

Language: English

Book: Genesis

Genesis

Chapter 1

¹ In the beginning, God created the heavens and the earth. ² The earth was without form and empty. Darkness was upon the surface of the deep. The Spirit of God was moving above the surface of the waters.

³ God said, "Let there be light," and there was light. ⁴ God saw the light, that it was good. He divided the light from the darkness. ⁵ God called the light "day," and the darkness he called "night." And there was evening and there was morning, the first day.

⁶ God said, "Let there be an expanse between the waters, and let it divide the waters from the waters." ⁷ God made the expanse and divided the waters which were under the expanse from the waters which were above the expanse. It was so. ⁸ God called the expanse "sky." And there was evening and there was morning, the second day.

⁹ God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear." It was so. ¹⁰ God called the dry land "earth," and the gathered waters he called "seas." He saw that it was good.

¹¹ God said, "Let the earth sprout vegetation: plants yielding seed and fruit trees bearing fruit whose seed is in the fruit, each according to its own kind." It was so. ¹² The earth produced vegetation, plants producing seed after their kind, and trees bearing fruit whose seed was in it, after their kind. God saw that it was good. ¹³ And there was evening and there was morning, the third day.

¹⁴ God said, "Let there be lights in the sky to divide the day from the night and let them be as signs, for seasons, for days and years. ¹⁵ Let them be lights in the sky to give light upon the earth." It was so. ¹⁶ God made the two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also. ¹⁷ God set them in the sky to give light upon the earth, ¹⁸ to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

²⁰ God said, "Let the waters be filled with great numbers of living creatures, and let birds fly above the earth in the expanse of the sky." ²¹ God created the great sea creatures, as well as every living creature after its kind, creatures that move and which fill the waters everywhere, and every winged bird after its kind. God saw that it was good. ²² God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas. Let birds multiply on the earth." ²³ And there was evening and there was morning, the fifth day.

²⁴ God said, "Let the earth produce living creatures, each according to its own kind, livestock, creeping things, and wild animals, each according to its own kind." It was so. ²⁵ God made the wild animals after their kind, the livestock after their kind, and everything that creeps upon the ground after its kind. He saw that it was good.

²⁶ God said, "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, over the birds of the sky, over the livestock, over all the earth, and over every creeping thing that creeps on the earth." ^[1]

²⁷ God created man in his own image. In his own image he created him. Male and female he created them.

28 God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

29 God said, "See, I have given you every plant yielding seed which is upon the surface of all the earth, and every tree with fruit which has seed in it. They will be food to you. **30** To every beast of the earth, to every bird of the heavens, and to everything that creeps upon the earth, and to every creature that has the breath of life I have given every green plant for food." It was so.

31 God saw everything that he had made. Behold, it was very good. And there was evening and there was morning, the sixth day.

Footnotes

1:26 ^[1]Some ancient copies have:

Genesis 1 General Notes

Structure and formatting

This chapter presents the first account of God creating the world. There is a pattern to this account: "God said ... God saw that it was good ... This was evening and morning, the first day." Translators should preserve this pattern in their versions.

Special concepts in this chapter

The universe

This account of creation is told within the framework of ancient Hebrew ideas about the universe: the earth was resting with water around it and below it. Over the earth was something like a vast dome, called "an expanse between the waters" (1:6), on top of which was more water. Translators should try to keep these original images in their work, even though readers in their project language might have a completely different idea of what the universe is like.

Evening and morning

Genesis 1 presents the ancient Hebrew idea of a day: it begins with sunset, lasts through the night and continues through the daylight hours until the next sunset. This pattern should be preserved in translation, even if readers in the project language define "day" differently.

Other possible translation difficulties in this chapter

"In the beginning"

Some languages and cultures speak of the world as if it has always existed, as if it had no beginning. But "very long ago" is different from "in the beginning," and you need to be sure that your translation communicates correctly.

"God said, 'Let there be'"

This expression occurs often in this chapter. It can be difficult to translate, because God is not shown as talking to a particular person. If God is talking to a thing, it is something not yet in existence. Translators should find the most natural way in the project language to signal the idea that God spoke things into existence; he created the world and the things in it by simply commanding that they should exist.

Genesis 1:1

In the beginning, God created the heavens and the earth
"This is about how God made the heavens and the earth in the beginning." This statement summarizes the rest of the chapter. Some languages translate it as "A very long time ago God created the heavens and the earth." Translate it in a way that shows this actually happened and is not just a folk story.

In the beginning

This refers to the start of the world and everything in it.

the heavens and the earth

"the sky, the ground, and everything in them"

heavens

This refers here to the sky.

Genesis 1:2

without form and empty

God had not yet put the world in order.

the deep

"the water" or "the deep water" or "the vast water"

the surface of the waters

"the surface of the water" or "the water"

Genesis 1:3

Let there be light

This is a command. By commanding that light should exist, God made it exist.

Genesis 1:4

God saw the light, that it was good

"God considered the light and was pleased with it."
"Good" here means "pleasing" or "suitable."

divided the light from the darkness

"separated the light and the darkness" or "made it light at one time and dark at another." This refers to God creating the daytime and the night time.

Genesis 1:5

And there was evening and there was morning, the first day

God did these things on the first day that the universe existed.

evening and ... morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets.

Genesis 1:6

Let there be an expanse ... let it divide

These are commands. By commanding that the expanse should exist and that it divide the waters, God made it exist and divide the waters.

expanse

large empty space. The Jewish people thought of this space as being shaped like the inside of dome or the inside of a bowl that is turned upside down.

between the waters

"in the water"

Genesis 1:7

God made the expanse and divided the waters

"In this way God made the expanse and divided the waters." When God spoke, it happened. This sentence explains what God did when he spoke.

It was so

"It happened like that" or "That is what happened."
What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears.

Genesis 1:8

And there was evening and there was morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the second day

This refers to the second day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:9

Let the waters ... be gathered

This can be translated with an active verb. This is a command. By commanding that the waters gather together, God made them gather together. Alternate translation: "Let the waters ... gather" or "Let the waters ... come together"

let the dry land appear

The water had covered the land. Now the water would move aside and some of the land would be uncovered. This is a command. By commanding that dry land should appear, God made it appear. Alternate translation: "let dry land become visible" or "let the dry land become clear" or "let the land be uncovered"

dry land

This refers to land that is not covered with water. It does not refer to land that is too dry for farming.

It was so

"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears. See how you translated it in Genesis 1:7.

Genesis 1:10

the dry land "earth," and

"the part that was dry 'earth,' and"

He saw that it was good

Here "it" refers to the land and the sea. See how you translated this in Genesis 1:4.

Genesis 1:11

Let the earth sprout vegetation

This is a command. By commanding that vegetation should sprout on the earth, God made it sprout. Alternate translation: "Let vegetation sprout up on the earth" or "Let vegetation grow on the earth"

vegetation: plants yielding seed and fruit trees bearing fruit

"vegetation, each plant that bears seed and each tree that bears fruit" or "vegetation. Let them be plants that produce seeds and fruit trees that produce fruit." Here "vegetation" is used here as a general term that includes all plants and trees.

plants

These are kinds of vegetation that have soft stems, rather than woody stems.

fruit trees bearing fruit whose seed is in the fruit

"trees that bear fruit with seeds in them"

each according to its own kind

The seeds would produce plants and trees that would be like the ones they came from. In this way, the plants and trees would "reproduce themselves"

It was so

"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears. See how you translated this in Genesis 1:7.

Genesis 1:12

God saw that it was good

Here "it" refers to the vegetation, plants, and trees. See how you translated this in Genesis 1:10.

Genesis 1:13

And there was evening and there was morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the third day

This refers to the third day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:14

Let there be lights in the sky

This is a command. By commanding that lights should exist, God made them exist.

lights in the sky

"things that shine in the sky" or "things that give light in the sky." This refers to the sun, moon, and stars.

in the sky

"in the expanse of the sky" or "in the large space of the sky"

to divide the day from the night

"to separate the day from the night." This means "to help us tell the difference between day and night." The sun means it is daytime, and the moon and stars mean it is nighttime.

let them be as signs

This is a command. By commanding that they should serve as signs, God made them serve as signs. Alternate translation: "Let them serve as signs" or "let them show"

signs

Here this means something that reveals or points to something.

for seasons, for days and years

The sun, moon, and stars show the passing of time. This enables us to know when it is time for events that happen each week, month, or year.

seasons

times that are set aside for festivals and other things that people do

Genesis 1:15

Let them be lights in the sky to give light upon the earth

This is a command. By commanding that they should light the earth, God made them light the earth.

to give light upon the earth

"to shine light on the earth" or "to brighten the earth." The earth does not self-shine but it is lit and so reflects light.

It was so

"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated this in Genesis 1:7.

Genesis 1:16

God made the two great lights

"In this way God made the two great lights." This sentence explains what God did when he spoke.

the two great lights

"the two large lights" or "the two bright lights." The two great lights are the sun and the moon.

to rule the day

The lights that controlled the day are spoken of as if they were a human ruler that controlled what people do. Alternate translation: "to direct the daytime as a ruler directs a group of people" or "to mark the times of the day"

day

This refers only to the daylight hours.

the lesser light

"the smaller light" or "the dimmer light"

Genesis 1:17

in the sky

"in the heavens" or "in the open space of the sky"

Genesis 1:18

to divide the light from the darkness

"to separate the light from the darkness" or "to make it light at one time and dark at another." See how you translated this in Genesis 1:4.

God saw that it was good

Here "it" refers to the sun, moon, and stars. See how you translated this in Genesis 1:4.

Genesis 1:19

And there was evening and there was morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the fourth day

This refers to the fourth day that the universe existed. See how you translated "the first day" in

Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:20

Let the waters be filled with great numbers of living creatures

This is a command. By commanding that living creatures should fill the waters, God made them exist. Some languages may have one word that refers to all kinds of fish and sea animals. Alternate translation: "Let the waters be full of many living things" or "Let many animals that swim live in the oceans"

let birds fly

This is a command. By commanding that birds should fly, God made them fly.

birds

"animals that fly" or "flying things"

the expanse of the sky

"the open space of the sky" or "the sky"

Genesis 1:21

God created

"In this way God created"

great sea creatures

"large animals that live in the sea"

after its kind

Living things of the same "kind" are like the ones they came from. See how you translated "kind" in [Genesis 1:11,12](#).

every winged bird

"every flying thing that has wings." If the word for birds is used, it may be more natural in some languages to simply say "every bird," since all birds have wings.

God saw that it was good

Here "it" refers to the birds and the fish. See how you translated this in Genesis 1:4.

Genesis 1:22

blessed them

"blessed the animals that he had made"

Be fruitful and multiply

This is God's blessing. He told the sea animals to produce more sea animals like themselves, so that there would be many of them in the seas. The word "multiply" explains how they are to be "fruitful."

multiply

increase greatly in number

Let birds multiply

This is a command. By commanding that birds should multiply, God made birds multiply.

birds

"animals that fly" or "flying things." See how you translated this in Genesis 1:20.

Genesis 1:23

And there was evening and there was morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the fifth day

This refers to the fifth day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:24

Let the earth produce living creatures

"Let the earth produce living things" or "Let many living animals live on the earth." This is a command. By commanding that the earth should produce living creatures, God made the earth produce living creatures.

each according to its own kind

"so that each kind of animal will produce more of its own kind"

livestock, creeping things, and wild animals

This shows that God created all kinds of animals. If your language has another way of grouping all the animals, you can use that, or you can use these groups.

livestock

These are animals that people look after.

creeping things

"small animals"

wild animals

These are animals that live in the wild. People do not take care of them.

It was so

"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated this in Genesis 1:7.

Genesis 1:25

God made the wild animals

"In this way God made the wild animals"

He saw that it was good

Here "it" refers to the living creatures on the earth. See how you translated this in Genesis 1:4.

Genesis 1:26

Let us make

The word "us" here refers to God. God was saying what he intended to do. The pronoun "us" is plural. Possible reasons for the plural use are 1) the plural form suggests that God is discussing something with the angels that make up his heavenly court or 2) the plural form foreshadows the later New Testament implications that God exists in the form of the Holy Trinity. Some translate it as "Let me make" or "I will make." If you do this, consider adding a footnote to say that the word is plural.

man

human beings

in our image, after our likeness

These two phrases mean the same thing and emphasize that God made mankind to be like him. This verse does not tell in what ways God made people to be like himself. God does not have a body, so it does not mean that people would look like God. Alternate translation: "to truly be like us"

have dominion over

"rule over" or "have authority over"

Genesis 1:27

God created man ... he created him

These two sentences mean the same thing and emphasize that God created people in his own image.

God created man

The way that God created man was different from the way he created everything else. Do not specify that he created man by simply speaking, as in the preceding verses.

Genesis 1:28

God blessed them

The word "them" refers to the man and woman God had created.

Be fruitful, and multiply

God told the man and the woman to produce more people like themselves so that there would be many of them. The word "multiply" explains how they are to be "fruitful." See how you translated this in [Genesis 1:22]

Fill the earth

Fill the earth with people.

Genesis 1:29

General Information:

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Genesis 1:30

General Information:

God continues speaking.

every bird of the heavens

"all the birds that fly in the sky"

that has the breath of life

"that breathes." This phrase emphasizes that these animals had a different kind of life than the plants. Plants do not breathe, and were to be used as food for the animals. Here "life" means physical life.

It was so

"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter

and has the same meaning. See how you translated it in Genesis 1:7.

Genesis 1:31

Behold, it

"This is true and important: it"

it was very good

Now when God looked at everything he had made, it was "very good." See how you translated "it was good" in Genesis 1:10.

And there was evening and there was morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the sixth day

This refers to the sixth day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Chapter 2

¹ Then the heavens and the earth were finished, and all the living things that filled them.

² On the seventh day God came to the end of his work which he had done, and so he rested on the seventh day from all his work. ³ God blessed the seventh day and sanctified it, because on it God rested from all his work which he had created and made.

⁴ This is the account of the heavens and the earth, when they were created, on the day that Yahweh God made the earth and the heavens.

⁵ No bush of the field was yet in the earth, and no plant of the field had yet sprouted, for Yahweh God had not caused it to rain upon the earth, and there was no man to cultivate the ground. ⁶ But a mist went up from the earth and watered the whole surface of the ground. ⁷ Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living being. ⁸ Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed. ⁹ Out of the ground Yahweh God made every tree to grow that is pleasant to the sight and good for food. This included the tree of life that was in the midst of the garden, and the tree of the knowledge of good and evil. ¹⁰ A river went out of Eden to water the garden. From there it divided and became four rivers. ¹¹ The name of the first is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. ¹² The gold of that land is good. There are also bdellium and the onyx stone. ¹³ The name of the second river is Gihon. This one flows throughout the whole land of Cush. ¹⁴ The name of the third river is Tigris, and it flows east of Ashur. The fourth river is the Euphrates. ¹⁵ Yahweh God took the man and put him into the garden of Eden to work it and to maintain it. ¹⁶ Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. ¹⁷ But from the tree of the knowledge of good and evil you must not eat, for on the day that you eat from it, you will surely die."

¹⁸ Then Yahweh God said, "It is not good that the man should be alone. I will make him a helper suitable for him." ¹⁹ Out of the ground Yahweh God formed every animal of the field and every bird of the sky. Then he brought them to the man to see what he would call them. Whatever the man called each living creature, that was its name. ²⁰ The man gave names to all the livestock, to all the birds of the sky, and to every beast of the field. But for the man himself there was found no helper suitable for him. ²¹ Yahweh God caused a deep sleep to fall upon the man, so the man slept. Yahweh God took one of his ribs and closed up the flesh where he took the rib. ²² With the rib that Yahweh God had taken from the man, he made a woman and brought her to the man. ²³ The man said,

"This time, this one is bone of my bones,
and flesh of my flesh.
She will be called 'woman,'
because she was taken out of man."

²⁴ Therefore a man will leave his father and his mother, he will be united to his wife, and they will become one flesh. ²⁵ They were both naked, the man and his wife, but were not ashamed.

Genesis 2 General Notes

Structure and formatting

Gen. 2:1-3 ends the first creation account, begun in the previous chapter. The second creation account, beginning in 2:4, is very different, using a more natural, story-telling style instead of following a set formula using repeated phrases. Translators should try to imitate this difference in their versions.

Special concepts in this chapter

The second creation account in Gen. 2:4-25

Gen. 2:4-25 presents an account of creation from a different viewpoint than the one given in Gen. 1:1-2:3. This second account should be regarded as filling out the first account, not as conflicting with it.

Yahweh, the name of God

"Yahweh," the personal name of God in the Old Testament, appears for the first time in this chapter. Translators must decide how to represent it in their versions. For 2,000 years, it has been traditional for many Christians to represent it with the term "the Lord." Indeed, it is demanded by Roman Catholics for their Bible versions to continue doing this. Of course, the disadvantage of using "the Lord" is that this is a title for God, not a personal name. (See: yahweh)

Translators who are not producing versions for Roman Catholics can consider transliterating the name "Yahweh," approximating the name as best as their project languages allow.

Or translators can consider using expressions for the supreme god that might exist in their project languages, such as, "The Great One," "The Ruler of All," "The One who Never Sleeps," etc. Of course, these are descriptive titles, not personal names, so they suffer from the same disadvantages that "the Lord" has.

Translators can also consider pairing a transliteration of "Yahweh" with a meaningful title for the supreme god in the project language. Whatever solution is found should be followed consistently when the name "Yahweh" occurs in the Scriptures.

The Garden of Eden

This was not a vegetable garden or cultivated field. Instead, it was probably a large area of land with fruit trees and other plants bearing leaves, etc., that were good to eat. A river flowed out from the Garden of Eden, giving the impression that the Garden was a holy place; in the ancient Near East, temples had gardens and waterways. In Rev. 22:1-2, the throne of God in the New Jerusalem is pictured with a river flowing out from it. (See: holy)

Genesis 2:1

the heavens

"the sky" or "the skies"

and all the living things that filled them

"and all the many living things that are in them" or
"and all the crowds of living things in them"

were finished

This can be stated in active form. Alternate translation: "God had finished creating them"

Genesis 2:2

On the seventh day God came to the end of his work
God did not work at all on the seventh day.

came to the end of

This is an idiom. Alternate translation: "had finished"

he rested on the seventh day from all his work
"on that day he did not work"

Genesis 2:3

God blessed the seventh day

Possible meanings are 1) God caused the seventh day to produce good result or 2) God said that the seventh day was good.

sanctified it

"made it holy" or "set it apart"

Genesis 2:4

General Information:

The rest of Genesis 2 tells about how God created people on the sixth day.

This is the account of the heavens and the earth

"This is the story about the heavens and the earth." Possible meanings are 1) it is a summary of the events described in Genesis 1:1-2:3 or 2) it introduces the events to follow. If possible, translate this so that people can understand it either way.

they were created

"Yahweh God created them." In chapter 1 the writer always speaks of God as "God," but in chapter 2 he always speaks of God as "Yahweh God."

on the day that Yahweh God made

"when Yahweh God created." The word "day" refers to the whole time span of the creation, not to just one particular day.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Genesis 2:5

No bush of the field

no shrubs growing in the wild that animals might eat

no plant of the field

no leafy plants like vegetables or greens that both animals and humans can eat

to cultivate

to do everything he needed to do so that the plants would grow well

Genesis 2:6

mist

Possible meanings are 1) something like dew or morning fog or 2) springs from underground streams.

the whole surface of the ground

the entire earth

Genesis 2:7

formed man

"molded man" or "shaped man" or "created man"

man ... man

"a human being ... the human" or "a person ... the person" not specifically a male

his nostrils

"his nose"

breath of life

"breath that makes things live." Here "life" refers to physical life.

Genesis 2:8

a garden

This could have been an orchard of fruit trees or an area with all kinds of trees.

eastward

in the east

Genesis 2:9

the tree of life

"the tree that gives people life"

life

Here this means "eternal life" or life that does not end.

the tree of the knowledge of good and evil

"the tree that gives people the ability to understand both good and evil" or "the tree that makes people who eat its fruit able to know good things and bad things"

good and evil

This is a figure of speech that refers to both extremes and everything in between. Alternate

translation: "everything, including both good and evil"

in the midst of the garden

"in the middle of the garden." The two trees may not have been in the exact center of the garden.

Genesis 2:10

A river went out of Eden to water the garden

The garden was in Eden. The river continued to flow outside of Eden. "A river flowed through Eden to water the garden"

Genesis 2:11

Pishon

This is the only time this river is referred to in the Bible.

the whole land of Havilah

"the whole land called Havilah." It was somewhere in the Arabian Desert.

where there is gold

This phrase gives information about Havilah. Some languages would translate it as a separate sentence. Alternate translation: "There is gold in Havilah"

Genesis 2:12

There are also bdellium and the onyx stone

The word "there" is placed first in the sentence for emphasis. Alternate translation: "This is also where people can find bdellium and onyx stones"

bdellium

This resin comes from a tree and smells nice. A resin is sticky stuff that comes out of some trees and can burn.

the onyx stone

"onyx stones." Onyx is a certain kind of beautiful stone.

Genesis 2:13

Gihon

This is the only mention of this river in the Bible.

flows throughout the whole land of Cush

The river did not cover the whole land, but wound through various parts of the land.

the whole land of Cush

"the entire land called Cush"

Genesis 2:14

it flows east of Ashur

The Tigris River flows from north to south. If people do not know what Ashur was, it can be made clear

that it was a city. Alternate translation: "it flows in the land east of the city of Ashur"

Genesis 2:15

the garden of Eden

"the garden that was in Eden"

to work it

"to cultivate it." This means to do everything necessary so that the plants will grow well.

to maintain it

to guard against anything bad happening in it

Genesis 2:16

From every tree in the garden

"The fruit of every tree in the garden"

you

This pronoun is singular.

may freely eat

"may eat without restriction"

Genesis 2:17

the tree of the knowledge of good and evil

"the tree that gives people the ability to understand both good and evil" or "the tree that makes people who eat its fruit able to know good things and bad things." See how you translated this in Genesis 2:9.

Genesis 2:18

I will make him a helper suitable for him

"I will make a helper who is just right for him"

Genesis 2:19

every animal of the field and every bird of the sky

The phrases "of the field" and "of the sky" tell where the animals and birds are usually found. Alternate translation: "all kinds of animals and birds"

Genesis 2:20

all the livestock

"all the animals that people look after"

there was found no helper suitable for him

This can be stated in active form. Alternate translation: "there was no companion that was right for him"

Genesis 2:21

caused a deep sleep to fall upon the man

"caused the man to sleep intensely." A deep sleep is a time of sleeping in which a person is not easily disturbed or awakened.

flesh

This refers to the soft parts of the body like skin and muscle.

Genesis 2:22

With the rib ... he made a woman

"From the rib ... he formed a woman." The rib was the material God made the woman from.

Genesis 2:23

This time, this one is bone of my bones, and flesh of my flesh

"Finally, this one's bones are like my bones, and her flesh is like my flesh." After looking among all the animals for a partner and not finding one, he finally saw someone who was like him and could be his partner. The man was probably expressing his feeling of relief and joy.

She will be called 'woman,' because she was taken out of man

The translator may want to write a footnote saying "The Hebrew word for 'woman' sounds like the Hebrew word for 'man.'"

Genesis 2:24

General Information:

What follows is written by the author. The man did not say these things.

Therefore a man

"That is why a man"

a man will leave his father and his mother

"a man will stop living in his father and mother's home." This is about men in general. It does not refer to any particular man at any particular time.

they will become one flesh

This idiom speaks of sexual activity as though the bodies that are together become one body. Alternate translation: "their two bodies will become one body"

Genesis 2:25

They were both naked

The word "they" refers to the man and the woman that God had created.

naked

"not wearing clothing"

but were not ashamed

"they were not ashamed about being naked"

Chapter 3

¹ Now the serpent was more shrewd than any other beast of the field which Yahweh God had made. He said to the woman, "Has God really said, 'You must not eat from any tree of the garden'?" ² The woman said to the serpent, "We may eat the fruit from the trees of the garden, ³ but concerning the fruit of the tree which is in the middle of the garden, God said, 'You must not eat it, and you must not touch it, or you will die.'" ⁴ The serpent said to the woman, "You will surely not die. ⁵ For God knows that the day you eat it your eyes will be opened, and you will be like God, knowing good and evil." ⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate it. Then she also gave some to her husband who was with her, and he ate it. ⁷ The eyes of both of them were opened, and they knew that they were naked. So they sewed fig leaves together and made coverings for their loins. ⁸ They heard the sound of Yahweh God walking in the garden in the cool of the day, so the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

⁹ Yahweh God called to the man and said to him, "Where are you?" ¹⁰ The man said, "I heard you in the garden, and I was afraid, because I was naked. So I hid myself." ¹¹ God said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it." ¹³ Yahweh God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

¹⁴ Yahweh God said to the serpent, "Because you have done this,

cursed are you alone among all the livestock
and all the beasts of the field.
It is on your stomach that you will go,
and it is dust that you will eat
all the days of your life.

¹⁵ I will put hostility between you and the woman,
and between your seed and her seed.
He will bruise your head,
and you will bruise his heel."

¹⁶ To the woman he said,

"I will greatly multiply your pain in childbirth;
it is in pain that you will give birth to children.
Your desire will be for your husband,
but he will rule over you."

¹⁷ To Adam he said, "Because you have listened to the voice of your wife, and have eaten from the tree, concerning which I commanded you, saying, 'You may not eat from it,'

Cursed is the ground because of you;
through painful work you will eat from it
all the days of your life.

¹⁸ It will produce thorns and thistles for you,
and you will eat the plants of the field.

¹⁹ By the sweat of your face
you will eat bread,
until you return to the ground,
for out of it you were taken.
For dust you are,
and to dust you will return."

²⁰ The man called his wife's name Eve because she was the mother of all the living. ²¹ Yahweh God made for Adam and for his wife garments of skins and clothed them.

²² Yahweh God said, "Now the man has become like one of us, knowing good and evil. So now he must not be allowed to reach out with his hand, take from the tree of life, eat it, and live forever." ²³ Therefore Yahweh God sent him out from the garden of Eden, to cultivate the ground from which he had been taken.

²⁴ So God drove the man out of the garden, and he placed cherubim at the east of the garden of Eden, and a flaming sword that turned every way, in order to guard the way to the tree of life.

Genesis 3 General Notes

Structure and formatting

This chapter continues the second creation account that began in Gen. 2:4. But a new section of this account begins in 3:1. The ULB reads, "Now the serpent was more shrewd than any other beast of the field which Yahweh God had made," because this is how the Scriptures introduce the serpent into the account. However, many languages prefer different ways to introduce new characters or things into stories, for example, "One of the wild animals made by God was the serpent" or "This is about the serpent, one of the wild animals that God had made."

Scholars typically refer to the events of this chapter as "the fall" or "the fall of man" because sin is introduced into creation. (See: sin)

Special concepts in this chapter

Curses

In this chapter, God curses the man, the woman, and the serpent for their sins. In general, cursing is calling down God's punishment on someone or something. In this chapter, however, it is God himself who is doing the cursing. Of course, he does not call down punishment on the man, the woman, and the serpent from someone else. Instead, he is promising that he himself will punish them. (See: curse)

Serpent

Most scholars believe that the serpent is Satan, even though his name is not used in this chapter. There are other places in Scripture where the serpent is used as an image for Satan.)

Genesis 3:1

Now

The writer is beginning a new part of the story.

more shrewd

"more cunning" or "smarter at getting what he wanted by telling lies"

Has God really said, 'You ... garden'?

The snake is pretending to be surprised that God has made this rule. This rhetorical question can be translated as a statement. Alternate translation: "I am surprised that God said, 'You ... garden.'"

You must not eat

The word "you" is plural and refers to the man and the woman.

Genesis 3:2

We may eat

"We are allowed to eat" or "We have permission to eat"

Genesis 3:3

You must not ... and you must not ... you will die

The word "you" is plural and refers to the man and the woman.

You must not eat it, and you must not touch it

"Do not eat it, and do not touch it" or "You must not eat it or touch it"

or you will die

This tells what would happen if they ate or touched the fruit of that tree. Alternate translation: "If you eat it or touch it, you will die"

Genesis 3:4

You will ... not die

These words refer to the man and the woman and so are dual or plural.

Genesis 3:5

you ... your ... you

These words refer to the man and the woman and so are dual or plural.

your eyes will be opened

"your eyes will open." This idiom means "you will become aware of things" or "you will understand new things." This meaning can be stated clearly. Alternate translation: "It will be as though your eyes were opened"

knowing good and evil

Here "good and evil" is a figure of speech that refers to both extremes and everything in between.

See how you translated "knowledge of good and evil" in [Genesis 2:9]

Genesis 3:6

it was a delight to the eyes

"the tree was delightful to look at" or "it was nice to look at" or "it was very beautiful"

that the tree was desirable to make one wise

"she wanted the tree's fruit because it could make a person wise" or "she wanted its fruit because it could make her understand what was right and wrong just as God does"

Genesis 3:7

The eyes of both of them were opened

"Then their eyes opened" or "They became aware" or "They understood." See how you translated "your eyes will be opened" in Genesis 3:5.

sewed

put together, probably using vines as thread

fig leaves

If people do not know what fig leaves are like, this can be translated as "large leaves from a fig tree" or simply "large leaves."

made coverings for their loins

They did this because they were ashamed. This implicit information can be made explicit. Alternate translation: "clothed themselves with them because they were ashamed"

Genesis 3:8

in the cool of the day

"at the time of day when a cool breeze blows"

from the presence of Yahweh God

"from Yahweh God's sight" or "so that Yahweh God would not see them" or "from Yahweh God"

Genesis 3:9

Where are you?

