belongs. He is the hope of the nations.

11. "He will tether his donkey to a vine, his colt to the choicest branch. He will wash his garments in wine, his robes in the blood of grapes.

12. "His eyes will be darker than wine, and his teeth whiter than milk.

13. "Zebulun will live by the seashore and become a haven for ships. His border will extend toward Sidon.

14. "Issachar is a strong donkey, lying down between two saddlebags.

15. "When he sees how good his resting place is and how pleasant his land, he will bend his shoulder to the burden and submit to forced labor.

16. "Dan will provide justice for his people as one of the tribes of Israel.

17. "Dan will be a snake by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward,

18. "waiting for the salvation of the Lord.

19. "Gad will be attacked by a band of raiders, but he will attack them at their heels.

20. "Asher's food will be rich; he will provide delicacies fit for a king.

21. "Naphtali is a doe set free that bears beautiful fawns.

22. "Joseph is a fruitful vine, my beloved son is fruitful. My youngest son, turn to me.

23. "With bitterness, archers attacked him; they shot at him and pressed him hard.

24. "But his bow remained steady, and his strong arms stayed flexible, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel,

25. "because of the God of your father, who helps you, the Almighty, who blesses you with blessings of the heavens above, blessings of the deep springs below, blessings of the breast and womb.

26. "The blessings of your father have surpassed the blessings of the ancient mountains, beyond the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among his brothers.

27. "Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder."

28. All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them, giving each the blessing appropriate to him.

29. Then he gave them these instructions: "I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the Hittite,

30. "the cave in the field of Machpelah, near Mamre in the land of Canaan, which Abraham bought along with the field as a burial site from Ephron the Hittite.

31. "There Abraham and his wife Sarah were buried, there Isaac and his wife Rebecca were buried, and there I buried Leah.

32. "The field and the cave in it were purchased from the Hittites."

33. When Jacob had finished giving instructions to his sons, he drew his feet up into the bed, breathed his last, and was gathered to his people.

Genesis Chapter 50

1. Joseph threw himself on his father's body, weeping over him and kissing him.

2. Then Joseph ordered the physicians in his service to embalm his father Israel. So the physicians embalmed him,

3. taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days.

4. When the days of mourning had passed, Joseph said to Pharaoh's court, "If I have found favor in your eyes, please speak to Pharaoh on my behalf and say,

5. "'My father made me swear an oath, saying, 'I am about to die. Bury me in the tomb I dug for myself in the land of Canaan.' Now let me go up and bury my father, and then I will return.'"

6. Pharaoh said, "Go up and bury your father, as he made you swear to do."

7. So Joseph went up to bury his father. All of Pharaoh's officials accompanied him -- the elders of his household and all the elders of the land of Egypt --

8. together with all the members of Joseph's household, his brothers, and his father's household. Only their children, their flocks, and their herds were left behind in the region of Goshen.

9. Chariots and horsemen also went with him. It was a very large company.

10. When they reached the threshing floor of Atad, near the Jordan, they lamented loudly and bitterly, and Joseph observed a seven-day period of mourning for his father.

11. When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, "The Egyptians are holding a solemn ceremony of mourning." That is why the place near the Jordan is called Abel-mizraim.

12. So Jacob's sons did as he had commanded them.

13. They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought as a burial site from Ephron the Hittite.

14. After burying his father, Joseph returned to Egypt, together with his brothers and all who had gone with him.

15. When Joseph's brothers saw that their father was dead, they said, "What if Joseph holds a grudge against us and pays us back for all the wrongs we did to him?"

16. So they sent word to Joseph, saying, "Your father left these instructions before he died:

17. "'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." Joseph wept when their message was delivered to him.

18. Then his brothers came and threw themselves down before him. They said, "We are your slaves."

19. But Joseph said to them, "Do not be afraid. Am I in the place of God?

20. "You intended to harm me, but God intended it for good, to accomplish what is now being done -- the saving of many lives.

21. "So then, do not be afraid. I will provide for you and your children." He reassured them and spoke kindly to them.

22. Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years.

23. Joseph saw the third generation of Ephraim's children, and the children of Machir son of Manasseh were placed on Joseph's knees at their birth.

24. Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac, and Jacob."

25. And Joseph made the sons of Israel swear an oath, saying, "When God comes to your aid, you must carry my bones up from this place."

26. So Joseph died at the age of a hundred and ten. They embalmed him and placed him in a coffin in Egypt.

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