"Why are you trying to hide from me?" God knew where the man was. When the man answered, he did not say where he was but why he was hiding.

you

In verses 9 and 11, God was speaking to the man. Languages that have a singular form of "you" would use that here.

Genesis 3:10

I heard you

"I heard the sound you were making"

Genesis 3:11

Who told you

God knew the answer to this question. He asked it in order to help Adam to confess that he had disobeyed God.

Have you eaten from ... from?

Again, God knew that Adam had eaten from that tree. Translate this question in a form that shows that God was speaking about Adam's disobedience. The sentence can be translated as a statement. Alternate translation: "You must have eaten from ... from."

Genesis 3:12

General Information:

This page has intentionally been left blank.

Genesis 3:13

What is this you have done?

God already knew what the woman had done. When he asked this question, he was giving her the opportunity to tell him about it, and he was expressing his disappointment with what she had done. Many languages use rhetorical questions for scolding or rebuking. If possible, use a form that expresses this disappointment. It can also be translated as a statement. Alternate translation: "You have done a terrible thing."

Genesis 3:14

cursed are you alone

"you alone are cursed." The word "curse" is first in Hebrew in order to emphasize the contrast between God's blessing on the animals and this curse on the serpent. This is a "curse formula," or the way that curses were expressed. By saying this curse, God made it happen.

all the livestock and all the beasts of the field

"all domestic animals and all wild animals"

It is on your stomach that you will go

"You will move along the ground on your stomach." The words "it is upon your stomach" comes first to emphasize the contrast between the way other animals would move along using their legs and the way the serpent would slither along on its stomach. This is also part of the curse formula.

it is dust that you will eat

"you will eat dust." The words "it is dust" comes first to emphasize the contrast between the plants above the ground that other animals would eat and the dirty food on the ground that the serpent would eat. This is part of the curse formula.

Genesis 3:15

hostility between you and the woman

This means that the serpent and the woman would become enemies.

seed

The word "seed" refers to what a man puts into a woman to cause a baby to grow inside the woman. Like the word "offspring," it can refer to more than one person. Try to find a word that is singular but can refer to more than one person.

He will bruise ... his heel

The words "he" and "his" refer to the woman's descendant. If "seed" was translated as plural, this can be translated as "they will bruise ... their heel"; in this case, consider inserting footnotes to say that the "they" and "their" are used to translate a singular pronoun.

bruise

"crush" or "strike" or "attack"

Genesis 3:16

I will greatly multiply your pain

"I will make your pain increase much" or "I will make your pain to be very severe"

in childbirth

"in giving birth to children" or "when you give birth to children"

Your desire will be for your husband

"You will have a strong desire for your husband." Possible meanings are 1) "You will want very much to be with your husband" or 2) "You will want to control your husband"

he will rule over you

"he will be your master" or "he will control you"

Genesis 3:17

Adam

The name Adam is the same as the Hebrew word for "man." Some translations say "Adam" and some say "the man." You may use either form as it refers to the same person.

you have listened to the voice of your wife

This is an idiom. Alternate translation: "you have obeyed what your wife said"

have eaten from the tree

You can say what it was that they ate. Alternate translation: "have eaten the fruit of the tree" or "have eaten some of the fruit of the tree"

You may not eat from it

"You must not eat from it" or "Do not eat its fruit"

cursed is the ground

The word "curse" comes first in the sentence to emphasize that the ground, which had been "good"

through painful work

"by doing hard work"

you will eat from it

The word "it" refers to the ground and is a metonym for the parts of the plants, which grow in the ground, that people eat. Alternate translation: "you will eat what grows from it"

Genesis 3:18

the plants of the field

Possible meanings are 1) "the plants that you take care of in your fields" or 2) "the wild plants that grow in the open fields."

Genesis 3:19

By the sweat of your face

"By doing hard work that makes your face sweat"

you will eat bread

Here the word "bread" is a synecdoche for food in general. Alternate translation: "you will eat food"

until you return to the ground

"until you die and your body is put in the ground." In some cultures, they put the bodies of people who have died in a hole in the ground. Man's hard work does not end until the time of his death and burial.

For dust you are, and to dust you will return

"I made you from soil, so your body will become soil again." Translate both occurrences of "dust" with the same word in order to show that man begins and ends in the same condition.

Genesis 3:20

The man

Some translations say "Adam."

called his wife's name Eve

"gave his wife the name Eve" or "named his wife Eve"

Eve

Translators may write a footnote saying "The name Eve sounds like the Hebrew word that means 'living.'"

all the living

The word "living" refers to people. Alternate translation: "all people" or "all living people"

Genesis 3:21

garments of skins

"clothing made out of animal skins"

Genesis 3:22

the man

Possible meanings are 1) God was referring to one human, the man, or 2) God was referring to humans in general, so this would mean the man and his wife. Even if God was speaking about one person, what he said applied to both of them.

like one of us

"like us." The pronoun "us" is plural. See how you translated "Let us make" in Genesis 1:26.

knowing good and evil

Here "good and evil" is a figure of speech that refers to both extremes and everything in between. See how you translated "knowledge of good and evil" in [Genesis 2:9]

he must not be allowed

This can be stated in active form. Alternate translation: "I will not allow him"

tree of life

"the tree that gives people life." See how you translated this in Genesis 2:9.

Genesis 3:23

the ground from which he had been taken

"dirt because he had been taken from dirt." This does not refer to the particular place on the land that the God took man from.

to cultivate

This means to what is needed so that plants grow well. See how you translated this in Genesis 2:5.

Genesis 3:24

So God drove the man out of the garden

"God forced the man to leave the garden." This refers to the event in Genesis 3:23, where it says "Yahweh God sent him out of the garden of Eden." God did not send the man out a second time.

in order to guard the way to the tree of life

"in order to stop people from going to the tree of life"

flaming sword

Possible meanings are 1) a sword that had flames coming from it or 2) a fire that was shaped like a sword. Languages that do not have swords could use another weapon such as a spear or arrow.

Chapter 4

¹ The man knew Eve his wife and she conceived and gave birth to Cain. She said, "I have produced a man with Yahweh's help." ² Then she gave birth to his brother Abel. Now Abel became a keeper of flocks, but Cain cultivated the soil. ³ It came about that in the course of time Cain brought some of the fruit of the ground as an offering to Yahweh. ⁴ As for Abel, he brought some of the firstborn of his flock and some of the fat. Yahweh accepted Abel and his offering, ⁵ but Cain and his offering he did not accept. So Cain was very angry, and he scowled. ⁶ Yahweh said to Cain, "Why are you angry and why are you scowling? ⁷ If you do what is right, will you not be accepted? But if you do not do what is right, sin crouches at the door and desires to control you, but you must rule over it." ⁸ Cain spoke to Abel his brother. It came about that while they were in the fields, Cain rose up against Abel his brother and killed him. ^[1]

⁹ Then Yahweh said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?" ¹⁰ Yahweh said, "What have you done? Your brother's blood is calling out to me from the ground. ¹¹ Now cursed are you from the ground, which has opened its mouth to receive your brother's blood from your hand. ¹² When you cultivate the ground, from now on it will not yield to you its strength. A fugitive and a wanderer you will be in the earth." ¹³ Cain said to Yahweh, "My punishment is greater than I can bear. ¹⁴ Indeed, you have driven me out this day from this ground, and I will be hidden from your face. I will be a fugitive and a wanderer in the earth, and whoever finds me will kill me." ¹⁵ Yahweh said to him, "If anyone kills Cain, vengeance will be taken on him sevenfold." Then Yahweh put a mark on Cain, so that if anyone found him, that person would not attack him.

¹⁶ So Cain went out from the presence of Yahweh and lived in the land of Nod, on the east of Eden. ¹⁷ Cain knew his wife and she conceived. She gave birth to Enoch. He built a city and named it after his son Enoch. ¹⁸ To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. ¹⁹ Lamech took for himself two wives. The name of the one was Adah, and the name of the other was Zillah. ²⁰ Adah gave birth to Jabal. He was the father of those who live in tents and have livestock. ²¹ His brother's name was Jubal. He was the father of those who play the harp and pipe. ²² As for Zillah, she bore Tubal-Cain, the forger of tools of bronze and iron. The sister of Tubal-Cain was Naamah. ²³ Lamech said to his wives,

"Adah and Zillah, listen to my voice;
you wives of Lamech, listen to my words.
For I have killed a man for wounding me,
a young man for bruising me.

²⁴ If Cain is avenged seven times,
then Lamech will be avenged seventy-seven times."

²⁵ Adam knew his wife again, and she bore another son. She called his name Seth and said, "God has given me another son in the place of Abel, for Cain killed him." ²⁶ A son was born to Seth and he called his name Enosh. At that time people began to call on the name of Yahweh.

Footnotes

4:8 ^[1]The best ancient copies read in this way. However, some old translations and some modern translations read

Genesis 4 General Notes

Structure and formatting

Most of the text in this chapter is prose, but 4:23-24 is poetry. It would be good if the translator could put these two verses into poetic form, or at least into elegant speech, so that they are different from the rest of the chapter.

Special concepts in this chapter

Vengeance

The theme of vengeance is important in this chapter. Ancient Hebrew society allowed for people to seek revenge if a relative was murdered. After Cain murdered his brother Abel, he thought that he would be helpless against this danger because he had been driven away from God's protection. (See: avenge)

The theme of vengeance continues with the words of Lamech, who had killed someone for injuring him: "I have killed a man for wounding me, a young man for bruising me. If Cain is avenged seven times as much, truly Lamech will be avenged seventy-seven times as much" (Gen. 4:23b-24).

Genesis 4:1

The man knew Eve

This is a polite way of saying that the man had sexual relations with Eve. You may need to use another euphemism in your language.

The man

"the human being" or "Adam"

I have produced a man

The word for "man" typically describes an adult male, rather than a baby or child. If that would cause confusion, it could be translated as "manchild" or "boy" or "baby boy" or "son."

Cain

Translators may want to include a footnote that says "The name Cain sounds like the Hebrew word that means 'produce.' Eve named him Cain because she produced him."

Genesis 4:2

Then she gave birth

We do not know how much time passed between the births of Cain and Abel. They may have been twins, or Abel may have been born after Eve became pregnant again. If possible, use an expression that does not tell how much time passed.

cultivated

This means he did everything he needed to do so that the plants would grow well. See how "cultivate" is translated in Genesis 2:5.

Genesis 4:3

It came about that

This phrase is used to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using that method here.

in the course of time

Possible meanings are 1) "after some time had passed" or 2) "at the right time"

fruit of the ground

This refers to the food that came from plants he had tended. Alternate translation: "crops" or "harvest"

Genesis 4:4

some of the fat

This refers to the fatty parts of the lambs that he had killed, it was the best part of the animal. Alternate translation: "some of their fat parts"

accepted

"looked favorably upon" or "was pleased with"

Genesis 4:5

did not accept

"did not look favorably upon" or "was not pleased with"

was very angry

Some languages have an idiom for anger such as "He burned" or "His anger burned."

he scowled

This means that the expression on his face showed that he was angry or jealous. Some languages have an idiom that describes what a person's face looks like when he is angry.

Genesis 4:6

Why are you angry and why are you scowling?

God used these rhetorical questions to tell Cain that he was wrong to be angry and scowl. They may also have been intended to give Cain an opportunity to confess that he was wrong.

Genesis 4:7

If you ... will you not be accepted?

God used this rhetorical question to remind Cain of something Cain should have already known. Alternate translation: "You know that if you do what is right, I will accept you"

But if you do not ... you must rule over it

God speaks of sin as if it were a person. Alternate translation: "But if you do not do what is right, you will desire to sin even more, and then you will do sinful things. You must refuse to obey it"

sin crouches ... to control you

Here sin is spoken of as a dangerous wild animal that is waiting for the chance to attack Cain. Alternate translation: "you will become so angry that you will not be able to stop sin"

sin

Languages that do not have a noun that means "sin" could translate this as "your desire to sin" or "the bad things you want to do."

you must rule over it

Yahweh speaks of Cain's desire to sin as if it were a person over whom Cain should rule. Alternate translation: "you must control it so you do not sin"

Genesis 4:8

Cain spoke to Abel his brother.

Some early translations tell explicitly what Cain said to his brother. You may want to do the same if it is present in your national version. Alternate translation: "Cain said to Abel his brother, 'Let us go into the fields.'"

brother

Abel was Cain's younger brother. Some languages may need to use the word for "younger brother."

rose up against

Standing up to fight against a person is an idiom for attacking him. Alternate translation: "attacked"

Genesis 4:9

Where is Abel your brother

God knew that Cain had killed Abel, but he asked Cain this question so that Cain would have to answer.

Am I my brother's keeper?

Cain used this rhetorical question so that he would not have to tell the truth. This can be translated as a statement. Alternate translation: "I am not my brother's keeper!" or "You know that taking care of my brother is not my job!"

Genesis 4:10

What have you done?

God uses a rhetorical question to rebuke Cain. This can be translated as a statement. Alternate translation: "What you have done is terrible!"

Your brother's blood is calling out to me

Abel's blood is a metonym for his death, as if it were a person calling out for God to punish Cain. Alternate translation: "Your brother's blood is like a person calling out to me to punish the person who killed him"

Genesis 4:11

Now cursed are you from the ground

This can be stated in active form. Alternate translation: "I am cursing you so that you will not be able to grow food from the ground"

which has opened its mouth to receive your brother's blood

God speaks of the earth as if it were a person who could drink Abel's blood. Alternate translation: "which is soaked with your brother's blood"

from your hand

Here Cain is represented by his "hand," to emphasize that he personally had killed his brother. Alternate translation: "that spilled when you killed him" or "from you"

Genesis 4:12

cultivate

This means to do everything necessary to do so that the plants would grow well. See how "cultivate" is translated in Genesis 2:5.

it will not yield to you its strength

The ground is personified as if it were a person who loses strength. Alternate translation: "the ground will not produce much food for you"

A fugitive and a wanderer

You can join these words together. Alternate translation: "A homeless wanderer"

Genesis 4:13

General Information:

This page has intentionally been left blank.

Genesis 4:14

I will be hidden from your face

The term "your face" represents God's presence. Alternate translation: "I will not be able to speak to you"

a fugitive and a wanderer

See how you translated this in Genesis 4:12

Genesis 4:15

vengeance will be taken on him sevenfold

This can be stated in active form. Alternate translation: "I will take vengeance on him seven times" or "I will punish that person seven times as severely as I am punishing you"

would not attack him

"would not kill Cain"

Genesis 4:16

went out from the presence of Yahweh

Even though Yahweh is everywhere, this idiom speaks of Cain as though he went far away.

Alternate translation: "went away from where Yahweh spoke to him"

Nod

Translators may add a footnote saying "The word Nod means 'wandering.'"

Genesis 4:17

Cain knew his wife

This is a polite way of saying that Cain had sexual relations with his wife. You may need to use another euphemism in your language. See how you translated this in [Genesis 4:1]

He built a city

"Cain built a city"

Genesis 4:18

To Enoch was born Irad

It is implied that Enoch grew up and married a woman. Alternate translation: "Enoch grew up and married and became the father of a son whom he named Irad"

Irad

This is a man's name.

Genesis 4:19

Adah ... Zillah

women's names

Genesis 4:20

Adah

See how you translated this woman's name in Genesis 4:19.

He was the father of those who live in tents and have livestock

Possible meanings are 1) "He was the first person to live in a tent and have livestock" or 2) "his descendants live in tents and have livestock."

Genesis 4:21

He was the father of those who play the harp and pipe

Possible meanings are 1) "He was the first person to play the harp and pipe" or 2) "He and his descendants played the harp and pipe."

Genesis 4:22

Zillah

See how you translated this woman's name in Genesis 4:19.

Tubal-Cain

the name of a man

the forger of tools of bronze and iron

"who made tools out of bronze and iron"

iron

a very strong metal used to make tools and weapons.

Genesis 4:23

Adah ... Zillah

See how you translated these women's names in Genesis 4:19.

listen to my voice ... listen to my words

Lamech said the same thing twice for emphasis. His voice is a synecdoche for his whole person.

Alternate translation: "listen carefully to me"

a man for wounding me, a young man for bruising me

Lamech killed only one person. These two phrases means the same thing and are repeated to emphasize the certainty of his action. Alternate translation: "a young man because he hurt me"

Genesis 4:24

If Cain is avenged seven times, then Lamech

Lamech knows that God will avenge Cain seven times. Alternate translation: "Since God will punish anyone who kills Cain seven times, Lamech"

then Lamech will be avenged seventy-seven times

This can be stated in active form. Alternate translation: "whoever kills me, God will punish seventy-seven times"

seventy-seven

77

Genesis 4:25

Adam knew his wife

This is a polite way of saying that Adam had sexual relations with his wife. You may need to use another euphemism in your language. See how you translated this in [Genesis 4:1]

said, "God has given me another son

This is the reason that she named him Seth. This can be made explicit. Alternate translation: "explained, 'God has given me another child'"

Seth

Translators may add a footnote that says "This name sounds like the Hebrew word that means 'has given.'"

to call on the name of Yahweh

This is the first time people called God by the name Yahweh. This can be made explicit. Alternate translation: "to worship God by using the name Yahweh"

Genesis 4:26

A son was born to Seth

This can be made explicit. Alternate translation: "Seth's wife bore him a son"

Chapter 5

¹ This is the record of the descendants of Adam. On the day that God created mankind, he made them in his own likeness. ² Male and female he created them. He blessed them and named them mankind when they were created. ³ When Adam had lived 130 years, he became the father of a son in his own likeness, after his image, and he called his name Seth. ⁴ After Adam became the father of Seth, he lived eight hundred years. He became the father of more sons and daughters. ⁵ Adam lived 930 years, and then he died.

⁶ When Seth had lived 105 years, he became the father of Enosh. ⁷ After he became the father of Enosh, he lived 807 years and became the father of more sons and daughters. ⁸ Seth lived 912 years, and then he died.

⁹ When Enosh had lived ninety years, he became the father of Kenan. ¹⁰ After he became the father of Kenan, Enosh lived 815 years. He became the father of more sons and daughters. ¹¹ Enosh lived 905 years, and then he died.

¹² When Kenan had lived seventy years, he became the father of Mahalalel. ¹³ After he became the father of Mahalalel, Kenan lived 840 years. He became the father of more sons and daughters. ¹⁴ Kenan lived 910 years, and then he died.

¹⁵ When Mahalalel had lived sixty-five years, he became the father of Jared. ¹⁶ After he became the father of Jared, Mahalalel lived 830 years. He became the father of more sons and daughters. ¹⁷ Mahalalel lived 895 years, and then he died.

¹⁸ When Jared had lived 162 years, he became the father of Enoch. ¹⁹ After he became the father of Enoch, Jared lived eight hundred years. He became the father of more sons and daughters. ²⁰ Jared lived 962 years, and then he died.

²¹ When Enoch had lived sixty-five years, he became the father of Methuselah. ²² Enoch walked with God three hundred years after he became the father of Methuselah. He became the father of more sons and daughters. ²³ Enoch lived 365 years. ²⁴ Enoch walked with God, and then he was gone, for God took him.

²⁵ When Methuselah had lived 187 years, he became the father of Lamech. ²⁶ After he became the father of Lamech, Methuselah lived 782 years. He became the father of more sons and daughters. ²⁷ Methuselah lived 969 years. Then he died.

²⁸ When Lamech had lived 182 years, he became the father of a son. ²⁹ He called his name Noah, saying, "This one will give us rest from our work and from the painful labor of our hands, which we must do because of the ground that Yahweh has cursed." ³⁰ Lamech lived 595 years after he became the father of Noah. He became the father of more sons and daughters. ³¹ Lamech lived 777 years. Then he died.

³² After Noah had lived five hundred years, he became the father of Shem, Ham, and Japheth.

Genesis 5 General Notes

Structure and formatting

This chapter provides the first of many lists of descendants in the Bible. This is not a simple list, because the author makes comments about each person. Translators should format this text in the way that is clearest in the project language. Many may choose to introduce each new person in a separate paragraph, as the ULB and UDB do.

Genesis 5:1

General Information:

This is the beginning of the list of Adam's descendants.

in his own likeness

This phrase means that God made mankind to be like him. This verse does not tell in what ways God made people to be like himself. God does not have a body, so it does not mean that people would look like God. See how "after our likeness" is translated in [Genesis 1:26]

Genesis 5:2

when they were created

This can be made active. Alternate translation: "when he created them"

Genesis 5:3

130

Translators may write the words "one hundred thirty."

he became the father of a son

"he had a son"

in his own likeness, after his image

These two phrases mean the same thing. They are used as a reminder that God made man in his own image. See how you translated similar phrases in Genesis 1:26.

Seth

See how you translated this name in Genesis 4:25.

Genesis 5:4

eight hundred

Translators may write the numerals "800."

He became the father of more sons and daughters

"He had more sons and daughters"

Genesis 5:5

then he died

This phrase will be repeated throughout the chapter. Use the ordinary word for "died."

Adam lived 930 years

"Adam lived nine hundred and thirty years." People used to live a very long time. Use your ordinary word for "years." Alternate translation: "Adam lived a total of 930 years"

Genesis 5:6

105 years

"one hundred and five years"

he became the father of Enosh

Here "father" means his actual father, not his grandfather. Alternate translation: "he had his son Enosh"

Enosh

This is the name of a person.

Genesis 5:7

807 years

"eight hundred and seven years"

and became the father of more sons and daughters

"and had more sons and daughters"

Genesis 5:8

Seth lived 912 years

"Seth lived nine hundred and twelve years." Seth lived a total of 912 years.

then he died

This phrase is repeated throughout the chapter. Use the ordinary word for "died."

Genesis 5:9

General Information:

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

ninety years

"90 years"

Genesis 5:10

815 years

"eight hundred and fifteen years"

Genesis 5:11

905 years

"nine hundred and five years"

Genesis 5:12

General Information:

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

seventy years

"70 years"

Genesis 5:13

840 years

"eight hundred and forty years"

Genesis 5:14

910 years

"nine hundred and ten years"

Genesis 5:15

General Information:

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

Genesis 5:16

General Information:

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Genesis 5:17

General Information:

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Genesis 5:18

General Information:

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

Genesis 5:19

General Information:

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Genesis 5:20

General Information:

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Genesis 5:21

he became the father of Methuselah

"he had his son Methuselah"

Methuselah

This is the name of a man.

Genesis 5:22

Enoch walked with God

To walk with someone is a metaphor for being in a close relationship with him. Alternate translation: "Enoch had a close relationship with God" or "Enoch lived in union with God"

He became the father of more sons and daughters

"He had more sons and daughters"

Genesis 5:23

Enoch lived 365 years

"Enoch lived three hundred and sixty-five years."
Enoch lived a total of 365 years.

Genesis 5:24

then he was gone

The word "he" refers to Enoch. He was no longer on earth.

for God took him

This means that God took Enoch to be with himself (God).

Genesis 5:25

General Information:

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

Lamech

This Lamech is different from the Lamech in Genesis 4:18.

Genesis 5:26

General Information:

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Genesis 5:27

General Information:

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Genesis 5:28

182 years

"one hundred and eighty-two years"

became the father of a son

"had a son"

Genesis 5:29

Noah

Translators may want to add a footnote that says: "This name sounds like the Hebrew word that means 'rest.'"

from our work and from the painful labor of our hands

Lamech says the same thing twice to emphasize how hard the work was. Alternate translation: "from working so hard with our hands"

Genesis 5:30

595 years

"five hundred and ninety-five years"

Genesis 5:31

Lamech lived 777 years

"Lamech lived seven hundred seventy-seven years."
Lamech lived a total of 777 years"

Genesis 5:32

he became the father of

"he had his sons." This does not tell us whether the sons were born on the same day or in different years.

Shem, Ham, and Japheth

These sons may not be listed in the order of their birth. There is disagreement about which one was the oldest. Avoid translating this in a way that implies that the list is in the order of their ages.

Chapter 6

¹ It came about when mankind began to multiply on the earth and daughters were born to them, ² that the sons of God saw that the daughters of mankind were attractive. They took for themselves wives, any of them that they chose. ³ Yahweh said, "My spirit will not remain in mankind forever, for they are flesh. They will live 120 years." ⁴ The Nephilim were on the earth in those days, and also afterward. This happened when the sons of God married daughters of men, and they had children with them. These were the mighty men of old, men of renown.

⁵ Yahweh saw that the wickedness of mankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. ⁶ Yahweh regretted that he had made mankind on the earth, and it grieved him to his heart. ⁷ So Yahweh said, "I will wipe away mankind whom I have created from the surface of the earth—mankind and animals, and creeping things and birds of the heavens, for I regret that I have made them." ⁸ But Noah found favor in the eyes of Yahweh.

⁹ This is the account of Noah. Noah was a righteous man, and blameless among the people of his time. Noah walked with God. ¹⁰ Noah became the father of three sons: Shem, Ham, and Japheth. ¹¹ The earth was corrupt before God, and it was filled with violence. ¹² God saw the earth; behold, it was corrupt, for all flesh had corrupted their way upon the earth.

¹³ God said to Noah, "I can see that it is time to put an end to all flesh, for the earth is filled with violence through them. Indeed, I will destroy them with the earth." ¹⁴ Make for yourself an ark of cypress wood. Make rooms in the ark, and cover it with pitch within and without. ¹⁵ This is how you will make it: The length of the ark is to be three hundred cubits; the breadth of it is to be fifty cubits, and the height of it is to be thirty cubits. ¹⁶ Make a roof for the ark, and finish it at a cubit from the top of the side. Place a door in the side of the ark and make a lower, a second, and a third deck. ¹⁷ Listen, I am about to bring the flood of waters upon the earth, to destroy all flesh that has in it the breath of life from under heaven. Everything that is on the earth will die. ¹⁸ But I will establish my covenant with you. You will come into the ark, you, and your sons, and your wife, and your sons' wives with you. ¹⁹ Of every living creature of all flesh, two of every kind you must bring into the ark, to keep them alive with you, both male and female. ²⁰ Of the birds after their kind, and of animals after their kind, of every creeping thing of the ground after its kind, two of every sort will come to you to keep them alive. ²¹ Gather for yourself every kind of food that is eaten and store it, so that it will be food for you and for them." ²² So Noah did this. According to all that God commanded him, so he did.

Genesis 6 General Notes

Structure and formatting

Beginning in 6:22, the author gives statements summarizing events he tells about again in the text that follows. In the next chapter, the author sometimes gives summary statements that introduce events for the first time. If these statements, and the surrounding events, are not carefully translated, readers can believe that the same events happened twice or three times instead of only one time. Translators should be careful not to give this impression.

Genesis 6:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

daughters were born to them

This can be active. Alternate translation: "the women bore daughters"

Genesis 6:2

sons of God

Translators could add a footnote saying: "It is not clear whether this refers to heavenly beings or human beings. In either case, they were beings that God created." Some believe these words refer to angels who rebelled against God, that is, evil spirits or demons. Others think this may refer to powerful political rulers, and others think this may refer to the descendants of Seth.

Genesis 6:3

My spirit

Here Yahweh is talking about himself and his spirit, which is the Spirit of God.

flesh

This means that they have physical bodies that will one day die.

They will live 120 years

"They will live one hundred and twenty years."
Possible meanings are 1) the normal lifespan of people would decrease to 120 years. Alternate translation: "They will not live more than 120 years" or 2) in 120 years everyone would die. Alternate translation: "They will live only 120 years"

Genesis 6:4

The Nephilim

These seem to have been giants, very tall, large people.

This happened when

"The Nephilim were born because"

sons of God

See how you translated this in Genesis 6:2.

These were the mighty men of old

"These Nephilim were the mighty men who lived long ago" or "These children grew to become the powerful fighters who lived long ago"

mighty men

men who are courageous and victorious in battle

men of renown

"famous men"

Genesis 6:5

every inclination of the thoughts of their hearts

"everything their hearts wanted to think about"

the thoughts of their hearts

The writer speaks of the heart as if it were the part of the body that thinks. Your language may use a word other than "heart" to talk about the part of people that thinks. Alternate translation: "their inner, secret thoughts"

Genesis 6:6

it grieved him to his heart

The writer speaks of the heart as if it were the part of the body that feels sadness. Your language may use a word other than "heart" to talk about the emotions. Alternate translation: "he was very, very sad about it"

Genesis 6:7

I will wipe away mankind ... from the surface of the earth

The writer speaks of God killing people as if God were wiping dirt off a flat surface. Alternate translation: "I will destroy mankind ... so that there will not be any people on the earth"

I will wipe away mankind whom I have created

Some languages would need to translate this as two sentences. Alternate translation: "I created mankind. I will wipe them away"

wipe away

"completely destroy." Here "wipe away" is used in a negative sense, for God is talking about destroying the people because of their sin.

Genesis 6:8

Noah found favor in the eyes of Yahweh

The phrase "found favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "Yahweh looked favorably on Noah" or "Yahweh was pleased with Noah"

Genesis 6:9

General Information:

This begins the story of Noah, which continues into chapter 9.

walked with God

See how you translated this in Genesis 5:21.

Genesis 6:10

Noah became the father of three sons

"Noah had three sons" or "Noah's wife had three sons"

Shem, Ham, and Japheth

Translators may add the following footnote: "The sons are not listed in the order in which they were born."

Genesis 6:11

The earth

Possible meanings are 1) the people who lived on the earth or 2) "The earth itself."

was corrupt

The people doing what is evil is spoken of as if they were food that has become rotten. Alternate translation: "was rotten" or "was completely evil"

before God

Possible meanings are 1) "in God's sight" or 2) "in the presence of Yahweh" as in Genesis 4:16.

and it was filled with violence

The writer speaks of violence as if it were something that could be put into a container and of the earth as a container. Alternate translation: "and there were very many violent people on the earth" or "because it was full of people who did evil things to each other"

Genesis 6:12

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

all flesh

Possible meanings for what "all flesh" represents are 1) all human beings or 2) all physical beings, including humans and animal.

had corrupted their way

How a person behaves is spoken of as if it were a way or road. Alternate translation: "had stopped living the way God wanted" or "had behaved in an evil way"

Genesis 6:13

all flesh

See how you translated these words in Genesis 6:12.

the earth is filled with violence through them

"people everywhere on earth are violent"

I will destroy them with the earth

"I will destroy both them and the earth" or "I will destroy them when I destroy the earth"

Genesis 6:14

an ark

This refers to a very large box that would be able to float on water even in a very bad storm. "a large boat" or "a ship" or "a barge"

cypress wood

People do not know exactly what kind of tree this was. "wood used for building boats" or "good wood"

cover it with pitch

The reason for doing this can be made explicit. Alternate translation: "spread pitch on it" or "paint tar on it" or "cover it with pitch to make it waterproof"

pitch

This is a thick, sticky or oily liquid that people put on the outside of a boat to stop water from going through gaps in the wood into the boat.

Genesis 6:15

cubits

A cubit was a unit of measure, a little less than half a meter long.

three hundred cubits

"138 meters." You may use the Hebrew measuring units from the ULB or the metric units from the UDB or your own culture's units if you know how they compare to the metric units. You may also write a footnote that says: "Three hundred cubits is about 138 meters."

fifty cubits

"twenty-three meters"

thirty cubits

"fourteen meters"

Genesis 6:16

a roof for the ark

This was probably a peaked or slanted roof. Its purpose was to protect everything in the ark from the rain.

cubit

A cubit was a little less than half a meter long. See how you translated this in [Genesis 6:15]

a lower, a second, and a third deck

"a lower deck, a middle deck, and an upper deck" or "three decks inside"

deck

"floor" or "level"

Genesis 6:17

Listen

God said this in order to emphasize that he would do what he was about to say. "Pay attention" or "Listen to what I am saying"

I am about to bring the flood of waters

In some languages it may be better to say "to send" instead of "to bring." It is also possible to avoid the direction and say "to cause." Alternate translation: "I am about to send a flood of waters" or "I am about to cause a flood"

all flesh

Here "flesh" represents all physical beings, including humans and animals.

that has in it the breath of life

Here "breath" represents life. Alternate translation: "that lives"

Genesis 6:18

establish my covenant with you

"make a covenant between you and me"

with you

with Noah

You will come into the ark

"You will enter the ark." Some translations say "You will go into the ark."

Genesis 6:19

Of every living creature of all flesh, two of every kind you must bring into the ark

"You must bring into the ark two of every kind of living creature"

creature

an animal God created

all flesh

See how you translated these words in Genesis 6:12.

Genesis 6:20

after their kind

"of each different kind"

creeping thing of the ground

This refers to small animals that move on the ground .

two of every sort

This refers to two of every kind of bird and animal.

to you

This refers to Noah and so is singular.

to keep them alive

"so you can keep them alive"

Genesis 6:21

yourself ... you

These refer to Noah and are singular.

food that is eaten

"food that people and animals eat"

Genesis 6:22

So Noah did this. According to all that God commanded him, so he did

These two sentences mean the same thing. The second sentence explains the first and emphasizes that Noah obeyed God. These parallel sentences can be combined into one. Alternate translation:

"So Noah did everything that God commanded him to do"

Chapter 7

¹ Yahweh said to Noah, "Come, you and all your household, into the ark, for I have seen that you are righteous before me in this generation. ² Of every clean animal you will bring with you seven males and seven females. From the animals that are not clean, of them bring two, the male and his mate. ³ Also of the birds of the sky, bring seven males and seven females, to keep their offspring alive upon the surface of all the earth. ⁴ For in seven days I will cause it to rain upon the earth for forty days and forty nights. I will destroy from off the surface of the ground every living thing that I have made." ⁵ Noah did all that Yahweh commanded him.

⁶ Noah was six hundred years old when the flood came upon the earth. ⁷ Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. ⁸ Clean animals and unclean animals, birds, and everything that creeps upon the ground, ⁹ two by two, male and female, came to Noah and went into the ark, just as God had commanded Noah. ¹⁰ It came about that after the seven days, the waters of the flood came upon the earth. ¹¹ In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day, all the fountains of the great deep burst open, and the windows of heaven were opened. ¹² The rain began and fell on the earth for forty days and forty nights.

¹³ On that very same day Noah and his sons, Shem, Ham, and Japheth, and Noah's wife, and the three wives of his sons with them, entered into the ark. ¹⁴ They entered along with each wild animal according to its kind, and each sort of livestock according to its kind, and each creeping thing that creeps upon the earth according to its kind, and every sort of bird according to its kind, each kind of creature with wings. ¹⁵ Two of all flesh in which was the breath of life came to Noah and entered into the ark. ¹⁶ The animals that went in were male and female of all flesh; they entered in just as God had commanded him. Then Yahweh shut the door after them. ¹⁷ Then the flood came upon the earth for forty days, and the water increased and lifted the ark and raised it above the earth. ¹⁸ The waters completely covered over the earth, and the ark floated upon the surface of the water. ¹⁹ The waters rose greatly on the earth so that all the high mountains that were under the entire sky were covered. ²⁰ The waters rose fifteen cubits above the tops of the mountains. ²¹ All living beings that moved upon the earth died—birds, livestock, wild animals, all the living creatures that lived in great numbers upon the earth, and all mankind. ²² All living creatures who lived on the land, who breathed the breath of life through their noses, died. ²³ So every living thing that was on the surface of the earth was wiped out, mankind and animals and creeping things and birds of the sky. They were all destroyed from the earth. Only Noah and those with him in the ark were left. ²⁴ The waters stayed upon the earth for 150 days.

Genesis 7 General Notes

Structure and formatting

In this chapter, the author continues his pattern of statements that summarize events already described, and of repeating events that have already happened. Again, careful translation is necessary so that readers do not think that the same events happened more than one time in the story. Special attention in this regard should be given to 7:5,10,13, and 17.

Special concepts in this chapter

Clean animals and birds

Noah sacrificed to Yahweh some of the "clean" animals and birds that he had with him (8:20). These were animals and birds that the Hebrew people would later consider to be fit to eat and to sacrifice to God. (See: clean)

Water underneath and over the earth

The flood is presented as occurring because of rain pouring out of the sky and because of seawater rising from under the earth. This is because the ancient Hebrews pictured the earth as resting on top of the sea. They also pictured the sky as containing water above the earth that poured down through windows in the sky when God allowed it to rain. Translators should not try to change this picture in order to suit what readers believe about the world. (See: heaven)

Genesis 7:1

General Information:

The events in this chapter take place after Noah built the ark, gathered the food, and put it in the ark.

Come ... into the ark

"Enter ... into the ark." Many translations read "Go ... into the ark."

you

The word "you" refers to Noah and is singular.

your household

"your family"

righteous before me

This means that God saw Noah as righteous.

in this generation

This refers to all the people who were living at that time. Alternate translation: "among all the people who are now living"

Genesis 7:2

you will bring

"take." Many translations read "you will take."

clean animal

This was an animal that God allowed his people to eat and to sacrifice.

animals that are not clean

These were animals that God did not allow people to eat or to sacrifice.

Genesis 7:3

to keep their offspring alive

"so that they will have offspring that will live" or "so that, after the flood, animals will continue to live"

Genesis 7:4

forty days and forty nights

This was a full forty days. It was not a total of eighty days. Alternate translation: "forty days and nights"

living

This refers to physical life.

Genesis 7:5

General Information:

This page has intentionally been left blank.

Genesis 7:6

General Information:

Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

came upon the earth

"happened" or "came on the earth"

Genesis 7:7

because of the waters of the flood

"because of the flood that would come" or "to escape the flood water"

Genesis 7:8

General Information:

Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

clean animals

These were animals that God allowed people to eat and to give to him as sacrifices.

unclean animals

These were animals that God did not allow people to eat or to give to him as sacrifices.

Genesis 7:9

two by two

The animals entered the boat in pairs of one male and one female.

Genesis 7:10

It came about that

This phrase is used here to mark an important event in the story: the start of the flood. If your language has a way for doing this, you could consider using it here.

after the seven days

"after seven days" or "seven days later"

the waters of the flood came upon the earth

The implicit information, "it started to rain" can be made explicit. Alternate translation: "it started to rain and the waters of the flood came upon the earth"

Genesis 7:11

General Information:

Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his

family and the animals in [Genesis 7:1-5](#). This is not a new event.

In the six hundredth year of Noah's life
"When Noah was 600 years old"

the second month, on the seventeenth day of the month
Since Moses wrote this book, it is possible he is referring to the second month of the Hebrew calendar. But this is uncertain.

on the same day
This refers to the specific day when the rain began. This phrase emphasizes how all of these major events happened quickly when the time arrived.

the fountains of the great deep burst open
"water from under the earth rushed up to the earth's surface"

the great deep
This refers to the sea that was thought to be under the earth.

the windows of heaven were opened
This refers to rain. It describes the sky as a ceiling that keeps the waters above it from falling down to the earth. When the windows, or doors, in the sky were opened, the water came down through them. Alternate translation: "the sky opened" or "the doors in the sky opened"

Genesis 7:12

rain
If your language has a word for a great amount of rain, it would be appropriate here.

Genesis 7:13

General Information:
Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

On that very same day
"On that exact day." This refers to the day that the rain started. Verses 13-16 tell what Noah did immediately before the rain began.

Genesis 7:14

wild animal ... livestock ... creeping thing ... bird
These four groups are listed to show that every kind of animal was included. If your language has another way of grouping all the animals, you can use that, or you can use these groups. See how you translated this in Genesis 1:24.

creeping thing
This refers to animals that crawl on the ground, like rodents, insects, lizards, and snakes.

according to its kind
"so that each kind of animal will produce more of its own kind." See how you translated this in Genesis 1:24.

Genesis 7:15

General Information:
Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

Two of all flesh
Here "flesh" represents animals.

in which was the breath of life
Here "breath" represents life. Alternate translation: "that lived"

came to Noah
The word "came" can be translated as "went."

of all flesh
Here "flesh" represents animals. Alternate translation: "of every kind of animal"

Genesis 7:16

after them
The full meaning can be stated explicitly. Alternate translation: "after they entered the ark"

Genesis 7:17

General Information:
Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

the water increased
"the water became very deep." This happened during the forty days while the water kept coming.

lifted the ark
"it caused the ark to float"

raised it above the earth
"causes the ark to rise up high over the ground" or "he ark floated on top of the deep water"

Genesis 7:18

General Information:
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Genesis 7:19

The waters rose greatly on the earth
"The water totally overwhelmed the earth"

Genesis 7:20

fifteen cubits

"six meters." See how you translated this in Genesis 6:15.

Genesis 7:21

moved upon

"moved about" or "roamed"

all the living creatures that lived in great numbers upon the earth

This refers to all the animals that move around on the ground in large groups.

Genesis 7:22

who breathed the breath of life through their noses

Here "noses" represent the whole animal or human. Alternate translation: "everyone that breathed"

the breath of life

The words "breath" and "life" represent the power that causes people and animals to be alive.

Genesis 7:23

So every living thing ... was wiped out

If necessary, this can be stated in active form.

Alternate translation: "So every living thing ... perished" or "So the flood completely destroyed every living thing"

They were all destroyed

This can be stated in active form. Alternate translation: "God destroyed them all"

from the earth

"so they were no longer on the earth"

those with him

"the people and animals that were with him"

were left

"remained" or "lived" or "remained alive"

Genesis 7:24

General Information:

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Chapter 8

¹ God remembered Noah, all the wild animals, and all the livestock that were with him in the ark. God made a wind blow over the earth, and the waters started going down. ² The fountains of the deep and the windows of heaven were closed, and it stopped raining. ³ The flood waters went down slowly from the earth, and after the end of 150 days the waters had gone down. ⁴ The ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵ The waters continued to go down until the tenth month. On the first day of the month, the tops of the mountains appeared.

⁶ It came about after forty days that Noah opened the window of the ark which he had made. ⁷ He sent out a raven and it flew back and forth until the waters were dried up from the earth. ⁸ Then he sent out a dove to see if the waters had gone down from the surface of the earth, ⁹ but the dove found no place to rest her foot, and she returned to him in the ark, for the waters were still covering the whole earth. He reached out with his hand, and took and brought her into the ark with him. ¹⁰ He waited another seven days and again he sent out the dove from the ark. ¹¹ The dove returned to him in the evening. Look! In her mouth was a freshly plucked olive leaf. So Noah knew that the waters had gone down from the earth. ¹² He waited another seven days, and sent out the dove again. She did not return again to him.

¹³ It came about in the six hundred and first year, in the first month, on the first day of the month, that the waters were dried up from off the earth. Noah removed the covering of the ark, looked out, and saw that, behold, the surface of the ground was dry. ¹⁴ In the second month, on the twenty-seventh day of the month, the earth was dry. ¹⁵ God said to Noah, ¹⁶ "Go out of the ark, you, your wife, your sons, and your sons' wives with you. ¹⁷ Take out with you every living creature of all flesh that is with you—the birds, the animals, and every creeping thing that creeps upon the earth—so that they may increase greatly on the earth, that they may be fruitful and multiply upon the earth." ¹⁸ So Noah went out with his sons, his wife, and his sons' wives with him. ¹⁹ Every living creature, every creeping thing, and every bird, everything that moves on the earth, according to their families, left the ark.

²⁰ Noah built an altar to Yahweh. He took some of the clean animals and some of the clean birds, and offered burnt offerings on the altar. ²¹ Yahweh smelled the pleasing aroma and said in his heart, "I will not again curse the ground because of mankind, even though the intention of mankind's heart is evil from childhood. Nor will I again destroy everything living, as I have done.

²² While the earth remains,
seed time and harvest,
cold and heat,
summer and winter,
and day and night
will not cease."

Genesis 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:22, which is part of what Yahweh was telling Noah.

Special concepts in this chapter

Flood waters

The waters receded after this great flood. Because there was so much water, and it came from God, it is described in a unique way.

The mountains of Ararat

It is unclear where Ararat was located. Many people believe it is located in the modern country of Turkey.

Genesis 8:1

God remembered Noah

This does not mean that God had forgotten about Noah and suddenly remembered him. The words "God remembered Noah" mean that God was now going to help Noah after the flood. Alternate translation: "God had not forgotten Noah" or "God thought of Noah" or "God decided to help Noah"

ark

This refers to a very large box that would be able to float on water even in a very bad storm. See how you translated this in Genesis 6:14. Alternate translation: "a large boat" or "a ship" or "a barge"

Genesis 8:2

The fountains of the deep and the windows of heaven were closed

"The water stopped coming out of the ground and the rain stopped falling." This can be stated in active form. Alternate translation: "God closed the fountains of the deep and the windows of heaven"

fountains of the deep

"water from under the earth." See how this is translated in Genesis 7:11.

the windows of heaven were closed

This refers to the rain stopping. It describes the sky as a ceiling that keeps the waters above it from falling down to the earth. When the windows, or doors, in the sky were closed, the water stopped coming through them. See how "the windows of heaven" is translated in Genesis 7:11. Alternate translation: "the sky closed" or "the doors in the sky closed"

Genesis 8:3

General Information:

This page has intentionally been left blank.

Genesis 8:4

came to rest

"landed" or "stopped on solid ground"

in the seventh month, on the seventeenth day of the month

Because Moses wrote this book, it is possible he is referring to the seventh month of the Hebrew calendar, but this is uncertain.

Genesis 8:5

tenth month

Because Moses wrote this book, it is possible he is referring to the tenth month of the Hebrew calendar, but this is uncertain.

On the first day of the month

"On the first day of the tenth month"

appeared

This can be made more explicit: "appeared above the surface of the water."

Genesis 8:6

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. Alternate translation: "It happened that"

It came about ... the window of the ark which he had made

The phrase "which he had made" tells about the window. Some languages may need to make this phrase a separate sentence: "Noah had made a window in the boat. It came about after forty days that he opened the window"

Genesis 8:7

raven

a black bird that eats mainly the flesh of dead animals

it flew back and forth

This means that the raven kept leaving the boat and returning.

until the waters were dried up

This can be stated in active form. Alternate translation: "until the wind dried up the waters" or "until the waters dried up"

Genesis 8:8

he sent out a dove

If you use masculine pronouns for the word "dove," you may need to insert Noah's name here to avoid confusion: "Noah sent out a dove."

Genesis 8:9

to rest her foot

"to land" or "to perch." It means to land on something in order to rest from flying.

her foot ... she returned ... and brought her

The word "dove" is feminine in the author's language. You could translate these phrases with the pronouns "its ... it ... it" or "his ... he ... him," depending on how your language refers to a dove.

he ... him

If you use masculine pronouns for the word "dove," you may need to insert Noah's name here to avoid confusion: "Noah sent out a dove," "Noah stretched forth his hand," etc.

Genesis 8:10

He waited another seven days
"He again waited for seven days"

Genesis 8:11

Look
"Pay attention" or "This is important"

a freshly plucked olive leaf
"a leaf that she had just plucked from an olive tree"

plucked
"broken off"

Genesis 8:12

She did not return again to him
If people would not understand, you could state the reason explicitly: "She did not return again to him because she found a place to land."

Genesis 8:13

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the six hundred and first year
"when Noah was 601 years old"

the first month, on the first day of the month
Since Moses wrote this book it is possible he is referring to the first month of the Hebrew calendar, but this is uncertain.

the waters were dried up from off the earth
This can be stated in active form. Alternate translation: "the waters covering the earth dried up" or "the wind dried up the waters covering the earth"

the covering of the ark
This refers to a cover that kept the rain water from going into the ark.

behold
The word "behold" tells us to pay attention to the important information that comes next.

Genesis 8:14

In the second month, on the twenty-seventh day of the month
"On the twenty seventh day of the second month."
This may refer to the second month of the Hebrew calendar, but this is uncertain.

the earth was dry
"the ground was completely dry"

Genesis 8:15

General Information:
This page has intentionally been left blank.

Genesis 8:16

Go out of
"Leave." Some translations read "Come out."

Genesis 8:17

Take out
"Take." Some translations read "Bring out."

every living creature of all flesh
"every kind of living creature." See how "all flesh" is translated in Genesis 6:12.

be fruitful and multiply
This is an idiom. See how this is translated in [Genesis 1:28]

Genesis 8:18

Noah went out
Some translations read "Noah came out."

Genesis 8:19

according to their families
"in groups of their own kinds"

Genesis 8:20

built an altar to Yahweh
"built an altar dedicated to Yahweh" or "built an altar for worshiping Yahweh." He may have built it with stones.

clean animals ... clean birds
Here "clean" means that God allowed these animals to be used in sacrifice. Some animals were not used for sacrifices and were called "unclean."

offered burnt offerings
Noah killed the animals and then completely burned them up as an offering to God. Alternate translation: "burned the animals as offerings to Yahweh"

Genesis 8:21

pleasing aroma
This refers to the good smell of the roasted meat.

said in his heart
Here the word "heart" refers to God's thoughts and emotions.

curse the ground
"do very serious harm to the earth"

because of mankind

This can be made more explicit: "because mankind is sinful."

the intention of mankind's heart is evil from childhood

"from their earliest years they tend to do evil things" or "when they are young, they want to do evil things"

the intention of mankind's heart

Here the word "heart" refers to people's thoughts, emotions, desires, and will. Alternate translation: "their tendency" or "their habit"

from childhood

This refers to an older child. Alternate translation: "from their youth"

Genesis 8:22

While the earth remains

"While the earth lasts" or "As long as the earth exists"

seed time

"the season for planting"

cold and heat, summer and winter

These expressions both refer to two major weather conditions in the year. Translators may use local expressions.

summer

the hot, dry time of the year

winter

the cool, wet or snowy time of the year

will not cease

"will continue"

Chapter 9

¹ Then God blessed Noah and his sons, and said to them, "Be fruitful, multiply, and fill the earth. ² The fear of you and the dread of you will be upon every living thing on the earth, upon every bird of the sky, upon everything that moves on the ground, and upon all the fish of the sea. They are given into your hand. ³ Every moving thing that lives will be food for you. Just as I gave you the green plants, I now give you everything. ⁴ But you must not eat meat with its life—that is its blood—in it. ⁵ But for your blood, the life that is in your blood, I will require payment. From the hand of every animal I will require it. From the hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting for the life of that man.

⁶ Whoever sheds man's blood,
by man will his blood be shed,
for it was in the image of God that he made man.

⁷ As for you, be fruitful and multiply, spread throughout the earth and multiply on it."

⁸ Then God spoke to Noah and to his sons with him, saying, ⁹ "As for me, listen! I am going to confirm my covenant with you and with your descendants after you, ¹⁰ and with every living creature that is with you, with the birds, the livestock, and every creature of the earth with you, from all that came out of the ark, to every living creature on the earth. ¹¹ I hereby confirm my covenant with you, that never again will all flesh be destroyed by the waters of a flood. Never again will there be a flood to destroy the earth."

¹² God said, "This is the sign of the covenant which I am making between me and you and every living creature that is with you, for all future generations: ¹³ I have set my rainbow in the cloud, and it will be the sign of the covenant between me and the earth. ¹⁴ It will come about when I bring a cloud over the earth and the rainbow is seen in the cloud, ¹⁵ then I will call to mind my covenant, which is between me and you and every living creature of all flesh. The waters will never again become a flood to destroy all flesh. ¹⁶ The rainbow will be in the clouds and I will see it, in order to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

¹⁷ Then God said to Noah, "This is the sign of the covenant that I have confirmed between me and all flesh that is on the earth."

¹⁸ The sons of Noah that came out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. ¹⁹ These three were the sons of Noah, and from these the whole earth was populated.

²⁰ Noah began to be a man of the soil, and he planted a vineyard. ²¹ He drank some of the wine and became drunk. He was lying uncovered in his tent. ²² Then Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. ²³ So Shem and Japheth took a robe and laid it upon both their shoulders, and walked backwards and covered the nakedness of their father. Their faces were turned the other way, so they did not see their father's nakedness. ²⁴ When Noah awoke from his wine, he learned what his youngest son had done to him. ²⁵ So he said,

"Cursed be Canaan.
May he be a servant to his brothers' servants."

²⁶ He also said,

"May Yahweh, the God of Shem, be blessed,
and may Canaan be his servant.

²⁷ May God extend the territory of Japheth,
and let him make his home in the tents of Shem.
May Canaan be his servant."

²⁸ After the flood, Noah lived three hundred fifty years. ²⁹ All the days of Noah were nine hundred fifty years, and then he died.

Genesis 9 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations set the lines of 9:6-7, which is the poetic part of the quotation, farther to the right on the page than the rest of the text. They also set apart 9:25-27, which contains two quotations.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:6 and 9:25-27.

Special concepts in this chapter

Man's relationship to animals

There is a noticeable shift in man's relationship with the animals on the earth. Before the flood, there apparently was harmony between man and the animals. After the flood, the animals fear man and man is permitted to eat the animals, something he was not allowed to do previously.

Life in the blood

This chapter introduces the concept that there is life in the blood of an animal and in man. In Hebrew thought, blood represents the life present in a living thing. This is an image used throughout Scripture. (See: life and blood)

Covenant with Noah

God made a covenant with Noah. This covenant was an unconditional promise God made to never destroy the whole world with a flood. Rainbows are a perpetual sign of this covenant. (See: covenant and promise)

A father's nakedness

In Noah's culture, it was unacceptable to see a father's nakedness. It was wrong for Ham to show his brothers their father's nakedness. Ham's actions were insulting or disrespectful.

Other possible translation difficulties in this chapter

"Be fruitful, multiply, and fill the earth"

This is a command that God gives. He expects Noah to obey him.

Genesis 9:1

Be fruitful, multiply, and fill the earth

This is God's blessing. He told Noah and his family to produce more humans like themselves, so that there would be many of them. The word "multiply" explains how they are to be "fruitful." See how you translated these commands in [Genesis 1:28]

Genesis 9:2

The fear of you and the dread of you will be upon every living thing ... and upon all the fish of the sea

The writer speaks of fear and dread as if they were physical objects that could be upon the animals. Alternate translation: "Every living thing ... and all the fish of the sea will be dreadfully afraid of you"

The fear of you and the dread of you

The words "fear" and "dread" mean basically the same thing and emphasize how afraid the animals will be of mankind. Alternate translation: "A dreadful fear of you" or "A terrible fear of you"

every living thing on the earth

"every animal on the earth." This is the first of the four categories of animals that the writer lists, and not a summary of the rest of the animals that he mentions next. Here, the writer is referring to larger animals that walk on the earth.

bird

This is a general term for things that fly. See how you translated this in Genesis 1:21.

upon everything that moves on the ground

This includes all types of small animals. See how you translated this in Genesis 1:25.

They are given into your hand

The hand represents control. This can be made active. Alternate translation: "They are given into your control" or "I have put them under your control"

Genesis 9:3

General Information:

God continues speaking to Noah and his sons.

Genesis 9:4

life ... blood

Translators may add a footnote such as this: "The blood is a symbol for life." They may also add a footnote that says something like this: "God was commanding people not to eat meat while the blood was still in it. They had to drain out the blood first."

Genesis 9:5

General Information:

God continues speaking to Noah and his sons.

But for your blood

This contrasts man's blood with the blood of animals (Genesis 9:4).

for your blood, the life that is in your blood

It is implied that the blood is shed, or poured out, or spilled out. Alternate translation: "if anyone causes your blood to pour out" or "if anyone spills your blood" or "if anyone kills you"

life

This refers to physical life.

I will require payment

This payment refers to the death of the murderer, not to money. Alternate translation: "I will require anyone who kills you to pay"

from the hand

Here the word "hand" refers to the one who is responsible for something happening.

From the hand of every animal I will require it

"I will require any animal that takes your life to pay"

From the hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting for the life of that man

"I will require anyone who takes the life of another person to pay"

From the hand of

This phrase refers to the person in a very personal way. Alternate translation: "From that very man"

brother

Here "brother" is used as a general reference to relatives, such as members of the same tribe, clan, or people group.

Genesis 9:6

Whoever sheds man's blood, by man will his blood be shed

The shedding of blood is a metaphor for killing someone. This means that if a person murders someone, someone else must kill the murderer. However, "blood" is very significant in this passage and should be used in the translation if possible. Translate "sheds blood" with words that indicate a major loss of blood that causes death.

for it was in the image of God that he made man

"because God made people to be like him" or "because I made people in my own image"

Genesis 9:7

be fruitful and multiply

This is God's blessing. He told Noah and his family to produce more humans like themselves, so that there would be many of them. The word "multiply" explains how they are to be "fruitful." See how you translated this in [Genesis 1:28]

Genesis 9:8

Then God spoke to Noah and to his sons with him

God was already speaking to them. This phrase marks a change in what God was going to speak about. Alternate translation: "God continued speaking to Noah and his sons" or "Then God went on to say"

Genesis 9:9

As for me

This phrase is used in English to mark the change from God talking about what Noah and his sons must do to talking about what God would do.

confirm my covenant with you

"make a covenant between you and me." See how you translated this in Genesis 6:18.

Genesis 9:10

General Information:

This page has intentionally been left blank.

Genesis 9:11

General Information:

God continues speaking to Noah and his sons.

I hereby confirm my covenant with you

"By saying this, I make my covenant with you." See how similar words are translated in Genesis 6:18.

all flesh

Possible meanings for what "all flesh" represents are 1) all human beings or 2) all physical beings,

including humans and animal. See how this is translated in [Genesis 6:12]

Never again will there be a flood to destroy the earth
"There will never again be a flood that destroys the earth." There would be floods, but they would not destroy the whole earth.

Genesis 9:12

sign

This means a reminder of something that was promised.

covenant ... for all future generations

The covenant applies to Noah and his family and also to all generations that follow.

Genesis 9:13

General Information:

This page has intentionally been left blank.

Genesis 9:14

General Information:

God continues speaking to Noah and his sons.

It will come about when

"Whenever." It is something that would happen many times.

the rainbow is seen

It is not clear who will see the rainbow, but because the covenant is between Yahweh and people, if you need to say who it is who will see the rainbow, it would be best to name both Yahweh and people. This can be translated in active form. Alternate translation: "people and I see the rainbow"

rainbow

the colorful strip of light that appears in the rain when the sun shines from behind the viewer

Genesis 9:15

I will call to mind my covenant

This does not mean that God would first forget. Alternate translation: "I will think about my covenant"

me and you

The word "you" is plural. God was speaking to Noah and Noah's sons.

every living creature of all flesh

"every kind of living being"

all flesh

Possible meanings for what "all flesh" represents are 1) all human beings or 2) all physical beings, including humans and animal. See how this is translated in [Genesis 6:12]

Genesis 9:16

General Information:

God continues speaking to Noah and his sons.

in order to remember

"so that I will remember" or "so that I will think about"

between God and every living creature

God is speaking here. Alternate translation: "between me and every living creature"

every living creature of all flesh

"every kind of living being." See how you translated this in Genesis 9:15.

Genesis 9:17

Then God said to Noah

God was already talking to Noah. This phrase marks the final part of what God was saying. Alternate translation: "God finished by saying to Noah" or "So God said to Noah"

Genesis 9:18

General Information:

Verses 18-19 introduce the three sons of Noah, who will be an important part of the next story.

father

Ham was Canaan's true father.

Genesis 9:19

General Information:

This page has intentionally been left blank.

Genesis 9:20

man of the soil

person who raises plants for food

Genesis 9:21

became drunk

"drank too much wine"

uncovered

The text does not specify how much of Noah's body was uncovered as he lay drunk. His sons' reactions show us that it was shameful.

Genesis 9:22

his father

This refers to Noah.

Genesis 9:23

General Information:

This page has intentionally been left blank.

Genesis 9:24

awoke from his wine

He awoke after drinking wine and becoming drunk.
He "became sober."

his youngest son

This refers to Ham. Alternate translation: "his youngest son, Ham"

Genesis 9:25

General Information:

In verses 25-27 Noah pronounced a curse on Ham's son and blessings on Ham's brothers. What Noah said about them also applied to their descendants, as shown in the UDB. Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in Noah's curse and blessings in verses 25-27.

Cursed be Canaan

"I curse Canaan" or "May bad things happen to Canaan"

Canaan

This was one of Ham's sons. Alternate translation: "Ham's son Canaan"

a servant to his brothers' servants

"the lowest servant of his brothers" or "the least important servant of his brothers"

his brothers

This could refer either to Canaan's brothers or to his relatives in general.

Genesis 9:26

General Information:

If you can, format these verses as they are formatted here to show your readers that this is poetry.

May Yahweh, the God of Shem, be blessed

"Praised be Yahweh, the God of Shem," or "Yahweh, the God of Shem, is worthy of praise" or "I praise Yahweh, the God of Shem"

Genesis 9:27

May Canaan be his servant

"And let Canaan be Shem's servant." This includes Canaan's and Shem's descendants.

May God extend the territory of Japheth

Possible meanings are 1) "May God make Japheth's territory larger" or 2) "May God cause Japheth to have many descendants."

let him make his home in the tents of Shem

"let him leave peacefully with Shem." This includes Japheth's and Shem's descendants.

May Canaan be his servant

"Let Canaan be Japheth's servant." This includes Canaan's and Japheth's descendants.

Genesis 9:28

General Information:

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Genesis 9:29

General Information:

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Chapter 10

¹ These were the descendants of the sons of Noah, that is, Shem, Ham, and Japheth. Sons were born to them after the flood.

² The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

³ The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

⁴ The sons of Javan were Elishah, Tarshish, the Kittites, ^[1] and Dodanim. ⁵ From these the coastland peoples separated and went into their lands, every one with its own language, according to their clans, by their nations.

⁶ The sons of Ham were Cush, Mizraim, Put, and Canaan.

⁷ The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteka. The sons of Raamah were Sheba and Dedan.

⁸ Cush became the father of Nimrod, who was a mighty one on the earth. ⁹ He was a mighty hunter before Yahweh. That is why it is said, "Like Nimrod, a mighty hunter before Yahweh." ¹⁰ The first centers of his kingdom were Babylon, Uruk, Akkad, and Kalneh, in the land of Shinar. ¹¹ Out of that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, ¹² and Resen, which was between Nineveh and Calah. It was a large city.

¹³ Mizraim became the father of the Ludites, the Anamites, the Lehabites, the Naphtuhites, ¹⁴ the Pathrusites, the Kasluhites (from whom the Philistines came), and the Caphtorites.

¹⁵ Canaan became the father of Sidon, his firstborn, and of Heth, ¹⁶ also of the Jebusites, the Amorites, the Girgashites, ¹⁷ the Hivites, the Arkites, the Sinites, ¹⁸ the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites spread out. ¹⁹ The border of the Canaanites was from Sidon, in the direction of Gerar, as far as Gaza, and as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha. ²⁰ These were the sons of Ham, by their clans, by their languages, in their lands, and in their nations.

²¹ Sons also were born to Shem, the older brother of Japheth. Shem was also the ancestor of all the people of Eber.

²² The sons of Shem were Elam, Ashur, Arphaxad, Lud, and Aram.

²³ The sons of Aram were Uz, Hul, Gether, and Meshech.

²⁴ Arphaxad became the father of Shelah, and Shelah became the father of Eber.

²⁵ Eber had two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan.

²⁶ Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷ Hadoram, Uzal, Diklah, ²⁸ Obal, Abimael, Sheba, ²⁹ Ophir, Havilah, and Jobab. All these were the sons of Joktan.

³⁰ Their territory was from Mesha, all the way to Sephar, the mountain of the east. ³¹ These were the sons of Shem, according to their clans and their languages, in their lands, according to their nations.

³² These were the clans of the sons of Noah, according to their genealogies, by their nations. From these the nations separated and went over the earth after the flood.

Footnotes

10:4 ^[1]Some modern English translations read,

Genesis 10 General Notes

Structure and formatting

This chapter begins a genealogical record. It also records the location of ancient people groups.

Special concepts in this chapter

Assyria and Nineveh

While these places may be located in the same area as the Assyria mentioned later in Scripture, they are not the same kingdom.

Other possible translation difficulties in this chapter

"Sons were born to"

This is an unusual phrase meaning "were sons of."

Genesis 10:1

These were the descendants of the sons of Noah

"This is the account of Noah's sons." This sentence introduces the account of Noah's descendants in Genesis 10:1-11:9.

Genesis 10:2

General Information:

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Genesis 10:3

General Information:

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Genesis 10:4

General Information:

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Genesis 10:5

From these the coastland peoples separated and went into their lands

"Javan's sons and descendants separated and moved to the coastlands and islands"

coastland peoples

This refers to people who lived along the coast and on the islands.

their lands

"their homelands." These are the places that the people moved to and lived in.

every one with its own language

"Each people group spoke its own language" or "The people groups divided themselves according to their languages"

Genesis 10:6

Mizraim

Mizraim is the Hebrew name for "Egypt."

Genesis 10:7

General Information:

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Genesis 10:8

mighty one

Possible meanings are 1) "mighty warrior" or 2) "mighty man" or 3) "powerful ruler."

Genesis 10:9

before Yahweh

Possible meanings are 1) "in Yahweh's sight" or 2) "with Yahweh's help"

That is why it is said

This introduces a proverb. Your language may introduce proverbs and sayings in a different way. Alternate translation: "This is the reason people say"

Genesis 10:10

The first centers

Possible meanings are 1) the first centers he developed or 2) the important cities.

Genesis 10:11

he went to Assyria

"Nimrod went into Assyria"

Genesis 10:12

General Information:

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Genesis 10:13

Mizraim became

The list of Noah's descendants continues.

Mizraim

Mizraim was one of Ham's sons. His descendants became the people of Egypt. Mizraim is the Hebrew name for Egypt.

Genesis 10:14

General Information:

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Genesis 10:15

General Information:

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Genesis 10:16

Jebusites ... Amorites ... Girgashites

These names refer to larger groups of people that descended from Canaan.

Genesis 10:17

General Information:

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Genesis 10:18

General Information:

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Genesis 10:19

border

line between one person's land and another person's land

from Sidon, in the direction of Gerar, as far as Gaza

The direction south can be stated explicitly if needed. Alternate translation: "from Sidon city in the north as far south as Gaza town, which is near Gerar"

as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha

The direction "east" or "inland" can be stated explicitly if needed. Alternate translation: "then east toward Sodom, Gomorrah, Admah, and Zeboyim towns, as far as Lasha"

Genesis 10:20

These were the sons of Ham

The word "these" refers to the people and people groups who were listed in verses [Genesis 6-19](#).

by their languages

"broken up according to their different languages"

in their lands

"in their homelands"

Genesis 10:21

General Information:

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Genesis 10:22

General Information:

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Genesis 10:23

General Information:

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Genesis 10:24

Arphaxad

Arphaxad was one of Shem's sons.

Genesis 10:25

Peleg

Translators may add a footnote note that says: "The name Peleg means 'division.'"

the earth was divided

This can be made active. Alternate translation: "the people of the earth divided themselves" or "the people of the earth separated from one another" or "God divided the people of the earth"

Genesis 10:26

Joktan

Joktan was one of Eber's sons.

Genesis 10:27

General Information:

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Genesis 10:28

General Information:

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Genesis 10:29

All these

"These" here refers to the sons of Joktan.

Genesis 10:30

Their territory

"The land they controlled" or "The land they lived in"

Genesis 10:31

These were the sons of Shem

The word "these" refers to the descendants of Shem ([Genesis 10:21-29](#)).

Genesis 10:32

These were the clans

This refers back to all the people listed in [Genesis 10:1-31](#).

according to
"listed by"

From these the nations separated and went over the earth

"From these clans the nations divided and spread over the earth" or "These clans divided from each other and formed the nations of the earth"

after the flood

This can be stated clearly or more explicitly.
Alternate translation: "after the flood destroyed the earth"

Chapter 11

¹ Now the whole earth used one language and had the same words. ² As they journeyed in the east, they found a plain in the land of Shinar and they settled there. ³ They said to one another, "Come, let us make bricks and bake them thoroughly." They had brick instead of stone and tar as mortar. ⁴ They said, "Come, let us build ourselves a city and a tower whose top will reach to the sky, and let us make a name for ourselves. If we do not, we will be scattered across the surface of the whole earth." ⁵ So Yahweh came down to see the city and the tower which the descendants of Adam had built. ⁶ Yahweh said, "Look, they are one people with the same language, and they are beginning to do this! Soon nothing that they intend to do will be impossible for them. ⁷ Come, let us go down and confuse their language there, so that they may not understand each other." ⁸ So Yahweh scattered them from there across the surface of all the earth and they stopped building the city. ⁹ Therefore, its name was called Babel, because there Yahweh confused the language of the whole earth and from there Yahweh scattered them abroad over the surface of all the earth.

¹⁰ These were the descendants of Shem. Shem was a hundred years old, and he became the father of Arphaxad two years after the flood. ¹¹ Shem lived five hundred years after he became the father of Arphaxad. He also became the father of other sons and daughters.

¹² When Arphaxad had lived thirty-five years, he became the father of Shelah. ¹³ Arphaxad lived 403 years after he became the father of Shelah. He also became the father of other sons and daughters.

¹⁴ When Shelah had lived thirty years, he became the father of Eber. ¹⁵ Shelah lived 403 years after he became the father of Eber. He also became the father of other sons and daughters.

¹⁶ When Eber had lived thirty-four years, he became the father of Peleg. ¹⁷ Eber lived 430 years after he became the father of Peleg. He also became the father of other sons and daughters.

¹⁸ When Peleg had lived thirty years, he became the father of Reu. ¹⁹ Peleg lived 209 years after he became the father of Reu. He also became the father of other sons and daughters.

²⁰ When Reu had lived thirty-two years, he became the father of Serug. ²¹ Reu lived 207 years after he became the father of Serug. He also became the father of other sons and daughters.

²² When Serug had lived thirty years, he became the father of Nahor. ²³ Serug lived two hundred years after he became the father of Nahor. He also became the father of other sons and daughters.

²⁴ When Nahor had lived twenty-nine years, he became the father of Terah. ²⁵ Nahor lived 119 years after he became the father of Terah. He also became the father of other sons and daughters.

²⁶ After Terah had lived seventy years, he became the father of Abram, Nahor, and Haran.

²⁷ Now these were the descendants of Terah. Terah became the father of Abram, Nahor, and Haran, and Haran became the father of Lot. ²⁸ Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans. ²⁹ Abram and Nahor took wives. The name of Abram's wife was Sarai and the name of Nahor's wife was Milkah, a daughter of Haran, who was the father of Milkah and Iskah. ³⁰ Now Sarai was barren; she had no child.

³¹ Terah took Abram his son, Lot the son of his son Haran, and Sarai his daughter-in-law, his son Abram's wife, and together they left Ur of the Chaldeans, to go into the land of Canaan. But they came to Haran and stayed there. ³² Terah lived 205 years and then died in Haran.

Genesis 11 General Notes

Structure and formatting

This chapter is a story traditionally referred to as the "Tower of Babel."

This chapter seeks to answer the questions: why do people speak different languages? how did people become so dispersed across the earth? God's punishment described in this chapter may also explain why the world has racial and ethnic divisions.

Special concepts in this chapter

Age of people when they die

After the flood, people began to live shorter lives. This chapter begins to record the shortening of the average lifespan.

Important figures of speech in this chapter

Personification

The statement "Yahweh came down to see" is a type of personification. Yahweh always knows what happens on earth. This statement indicates that Yahweh is about to bring judgment on mankind. (See: and judge)

Other possible translation difficulties in this chapter

"Let us build ourselves a city and a tower whose top will reach to the sky"

The people were very full of pride and rebelled against God in this action.

Genesis 11:1

Now

This word shows that the writer is beginning a new part of the story.

the whole earth

This represents all the people on the earth.

Alternate translation: "all the people on the earth"

used one language and had the same words

These two phrases mean basically the same thing and emphasize that all people spoke the same language.

Genesis 11:2

they journeyed

"they moved around"

in the east

Possible meanings are 1) "in the east" or 2) "from the east" or 3) "to the east." The preferred choice is "in the east" because Shinar is to the east of where scholars believe the ark came to rest.

settled

stopped moving from one place to another and began to live at one location

Genesis 11:3

Come

If your language has a way of urging or commanding people to begin work, like the English "Come on!" you might use it here.

bake them thoroughly

People make bricks out of clay and heat them in a very hot oven to make them hard and strong.

tar

a thick, sticky, black liquid that comes up from the ground

mortar

This is a thick substance made of lime powder, clay, sand, and water used to make stones or bricks stick together.

Genesis 11:4

let us make a name for ourselves

"let us make our reputation great"

name

reputation

we will be scattered

This can be stated in active form. Alternate translation: "we will separate from each other and live in different places"

Genesis 11:5

the descendants of Adam

"the people"

came down

The information about where he came down from can be made explicit: "came down from heaven."

This does not tell how he came down. Use a general word meaning "came down."

to see

"to observe" or "to look more closely"

Genesis 11:6

one people with the same language

All the people were one big group and they all spoke the same language.

they are beginning to do this

Possible meanings are 1) "they have begun to do this," meaning that they have begun to build the tower but it is not finished, or 2) "this is just the first thing they have done," meaning that in future they will do greater things.

nothing that they intend to do will be impossible for them

This can be stated in positive form. Alternate translation: "anything they intend to do will be possible for them" or "they will be able to do anything they want to do"

Genesis 11:7

Come

If your language has a way of urging or commanding people to begin work, like the English "Come on!" you might use it here. See how this is translated in Genesis 11:3.

let us go down

The word "us" is plural even though it refers to God. Some translate it as "let me go down" or "I will go down." If you do this, consider adding a footnote to say that the pronoun is plural. See the note on "Let us make" in [Genesis 1:26]

confuse their language

This means that Yahweh would cause the people all over the earth to stop speaking the same language. Alternate translation: "mix up their language"

so that they may not understand each other

This was the purpose of confusing their language. Alternate translation: "so that they will not be able to understand what each other is saying"

Genesis 11:8

from there

"from the city"

Genesis 11:9

its name was called Babel, because there Yahweh confused

The name "Babel" sounds like the word that means "confused." Translators may want to add a footnote about this.

confused the language of the whole earth

It means that Yahweh caused the people all over the earth to no longer speak the same language. Alternate translation: "mixed up the language of the whole earth"

Genesis 11:10

General Information:

The rest of this chapter lists the line of Shem's descendants down to Abram.

These were the descendants of Shem

This sentence begins the list of Shem's descendants.

flood

This is the flood from Noah's time when people had become so evil that God sent a worldwide flood to cover the earth.

became the father of Arphaxad

"had his son Arphaxad" or "his son Arphaxad was born"

Arphaxad

a man's name

a hundred ... two

Translators may write the words or the numerals "100" and "2."

Genesis 11:11

five hundred

Translators may write the words or the numeral "500."

Genesis 11:12

he became the father of Shelah

"his son Shelah was born"

Shelah

This is a man's name.

Genesis 11:13

403 years

"four hundred and three years"

Genesis 11:14

General Information:

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:15

General Information:

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Genesis 11:16

General Information:

The records in Genesis 11:12-25 have the same format. See how you translated them [Genesis 11:12-13]

Genesis 11:17

General Information:

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Genesis 11:18

General Information:

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:19

General Information:

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Genesis 11:20

General Information:

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:21

General Information:

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Genesis 11:22

General Information:

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:23

General Information:

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Genesis 11:24

General Information:

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:25

General Information:

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Genesis 11:26

Abram, Nahor, and Haran

We do not know the birth order of his sons.

Genesis 11:27

Now these were the descendants of Terah

This sentence introduces the account of Terah's descendants. Genesis 11:27-25:11 tells about Terah's descendants, particularly his son Abraham. Alternate translation: "This is the account of Terah's descendants"

Genesis 11:28

Haran died in the presence of his father Terah

This means that Haran died while his father was still living. Alternate translation: "Haran died while his father, Terah, was with him"

Genesis 11:29

took wives

"married wives"

Iskah

This is a female name.

Genesis 11:30

Now

This word is used to introduce new information about Sarai that will become important in later chapters.

barren

This term describes a woman who is physically unable to conceive or bear a child.

Genesis 11:31

his

Here the word "his" refers to Terah.

Sarai his daughter-in-law, his son Abram's wife

"his daughter-in-law Sarai, who was the wife of his son Abram"

Haran ... Haran

These are two different names and they are spelled differently in Hebrew. One refers to a person and the other refers to a city. (The "h" sound in the city's name is louder than the "h" sound in the person's name.) You might choose to spell them differently in your language to show this.

Genesis 11:32

205 years

"two hundred and five years"

Chapter 12

¹ Now Yahweh said to Abram, "Go from your country, and from your relatives, and from your father's household, to the land that I will show you.

² I will make of you a great nation, and I will bless you,
and make your name great, and you will be a blessing.

³ I will bless those who bless you, but whoever dishonors you I will curse.
Through you will all the families of the earth be blessed."

⁴ So Abram went, as Yahweh had told him to do, and Lot went with him. Abram was seventy-five years old when he left Haran. ⁵ Abram took Sarai, his wife, Lot, his brother's son, all their possessions that they had accumulated, and the people that they had acquired in Haran. They left to go into the land of Canaan, and came to the land of Canaan. ⁶ Abram passed through the land as far as Shechem, to the oak of Moreh. At that time the Canaanites lived in the land. ⁷ Yahweh appeared to Abram, and said, "To your descendants I will give this land." So there Abram built an altar to Yahweh, who had appeared to him. ⁸ From there he moved to the hill country to the east of Bethel, where he pitched his tent, with Bethel to the west and Ai to the east. There he built an altar to Yahweh and called on the name of Yahweh. ⁹ Then Abram continued journeying, going toward the Negev.

¹⁰ There was a famine in the land, so Abram went down into Egypt to stay, for the famine was severe in the land. ¹¹ When he was about to enter into Egypt, he said to Sarai his wife, "See now, I know that you are a beautiful woman. ¹² 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 that you are my sister, so that it may be well with me because of you, and so that my life will be spared because of you." ¹⁴ It came about that when Abram entered into Egypt, the Egyptians saw that Sarai was very beautiful. ¹⁵ The princes of Pharaoh saw her, and praised her to Pharaoh, and the woman was taken into Pharaoh's household. ¹⁶ Pharaoh treated Abram well for her sake, and Abram received sheep and cattle, male donkeys, male servants, female servants, female donkeys, and camels. ¹⁷ Then Yahweh afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. ¹⁸ Pharaoh summoned Abram, and said, "What is this that you have done to me? Why did you not tell me that she was your wife? ¹⁹ Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, here is your wife. Take her, and go your way." ²⁰ Then Pharaoh gave orders to his men concerning him, and they sent him away, along with his wife and all that he had.

Genesis 12 General Notes

Special concepts in this chapter

Abram

When God said, "Go from your country, and from your relatives," he established several new people groups. These groups descended from Abram.

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. (See: covenant and fulfill and promise)

Other possible translation difficulties in this chapter

"They will kill me"

Abram was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Sarai to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Abram's sister, they would have shown favor to him. (See: and favor)

Genesis 12:1

Now

This word is used to mark a new part of the story.

Go from your country, and from your relatives

"Go from your land, from your family"

Genesis 12:2

I will make of you a great nation

Here "you" is singular and refers to Abram, but Abram represents his descendants. Alternate translation: "I will start a great nation through you" or "I will make your descendants become a great nation"

make your name great

The word "name" represents the person's reputation. Alternate translation: "make you famous"

you will be a blessing

The words "to other people" are understood. Alternate translation: "you will be a blessing to other people"

Genesis 12:3

whoever dishonors you I will curse

"I will curse whoever treats you in a shameful way" or "if anyone treats you as worthless, I will curse him"

Through you will all the families of the earth be blessed

This can be made active. Alternate translation: "I will bless all the families of the earth through you"

Through you

"Because of you" or "Because I have blessed you"

Genesis 12:4

General Information:

This page has intentionally been left blank.

Genesis 12:5

possessions

This includes animals and non-living property.

the people that they had acquired

Possible meanings are 1) "slaves that they had accumulated" or 2) "the people whom they had gathered to be with them."

Genesis 12:6

Abram passed through the land

Only Abram's name is mentioned because he was the head of the family. God had given him the command to take his family and go there. Alternate

translation: "So Abram and his family went through the land"

the land

"the land of Canaan"

the oak of Moreh

Moreh was probably the name of a place.

Genesis 12:7

Yahweh, who had appeared to him

"Yahweh, because he had appeared to him"

Genesis 12:8

he pitched his tent

Abram had many people with him as he traveled. People who moved from place to place lived in tents. Alternate translation: "they set up their tents"

called on the name of Yahweh

"prayed in the name of Yahweh" or "worshiped Yahweh"

Genesis 12:9

Then Abram continued journeying

You may need to make explicit that he took his tent with him. "Then Abram took his tent and continued journeying."

toward the Negev

"toward the Negev region" or "toward the south" or "south to the Negev desert"

Genesis 12:10

There was a famine

The crops did not grow well that season. This can be made explicit. Alternate translation: "There was a shortage of food"

in the land

"in the area" or "in the land where Abram was living"

went down into

Possible meanings are 1) "went further south" or 2) "went away from Canaan into." It would be best to translate this using your usual words for going from a higher place to a lower place.

Genesis 12:11

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I"

Genesis 12:12

they will kill me ... you alive

The reason they would kill Abram can be made explicit: "they will kill me so that they can marry you"

Genesis 12:13

so that my life will be spared because of you

This can be stated in active form. Alternate translation: "so that, because of you, they will not kill me"

Genesis 12:14

It came about that

Possible meanings are 1) This phrase is used here to mark where the action starts, and if your language has a way for doing this, you could consider using it here, or 2) "And that was what happened" .

Genesis 12:15

The princes of Pharaoh saw her

"Pharaoh's officials saw Sarai" or "the king's officials saw her"

the woman was taken into Pharaoh's household

This can be stated in active form. Alternate translation: "Pharaoh took her into his household" or "Pharaoh had his soldiers take her into his household"

the woman

Sarai

Pharaoh's household

Possible meanings are 1) "Pharaoh's family," that is, as a wife, or 2) "Pharaoh's house" or "Pharaoh's

palace," a euphemism for Pharaoh making her one of his wives.

Genesis 12:16

for her sake

"for Sarai's sake" or "because of her"

Genesis 12:17

because of Sarai, Abram's wife

This can be made more explicit. Alternate translation: "because Pharaoh intended to take Sarai, Abram's wife, to be his own wife"

Genesis 12:18

Pharaoh summoned Abram

"Pharaoh called Abram" or "Pharaoh ordered Abram to come to him"

What is this that you have done to me?

Pharaoh used this rhetorical question to show how angry he was about what Abram had done to him. It can also be stated as an exclamation. Alternate translation: "You have done a terrible thing to me!"

Genesis 12:19

General Information:

This page has intentionally been left blank.

Genesis 12:20

Then Pharaoh gave orders to his men concerning him

"Then Pharaoh directed his officials concerning Abram"

they sent him away, along with his wife and all that he had

"the officials sent Abram away from Pharaoh, with his wife and all his possessions"

Chapter 13

¹ So Abram went up from Egypt and went into the Negev, he, his wife, and all that he had. Lot also went with them. ² Now Abram was very rich in livestock, in silver, and in gold. ³ He continued on his journey from the Negev to Bethel, to the place where his tent had been before, between Bethel and Ai. ⁴ He went to the place where the altar was that he had built previously. Here he called on the name of Yahweh. ⁵ Now Lot, who was traveling with Abram, also had flocks, herds, and tents. ⁶ The land was not able to support them both living close together, because their possessions were very many, so that they could not stay together. ⁷ Also, there was a dispute between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites were living in the land at that time. ⁸ So Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen; after all, we are family. ⁹ Is not the whole land before you? Go ahead and separate yourself from me. If you go to the left, then I will go to the right. Or if you go to the right, then I will go to the left." ¹⁰ So Lot looked around, and saw that the whole plain of the Jordan was well watered everywhere all the way to Zoar, like the garden of Yahweh, like the land of Egypt. This was before Yahweh destroyed Sodom and Gomorrah. ¹¹ So Lot chose for himself all the plain of the Jordan and traveled east, and the relatives separated from each other. ¹² Abram lived in the land of Canaan, and Lot lived among the cities of the plain. He set up his tents as far away as Sodom. ¹³ Now the men of Sodom were very wicked sinners against Yahweh.

¹⁴ Yahweh said to Abram after Lot had departed from him, "Look from the place where you are standing to the north, south, east, and west. ¹⁵ All this land which you see, I will give to you and to your descendants forever. ¹⁶ I will make your descendants as the dust of the earth, so that if one can count the dust of the earth, your descendants also can be counted. ¹⁷ Arise, walk through the length and breadth of the land, for I will give it to you." ¹⁸ So Abram picked up his tent, and came and lived by the oaks of Mamre, which are in Hebron, and there built an altar to Yahweh.

Genesis 13 General Notes

Special concepts in this chapter

Abram's faith

Since the land could not support both Lot's and Abram's family, they each went their own way. Even though good land was not plentiful, Abram allowed Lot to choose the better land because he trusted in God to fulfill his promises. (See: trust and fulfill and promise)

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. This chapter continues the covenant which began in the previous chapter. (See: covenant)

Other possible translation difficulties in this chapter

Built an altar

Abram would have built an altar in order to offer sacrifices to Yahweh. There is an implicit understanding that building an altar was an act of worship.

Genesis 13:1

went up from
"left" or "departed from"

went into the Negev

The Negev was a desert region in southern Canaan, east of Egypt. This can be made explicit. Alternate translation: "went back to the Negev desert"

Genesis 13:2

Abram was very rich in livestock, in silver, and in gold
"Abram had many livestock, much silver, and much gold"

Genesis 13:3

He continued on his journey

Abram and his family traveled by stages, going from place to place. This can be made explicit. Alternate translation: "They continued on their journey"

to the place where his tent had been before

Translators may add a footnote that says "See Genesis 12:8." The time of his travel can be made explicit. Alternate translation: "to the place where he had set up his tent before he went to Egypt"

Genesis 13:4

called on the name of Yahweh

"prayed in the name of Yahweh" or "worshiped Yahweh." See how you translated this in Genesis 12:8.

Genesis 13:5

Now

This word is used to show what follows is background information to help the reader understand the events that follow.

Genesis 13:6

The land was not able to support them

There was not enough grazing land and water for all their animals.

their possessions

This includes livestock, which need pasture and water.

could not stay together

"could not live together"

Genesis 13:7

The Canaanites and the Perizzites were living in the land at that time

This is another reason that the land could not support them all.

Genesis 13:8

Let there be no strife between you and me

"Let's not quarrel"

strife

arguments or fights

between your herdsmen and my herdsmen

"let's stop the men who take care of our animals from quarreling"

after all, we are family

"because we are family"

family

"kinsmen" or "relatives." Lot was Abraham's nephew.

Genesis 13:9

Is not the whole land before you?

This rhetorical question can be translated as a positive statement. Alternate translation: "The whole land is available for you to use."

Go ahead and separate yourself from me

Abraham was speaking kindly to Lot and encouraging him to do something that would help them both. "Let's separate."

If you go to the left, then I will go to the right

Possible meanings are 1) "If you go one way, then I will go the other" or 2) "If you go to the north, I will go to the south." Abram let Lot choose the part of the land he wanted, and Abram would take what remained.

Genesis 13:10

the whole plain of the Jordan

This refers to the general region of the Jordan River.

was well watered

"had much water"

like the garden of Yahweh, like the land of Egypt

"like the garden of Yahweh or like the land of Egypt." These were two different places.

the garden of Yahweh

This is another name for the garden of Eden.

garden

Use the same word for "garden" as you used in Genesis 2:8.

This was before Yahweh destroyed Sodom and Gomorrah

This anticipates something that would happen later. It is important here because it explains why Lot settled in a region that later was not fertile.

Genesis 13:11

the relatives

"the kinsmen" or "the families." This refers to Lot and Abram with their households.

Genesis 13:12

Abram lived

"Abram made his home" or "Abram stayed"

the land of Canaan

"the land of the Canaanites"

He set up his tents as far away as Sodom

Possible meanings are 1) "He set up his tents near Sodom" or 2) "He moved his tents around in an area that reached all the way to Sodom."

Genesis 13:13

General Information:

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Genesis 13:14

after Lot had departed from him

"after Lot left Abraham"

Genesis 13:15

General Information:

This page has intentionally been left blank.

Genesis 13:16

I will make your descendants as the dust of the earth

This is a simile. God is saying that he will give Abram very many descendants.

Genesis 13:17

walk through the length and breadth of the land

"walk around all over the whole land"

Genesis 13:18

Mamre

This was the name of the man who owned the oak trees.

Hebron

This is the name of a place.

an altar to Yahweh

"an altar for worshiping Yahweh"

Chapter 14

¹ It came about in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Kedorlaomer, king of Elam, and Tidal, king of Goyim, ² that they made war against Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboyim, and the king of Bela (also called Zoar). ³ These latter five kings joined together in the Valley of Siddim (also called the Salt Sea). ⁴ Twelve years they had served Kedorlaomer, but in the thirteenth year they rebelled. ⁵ Then in the fourteenth year, Kedorlaomer and the kings who were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzites in Ham, the Emitees in Shaveh Kiriathaim, ⁶ and the Horites in their hill country of Seir, as far as El Paran, which is near the desert. ⁷ Then they turned and came to En Mishpat (also called Kadesh), and defeated all the country of the Amalekites, and also the Amorites who lived in Hazezon Tamar.

⁸ Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim, and the king of Bela (also called Zoar) went out and prepared for battle in the Valley of Siddim ⁹ against Kedorlaomer, king of Elam, Tidal, king of Goyim, Amraphel, king of Shinar, Arioch, king of Ellasar; four kings against the five. ¹⁰ Now the Valley of Siddim was full of tar pits, and as the kings of Sodom and Gomorrah fled, they fell in there. Those who were left fled to the mountains. ¹¹ So the kings took all the goods of Sodom and Gomorrah and all their provisions, and went their way. ¹² When they went, they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions.

¹³ One who had escaped came and told Abram the Hebrew. He was living by the oaks that belonged to Mamre, the Amorite, who was the brother of Eshkol and Aner, who were all allies of Abram. ¹⁴ Now when Abram heard that enemies had captured his relative, he led out his 318 trained men who had been born in his house, and he pursued them as far as Dan. ¹⁵ He divided his men against them at night, he and his servants, and he pursued them as far as Hobah, which is north of Damascus. ¹⁶ Then he brought back all the possessions, and also brought back his relative Lot and his goods, as well as the women and the other people.

¹⁷ After Abram returned from defeating Kedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (also called the King's Valley).

¹⁸ Melchizedek, king of Salem, brought out bread and wine. He was priest of God Most High. ¹⁹ He blessed him saying,

"Blessed be Abram by God Most High,
Creator of heaven and earth.

²⁰ Blessed be God Most High,
who has given your enemies into your hand."

Then Abram gave him a tenth of everything.

²¹ The king of Sodom said to Abram, "Give me the people, and take the goods for yourself." ²² Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High, Creator of heaven and earth, ²³ that I will not take a thread, a sandal strap, or anything that is yours, so that you can never say, 'I have made Abram rich.' ²⁴ I will take nothing except what the young men have eaten and the share of the men that went with me. Let Aner, Eshkol, and Mamre take their portion."

Genesis 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. ULB does this with the poetry in 14:19-20.

Special concepts in this chapter

Names of places

Sometimes the names of places in Scripture are referred to by the name used during the time of the writer. For example, the location referred to as Dan was not yet known by that name because Dan had not yet come to live there. Moses, the author of Genesis, would have known this location as Dan.

Melchizedek

Melchizedek was both a priest and a king. Because of this, he parallels the roles of Jesus. Melchizedek is an important figure in the book of Hebrews. (See: priest)

Other possible translation difficulties in this chapter

God Most High

Melchizedek worshiped the God Most High. This is probably a reference to the true and only God who created the heavens and the earth and came to be known as Yahweh. (See: heaven)

Genesis 14:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the days of

"in the time of"

Amraphel ... Arioch ... Kedorlaomer ... Tidal

These are names of men.

Shinar ... Ellasar ... Elam ... Goyim

These are names of places. See how you translated "Shinar" in Genesis 10:10

Genesis 14:2

they made war

"they went to war" or "they started a war" or "they prepared for war"

Genesis 14:3

These latter five kings joined together

The information that their armies were with them can be made explicit. Alternate translation: "These latter five kings and their armies joined together"

Genesis 14:4

Twelve years they had served

The events in verses 4-7 happened before verse 3. Your language may have a way of showing this.

they had served Kedorlaomer

They probably had to pay him taxes and serve in his army. Alternate translation: "they had been under the control of Kedorlaomer"

they rebelled

"they refused to serve him" or "they stopped serving him"

Genesis 14:5

came and attacked

They did this because the other kings rebelled.

the Rephaim ... the Zuzites ... the Emites

These are the names of people groups.

Ashteroth Karnaim ... Ham ... Shaveh Kiriathaim

These are the names of places.

Ham

This name in Hebrew is different from the name of Noah's son, which is spelled the same way in English.

Genesis 14:6

the Horites

This is the name of a people group.

Seir ... El Paran

These are the names of places.

El Paran, which is near the desert

This phrase helps readers understand where El Paran was. It can be translated as a separate sentence if necessary. Alternate translation: "El Paran. El Paran is near the desert"

Genesis 14:7

General Information:

Verses 8 and 9 repeats what was said in Genesis 14:3 and continues to tell what happened when the kings came together to fight.

they turned and came

The word "they" refers to the four foreign kings who were attacking the region of Canaan. Their names were Amraphel, Arioch, Chedorlaomer, and Tidal. Alternate translation: "they turned and went"

the Amorites who lived in Hazazon Tamar

This phrase tells which Amorite people were defeated. There were other Amorite people who lived in other places.

Genesis 14:8

the king of Bela (also called Zoar)

The city of Bela was also called Zoar. This information could also be put at the end of the sentence. "the king of Bela went out and prepared for battle. Bela is also called Zoar."

prepared for battle

"joined battle" or "drew up battle lines." Some translators may need to also say that the armies fought, as the UDB does in verse 9.

Genesis 14:9

four kings against the five

Since the five kings were listed first, some languages might prefer to translate this as "five kings against four."

Genesis 14:10

Now

This word introduces background information about the valley of Siddim. Your language may have another way of introducing background information.

was full of tar pits

"had many tar pits." These were holes in the ground that had tar in them.

tar

a thick, sticky, black liquid that comes up from the ground. See how this is translated in Genesis 11:3.

the kings of Sodom and Gomorrah

Here the kings represent themselves and their armies. Alternate translation: the kings of Sodom and Gomorrah and their armies"

they fell in there

Possible meanings are 1) some of their soldiers fell in the tar pits or 2) the kings themselves fell in the tar pits. Since [Genesis 14:17]

Those who were left

"Those who did not die in battle and did not fall in the pits"

Genesis 14:11

the goods of Sodom and Gomorrah

The words "Sodom" and "Gomorrah" are metonyms for the people who lived in those cities. Alternate translation: "the wealth of the people of Sodom and

Gomorrah" or "the property of the people of Sodom and Gomorrah"

their provisions

"their food and drink"

went their way

"they went away"

Genesis 14:12

they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions

The phrases "Abram's brother's son" and "who was living in Sodom" remind the reader of things that were written earlier about Lot. Alternate translation: "they also took Lot, along with all his possessions. Lot was Abram's brother's son and was living in Sodom at that time"

Genesis 14:13

One who had escaped came

"A man escaped from the battle and came"

He was living

"Abram was living." This introduces background information.

were all allies of Abram

"were treaty-partners with Abram" or "had a peace agreement with Abram"

Genesis 14:14

his relative

This is a reference to Abram's nephew Lot.

318 trained men

"three hundred and eighteen trained men"

trained men

"men who were trained to fight"

men who had been born in his house

"men who were born in Abram's household." They were children of Abram's servants.

pursued them

"chased them"

Dan

This is a city in the far north of Canaan, far from Abram's camp.

Genesis 14:15

He divided his men against them at night, he and his servants, and

This elliptical statement probably refers to a battle strategy. Alternate translation: "At night Abram divided his men—he attacked them from one side and his servants attacked them from another—and"

servants

"men of war." They served him by fighting for him.

Genesis 14:16

all the possessions

This refers to the things that the enemies had stolen from the cities of Sodom and Gomorrah.

his goods

"Lot's property that the enemies had stolen from Lot"

as well as the women and the other people

"as well as the women and other people that the four kings had captured"

Genesis 14:17

returned

The implied information about where he was returning to can be made explicit. Alternate translation: "returned to where he was living"

Genesis 14:18

Melchizedek, king of Salem

This is the first time this king is mentioned.

bread and wine

People commonly ate bread and wine. See how you translated "bread" in Genesis 3:19 and "wine" in Genesis 9:21.

Genesis 14:19

He blessed him

King Melchizedek blessed Abram.

Blessed be Abram by God Most High, Creator of heaven and earth

This can be stated in active form. Alternate translation: "May God Most High, the Creator of heaven and earth, bless Abram"

heaven

This refers to the place where God lives.

Genesis 14:20

God Most High, who has given

"God Most High, because he has given." The phrase starting with "who has given" tells us something more about God Most High.

Blessed be God Most High

This is a way of praising God. See how you translated "blessed be" in Genesis 9:26.

into your hand

"into your control" or "into your power"

Genesis 14:21

Give me the people

The phrase "the people" may refer to the people of Sodom that the enemies had captured. Abram rescued them when he rescued Lot.

Genesis 14:22

I have lifted up my hand

This means "I have taken an oath" or "I have made a promise."

Genesis 14:23

General Information:

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Genesis 14:24

I will take nothing except what the young men have eaten

This double negative emphasizes that what the young men have eaten is all that Abram would take. Alternate translation: "I will take from you only what my young men have eaten."

what the young men have eaten

It seems that Abram's soldiers had eaten some of the supplies during the journey back to Sodom after the battle.

the share of the men that went with me

The full meaning of this statement can be made explicit. Alternate translation: "the share of the recovered property that belongs to the men who helped me get it back"

Aner, Eshkol, and Mamre

These are the allies of Abram (Genesis 14:13). Because they were Abram's allies they fought battles alongside him. The full meaning of this statement can be made explicit. Alternate translation: "my allies Aner, Eshkol, and Mamre"

Chapter 15

¹ After these things the word of Yahweh came to Abram in a vision, saying, "Fear not, Abram! I am your shield and your very great reward."

² Abram said, "Lord Yahweh, what will you give me, since I continue childless, and the heir of my house is Eliezer of Damascus?" ³ Abram said, "Since you have given me no descendant, see, one born in my house will be my heir!" ⁴ Then, behold, the word of Yahweh came to him, saying, "This man will not be your heir; but rather the one who will come from your own body will be your heir." ⁵ Then he brought him outside, and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So will your descendants be." ⁶ He believed Yahweh, and he counted it to him as righteousness. ⁷ He said to him, "I am Yahweh, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." ⁸ He said, "Lord Yahweh, how will I know that I will inherit it?" ⁹ Then he said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a dove, and a young pigeon." ¹⁰ He brought him all these, and cut them in two, and placed each half opposite the other, but he did not divide the birds. ¹¹ When the birds of prey came down upon the carcasses, Abram drove them away.

¹² Then when the sun was going down, Abram fell sound asleep and, behold, a deep and terrifying darkness overwhelmed him. ¹³ Then Yahweh said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, and will be enslaved and oppressed for four hundred years. ¹⁴ I will judge that nation that they will serve, and afterward they will come out with abundant possessions. ¹⁵ But you will go to your fathers in peace, and you will be buried in a good old age. ¹⁶ In the fourth generation they will come here again, for the iniquity of the Amorites has not yet reached its limit." ¹⁷ When the sun had gone down and it was dark, behold, a smoking firepot and a flaming torch passed between the pieces. ¹⁸ On that day Yahweh made a covenant with Abram, saying, "To your descendants I hereby give this land, from the river of Egypt to the great river, the Euphrates— ¹⁹ the Kenites, the Kenizzites, the Kadmonites, ²⁰ the Hittites, the Perizzites, the Rephaites, ²¹ the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Genesis 15 General Notes

Special concepts in this chapter

Inheritance

In the ancient Near East, a person's children inherited the property and land of their parents. Abram doubted the fulfillment of God's covenant because he did not have any children to whom to give his land. This showed a lack of faith. (See: inherit and fulfill, covenant and faith)

Fulfilling a promise

In the ancient Near East, two people performed a similar sacrifice by dividing animals in half. It was a way to say to the other person, "may this happen to me if I do not fulfill my promise." The event recorded here indicates that God will fulfill his promise and only he is responsible for bringing it about. (See: fulfill and promise)

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. This covenant has not yet been fulfilled in its entirety.

Genesis 15:1

After these things

"These things" refers to when the kings fought and Abram rescued Lot.

the word of Yahweh came to Abram in a vision, saying, "Fear"

The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Abram in a vision. He said, 'Fear'" or "Yahweh spoke this message to Abram in a vision: 'Fear'"

shield ... reward

God used these two metaphors to tell Abram about his character and his relationship to Abram.

I am your shield

Soldiers use a shield to protect themselves from their enemies. Alternate translation: "I will protect you like shield" or "I am your shield to protect you"

I am ... your very great reward

Possible meanings are 1) "I myself will be all that you need" or 2) "I will give you all you need."

reward

the result of a person's actions. This seems to be a metonym for the gracious blessing God would give Abram.

Genesis 15:2

General Information:

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Genesis 15:3

Abram said, "Since you have given me

"Abram continued speaking and said, 'Since you have given me'"

Genesis 15:4

Then, behold

The word "behold" emphasizes the fact that the word of Yahweh came to Abraham again.

the word of Yahweh came to him, saying, "This

The idiom "The word of Yahweh came to" is used to introduce a special message from God. See how you translated this idiom in [Genesis 15:1]

This man

This refers to Eliezer of Damascus.

the one who will come from your own body

"the one that you will father" or "your very own son." Abram's own son would become his heir.

Genesis 15:5

number the stars

"count the stars"

So will your descendants be

Just as Abram would not be able to count all the stars, he would not be able to count all his descendants because there would be so many.

Genesis 15:6

He believed Yahweh

This means he accepted and trusted what Yahweh said was true.

he counted it to him as righteousness

"Yahweh counted Abram's belief as righteousness" or "Yahweh considered Abram righteous because Abram believed him"

Genesis 15:7

I am Yahweh, who brought you out of Ur

Yahweh was reminding Abraham of what he had already done so that Abraham would know that Yahweh had the power to give Abram what he promised him.

to inherit it

"to receive it" or "so that you will possess it"

Genesis 15:8

how will I know

Abram was asking for more proof that Yahweh would give him the land.

Genesis 15:9

General Information:

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Genesis 15:10

General Information:

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Genesis 15:11

the carcasses

"the dead bodies of the animals and birds"

Abram drove them away

"Abram chased the birds away." He made sure the birds did not eat the dead animals.

Genesis 15:12

Abram fell sound asleep

This is an idiom. Alternate translation: "Abraham slept deeply"

a deep and terrifying darkness

"an extreme darkness that terrified him"

overwhelmed him

"surrounded him"

Genesis 15:13

strangers

people who are at home in one place but have to live in another place

will be enslaved and oppressed

This can be stated in active form. Alternate translation: "the owners of that land will enslave your descendants and oppress them"

Genesis 15:14

General Information:

Yahweh continued to speak to Abram while Abram dreamed.

I will judge

Here "judge" is a metonym for what will happen after God makes the judgment. Alternate translation: "I will punish"

that they will serve

The full meaning of this statement can be made explicit. Alternate translation: "that your descendants will serve"

abundant possessions

This is an idiom. Alternate translation: "many possessions" or "great wealth"

Genesis 15:15

you will go to your fathers

This is a polite way of saying "you will die."

fathers

The word "fathers" is a synecdoche for all ancestors. Alternate translation: "ancestors" or "ancestral fathers"

you will be buried in a good old age

"you will be very old when you die and your family buries your body"

Genesis 15:16

In the fourth generation

Here one generation refers to a lifespan of 100 years. "After four hundred years"

they will come here again

"your descendants will come back here." Abraham's descendants would come to the land where Abram was then living, the land that Yahweh had promised to give to him.

has not yet reached its limit

"is not yet complete" or "will get much worse before I punish them"

Genesis 15:17

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

a smoking firepot and a flaming torch passed between the pieces

God did this to show Abram that he was making a covenant with him.

passed between the pieces

"passed through between the two rows of animal pieces"

Genesis 15:18

covenant

In this covenant God promises to bless Abram, and he will continue to bless him as long as Abram follows him.

I hereby give this land

By saying this, God was giving the land to Abram's descendants. God was doing this then, but the descendants would not go into the land until many years later.

Genesis 15:19

the Kenites, the Kenizzites, the Kadmonites

These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:20

the Hittites, the Perizzites, the Rephaites

These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:21

the Amorites, the Canaanites, the Girgashites, and the Jebusites

These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Chapter 16

¹ Now Sarai, Abram's wife, had not borne any children for him, but she had a female servant, an Egyptian, whose name was Hagar. ² So Sarai said to Abram, "See now, Yahweh has kept me from having children. Please go to my servant. It may be that I will have children by her." Abram listened to the voice of Sarai. ³ It was after Abram had lived ten years in the land of Canaan that Sarai, Abram's wife, gave Hagar, her Egyptian servant, to her husband as a wife. ⁴ So he went to Hagar, and she conceived. When she saw that she had conceived, she looked with contempt on her mistress. ⁵ Then Sarai said to Abram, "This wrong on me is because of you. I gave my servant woman into your embrace, and when she saw that she had conceived, I was despised in her eyes. Let Yahweh judge between me and you." ⁶ But Abram said to Sarai, "See here, your servant woman is in your power, do to her what you think best." So Sarai dealt harshly with her, and she fled from her.

⁷ The angel of Yahweh found her by a spring of water in the wilderness, the spring that is on the way to Shur. ⁸ He said, "Hagar, Sarai's servant, where did you come from and where are you going?" Then she said, "I am fleeing from my mistress Sarai." ⁹ The angel of Yahweh said to her, "Return to your mistress, and submit yourself to her authority." ¹⁰ Then the angel of Yahweh said to her, "I will greatly multiply your descendants, so that they will be too numerous to count." ¹¹ The angel of Yahweh also said to her,

"Behold, you are pregnant
and will bear a son,
and you will call his name Ishmael,
because Yahweh has heard your affliction.

¹² He will be a wild donkey of a man.
He will be hostile against every man,
and every man will be hostile to him,
and he will live apart from all his brothers."

¹³ Then she gave this name to Yahweh who spoke to her, "You are the God who sees me," for she said, "Do I really continue to see, even after he has seen me?" ¹⁴ Therefore the well was called Beer Lahai Roi; behold, it is between Kadesh and Bered.

¹⁵ Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. ¹⁶ Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Genesis 16 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:11-12.

Special concepts in this chapter

Plural marriage

Abram married Hagar while he was also married to Sarai. Even though Abram had his wife's permission, this was an immoral and sinful action. It also showed a lack of faith in God. Sarai quickly became jealous of Hagar.

Genesis 16:1

Now

This word is used in English to introduce a new part of the story and background information about Sarai.

female servant

"slave-girl." This type of slave would serve the woman of the household.

Genesis 16:2

See now, Yahweh

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: Yahweh" See how you translated similar words in Genesis 12:11.

from having children

"from giving birth to children"

Please go to my servant

This is a polite way of telling him to have sexual relations with her servant. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with my servant" or "Please lie with my servant"

I will have children by her

"I will build my family through her"

Abram listened to the voice of Sarai

"Abram did what Sarai said"

Genesis 16:3

General Information:

This page has intentionally been left blank.

Genesis 16:4

So he went to Hagar

This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she looked with contempt on her mistress

"she despised her mistress" or "she thought that she was more valuable than her mistress"

her mistress

Here this refers to Sarai. A mistress has authority over her slave. Alternate translation: "her owner" or "Sarai"

Genesis 16:5

This wrong on me

"This injustice against me"

is because of you

"is your responsibility" or "is your fault"

I gave my servant woman into your embrace

Sarai used the word "embrace" here to refer to him sleeping with her. Alternate translation: "I gave you my servant so that you would sleep with her"

I was despised in her eyes

This can be active. Alternate translation: "she hated me" or "she began to hate me" or "she thought she was better than me"

Let Yahweh judge between me and you

"I want Yahweh to say whether this is my fault or your fault" or "I want Yahweh to decide which one of us is right." The phrase "to judge between" means to decide which person is right in a dispute between them.

Genesis 16:6

See here

"Listen to me" or "Pay attention"

in your power

"under your authority"

Sarai dealt harshly with her

"Sarai treated Hagar very badly"

she fled from her

"Hagar fled from Sarai"

Genesis 16:7

The angel of Yahweh

Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel."

wilderness

The wilderness area she went to was a desert. Alternate translation: "desert"

Shur

This was the name of a place south of Canaan and east of Egypt.

Genesis 16:8

my mistress

Here this refers to Sarai. A mistress has authority over her slave. See how "her mistress" is translated in Genesis 16:4. Alternate translation: "my owner"

Genesis 16:9

The angel of Yahweh said to her

"The angel of Yahweh said to Hagar"

your mistress

Sarai. See how "her mistress" is translated in Genesis 16:4.

Genesis 16:10

the angel of Yahweh

See the note about this phrase in Genesis 16:7.

the angel of Yahweh said to her, "I

When he said "I," he was referring to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the word "I" when referring to Yahweh.

I will greatly multiply your descendants

"I will give you very many descendants"

too numerous to count

"so many that no one will be able to count them"

Genesis 16:11

The angel of Yahweh

See the note about this phrase in Genesis 16:7.

Behold

"Look" or "Listen" or "Pay attention"

bear a son

"give birth to a son"

you will call his name

"you will name him." The word "you" refers to Hagar.

Ishmael, because Yahweh has heard

Translators may add a footnote that says "The name 'Ishmael' means 'God has heard.'"

affliction

She has been afflicted by distress and suffering.

Genesis 16:12

He will be a wild donkey of a man

This was not an insult. It may mean that Ishmael would be independent and strong like a wild donkey. Alternate translation: "He will be like a wild donkey among men"

He will be hostile against every man

"He will be every man's enemy"

every man will be hostile to him

"everyone will be his enemy"

he will live apart from

This can also mean "he will live in hostility with."

his brothers

"his relatives" or "the other members of his family"

Genesis 16:13

Yahweh who spoke to her

"Yahweh, because he spoke to her"

Do I really continue to see, ... me?

Hagar used this rhetorical question to express her amazement that she was still alive even after she met God. People expected that if they met God, they would die. Here seeing represents living. Alternate translation: "I am surprised that I am still alive, ... me."

Genesis 16:14

Therefore the well was called Beer Lahai Roi

Translators may add a footnote that says "Beer Lahai Roi means 'the well of the living one who sees me.'"

behold, it is between Kadesh and Bered

The word "behold" here draws attention to the fact that the well was in a place that the author and his readers knew. Alternate translation: "in fact, it is between Kadesh and Bered"

Genesis 16:15

Hagar gave birth

Hagar's return to Sarai and Abram is implicit. You can make this more explicit. Alternate translation: "So Hagar went back and gave birth"

named his son, whom Hagar bore

"named his son by Hagar" or "named his and Hagar's son"

Genesis 16:16

Abram was

This introduces background information about Abram's age when these things happened. Your language may have a special way to mark background information.

bore Ishmael to Abram

This means "gave birth to Abram's son, Ishmael." The focus is on Abram having a son.

Chapter 17

¹ When Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God Almighty. Walk before me, and be blameless." ² Then I will confirm my covenant between me and you, and will multiply you exceedingly." ³ Abram bowed low with his face to the ground and God talked with him, saying, ⁴ "As for me, behold, my covenant is with you. You will be the father of a multitude of nations." ⁵ No longer will your name be Abram, but your name will be Abraham—for I appoint you to be the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make nations of you, and kings will descend from you. ⁷ I will establish my covenant between me and you and your descendants after you, throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. ⁸ I will give to you, and to your descendants after you, the land where you have been sojourning, all the land of Canaan, for an everlasting possession, and I will be their God."

⁹ Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you throughout their generations. ¹⁰ This is my covenant, which you must keep, between me and you and your descendants after you: Every male among you must be circumcised. ¹¹ You must be circumcised in the flesh of your foreskin, and this will be the sign of the covenant between me and you. ¹² Every male among you that is eight days old must be circumcised, throughout your people's generations. This includes him who is born into your household and him who is bought with money from any foreigner who is not one of your descendants. ¹³ He who is born into your household and he who is bought with your money must be circumcised. Thus my covenant will be in your flesh for an everlasting covenant. ¹⁴ Any uncircumcised male who is not circumcised in the flesh of his foreskin will be cut off from his people. He has broken my covenant."

¹⁵ God said to Abraham, "As for Sarai your wife, do not call her Sarai any more. Instead, her name will be Sarah. ¹⁶ I will bless her, and I will give you a son by her. I will bless her, and she will become the mother of nations. Kings of peoples will come from her." ¹⁷ Then Abraham bowed low with his face to the ground, and laughed, and said in his heart, "Can a child be born to a man who is a hundred years old? How can Sarah, who is ninety years old, bear a son?" ¹⁸ Abraham said to God, "Oh that Ishmael might live before you!" ¹⁹ God said, "No, but Sarah your wife will bear you a son, and you must name him Isaac. I will establish my covenant with him as an everlasting covenant with his descendants after him. ²⁰ As for Ishmael, I have heard you. Behold, I have blessed him and will make him fruitful and will multiply him abundantly. He will be the father of twelve princes, and I will make him become a great nation. ²¹ But my covenant I will establish with Isaac, whom Sarah will bear to you at this time in the next year."

²² When he had finished talking with him, God went up from Abraham. ²³ Then Abraham took Ishmael his son, and all those who were born into his household, and all those who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in that same day, as God had said to him. ²⁴ Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. ²⁵ Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. ²⁶ On the very same day Abraham and Ishmael his son were both circumcised. ²⁷ All the men of his household were circumcised with him, including those born into the household and those bought with money from a foreigner.

Genesis 17 General Notes

Special concepts in this chapter

"The father of a multitude of nations"

Abram came to have many descendants. He had so many descendants that many of his immediate descendants became large people groups and nations.

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. It is important to note in this chapter that Isaac is the son who receives the promises associated with the covenant and not Ishmael. (See: covenant and fulfill and promise)

Circumcision

Circumcision was an unusual practice in the ancient Near East. It served to separate the Hebrew people from the rest of the world. This chapter records the beginning of this practice among Abram and his descendants. (See: circumcise)

Name change

In this chapter, God changed Abram's name to "Abraham." In Scripture, a change in name always occurs at a highly significant point in a person's life. The beginning of the practice of circumcision was a significant event in the history of the Hebrew people.

Genesis 17:1

When Abram was ninety-nine years old

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

God Almighty

"the all-powerful God" or "the God who has all power"

Walk before me

Walking is a metaphor for living, and "before me" or "in my presence" here is a metaphor for obedience. Alternate translation: "Live the way I want you to" or "Obey me"

Genesis 17:2

Then I will confirm

"If you do this, then I will confirm"

I will confirm my covenant

"I will give my covenant" or "I will make my covenant"

covenant

In this covenant God promises to bless Abram, but he also requires Abram to obey him.

multiply you exceedingly

Here "multiply you" is an idiom that means he will give him more descendants. Alternate translation: "greatly increase the number of your descendants" or "give you very many descendants"

Genesis 17:3

Abram bowed low with his face to the ground

"Abram threw himself face down on the ground" or "Abraham immediately lay down with his face to the ground." He did this to show that he respected God and would obey him.

Genesis 17:4

As for me

God used this phrase to introduce what he would do for Abram as part of his covenant with Abram.

behold, my covenant is with you

The word "behold" here says that what comes next is certain: "my covenant is certainly with you."

the father of a multitude of nations

"the father of a great number of nations" or "the one after whom many nations name themselves"

Genesis 17:5

General Information:

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Genesis 17:6

I will make you exceedingly fruitful

"I will cause you to have very many descendants"

I will make nations of you

"I will cause your descendants to become nations"

kings will descend from you

"among your descendants there will be kings" or "some of your descendants will be kings"

Genesis 17:7

General Information:

God continues speaking to Abraham.

throughout their generations

"for each generation"

for an everlasting covenant

"as a covenant that will last forever"

to be God to you and to your descendants after you

"to be your God and your descendants' God" or "covenant"

Genesis 17:8

Canaan, for an everlasting possession

"Canaan, as an everlasting possession" or "Canaan, to possess forever"

Genesis 17:9

As for you

God uses this phrase to introduce what Abram would have to do as part of God's covenant with him.

keep my covenant

"observe my covenant" or "honor my covenant" or "obey my covenant"

Genesis 17:10

This is my covenant

"This is a requirement of my covenant" or "This is part of my covenant." This sentence introduces the part of the covenant that Abram must do.

Every male among you must be circumcised

This can be stated in an active form. Alternate translation: "You must circumcise every male among you"

Every male

This refers to human males.

Genesis 17:11

You must be circumcised in the flesh of your foreskin

Some communities may prefer a less descriptive expression such as "You must be circumcised." If your translation of "be circumcised" already includes the word for "foreskin", you do not need to repeat it. This can be made active. Alternate translation: "You must circumcise every male among you"

the sign of the covenant

"the sign that shows that the covenant exists"

the sign

Possible meanings are 1) "the sign" or 2) "a sign." The first means that there was one sign, and the second means that there may have been more than one sign. Here the word "sign" means a reminder of something that God had promised.

Genesis 17:12

General Information:

God continues speaking to Abraham.

Every male

"Every human male"

throughout your people's generations

"in every generation"

him who is bought with money

This refers to slaves. This can be stated in active form. Alternate translation: "any male that you buy"

Genesis 17:13

my covenant will be in your flesh

This can be stated in active form. Alternate translation: "you will mark my covenant in your flesh"

for an everlasting covenant

"as a permanent covenant." Because it was marked in flesh, no one could easily erase it.

Genesis 17:14

uncircumcised male who is not circumcised

This can be stated in active form, and you may leave out words that will give wrong meaning in your language. Alternate translation: "male whom you have not circumcised"

Any uncircumcised male ... foreskin will be cut off from his people

Possible meanings are 1) "I will cut off any uncircumcised male ... foreskin from his people" or 2) "I want you to cut off any uncircumcised male ... foreskin from his people."

cut off from his people

Possible meanings are 1) "killed" or 2) "sent away from the community."

He has broken my covenant

"He has not obeyed the rules of my covenant." This is the reason that he would be cut off from his people.

Genesis 17:15

As for Sarai

The words "As for" introduce the next person God talks about.

Genesis 17:16

I will give you a son by her

"I will make her bear a son for you"

she will become the mother of nations

"she will be the ancestor of many nations" or "her descendants will become nations"

Kings of peoples will come from her

"Kings of peoples will descend from her" or "Some of her descendants will be kings of peoples"

Genesis 17:17

said in his heart

"thought to himself" or "said to himself silently"

Can a child be born to a man who is a hundred years old?

Abraham used this rhetorical question because he did not believe that this could happen. Alternate translation: "Surely a man who is a hundred years old cannot father a child!"

How can Sarah, who is ninety years old, bear a son?

Again Abraham used a rhetorical question because he did not believe this could happen. The phrase "who is ninety years old" tells why Abraham did not

believe that Sarah could bear a son. Alternate translation: "Sarah is ninety years old. Could she bear a son?" or "Sarah is ninety years old. Surely she could not bear a son!"

Genesis 17:18

Oh that Ishmael might live before you

"Please let Ishmael inherit the covenant that you have made with me" or "Perhaps Ishmael could receive your covenant blessing." Abraham suggested something that he believed really could happen.

Genesis 17:19

No, but Sarah your wife will bear

God said this to correct Abraham's belief that Sarah could not have a son.

you must name him

The word "you" refers to Abraham.

Genesis 17:20

As for Ishmael

The words "As for" show that God is switching from talking about the baby that would be born to talking about Ishmael.

Behold

"Look" or "Listen" or "Pay attention to what I am about to tell you"

will make him fruitful

This is an idiom that means "will cause him to have many children."

will multiply him abundantly

"I will cause him to have many descendants"

princes

"chiefs" or "rulers." Ishmael's twelve sons are different from the twelve sons of Jacob who were the fathers of the twelve tribes of Israel.

Genesis 17:21

But my covenant I will establish with Isaac

God returns to talking about his covenant with Abraham and emphasizes that he would fulfill his promise with Isaac, not with Ishmael.

Genesis 17:22

When he had finished talking with him

"When God had finished talking with Abraham"

God went up from Abraham

"God left Abraham"

Genesis 17:23

every male among the men of Abraham's household

"every human male in Abraham's household" or "every male person in Abraham's household." It refers to human males of all ages: babies, boys, and men.

Genesis 17:24

General Information:

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Genesis 17:25

General Information:

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Genesis 17:26

General Information:

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Genesis 17:27

including those born into the household and those bought with money from a foreigner

"This includes those who were born in his household and those he had bought from foreigners"

those bought with money from a foreigner

This refers to servants or slaves.

those bought

This can be stated in active form. Alternate translation: "those whom he had bought"

Chapter 18

¹ Yahweh appeared to Abraham by the oaks of Mamre, as he sat in the tent doorway in the heat of the day. ² He looked up and, behold, he saw three men standing across from him. When he saw them, he ran to meet them from the tent door and bowed low to the ground. ³ He said, "My Lord, if I have found favor in your sight, please do not pass by your servant." ⁴ Let a little water be brought, wash your feet, and rest yourselves under the tree. ⁵ Let me bring a little food, so that you may refresh yourselves. Afterwards you can go your way, since you have come to your servant." They replied, "Do as you have said." ⁶ Then Abraham quickly went into the tent to Sarah, and said, "Hurry, get three seahs of fine flour, knead it, and make bread." ⁷ Then Abraham ran to the herd, and took a calf that was tender and good, and gave it to the servant, and he hurried to prepare it. ⁸ He took curds and milk, and the calf that had been prepared, and placed the food before them, and he stood by them under the tree while they ate.

⁹ They said to him, "Where is Sarah your wife?" He replied, "There, in the tent." ¹⁰ He said, "I will certainly return to you in the springtime, and see, Sarah your wife will have a son." Sarah was listening in the tent doorway, which was behind him. ¹¹ Now Abraham and Sarah were old, very advanced in age, and Sarah had passed the age when women could bear children. ¹² So Sarah laughed to herself, saying to herself, "After I am worn out and my master is old, will I now have this pleasure?" ¹³ Yahweh said to Abraham, "Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?" ¹⁴ Is anything too hard for Yahweh? At the time appointed by me, in the spring, I will return to you. About this time next year Sarah will have a son." ¹⁵ Then Sarah denied it and said, "I did not laugh," for she was afraid. He replied, "No, you did laugh."

¹⁶ Then the men arose to leave and looked down toward Sodom. Abraham went with them to see them on their way. ¹⁷ But Yahweh said, "Should I hide from Abraham what I am about to do, ¹⁸ since Abraham will indeed become a great and mighty nation, and all the nations of the earth will be blessed in him? ¹⁹ For I have chosen him so that he may instruct his children and his household after him to keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham what he has said to him." ²⁰ Then Yahweh said, "Because the outcry against Sodom and Gomorrah is so great, and because their sin is so serious, ²¹ I will now go down there and see the outcry against her that has come to me, whether they have really done it. If not, I will know."

²² So the men turned from there, and went toward Sodom, but Abraham remained standing before Yahweh. ²³ Then Abraham approached and said, "Will you sweep away the righteous with the wicked? ²⁴ Perhaps there are fifty righteous within the city. Will you sweep it away and not spare the place for the sake of the fifty righteous that are there? ²⁵ Far be it from you to do such a thing, killing the righteous with the wicked, so that the righteous should be treated the same as the wicked. Far be it from you! Will not the Judge of all the earth do what is just?" ²⁶ Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake." ²⁷ Abraham answered and said, "See now, I have undertaken to speak to my Lord, even though I am only dust and ashes! ²⁸ What if there are five less than fifty righteous? Will you destroy the whole city for lack of five?" Then he said, "I will not destroy it, if I find there forty-five." ²⁹ He spoke to him yet again, and said, "What if there are forty found there?" He replied, "I will not do it for the forty's sake." ³⁰ He said, "Please do not be angry, Lord, so I may speak. Perhaps thirty will be found there." He replied, "I will not do it, if I find thirty there." ³¹ He said, "See now, I have undertaken to speak to my Lord! Perhaps twenty will be found there." He replied, "I will not destroy it for the twenty's sake." ³² He said, "Please do not be angry, Lord, and I will speak this one last time. Perhaps ten will be found there." Then he said, "I will not destroy it for the ten's sake." ³³ Yahweh went on his way as soon as he had finished talking with Abraham, and Abraham returned home.

Genesis 18 General Notes

Special concepts in this chapter

Three men

The three men who visited Abraham were probably angels. This is evident from Abraham's reaction to them. Also, it appears Abraham knew that he was speaking directly to Yahweh through these men.

Disbelief

When Sarah heard the news that she was going to have a baby, she laughed in disbelief because she was considered too old to have a baby. She also asked a rhetorical question in order to further show her disbelief. This would have been considered an insult to God.

In his exchange with God, Abraham did not show any sign of unbelief. Instead, he is asking God for mercy because he trusted in the character of God. He does not question God's power to accomplish things as Sarah had done. (See: trust)

Other possible translation difficulties in this chapter

Sarah's age

It should be apparent that Sarah was physically no longer able to have children because of her age. There is a natural period in a woman's life when she stops being able to have children. The text assumes the reader understands that Sarah has already experienced this event. In English, this is called "menopause."

Genesis 18:1

Mamre

This was the name of the man who owned the oak trees.

in the tent doorway

"at the opening of the tent" or "at the entrance of the tent"

heat of the day

"hottest time of day"

Genesis 18:2

He looked up and, behold, he saw three men standing

"He looked up and saw, and behold, three men were standing"

behold, he saw

"he was surprised because he saw"

across from him

"nearby" or "there." They were near him, but far enough away for him to run to them.

bowed

This means to bend over to humbly express respect and honor toward someone.

Genesis 18:3

Lord

This is a title of respect. Possible meanings are 1) Abraham knew that one of these men was God or 2) Abraham knew that these men came on behalf of God.

if I have found favor in your sight

Here "found favor" is an idiom that means be approved of or that the Lord is pleased with him, and "your sight" is a metaphor representing the Lord's evaluation. Alternate translation: "if you have evaluated me and approve" or "if you are pleased with me"

in your sight

Abraham is speaking to one of the men.

do not pass by

"please do not keep on going past"

your servant

"me." Abraham refers to himself this way in order to show respect to his guest.

Genesis 18:4

Let a little water be brought

This can be stated in active form. Alternate translation: "Let me bring you some water" or "My servant will bring you some water"

a little water

"some water." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough water.

wash your feet

This custom helped tired travelers to refresh themselves after walking long distances.

Genesis 18:5

a little food

"some food." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough food.

your ... you

Abraham speaks to all three of the men, so "you" and "your" are plural.

Genesis 18:6

three seahs

about 22 liters

bread

This bread was probably cooked quickly on a hot stone. It may have been flat or round like small loaves or rolls.

Genesis 18:7

he hurried

"the servant hurried"

to prepare it

"to cut it up and roast it"

Genesis 18:8

curds

This refers to the solid part of fermented milk. It may have been yogurt or cheese.

the calf that had been prepared

"the roasted calf"

before them

"before the three visitors"

Genesis 18:9

They said to him

"Then they said to Abraham"

Genesis 18:10

He said, "I will certainly return to you

The word "He" refers to the man whom Abraham called "Lord" in Genesis 18:3.

in the springtime

"when this same season comes next year" or "about this time next year"

see

The word "see" here alerts us to pay attention to the surprising information that follows.

in the tent doorway

"at the opening of the tent" or "at the entrance of the tent"

Genesis 18:11

General Information:

This page has intentionally been left blank.

Genesis 18:12

After I am worn out and my master is old, will I now have this pleasure?

You may want to make explicit that Sarah is speaking of the pleasure of having a baby. Sarah used this rhetorical question because she did not believe that she could have a child. Alternate translation: "I am worn out and my master is old, so I cannot believe that I will experience the joy of having a child.""

I am worn out

"I am too old to conceive a child"

my master is old

This means "since my husband is also old."

my master

This is a title of respect that Sarah gave to her husband Abraham.

Genesis 18:13

Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?

God used this rhetorical question to show that he knew what Sarah was thinking and that he was not pleased with it. He repeats Sarah's rhetorical question

Genesis 18:14

Is anything too hard for Yahweh?

"Is there anything that Yahweh cannot do?" Yahweh speaks of himself as if he were speaking of someone else to remind Abraham that he, Yahweh, is great and can do anything. Alternate translation: "There is nothing that I, Yahweh, cannot do!"

At the time appointed by me, in the spring

"At the time I have appointed, which is in the spring"

Genesis 18:15

Then Sarah denied it and said

"The Sarah denied it by saying"

He replied

"Yahweh replied"

No, you did laugh

"Yes, you did laugh." This means "No, that is not true; you did in fact laugh."

Genesis 18:16

to see them on their way

"to send them on their way" or "to say 'Farewell' to them." It was polite to go some distance with guests as they were leaving.

Genesis 18:17

Should I hide from Abraham what I am about to do

God used this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. Alternate translation: "I should not and will not hide from Abraham what I am about to do" or "I should and will tell Abraham what I am about to do"

Genesis 18:18

Connecting Statement:

The rhetorical question that begins with the words "Should I hide" in verse 17 ends here.

since Abraham ... in him?

The rhetorical question that begins with the words "Should I hide" in verse 17 ends here. God uses this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. "I should not and will not hide ... since Abraham in him." or "I should and will tell ... since Abraham in him"

since ... him?

"This is because ... him"

all the nations of the earth will be blessed in him

This can be stated in active form. Alternate translation: "I will bless all the nations of the earth through Abraham"

will be blessed in him

"will be blessed because of Abraham" or "will be blessed because I have blessed Abraham." For translating "in him" see how you translated "through you" in Genesis 12:3.

Genesis 18:19

that he may instruct

"that he will direct" or "so that he will command"

to keep the way of Yahweh ... Yahweh may bring ... he has said

Yahweh is speaking about himself as if he were another person. Alternate translation: "to obey what I, Yahweh, require ... I, Yahweh, may bring ... I have said"

to keep the way of Yahweh

"to obey the commands of Yahweh"

to do righteousness and justice

"by doing righteousness and justice." This tells how to keep the way of Yahweh.

so that Yahweh may bring upon Abraham what he has said to him

"so that Yahweh may bless Abraham just as he said he would." This refers to the covenant promise to bless Abraham and make him a great nation.

Genesis 18:20

the outcry against Sodom and Gomorrah is so great

This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "so many people have been accusing the people of Sodom and Gomorrah of doing evil things"

their sin is so serious

"they have sinned so much"

Genesis 18:21

I will now go down there

"I will now go down to Sodom and Gomorrah"

go down there and see

"go down there to find out" or "go down there to decide"

see the outcry ... that has come to me

Yahweh speaks as if he knew about this matter because he had heard the cries and accusations coming from the people who had suffered. This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "as wicked as those who are accusing them say that they are"

If not

"If they are not as wicked as the outcry suggests"

Genesis 18:22

turned from there

"went out from Abraham's camp"

Abraham remained standing before Yahweh

"Abraham and Yahweh remained together"

Genesis 18:23

approached and said

"approached Yahweh and said" or "stepped closer to Yahweh and said"

sweep away

Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy"

the righteous with the wicked

"the righteous people with the wicked people"

Genesis 18:24

General Information:

Abraham continues talking to Yahweh.

Perhaps there are

"Suppose there are"

Will you sweep it away and not spare the place for the sake of the fifty righteous that are there?

Abraham was hoping that Yahweh would say, "I will not sweep it away." Alternate translation: "I think you would not sweep it away. Instead, you would spare the place for the sake of the fifty righteous that are there"

sweep it away

"destroy it." Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy the people who live there"

not spare the place for the sake of the fifty righteous that are there?

Abraham was hoping that God would say "I will spare the place for the sake of the fifty righteous people there."

spare the place

"let the people live"

for the sake of

"because of"

Genesis 18:25

Far be it from you to do such a thing

Here "Far be it from you" is an idiom that means the person should never do something like that. Alternate translation: "I would never want you to do something like that" or "You should not want to do something like that"

such a thing, killing

"such a thing as killing" or "such a thing, that is, killing"

the righteous should be treated the same as the wicked

This can be stated in active form. Alternate translation: "you should treat the righteous the same way you treat the wicked"

Will not the Judge of all the earth do what is just?

Abraham used this rhetorical question to say what he expected God to do. Alternate translation: "The Judge of all the earth will certainly do what is just!" or "Since you are the Judge of all the earth, you will surely do what is right!"

Judge

God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.

Genesis 18:26

General Information:

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Genesis 18:27

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I have undertaken to speak

"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak"

to my Lord

Abraham shows his respect to Yahweh by speaking to Yahweh as if he were speaking to someone else. Alternate translation: "to you, my Lord"

only dust and ashes

This metaphor describes Abraham as a human being, who will die and whose body will turn into to dust and ashes. Alternate translation: "only a mortal man" or "as unimportant as dust and ashes"

Genesis 18:28

five less than fifty righteous

"only forty-five righteous people"

for lack of five

"if there are five fewer righteous people"

I will not destroy it

"I will not destroy Sodom"

Genesis 18:29

He spoke to him

"Abraham spoke to Yahweh"

if there are forty found there

This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "if you find forty righteous people there"

for the forty's sake

"for the sake of the forty" or "if I find forty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the forty righteous people" or "if I find forty righteous people there"

He replied

"Yahweh answered"

I will not do it for the forty's sake

"I will not destroy the cities if I find forty righteous people there"

Genesis 18:30

thirty will be found there

This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find thirty righteous people there"

Genesis 18:31

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated similar words in Genesis 12:11.

I have undertaken to speak

"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak." See how this is translated in Genesis 18:27.

twenty will be found there

This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find twenty righteous people there"

for the twenty's sake

"for the sake of the twenty" or "if I find twenty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the twenty righteous people" or "if I find twenty righteous people there"

Genesis 18:32

Perhaps ten will be found there

"Perhaps you will find ten righteous people there"

Perhaps ten

"Perhaps ten righteous people" or "ten good people"

Then he said

"And Yahweh answered"

for the ten's sake

"if I find ten righteous people there"

Genesis 18:33

Yahweh went on his way

Here "went on his way" is an idiom that means he left, or he continued his journey. Yahweh appeared to Abraham in human form as a traveler. Alternate translation: "Yahweh departed" or "Yahweh continued on his journey"

Chapter 19

¹ The two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. Lot saw them, arose to meet them, and bowed down with his face to the ground. ² He said, "See now, my masters, please turn aside into your servant's house, stay for the night, and wash your feet. Then you can rise up early and go on your way." They replied, "No, we will spend the night in the town square." ³ But he urged them strongly, so they went with him, and entered into his house. He prepared a meal and baked unleavened bread, and they ate. ⁴ But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the men from every part of the city. ⁵ They called to Lot, and said to him, "Where are the men that came in to you tonight? Bring them out to us, that we may know them." ⁶ So Lot went out the door to them and shut the door after himself. ⁷ He said, "I beg you, my brothers, do not act so wickedly. ⁸ See now, I have two daughters who have not known any man. Please let me bring them out to you, and you do to them whatever is good in your eyes. Only do nothing to these men, because they have come under the shadow of my roof." ⁹ They said, "Stand back!" They also said, "This one came here to live as a foreigner, and now he has become our judge! Now we will deal worse with you than with them." They pressed hard against the man, against Lot, and came near to break down the door. ¹⁰ But the men reached out their hands and brought Lot into the house with them and shut the door. ¹¹ Then Lot's visitors struck with blindness the men who were outside the door of the house, both small and great, so that they became exhausted when they were trying to find the door.

¹² Then the men said to Lot, "Do you have anyone else here? Any sons-in-law, your sons and your daughters, and whoever you have in the city, get them out of here. ¹³ For we are about to destroy this place, because the accusations against it before Yahweh have become so loud that he has sent us to destroy it." ¹⁴ Lot went out and spoke to his sons-in-law, the men who had promised to marry his daughters, and said, "Quick, get out of this place, for Yahweh is about to destroy the city." But to his sons-in-law he seemed to be joking. ¹⁵ When dawn came, the angels urged Lot, saying, "Get going, take your wife and your two daughters that are here, so you are not swept away in the punishment of the city." ¹⁶ But he lingered. So the men grabbed his hand, and the hand of his wife, and the hands of his two daughters, because Yahweh was merciful to him. They brought them out, and set them outside the city. ¹⁷ When they had brought them out, one of the men said, "Run for your lives! Do not look back, or stay anywhere on the plain. Escape to the mountains so you are not swept away." ¹⁸ Lot said to them, "No, please, my masters! ¹⁹ See now, your servant has found favor in your eyes, and you have shown me great kindness in saving my life, but I cannot escape to the mountains, because the disaster will overtake me, and I will die. ²⁰ See now, the city over there is a little one. Please, let me escape there—Is it not a little one?—and my life will be saved." ²¹ He said to him, "Alright, I am granting this request also, that I will not destroy the city which you have mentioned. ²² Hurry! Escape there, for I cannot do anything until you arrive there." Therefore the city was named Zoar.

²³ The sun had risen upon the earth when Lot reached Zoar. ²⁴ Then Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky. ²⁵ He destroyed those cities, and all the plain, and all the inhabitants of the cities, and the plants that grew on the ground. ²⁶ But Lot's wife, who was behind him, looked back, and she became a pillar of salt.

²⁷ Abraham got up early in the morning and went to the place where he had stood before Yahweh. ²⁸ He looked down toward Sodom and Gomorrah and toward all the land of the plain. He looked and behold, smoke was rising from the land like the smoke of a furnace.

²⁹ So when God destroyed the cities of the plain, God called Abraham to mind. He sent Lot out of the midst of the destruction when he destroyed the cities in which Lot had lived.

³⁰ But Lot went up from Zoar to live in the mountains with his two daughters, because he was afraid to live in Zoar. So he lived in a cave, he and his two daughters. ³¹ The firstborn said to the younger, "Our father is old, and there is no man anywhere to lie with us according to the way of all the world. ³² Come, let us make our father drink wine, and we will lie with him, so that we may keep our family line alive through our father." ³³ So they made their father drink wine that night. Then the firstborn went in and lay with her father; he did not know when she lay down, nor when she got up. ³⁴ The next day the firstborn said to the younger, "Listen, here I lay last night with my father. Let us make him drink wine tonight also, and you should go and lie with him, so that we may keep our family line alive through our father." ³⁵ So

they made their father drink wine that night also, and the younger went and lay with him. He did not know when she lay down or when she got up. ³⁶ So both the daughters of Lot conceived by their father. ³⁷ The firstborn gave birth to a son, and named him Moab. He became the ancestor of the Moabites of today. ³⁸ As for the younger daughter, she also gave birth to a son, and named him Ben-Ammi. He became the ancestor of the people of Ammon of today.

Genesis 19 General Notes

Special concepts in this chapter

The evil desires of the Sodomites

The men of Sodom desired to forcibly have sexual relations with the angels who came to the city appearing as men. Such action is known as "rape." Their desire was viewed as especially evil because Lot was obligated to protect his guests at all costs, even that of sacrificing his own children for his guests. (See: evil)

Hospitality

Hospitality, or being kind to a visitor, was very important in the Ancient Near East. Lot showed his guests loyalty by doing his utmost to protect them from the people of Sodom.

Important figures of speech in this chapter

Contrasts

It is probable that Abraham's faith and actions in chapter 18 are intended to contrast with the actions of the worldly Sodomites. (See: faith)

Genesis 19:1

The two angels

The two men who have gone to Sodom (Genesis 18:22) are really angels.

the gate of Sodom

"the entrance to the city of Sodom." The city had a wall around it, and people had to go through a gate to get into it. This was a very important place in a city. Important people often spent time there.

bowed down with his face to the ground

He put his knees on the ground then touched his forehead and nose to the ground.

Genesis 19:2

See now, my masters

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: my masters" See how you translated this phrase in Genesis 12:11.

my masters

This was a term of respect Lot used for the angels.

please turn aside into your servant's house

"Please come and stay in your servant's house"

your servant's house

Lot refers to himself as their servant in order to show them respect.

wash your feet

People liked to wash their feet after traveling.

rise up early

"wake up early"

we will spend the night

When the two angels said this, they were referring only to themselves, not to Lot. The two of them planned to spend the night in the square. Some languages would use the exclusive form of "we" here.

town square

This is a public, outdoor place in the town.

Genesis 19:3

they went with him

"they turned and went with him"

Genesis 19:4

before they lay down

"before the people in Lot's house lay down to go to sleep"

the men of the city, the men of Sodom

"the men of the city, that is, the men of Sodom" or just "the men of the city of Sodom"

the house

"Lot's house"

both young and old

"from the youngest to the oldest." This means "men of all ages" and refers to the men of Sodom who were surrounding Lot's house.

Genesis 19:5

that came in to you

"that went into your house"

that we may know them

The phrase "know them" is a polite way of saying "have sexual relations with them." The men probably were not trying to be polite.

Genesis 19:6

after himself

"behind him" or "after he went through"

Genesis 19:7

I beg you, my brothers

"I plead with you, my brothers"

my brothers

Lot spoke in a friendly way to the men of the city hoping that they would listen to him. Alternate translation: "my friends"

do not act so wickedly

"do not do something so wicked" or "do not do such a wicked thing"

Genesis 19:8

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

who have not known any man

This is a polite way of saying that the daughters had not had sexual relations with any man. You may need to use another euphemism in your language. See how you translated similar words in [Genesis 4:1]

whatever is good in your eyes

"whatever you desire" or "whatever you think is right"

under the shadow of my roof

The two men were guests in Lot's home, so he needed to protect them. The word "roof" is a synecdoche for the whole house and a metaphor for Lot protecting them. Alternate translation: "into my house, and God expects me to protect them"

Genesis 19:9

Stand back!

"Step aside!" or "Get out of our way!"

This one came here to live as a foreigner

"This one came here as an outsider" or "This foreigner came to live here"

This one

"Lot." The men are speaking to each other. If this would be unclear in your language, you may have the men speak to Lot here, as in UDB.

and now

The speaker would not expect a foreigner to judge the people of that land. Alternate translation: "but even though he has no good reason to"

he has become our judge

Here "has become our judge" is an idiom that means Lot is acting as if he can tell the men what actions are right or wrong. Alternate translation: "he acts as if he has the authority to tell us what is right and what is wrong"

Now we

"Because you are telling us that what we are doing is wrong, we"

we will deal worse with you than with them

The men are angry that Lot said, "Do not act so wickedly" (Genesis 19:7), so they are threatening to act more wickedly than Lot had feared at first. Alternate translation: "we will act more wickedly with you than we will with them"

They pressed hard against the man, against Lot, and came near to break down the door

Possible meanings are 1) "They kept coming closer to the man, to Lot, until they were close enough to break down the door" or 2) they physically pushed Lot up against the wall or door of the house and were about to break the door down.

the man ... Lot

This is two ways of referring to Lot.

Genesis 19:10

But the men

"But Lot's two guests" or "But the two angels"

the men reached out their hands and brought ... them and shut

Your language may need to add that the men opened the door first. Alternate translation: "the men opened the door far enough so they could reach out their hands and pull ... them, and then they shut"

Genesis 19:11

Lot's visitors struck with blindness the men

The phrase "struck with blindness" is a metaphor; the visitors did not physically hit the men. Alternate translation: "Lot's visitors blinded the men" or "they took away their sight"

both small and great

Possible meanings are 1) this refers to age. Alternate translation: "both the young men and the old men" or 2) this refers to status. Alternate translation: "both the unimportant men and the important men"

both small and great

This merism emphasizes that the visitors blinded all the men. Alternate translation: "men of all ages" or "men of every status"

Genesis 19:12

Then the men said

"Then the two men said" or "Then the angels said"

Do you have anyone else here?

"Are there any other members of your family in the city?" or "Do you have any other family members in this place?"

whoever you have in the city

"any other members of your family living in this city"

Genesis 19:13

we are about to destroy

The word "we" here is exclusive. Only the two angels would destroy the city; Lot would not destroy it. If your language has an exclusive form of "we," use it here.

the accusations against it before Yahweh have become so loud

This can be reworded so that the abstract noun "accusations" is expressed as a verb. See how similar words are translated in [Genesis 18:20]

Genesis 19:14

Lot went out

"So Lot left the house"

his sons-in-law, the men who had promised to marry his daughters

The phrase "the men who had promised to marry his daughters" explains what "sons-in-law" means here. Alternate translation: "the men who were going to marry his daughters" or "his daughters' fiancés"

Genesis 19:15

When dawn came

"Just before the sun came up"

Get going

"Go now"

you are not swept away in the punishment of the city

This can be stated in active form. Alternate translation: "so Yahweh does not also destroy you when he punishes the people of this city"

not swept away in the punishment

God destroying the people of the city is spoken of as if a person were sweeping away dust.

of the city

Here "city" stands for the people.

Genesis 19:16

But he lingered

"But Lot hesitated" or "But Lot did not start to leave"

So the men grabbed

"So the two men grabbed" or "So the angels grabbed"

was merciful to him

"had compassion on Lot." Yahweh is described as being "merciful" because he was sparing the lives of Lot and his family instead of destroying them when he destroyed the people of Sodom for the wrong they had done.

Genesis 19:17

When they had brought them out

"When the two men had brought Lot's family out"

Run for your lives!

This is a way of telling them to run so that they do not die. Alternate translation: "Run away and save your lives!"

Do not look back

The phrase "at the city" is understood. Alternate translation: "Do not look back at the city" or "Do not look back at Sodom"

on the plain

This means the plain of the Jordan River. This refers to the general region of the Jordan River.

so you are not swept away

It is understood that they would swept away with the people of the city. This can be stated in active form. Alternate translation: "or else God will destroy you along with the people of the city"

not swept away

God destroying the people of the city is spoken of as if a person were sweeping away dust.

Genesis 19:18

General Information:

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Genesis 19:19

See now, your servant

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: your servant" See how you translated this phrase in Genesis 12:11.

your servant has found favor in your eyes

The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "you have been pleased with me"

your servant has

Lot was showing respect by referring to himself as "your servant." Alternate translation: "I, your servant, have"

you have shown me great kindness in saving my life

The abstract noun "kindness" can be stated as "kind." Alternate translation: "you have been very kind to me by saving my life"

I cannot escape to the mountains, because the disaster will overtake me, and I will die

Being unable to get far enough away from Sodom when God destroys the city is spoken of as if "disaster" is a person that will chase and catch up with Lot. Alternate translation: "My family and I will certainly die when God destroys the people of Sodom, because the mountains are too far away for us to get there safely"

my life ... I cannot escape ... overtake me, and I will die

It is implied that Lot's family would die along with him. Alternate translation: "our lives ... we cannot escape ... overtake us, and we will die"

Genesis 19:20

See now, the city

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the city" See how you translated this phrase in Genesis 12:11.

let me escape there—Is it not a little one?—and my life will be saved

Lot used this rhetorical question to get the angels to notice that the city really is a small one. Alternate translation: "let me escape there. You can

see how small it is. If you let us go there we will live"

let me escape there

Lot's full request can be made explicit. Alternate translation: "instead of destroying that city, let me escape there"

my life will be saved

It is implied that the lives of Lot's family will be saved along with his. This can also be stated in active form. Alternate translation: "so that we will live" or "so that we will survive"

Genesis 19:21

I am granting this request also

"I will do what you have asked"

Genesis 19:22

cannot do anything

This can be made more explicit. Alternate translation: "cannot destroy the other cities"

Zoar

Translators may add a footnote that says "The name Zoar sounds like the Hebrew word that means 'little.' Lot called this town 'little' in Genesis 19:20."

Genesis 19:23

The sun had risen upon the earth

"The sun had risen over the earth." The phrase "upon the earth" can be left implicit as it is in the UDB where it is not translated.

when Lot reached Zoar

It is implied that Lot's family is with him. Alternate translation: "when Lot and his family arrived at Zoar"

Genesis 19:24

Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky

The phrase "from Yahweh" stands for God's power to cause the sulfur and fire to fall on the city. Alternate translation: "Yahweh caused sulfur and fire to fall from the sky onto Sodom and Gomorrah"

sulfur and fire

These two words are used together to describe one object. Alternate translation: "burning sulfur" or "fiery rain"

Genesis 19:25

those cities

This refers primarily to Sodom and Gomorrah, but also to three other towns.

the inhabitants of the cities
"the people who lived in the cities"

Genesis 19:26

she became a pillar of salt
"she became like a statue of salt" or "her body became like a tall stone of salt." Because she disobeyed the angel who told them not to look back at the city, God caused her to become something like a statue made out of rock salt.

Genesis 19:27

General Information:
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Genesis 19:28

behold
The word "behold" draws attention to the surprising information that follows.

like the smoke of a furnace
This shows that it was a very large amount of smoke. Alternate translation: "like the smoke from a very large fire"

Genesis 19:29

General Information:
Verse 29 is a summary of this chapter.

God called Abraham to mind
This tells why God rescued Lot. To "call to mind" is a way of saying "remember." This does not imply that God forgot about Abraham. It means he considered Abraham and had mercy on him. Alternate translation: "God thought about Abraham and had mercy on him"

out of the midst of the destruction
"away from the destruction" or "away from danger"

Genesis 19:30

Lot went up from Zoar to live in the mountains
The phrase "went up from" is used because Lot went to a higher elevation in the mountains.

Genesis 19:31

The firstborn ... the younger
Here "firstborn" and "younger" are nominal adjectives that refer to Lot's two daughters according to their birth order. Alternate translation: "Lot's first daughter ... Lot's last daughter" or "The older daughter ... the younger daughter"

to lie with us
These words are a euphemism for sexual relations.

according to the way of all the world
Here "the world" stands for the people. Alternate translation: "as people everywhere do"

Genesis 19:32

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

we will lie with him
To "lie with" someone is a euphemism for having sexual relations with that person. Alternate translation: "we will have sexual relations with him"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

Genesis 19:33

lay with her father
This is probably a euphemism for sexual activity. Alternate translation: "had sexual relations with her father"

when she lay down
Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. Alternate translation: "when she had sexual relations with him"

Genesis 19:34

I lay last night with my father ... lie with him
The phrase "lay with" is a euphemism meaning that she had sexual relations with her father. Alternate translation: "I had sexual relations with my father ... have sexual relations with him"

Let us make him drink wine ... family line
See how you translated these phrases in [Genesis 19:32](#).

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

Genesis 19:35

So they made ... or when she got up

See how you translated similar phrases in [Genesis 19:33](#).

lay with him

This is probably a euphemism for sexual activity. Alternate translation: "had sexual relations with him"

when she lay down

Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. See how these words are translated in Genesis 19:33. Alternate translation: "when she had sexual relations with him"

Genesis 19:36

conceived by their father

"became pregnant by their father" or "conceived children with their father"

Genesis 19:37

He became

"He is"

the Moabites of today

"the Moab people who are now living"

of today

The word "today" refers to the time when the author of Genesis was living. The author was born and wrote this many years after Lot's family lived and died.

Genesis 19:38

Ben-Ammi

This is a male name.

the people of Ammon

"the descendants of Ammon" or "the Ammon people"

Chapter 20

¹ Abraham journeyed from there toward the land of the Negev, and lived between Kadesh and Shur. He was a foreigner living in Gerar. ² Abraham said concerning Sarah his wife, "She is my sister." So Abimelek king of Gerar sent for Sarah and took her. ³ But God came to Abimelek in a dream in the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife." ⁴ Now Abimelek had not come near her and he said, "Lord, would you kill even a righteous nation? ⁵ Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands." ⁶ Then God said to him in the dream, "Yes, I also know that in the integrity of your heart you did this, and I also kept you from sinning against me. Therefore I did not allow you to touch her. ⁷ Therefore, return the man's wife, for he is a prophet. He will pray for you, and you will live. But if you do not restore her, know that you and all who are yours will surely die."

⁸ Abimelek rose early in the morning and called all of his servants to himself. He told all these things to them, and the men were very afraid. ⁹ Then Abimelek called for Abraham and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me deeds that ought not to be done." ¹⁰ Abimelek said to Abraham, "What prompted you to do this thing?" ¹¹ Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' ¹² Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. ¹³ When God caused me to leave my father's house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'" ¹⁴ Then Abimelek took sheep and cattle, and male slaves and female slaves, and gave them to Abraham. Then he returned Sarah, Abraham's wife, to him. ¹⁵ Abimelek said, "Look, my land is before you. Settle wherever it pleases you." ¹⁶ To Sarah he said, "Look, I have given your brother a thousand pieces of silver. It is to cover any offense against you in the eyes of all who are with you, and before everyone, you are completely made right." ¹⁷ Then Abraham prayed to God, and God healed Abimelek, his wife, and his female slaves so that they were able to have children. ¹⁸ For Yahweh had closed all the wombs of the household of Abimelek because of Sarah, Abraham's wife.

Genesis 20 General Notes

Special concepts in this chapter

"She is my sister"

Abraham was afraid the people of Gerar would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Sarah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Abraham's sister, they would have shown favor to him. (See: and favor)

Other possible translation difficulties in this chapter

Irony

Abraham believed that the people of Gerar did not fear Yahweh, but when confronted by Yahweh, the king showed that he feared Yahweh. Instead, it was Abraham who did not show any fear of Yahweh when he sinned. This is irony. (See: fear and sin)

Genesis 20:1

Shur

This is a desert region on the eastern border of Egypt.

Genesis 20:2

sent for Sarah and took her

"made his men go get Sarah and bring her to him"

Genesis 20:3

God came to Abimelek

"God appeared to Abimelek"

Behold

"pay attention, because what I am about to say is both true and important: "

you are a dead man

This is a strong way of saying the king will die.
Alternate translation: "you will certainly die soon" or "I will kill you"

a man's wife

"a married woman"

Genesis 20:4

Now ... her

This word is used here to mark a change from the story to information about Abimelech.

Abimelek had not come near her

This is a polite way of saying he did not have sex with her. Alternate translation: "Abimelek had not had sexual relations with Sarah"

even a righteous nation

Here "nation" stands for the people. Abimelech is worried that God will punish not only him, but his people also. Alternate translation: "even a people who are innocent"

Genesis 20:5

Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.'

This has quotations within a quotation. They can be stated as indirect quotations. Alternate translation: "Did he himself not tell me that she is his sister? Even she herself told me that he is her brother."

Did he not himself say to me, 'She is my sister?'

Abimelech used this rhetorical question to remind God of something God already knew. This can be translated as a statement. Alternate translation: "Abraham himself told me, 'She is my sister.'" or "Abraham said that she is his sister."

Did he not himself say ... Even she herself

The words "he himself" and "she herself" are used for emphasis to bring attention to Abraham and Sarah and to blame them for what happened.

I have done this in the integrity of my heart and the innocence of my hands

Here "heart" stands for his thoughts or intentions. Also "hands" stands for his actions. Alternate translation: "I have done this with good intentions and actions" or "I have done this with no evil thoughts or actions"

Genesis 20:6

God said to him

"God said to Abimelech"

in the integrity of your heart you did this

Here "heart" stands for his thoughts or intentions. Alternate translation: "you did this with good intentions" or "you did this without evil intentions"

to touch her

This is a euphemism for having sex with Sarah. Alternate translation: "to sleep with her"

Genesis 20:7

the man's wife

"Abraham's wife"

you will live

"I will let you live"

all who are yours

"all of your people"

Genesis 20:8

He told all these things to them

"He told them everything that God had told him"

Genesis 20:9

What have you done to us?

Abimelech used this rhetorical question to accuse Abraham. Alternate translation: "You have done something bad to us!" or "Look what you have done to us!"

to us

The word "us" here is exclusive and does not include Abraham and Sarah. If your language uses an exclusive form of "we" or "us," use it here.

How have I sinned against you, that you have brought ... sin?

Abimelech used this rhetorical question to remind Abraham that he had not sinned against Abraham. Alternate translation: "I have done nothing against you to cause you to bring ... sin."

that you have brought on me and on my kingdom a great sin

To cause someone to be guilty of sinning is spoken of as if "sin" was a thing that could be placed on a person. Alternate translation: "that you should make me and my kingdom guilty of such a terrible sin"

on my kingdom

Here "kingdom" stands for the people. Alternate translation: "on the people of my kingdom"

You have done to me deeds that ought not to be done
"You should not have done this to me"

Genesis 20:10

What prompted you to do this thing?
"What caused you to do this?" or "Why did you do this?" What Abraham did can be stated explicitly. Alternate translation: "Why did you tell me that Sarah is your sister?"

Genesis 20:11

Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Because I thought that since no one here fears God, someone may kill me so they can take my wife."

no fear of God in this place
Here "place" refers to the people. Alternate translation: "no one here in Gerar fears God"

fear of God
This means to deeply respect God and show that respect by obeying him.

Genesis 20:12

Besides, she is indeed my sister
"Also, it is true that Sarah is my sister" or "Also, Sarah really is my sister"

the daughter of my father, but not the daughter of my mother
"we have the same father, but we have different mothers"

Genesis 20:13

General Information:
Verse 13 is a continuation of Abraham's answer to Abimelech.

my father's house
Here "house" stands for Abraham's family. Alternate translation: "my father and the rest of my family" or "my father's household"

I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'
This has quotations within quotations. They can be stated as indirect quotations. Alternate translation: "I said to Sarah that I wanted her to be faithful to me by telling people everywhere we go that I am her brother"

Genesis 20:14

Abimelek took
"Abimelek brought some"

Genesis 20:15

Abimelek said
"Abimelek said to Abraham"

Look
"Pay attention, because what I am about to say is both true and important"

my land is before you
This is a way of saying "I make all of my land available to you"

Settle wherever it pleases you
"Live wherever you want"

Genesis 20:16

a thousand
"1,000"

It is to cover any offense against you in the eyes of all who are with you
Giving money to prove to others that Sarah is innocent is spoken of as if he is placing a cover over an offense so no one can see it. Alternate translation: "I am giving this to him, so that those who are with you will know that you have done nothing wrong"

in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgement"

before everyone, you are completely made right
The passive phrase "made right" can be stated in active form. Alternate translation: "everyone will know that you are innocent"

Genesis 20:17

General Information:
This page has intentionally been left blank.

Genesis 20:18

closed all the wombs of the household of Abimelek
"made all the women of Abimelek's household totally unable to have children"

because of Sarah, Abraham's wife
The full meaning can be stated explicitly. Alternate translation: "because Abimelech had taken Abraham's wife Sarah"

Chapter 21

¹ Yahweh paid attention to Sarah as he had said he would, and Yahweh did for Sarah just as he had promised. ² Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken to him. ³ Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac. ⁴ Abraham circumcised his son Isaac when he was eight days old, just as God had commanded him. ⁵ Abraham was one hundred years old when his son Isaac was born to him. ⁶ Sarah said, "God has made me laugh; every one who hears will laugh with me." ⁷ She also said, "Who would have said to Abraham that Sarah would nurse children, and yet I have borne him a son in his old age!"

⁸ The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. ⁹ Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. ¹⁰ So she said to Abraham, "Drive out this slave woman and her son, for the son of this slave woman will not be heir with my son, with Isaac." ¹¹ This thing was very grievous to Abraham because of his son. ¹² But God said to Abraham, "Do not be grieved because of the young man and because of your servant girl. Listen to Sarah's words in all she says to you about this matter, because it is through Isaac that your descendants will be named." ¹³ I will also make the son of the servant woman into a nation, because he is your descendant." ¹⁴ Abraham rose up early in the morning, took bread and a skin of water, and gave it to Hagar, putting it on her shoulder. He gave her the boy and sent her away. She departed and wandered in the wilderness of Beersheba. ¹⁵ When the water in the waterskin was gone, she abandoned the child under one of the bushes. ¹⁶ Then she went, and sat down a short distance from him, about the distance of a bowshot away, for she said, "Let me not look upon the death of the child." As she sat there across from him, she lifted up her voice and wept. ¹⁷ God heard the voice of the young man, and the angel of God called to Hagar out of heaven, and said to her, "What troubles you, Hagar? Do not be afraid, for God has heard the voice of the young man where he is. ¹⁸ Get up, raise up the young man, and encourage him; for I will make him into a great nation." ¹⁹ Then God opened her eyes, and she saw a well of water. She went and filled the skin with water and gave the young man a drink. ²⁰ God was with the young man, and he grew. He lived in the wilderness and became an archer. ²¹ He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt.

²² It came about at that time that Abimelek and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do. ²³ Now therefore swear to me here by God that you will not deal falsely with me, nor with my offspring, nor with my descendants. Show to me and to the land in which you have been staying the same covenant faithfulness that I have shown to you." ²⁴ Abraham said, "I swear." ²⁵ Abraham also complained to Abimelek concerning a well of water that Abimelek's servants had seized from him. ²⁶ Abimelek said, "I do not know who has done this thing. You did not tell me before now; I have not heard of it until today." ²⁷ So Abraham took sheep and cattle and gave them to Abimelek, and the two men made a covenant. ²⁸ Then Abraham set seven female lambs of the flock by themselves. ²⁹ Abimelek said to Abraham, "What is the meaning of these seven female lambs that you have set by themselves?" ³⁰ He replied, "These seven female lambs you will receive from my hand, so that it may be a witness for me, that I dug this well." ³¹ So he called that place Beersheba, because there they both swore an oath. ³² They made a covenant at Beersheba, and then Abimelek and Phicol, the captain of his army, returned to the land of the Philistines. ³³ Abraham planted a tamarisk tree in Beersheba. There he called on the name of Yahweh, the eternal God. ³⁴ Abraham remained as a foreigner in the land of the Philistines many days.

Genesis 21 General Notes

Special concepts in this chapter

Sarah's anger

After Sarah was able to have her own child, and he survived infancy, she began to get angry with Abraham's other son, Ishmael. He would have been a constant reminder of her own sin. God blessed Ishmael, but he was not able to inherit the promises given to Abraham. (See: sin, inherit and promise and bless)

Abandoning Ishmael

According to the law at this time, Hagar was able to gain her freedom from slavery by abandoning any claim to receive an inheritance. This is why Hagar would have abandoned her son under the tree.

Treaty

The Gentile king, Abimelech, made a covenant or treaty with Abraham. It is possible that he did this because he recognized the power of Abraham's God, but his exact reasons are unknown. (See: covenant)

Genesis 21:1

Yahweh paid attention to Sarah

Here the phrase "paid attention to" refers to Yahweh helping Sarah have a baby. Alternate translation: "Yahweh helped Sarah"

Genesis 21:2

bore a son to Abraham

"gave birth to Abraham's son"

in his old age

"when Abraham was very old"

at the set time of which God had spoken to him

"at the exact time that God had told him it would happen"

Genesis 21:3

Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac

"Abraham named his newborn son, the one Sarah gave birth to, Isaac" or "Abraham named their newborn son Isaac"

Genesis 21:4

Abraham circumcised his son Isaac when he was eight days old

"When his son Isaac was eight days old, Abraham circumcised him"

eight days

"8 days"

had commanded him

"had commanded Abraham to do"

Genesis 21:5

one hundred

"100"

Genesis 21:6

God has made me laugh

Sarah was laughing because she was surprised and happy. This can be made explicit. Alternate translation: "God has caused me to laugh joyfully"

every one who hears

What people would hear can be stated explicitly. Alternate translation: "everyone who hears about what God has done for me"

Genesis 21:7

Who would have said to Abraham that Sarah would nurse children

This rhetorical question can be translated as a statement. Alternate translation: "No one would have ever said to Abraham that Sarah will nurse children"

nurse children

This is a polite way of referring to breast-feeding babies. Alternate translation: "feed a baby her own milk"

Genesis 21:8

The child grew and ... Isaac was weaned

"Wean" here is a polite way of saying the child was finished with breast feeding. Alternate translation: "Isaac grew, and when he no longer needed his mother's milk, Abraham had a large feast"

Genesis 21:9

the son of Hagar the Egyptian, whom she had borne to Abraham

The name of Hagar's son can be stated explicitly. Alternate translation: "Ishmael, the son of Hagar the Egyptian and Abraham"

mocking

It can be stated explicitly that he was jeering or laughing at Isaac. Alternate translation: "laughing at Isaac"

Genesis 21:10

she said to Abraham

"Sarah said to Abraham"

Drive out

"send away" or "get rid of"

this slave woman and her son

This refers to Hagar and Ishmael. Sarah probably did not refer to them by name because she was angry with them.

with my son, with Isaac
"with my son Isaac"

Genesis 21:11

This thing was very grievous to Abraham
"Abraham was very unhappy about what Sarah said"

because of his son
"because it was about his son." It is implied that this means his son, Ishmael.

Genesis 21:12

Do not be grieved because of the young man and because of your servant girl
"Do not be upset about the boy and your handmaid"

Listen to Sarah's words in all she says to you about this matter
"Do everything that Sarah says to you about them"

it is through Isaac that your descendants will be named
The phrase "will be named" means those born through Isaac are the ones God considers to be the descendants that he promised Abraham. This can be stated in active form. Alternate translation: "Isaac is the one who will be the forefather of the descendants I promised to give you"

Genesis 21:13

I will also make the son of the servant woman into a nation
The word "nation" means God will give him many descendants so that they become a great nation of people. Alternate translation: "I will make the servant woman's son also become the father of a great nation"

Genesis 21:14

took bread
These words could refer to 1) food in general or 2) bread specifically.

a skin of water
"a bag of water." The water container was made out of animal skin.

Genesis 21:15

When the water in the waterskin was gone
"When the water bag was empty" or "When they had drank all of the water"

Genesis 21:16

about the distance of a bowshot away
This refers to the distance that a person could shoot an arrow with a bow. This is about 100 meters.

Let me not look upon the death of the child
The abstract noun "death" can be stated as "die."
Alternate translation: "I do not want to watch the boy die"

she lifted up her voice and wept
Here "voice" stands for the sound of her crying. To "lift up her voice" means to cry loudly. Alternate translation: "she cried out loudly and wept" or "she wept loudly"

Genesis 21:17

the voice of the young man
"the young man's voice." Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of Ishmael"

the angel of God
"a messenger from God" or "God's messenger"

out of heaven
Here "heaven" means the place where God lives.

What troubles you
"What is wrong?" or "Why are you crying?"

the voice of the young man where he is
Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of the young man lying over there"

Genesis 21:18

raise up the young man
"help the young man stand up"

I will make him into a great nation
To make Ishmael into a great nation means God will give him many descendants who will become a great nation. Alternate translation: "I will make his descendants become a great nation" or "I will make him become the ancestor of a great nation"

Genesis 21:19

God opened her eyes, and she saw
God making Hagar aware of the well is spoken of as if he literally opened her eyes. Alternate translation: "God caused Hagar to see" or "God showed her"

the skin
"the container made of skin" or "the bag"

the young man
"the boy" or "Ishmael"

Genesis 21:20

God was with the young man

Here the phrase "was with" is an idiom that means God helped or blessed the young man. Alternate translation: "God guided the young man" or "God blessed the young man"

became an archer

"became very skilled at using a bow and arrows"

Genesis 21:21

got a wife

"found a wife"

Genesis 21:22

It came about at that time

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Phicol

This is the name of a man.

captain of his army

"commander of his army"

his army

The word "his" refers to Abimelech.

God is with you in all that you do

Here the phrase "is with you" is an idiom that means God helps or blesses Abraham. Alternate translation: "God blesses everything you do"

Genesis 21:23

Now therefore

The word "Now" does not mean "at this moment," but is used to draw attention to the important point that follows. Alternate translation: "Therefore"

swear to me here by God

This is an idiom meaning to make a solemn oath witnessed by a higher authority, in this instance, God. Alternate translation: "promise me with God as your witness"

that you will not deal falsely with me

"that you will not lie to me"

will not deal falsely ... with my descendants

"will deal honestly with me and my descendants"

Show to me ... covenant faithfulness that I have shown to you

The two men had made a covenant with each other. The abstract noun "faithfulness" can be stated as "faithful" or "loyal." Alternate translation: "Be as faithful to me and to the land as I have been to you"

to the land

Here "land" stands for the people. Alternate translation: "to the people of the land"

Genesis 21:24

I swear

This can be stated with the understood information. Alternate translation: "I swear to be as faithful to you and your people as you have been to me"

Genesis 21:25

Abraham also complained to Abimelek

Possible meanings are 1) Abraham was complaining about what happened or 2) "Abraham also rebuked Abimelek"

concerning a well of water that Abimelek's servants had seized from him

"because Abimelek's servants had taken one of Abraham's wells"

seized from him

"taken from Abraham" or "had taken control of"

Genesis 21:26

I have not heard of it until today

"This is the first time I have heard about it"

Genesis 21:27

Abraham took sheep and cattle and gave them to Abimelek

This is a sign of friendship and that Abraham agrees to make covenant with Abimelek.

Genesis 21:28

Abraham set seven female lambs of the flock by themselves

"Abraham separated seven female lambs from the flock"

Genesis 21:29

What is the meaning of these seven female lambs that you have set by themselves?

"Why have you separated these seven lambs from the flock?"

Genesis 21:30

you will receive

"you will take"

from my hand

Here "hand" stands for Abraham. Alternate translation: "from me"

it may be a witness

The word "it" refers to the gift of seven lambs.

so that it may be a witness for me

The abstract noun "witness" can be stated as "to prove." Alternate translation: "to prove to everyone"

Genesis 21:31

he called that place

"Abraham called that place"

Beersheba

Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven."

they both

"Abraham and Abimelech"

Genesis 21:32

Phicol

This is the name of a man. See how you translated this name in Genesis 21:22.

Genesis 21:33

a tamarisk tree

This is an evergreen tree that can grow in the desert. It can be stated more generally. Alternate translation: "a tree"

the eternal God

"the God who lives forever"

Genesis 21:34

many days

"for a long time"

Chapter 22

¹ It came about after these things that God tested Abraham. He said to him, "Abraham!" Abraham said, "Here I am." ² Then God said, "Take your son, your only son, whom you love, Isaac, and go to the land of Moriah. Offer him there as a burnt offering upon one of the mountains there, which I will tell you about." ³ So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. He cut the wood for the burnt offering, then set out on his journey to the place that God had told him about. ⁴ On the third day Abraham looked up and saw the place afar off. ⁵ Abraham said to his young men, "Stay here with the donkey, and I and the young man will go over there. We will worship and come again to you." ⁶ Then Abraham took the wood for the burnt offering and put it on Isaac his son. He took in his own hand the fire and the knife; and they went both of them together. ⁷ Isaac spoke to Abraham his father and said, "My father," and he said, "Here I am, my son." He said, "See, here is the fire and the wood, but where is the lamb for the burnt offering?" ⁸ Abraham said, "God himself will provide the lamb for the burnt offering, my son." So they went on, both of them together.

⁹ When they came to the place that God had told him about, Abraham built an altar there and laid the wood on it. Then he bound Isaac his son, and laid him on the altar, on top of the wood. ¹⁰ Abraham reached out with his hand and took up the knife to kill his son. ¹¹ Then the angel of Yahweh called to him from heaven and said, "Abraham, Abraham!" and he said, "Here I am." ¹² He said, "Do not lay your hand upon the young man, nor do anything to harm him, for now I know that you fear God, seeing that you have not withheld your son, your only son, from me." ¹³ Abraham looked up and behold, behind him was a ram caught in the bushes by his horns. Abraham went and took the ram and offered him up as a burnt offering instead of his son. ¹⁴ So Abraham named that place, "Yahweh will provide," and it is said to this day, "On the mountain of Yahweh it will be provided." ¹⁵ The angel of Yahweh called to Abraham a second time from heaven ¹⁶ and said—this is Yahweh's declaration—by myself I have sworn that because you have done this thing, and have not withheld your son, your only son, ¹⁷ I will surely bless you and I will greatly multiply your descendants as the stars of the heavens, and as the sand which is upon the seashore; and your descendants will possess the gate of their enemies. ¹⁸ Through your offspring all the nations of the earth will be blessed, because you have obeyed my voice." ¹⁹ So Abraham returned to his young men, and they departed and went together to Beersheba, and he lived at Beersheba.

²⁰ It came about after these things that Abraham was told, "Milkah has borne children, as well, to your brother Nahor." ²¹ They were Uz his firstborn, Buz his brother, Kemuel the father of Aram, ²² Kesed, Hazo, Pildash, Jidlaph, and Bethuel. ²³ Bethuel became the father of Rebekah. These were the eight children that Milkah bore to Nahor, Abraham's brother. ²⁴ His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maakah.

Genesis 22 General Notes

Special concepts in this chapter

Sacrificing his son

Although Isaac was not Abraham's only son, he was the son who was to inherit Abraham's promised blessings. It is possible this parallels God's actual sacrifice of his son, Jesus, for the sins of man. (See: inherit and promise and sin)

Covenant affirmation

After important events, it is common for Scripture to affirm the tenets of a covenant. This serves as a reminder of the covenant and affirms it. (See: covenant)

Other possible translation difficulties in this chapter

God tests Abraham

Extra care should be taken when translating "testing." It is best to avoid using the same word used for "tempting" even though they overlap in meaning. This is because Scripture also says God does not tempt anyone. (See: test and tempt and [James 2:13](#))

Genesis 22:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

after these things

This phrase refers to the events in chapter 21.

God tested Abraham

It is implied that God tests Abraham to learn if Abraham will be faithful to him. The full meaning of this statement can be made explicit. Alternate translation: "God tested Abraham's faithfulness"

Here I am

"Yes, I am listening" or "Yes, what is it?"

Genesis 22:2

your only son

It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. The full meaning of this statement can be made explicit. Alternate translation: "your only son whom I have promised"

whom you love

This emphasizes Abraham's love for his son, Isaac.

the land of Moriah

"the land called Moriah"

Genesis 22:3

saddled his donkey

"loaded his donkey" or "put on his donkey what he needed for the journey"

young men

"servants"

set out on his journey

"started his journey" or "started traveling"

Genesis 22:4

On the third day

The word "third" is the ordinal number for three. Alternate translation: "After traveling for three days"

saw the place afar off

"saw far away the place that God had spoken of"

Genesis 22:5

young men

"servants"

We will worship

The word "we" refers only to Abraham and Isaac, but not to the young men.

come again to you

"return to you"

Genesis 22:6

put it on Isaac his son

"had Isaac, his son, carry it"

He took in his own hand

Here "his own hand" emphasizes that Abraham himself carried these things. Alternate translation: "Abraham himself carried"

the fire

Here "fire" stands for a pan containing burning coals or a torch or lamp. Alternate translation: "something for starting a fire"

they went both of them together

"they left together" or "the two of them went together"

Genesis 22:7

My father

This is a loving way for a son to speak to his father.

Here I am

"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

my son

This is a loving way for a father to speak to his son.

the fire

Here "fire" stands for a pan containing burning coals or a torch or lamp. See how you translated this in [Genesis 22:6]

the lamb for the burnt offering

"the lamb that you will give as a burnt offering"

Genesis 22:8

God himself

Here "himself" emphasizes that it is God who will provide the lamb.

will provide

"will give us"

Genesis 22:9

When they came to the place

"When Abraham and Isaac arrived at the place"

he bound

"he tied up"

on the altar, on top of the wood
"on top of the wood that was on the altar"

Genesis 22:10

reached out with his hand and took up the knife
"picked up the knife"

Genesis 22:11

the angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

from heaven
This refers to the place where God lives.

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 22:12

Do not lay your hand upon the young man, nor do anything to harm him
The phrase "Do not lay your hand upon" is a way of saying "do not harm." God said basically the same thing twice to emphasize that Abraham should not hurt Isaac. Alternate translation: "Do not hurt the boy in any way"

now I know ... from me
The words "I" and "me" refer to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the words "I" and "me" when referring to Yahweh.

you fear God
This refers to deeply respecting God and showing that respect by obeying him.

seeing that
"because I see that"

you have not withheld your son ... from me
"you have not held back your son ... from me." or "you were willing to offer your son ... to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:13

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

was a ram caught in the bushes by his horns
This can be stated in active form. Alternate translation: "was a ram whose horns were stuck in the bushes" or "was a ram stuck in the bushes"

went and took the ram
"Abraham went over to the ram and took it"

Genesis 22:14

will provide ... will be provided
Use the same word for "provide" as you used in Genesis 22:8.

to this day
"even now." This means even to the time that the author was writing this book.

it will be provided
This can be stated in active form. Alternate translation: "he will provide"

Genesis 22:15

The angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "The angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

a second time
The word "second" is the ordinal number for two. Alternate translation: "again"

from heaven
Here the word "heaven" refers to the place where God lives.

Genesis 22:16

said—this is Yahweh's declaration
"spoke this message from Yahweh" or "declared these words of Yahweh." This is a formal way of saying that the words that follow come directly from Yahweh.

by myself I have sworn
"I have promised and I am my witness." To swear means to use the name of something or someone as the basis or power on which the oath is made. There is nothing more powerful for Yahweh to swear by than himself.

you have done this thing
"you obeyed me"

have not withheld your son
"have not kept back your son" or "were willing to offer your son to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:17

surely bless
"certainly bless"

I will greatly multiply your descendants
"I will cause your descendants to increase again and again" or "I will cause your descendants to be very many"

as the stars of the heavens, and as the sand which is upon the seashore
God compared Abraham's descendants to the stars and the sand. Just as people cannot count the huge number of stars or the grains of sand, so there would be so many of Abraham's descendants that people would not be able to count them. Alternate translation: "beyond what you can count"

as the stars of the heavens
Here the word "heavens" refers to everything we see above the earth, including the sun, moon, and stars.

will possess the gate of their enemies
Here "gate" represents the whole city. To "possess the gate of their enemies" means destroying their enemies. Alternate translation: "will completely triumph over their enemies"

Genesis 22:18

General Information:
The angel of Yahweh continues speaking to Abraham.

all the nations of the earth will be blessed
This can be stated in active form. Alternate translation: "I, the Lord, will bless all the people living everywhere"

nations of the earth
Here "nations" stands for the people of the nations.

you have obeyed my voice
Here "voice" stands for what God said. Alternate translation: "you have obeyed what I said" or "you have obeyed me"

Genesis 22:19

Abraham returned
Only Abraham was named because he was the father, but it was implied that his son went with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his son went back"

young men
"servants"

they departed
"they left that place"

he lived at Beersheba
Only Abraham was mentioned because he was the leader of his family and servants, but it was implied that they were with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his people stayed in Beersheba"

Genesis 22:20

It came about after these things
"After these events." The phrase "these things" refers to the events of Genesis 22:1-19.

Abraham was told
This can be stated in active form. Alternate translation: "someone told Abraham"

Milkah has borne children, as well
"Milkah has also borne children"

Milkah
This is the name of a woman.

Genesis 22:21

They were Uz his firstborn, Buz his brother
"The name of his firstborn was Uz, and the names of the rest of his children were Buz his brother"

Uz ... Buz ... Kemuel ... Aram
These are all names of men. Translate this so that it is clear that all of these except Aram are the sons of Nahor and Milkah.

Genesis 22:22

Kesed, Hazo, Pildash, Jidlaph, and Bethuel
These are all names of men. Translate this so that it is clear that all of these are the sons of Nahor and Milkah.

Genesis 22:23

Bethuel became the father of Rebekah
"Later Bethel became the father of Rebekah"

These were the eight children that Milkah bore to Nahor, Abraham's brother

"These were the eight children of Milkah and Nahor, Abraham's brother." This refers to the children that were listed in [Genesis 22:21-22](#).

Genesis 22:24

His concubine

"Nahor's concubine"

Reumah

This is the name of a woman.

also bore

"also gave birth to"

Tebah, Gaham, Tahash, and Maakah

These are all names of men.

Chapter 23

¹ Sarah lived 127 years. These were the years of the life of Sarah. ² Sarah died in Kiriath Arba, that is, Hebron, in the land of Canaan. Abraham mourned and wept for Sarah. ³ Then Abraham rose up and went from his dead wife, and spoke to the sons of Heth, saying, ⁴ "I am a foreigner and sojourner among you. Please grant me a property for a burial place among you, so that I may bury my dead." ⁵ The sons of Heth answered Abraham, saying, ⁶ "Listen to us, my master. You are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb, so that you may bury your dead." ⁷ Abraham arose and bowed down to the people of the land, to the sons of Heth. ⁸ He spoke to them, saying, "If you agree that I should bury my dead, then hear me and plead with Ephron son of Zohar, for me. ⁹ Ask him to sell me the cave of Machpelah, which he owns, which is at the end of his field. For the full price let him sell it to me publicly as a property for a burial place." ¹⁰ Now Ephron was sitting among the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying, ¹¹ "No, my master, hear me. I give you the field, and the cave that is in it. I give it to you in the presence of the sons of my people. I give it to you to bury your dead." ¹² Then Abraham bowed down before the people of the land. ¹³ He spoke to Ephron in the hearing of the people of the land, saying, "But if you are willing, please hear me. I will pay for the field. Take the money from me, and I will bury my dead there." ¹⁴ Ephron answered Abraham, saying, ¹⁵ "Please, my master, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you? Bury your dead." ¹⁶ Abraham listened to Ephron and Abraham weighed out to Ephron the amount of silver that he had spoken in the hearing of the sons of Heth, four hundred shekels of silver, according to the standard measurement of the merchants.

¹⁷ So the field of Ephron, which was in Machpelah, which was next to Mamre, that is, the field, the cave that was in it, and all the trees that were in the field and all around its border, passed ¹⁸ to Abraham by purchase in the presence of the sons of Heth, before all those who had come into the gate of his city. ¹⁹ After this, Abraham buried Sarah his wife in the cave of the field of Machpelah, which is next to Mamre, that is, Hebron, in the land of Canaan. ²⁰ So the field and the cave in it passed to Abraham as a property for a burial place from the sons of Heth.

Genesis 23 General Notes

Special concepts in this chapter

Abraham's character

Abraham's interaction with the people show that he was greatly respected. This would have been unusual for a foreigner and indicates that Abraham was a man of great character.

Burial

Burial was a common practice when Abraham lived, but only the wealthy were able to bury their dead relatives in this way.

Genesis 23:1

These were the years of the life of Sarah

Some translations do not include this sentence.

Genesis 23:2

Kiriath Arba

This is the name of a city.

Abraham mourned and wept for Sarah

"Abraham was very sad and cried because Sarah died"

Genesis 23:3

rose up and went from his dead wife

"got up and left his wife's body"

the sons of Heth

Here "sons" stands for those who descended from Heth. Alternate translation: "the descendants of Heth" or "the Hittites"

Genesis 23:4

among you

This idea may be expressed in terms of location. "in your country" or "here"

Please grant me a property

"Sell me some land" or "Allow me to buy a piece of land"

my dead

The nominal adjective "dead" can be stated as an adjective or a verb. Alternate translation: "my dead wife" or "my wife who has died"

Genesis 23:5

The sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:6

my master

This phrase is used to show respect to Abraham.

a prince of God

This is an idiom. This probably means "a powerful man" or "a mighty leader."

your dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

the choicest of our tombs

"the best of our burial places"

refuse you his tomb

"withhold his burial place from you" or "refuse to give to you his tomb"

Genesis 23:7

bowed down

This means to bend over or kneel down very low to humbly express respect and honor toward someone.

to the people of the land, to the sons of Heth

"to the sons of Heth who lived in the area"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:8

my dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Ephron ... Zohar

These are names of men.

Genesis 23:9

the cave of Machpelah, which he owns, which is at the end of his field

"his cave that is at the end of his field in Machpelah"

the cave of Machpelah

"the cave in Machpela." Machpela was the name of an area or region. Ephron owned a field in Machpela and the cave that was in the field.

which he owns

This tells something about the cave. Ephron owned the cave.

which is at the end of his field

This also tells something about the cave. The cave was at the end of Ephron's field.

sell it to me publicly

"sell it to me in front of you all" or "sell it to me in your presence"

as a property

"as a piece of land that I may own and use"

Genesis 23:10

Now Ephron was sitting among the sons of Heth

Here "Now" is used here to mark a change from the story to background information about Ephron.

Ephron

This is the name of a man. See how you translated this in [Genesis 23:8]

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

in the hearing of the sons of Heth

The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

all those who had come into the gate of his city

This tells which sons of Heth were listening. Alternate translation: "all those who had gathered at the gate of his city"

gate of his city

The city gate was where the leaders of the city would meet to make important decisions.

his city

"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

Genesis 23:11

my master

This phrase is used to show respect to Abraham.

in the presence of the sons of my people

Here "presence" stands for the people serving as witnesses. Alternate translation: "with my fellow countrymen as my witnesses"

sons of my people

This means "my fellow countrymen" or "my fellow Hittites"

my people

This phrase shows that Ephron was part of that group of people. It does not mean that he was their leader.

I give it to you to bury your dead

"I give it to you. Bury your dead"

your dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

Genesis 23:12

bowled down

This means to bend over or kneel down very low to humbly express respect and honor toward someone.

people of the land

"people who lived in that area"

Genesis 23:13

in the hearing of the people of the land

The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that the people who lived in the area could hear" or "while the people who lived in the area were listening"

But if you are willing

The word "but" shows a contrast. Ephron wanted to give the field to Abraham; Abraham wanted to pay for it. Alternate translation: "No, but if you are willing" or "No, but if you agree with this"

I will pay for the field

"I will give you money for the field"

my dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Genesis 23:14

Ephron

This is the name of a man. See how you translated this in [Genesis 23:8]

Genesis 23:15

Please, my master, listen to me

"Hear me, my master" or "Listen to me, kind sir"

my master

This phrase is used to show respect to Abraham.

A piece of land worth four hundred shekels of silver, what is that between me and you?

Ephron meant that since he and Abraham were both so wealthy, 400 pieces of silver was a small amount. This rhetorical question can be translated as a statement. Alternate translation: "The piece of land is worth only four hundred shekels of silver. For you and me, that is nothing."

four hundred shekels of silver

This is about 4.5 kilograms of silver.

four hundred

"400"

Bury your dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "Go bury your wife who has died" or "Go bury your wife"

Genesis 23:16

Abraham weighed out to Ephron the amount of silver

"Abraham weighed the silver and gave Ephron the amount" or "Abraham counted out to Ephron the amount of silver"

the amount of silver that he had spoken

"the amount of silver that Ephron had said"

in the hearing of the sons of Heth

The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

according to the standard measurement of the merchants

"using the standard measurement of weight that merchants used." This can be stated as a new sentence. Alternate translation: "He weighed the silver the same way that the merchants used to weigh it"

Genesis 23:17

Machpelah

Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there.

that is, the field, the cave that was in it, and all the trees

This phrase explains what the author meant when he wrote "the field of Ephron." It was not only the field, but also the cave and trees in the field.

passed

"became property that belonged"

Genesis 23:18

to Abraham by purchase

These words complete the idea that begins with the word "passed" in verse 17. "became Abraham's possession when he purchased it" or "belonged to Abraham after he bought it"

in the presence of the sons of Heth

Here "presence" stands for the people serving as witnesses. Alternate translation: "with the people of Heth watching as witnesses"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

all those who had come into the gate of his city

This tells which sons of Heth saw Abraham buy the property. See how you translated this in [Genesis 23:10]

gate of his city

The city gate was where the leaders of the city would meet to make important decisions.

his city

"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

Genesis 23:19

After this

"After he bought the field"

the cave of the field

"the cave in the field"

the field of Machpelah

"the field in Machpelah"

that is, Hebron

Possible meanings are 1) Mamre was another name for Hebron or 2) Hebron was formerly called Mamre or 3) Mamre was very near the larger city of Hebron, so people usually called it Hebron.

Genesis 23:20

passed to Abraham as a property for a burial place from the sons of Heth

"became Abraham's property for a burial ground when he bought it from the sons of Heth"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Chapter 24

¹ Now Abraham was very old and Yahweh had blessed Abraham in all things. ² Abraham said to his servant, the one who was the oldest of his household and who was in charge of all that he had, "Put your hand under my thigh ³ and I will make you swear by Yahweh, the God of heaven and the God of the earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I make my home. ⁴ But you will go to my country, and to my relatives, and get a wife for my son Isaac." ⁵ The servant said to him, "What if the woman will not be willing to follow me to this land? Must I take your son back to the land from which you came?" ⁶ Abraham said to him, "Make sure that you do not take my son back there! ⁷ Yahweh, the God of heaven, who took me from my father's house and from the land of my relatives, and who promised me with a solemn oath saying, 'To your descendants I will give this land,' he will send his angel before you, and you will get a wife for my son from there. ⁸ But if the woman is not willing to follow you, then you will be free from this oath of mine. Only you are not to take my son back there." ⁹ So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

¹⁰ The servant took ten of his master's camels and departed. He also took with him all kinds of goods from his master. He departed and went to the region of Aram Naharaim, to the city of Nahor. ¹¹ He made the camels kneel down outside the city by the well of water. It was evening, the time that women go out to draw water. ¹² Then he said, "Yahweh, God of my master Abraham, grant me success today and show covenant faithfulness to my master Abraham. ¹³ Look, here I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. ¹⁴ Let it happen like this. When I say to a young woman, 'Please lower your pitcher so that I may drink,' and she says to me, 'Drink, and I will water your camels too,' then let her be the one that you have appointed for your servant Isaac. By this I will know that you have shown covenant faithfulness to my master." ¹⁵ It came about that even before he had finished speaking, behold, Rebekah came out with her water pitcher on her shoulder. Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother. ¹⁶ The young woman was very beautiful and a virgin. No man had ever known her. She went down to the spring, filled her pitcher and came up. ¹⁷ Then the servant ran to meet her and said, "Please give me a little drink of water from your pitcher." ¹⁸ She said, "Drink, my master," and she quickly let down her pitcher on her hand, and gave him a drink. ¹⁹ When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." ²⁰ So she hurried and emptied her pitcher into the trough, then ran again to the well to draw water, and drew water for all his camels. ²¹ The man watched her in silence to see whether Yahweh had prospered his journey or not. ²² As the camels finished drinking, the man brought out a gold nose ring weighing half a shekel, and two gold bracelets for her arms weighing ten shekels, ²³ and asked, "Whose daughter are you? Tell me please, is there room in your father's house for us to spend the night?" ²⁴ She said to him, "I am the daughter of Bethuel son of Milkah, whom she bore to Nahor." ²⁵ She also said to him, "We have plenty of both straw and feed, and also room for you to spend the night." ²⁶ Then the man bowed down and worshiped Yahweh. ²⁷ He said, "Blessed be Yahweh, the God of my master Abraham, who has not abandoned his covenant faithfulness and his trustworthiness toward my master. As for me, Yahweh has led me directly to the house of my master's relatives."

²⁸ Then the young woman ran and told her mother's household about all of these things. ²⁹ Now Rebekah had a brother, and his name was Laban. Laban ran to the man who was out at the road by the spring. ³⁰ When he had seen the nose ring and the bracelets on his sister's arms, and when he had heard the words of Rebekah his sister, "This is what the man said to me," he went to the man, and, behold, he was standing by the camels at the spring. ³¹ Then Laban said, "Come, you blessed of Yahweh. Why are you standing outside? I have prepared the house, and a place for the camels." ³² So the man came to the house and he unloaded the camels. The camels were given straw and feed, and water was provided to wash his feet and the feet of the men who were with him. ³³ They set food before him to eat, but he said, "I will not eat until I have said what I have to say." So Laban said, "Speak on." ³⁴ He said, "I am Abraham's servant. ³⁵ Yahweh has blessed my master very much and he has become great. He has given him sheep and cattle, silver and gold, male servants and female servants, and camels and donkeys. ³⁶ Sarah, my master's wife, bore a son to my master when she was old, and he has given everything that he owns to him. ³⁷ My master made me swear, saying, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I make my home. ³⁸ Instead, you must go to my father's family, and to my relatives, and get a wife for my son.' ³⁹ I said to my master, 'Perhaps the woman will not follow me.' ⁴⁰ But he said to me,

'Yahweh, before whom I walk, will send his angel with you and he will prosper your way, so that you will get a wife for my son from among my relatives and from my father's family line. ⁴¹ But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath.' ⁴² So I arrived today at the spring, and said, 'O Yahweh, God of my master Abraham, please, if you do indeed intend to make my journey successful— ⁴³ here I am, standing by the spring of water—let the young woman who comes out to draw water, the woman to whom I say, "Please give me a little water from your pitcher to drink," ⁴⁴ the woman who says to me, "Drink, and I will also draw water for your camels"—let her be the woman whom you, Yahweh, have chosen for my master's son.' ⁴⁵ Even before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder and she went down to the spring and drew water. So I said to her, 'Please give me a drink.' ⁴⁶ She quickly lowered her pitcher from her shoulder and said, 'Drink, and I will give your camels water also.' So I drank, and she watered the camels also. ⁴⁷ I asked her and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milkah bore to him.' Then I put the ring in her nose and the bracelets on her arms. ⁴⁸ Then I bowed down and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me by the way that is right to find the daughter of my master's relative for his son. ⁴⁹ Now therefore, if you are prepared to show steadfast love and faithfulness to my master, tell me. But if not, tell me, so that I may turn to the right hand or to the left."

⁵⁰ Then Laban and Bethuel answered and said, "The thing has come from Yahweh; we cannot speak to you either bad or good. ⁵¹ Look, Rebekah is before you. Take her and go, so she may be the wife of your master's son, as Yahweh has spoken." ⁵² When Abraham's servant heard their words, he bowed down to the ground before Yahweh. ⁵³ The servant brought out articles of silver and articles of gold, and clothing, and gave them to Rebekah. He also gave precious gifts to her brother and to her mother. ⁵⁴ Then he and the men who were with him ate and drank. They stayed there overnight, and when they arose in the morning, he said, "Send me away to my master." ⁵⁵ Her brother and her mother said, "Let the young woman stay with us for a few more days, at least ten. After that she may go." ⁵⁶ But he said to them, "Do not hinder me, since Yahweh has prospered my way. Send me on my way so that I may go to my master." ⁵⁷ They said, "We will call the young woman and ask her." ⁵⁸ So they called Rebekah and asked her, "Will you go with this man?" She replied, "I will go." ⁵⁹ So they sent their sister Rebekah, along with her female servant, on her journey with Abraham's servant and his men. ⁶⁰ They blessed Rebekah, and said to her,

"Our sister, may you be the mother
of thousands of ten thousands,
and may your descendants possess
the gate of those who hate them."

⁶¹ Then Rebekah arose, and she and her servant girls mounted the camels, and followed the man. Thus the servant took Rebekah, and went his way.

⁶² Now Isaac was living in the Negev, and had just returned from Beer Lahai Roi. ⁶³ Isaac went out to meditate in the field in the evening. When he looked up and saw, behold, there were camels coming! ⁶⁴ Rebekah looked, and when she saw Isaac, she jumped down from the camel. ⁶⁵ She said to the servant, "Who is that man who is walking in the field to meet us?" The servant said, "It is my master." So she took her veil, and covered herself. ⁶⁶ The servant recounted to Isaac all the things that he had done. ⁶⁷ Then Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Genesis 24 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 24:60.

Special concepts in this chapter

Intermarriage

Abraham would not allow his son to marry anyone from the people of Canaan. This is because it would cause his son to worship other gods. Intermarriage and worshiping false gods are things that frequently caused Abraham's descendants to struggle. (See: falsegod)

Abraham's wealth

There are many instances recorded in this chapter which highlight Abraham's significant wealth. He owned more than 10 camels and had large amounts of gold.

Other possible translation difficulties in this chapter

"Put your hand under my thigh"

Many scholars believe this is a euphemism. Putting one's hand on a man's genitals was a way to make an important oath. It represented power and progeny.

Genesis 24:1

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

Genesis 24:2

Put your hand under my thigh

Abraham was about to ask the servant to swear to do something. Putting his hand under Abraham's thigh would show that he would certainly do what he would swear to do.

Genesis 24:3

I will make you swear

This can be expressed as a command. Alternate translation: "swear"

swear by Yahweh

The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made. "promise me with Yahweh as your witness"

the God of heaven and the God of the earth

"the God of heaven and earth." The words "heaven" and "earth" are used together to mean every thing that God created. Alternate translation: "the God of everything in heaven and earth"

heaven

This refers to the place where God lives.

from the daughters of the Canaanites

"from the Canaanite women" or "from the Canaanites." This refers to Canaanite females.

among whom I make my home

"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:4

But you will go

This can be stated as a command. Alternate translation: "Swear that you will go" or "But go"

my relatives

"my family"

Genesis 24:5

What if

"What should I do if"

will not be willing to follow me

"will not follow me" or "refuses to come back with me"

Must I take your son back to the land from which you came

"Should I take you son to live in the land from which you came"

Genesis 24:6

Make sure that you do not take my son back there

The phrase "Make sure" emphasizes the command that follows. "Be careful not to take my son back there" or "You definitely must not take my son there"

Genesis 24:7

who took me from my father's house

Here "house" stands for the people in his family. Alternate translation: "who took me from my father and the rest of my family"

promised me with a solemn oath

"swore an oath to me"

saying, 'To your descendants I will give this land,'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

translation: "saying that he would give this land to my descendants"

he will send his angel

The words "he" and "his" refer to Yahweh.

Genesis 24:8

General Information:

Verse 8 is a continuation of the instructions Abraham gave his servant.

But if the woman is not willing to follow you

"But if the woman refuses to come with you." Abraham was answering the servant's question from Genesis 24:5.

you will be free from this oath of mine

"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

Genesis 24:9

put his hand under the thigh of Abraham his master

This was to show that he would certainly do what he was swearing to do.

swore to him

"made an oath to him"

concerning this matter

"concerning Abraham's request" or "that he would do what Abraham said"

Genesis 24:10

departed. He also took

The sentence starting with "He also took" gives additional information about what the servant took with him on the journey. He gathered them before he departed.

He also took with him all kinds of goods from his master

This means he also took many good things that his master wanted to give to the woman's family.

departed and went

"set out and went" or "he left and went"

the city of Nahor

Possible meanings are 1) the city where Nahor lived" or 2) "the city called Nahor." If you can translate it without choosing a meaning, do so.

Genesis 24:11

He made the camels kneel down

Camels are tall animals with long legs. He made them bend their legs and lower their bodies to the ground. "He made the camels lie down"

well of water

"water well" or "well"

draw water

"get water"

Genesis 24:12

Then he said

"Then the servant said"

grant me success today and show covenant faithfulness to my master Abraham

You can state this with the connecting word "by." This makes clear how the servant wants God to show covenant faithfulness. Alternate translation: "Show covenant faithfulness to my master Abraham by granting me success today"

grant me success

"give me success." The servant wanted to find a good wife for Abraham's son. The abstract noun "success" can be stated as a verb. Alternate translation: "help me to succeed" or "make me able to do what I have come here to do"

show covenant faithfulness to my master Abraham

The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "be faithful to the covenant you have with my master Abraham" or "be faithful to my master Abraham"

Genesis 24:13

Look, here I am standing

"You can see me standing here"

the spring of water

"the spring" or "the well"

the daughters of the men of the city

"the young women of the city"

Genesis 24:14

Let it happen like this

"Let it happen this way" or "Make this happen"

When I say to a young woman, 'Please lower your pitcher so that I may drink,'

This is a quotation within a quotation. This can be expressed with an indirect quote. Alternate translation: "When I ask a young woman to let me have a drink of water from her jar"

Please lower your pitcher

The women carried the pitchers on their shoulder. She would have to lower it to give the man a drink.

pitcher

a medium-size jar made of clay used for holding and pouring liquids

that you have shown covenant faithfulness to my master
The abstract noun "faithfulness" can be stated as "been faithful." Alternate translation: "that you have been faithful to the covenant you have with my master Abraham" or "you have been faithful to my master Abraham"

Genesis 24:15

It came about that

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother

"Rebekah's father was Bethuel. Bethuel's parents were Milkah and Nahor. Nahor was Abraham's brother"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Nahor

This is the name of a man. See how you translated his name in [Genesis 11:22]

Milkah

Milkah was Nahor's wife and Bethuel's mother. See how you translated this name in [Genesis 11:29]

Genesis 24:16

No man had ever known her

This is a polite way of saying that she had not had sexual relations with any man. You may need to use another euphemism in your language.

She went down to the spring ... and came up

The spring was somewhere lower in elevation than where the servant was standing.

Genesis 24:17

to meet her

"to meet the young woman"

a little drink of water

"a little water"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:18

my master

"sir." Here the woman uses this term of respect to refer to the man, though she is not his slave.

she quickly let down her pitcher on her hand

"she quickly lowered her pitcher." She was carrying the pitcher on her shoulder. She had to lower it to get water for the servant.

Genesis 24:19

I will draw water

"I will get water"

Genesis 24:20

So she hurried and emptied her pitcher

"So she quickly emptied her pitcher"

the trough

"the animals' water trough." A trough is a long open container for holding water for animals to drink.

Genesis 24:21

The man

"The servant"

watched her

"watched Rebekah" or "watched the young woman"

to see

Learning something is often spoken of as if it were seeing. Alternate translation: "to know" or "to determine"

had prospered his journey

"had fulfilled the purpose of his journey" or "had made his journey successful." You can make explicit what specifically the servant was trying to determine. Alternate translation: "was showing him the woman who would become Isaac's wife"

or not

You can state clearly the understood information. Alternate translation: "or not prospered his journey"

Genesis 24:22

a gold nose ring weighing half a shekel

"a gold nose ring that weighed six grams." The weight indicates the value of the ring. Alternate translation: "an expensive gold nose ring"

two gold bracelets for her arms weighing ten shekels
"two gold bracelets for her arms that weighed 110 grams." The weight shows their size and value.
Alternate translation: "two large gold bracelets for her arms"

Genesis 24:23

Whose daughter are you
"Who is your father"

is there room in your father's house
"is there a place in your father's house"

for us
Apparently other men went on this journey with Abraham's servant. Here "us" refers to the servant and those traveling with him, but not to those to whom he was speaking.

to spend the night
"to stay tonight" or "to stay for the night"

Genesis 24:24

She said
"Rebekah said" or "the young woman said"

to him
"to the servant"

I am the daughter of Bethuel son of Milkah, whom she bore to Nahor
"Bethuel is my father, and his parents are Milkah and Nahor"

Genesis 24:25

We have plenty of both straw and feed
It is understood that the straw and feed are for the camels. You can make clear this understood information. Alternate translation: "We have plenty of straw and feed for the camels"

for you to spend the night
"for you to stay tonight" or "where you can stay for the night"

for you
Here "you" refers to the servant and those traveling with him.

Genesis 24:26

the man
"the servant"

bowed down
This is a sign of humility before God.

Genesis 24:27

has not abandoned his covenant faithfulness and his trustworthiness toward my master
"has not stopped showing his covenant faithfulness and trustworthiness to my master." The abstract nouns "faithfulness" and "trustworthiness" can be stated as "to be faithful and trustworthy." Alternate translation: "has not stopped being faithful to his covenant and trustworthy toward my master" or "has not stopped being faithful and trustworthy to my master"

has not abandoned
This can be stated in positive form. Alternate translation: "continues to show"

my master's relatives
"my master's family" or "my master's clan"

Genesis 24:28

ran and told her mother's household
Here "household" stands for all the people living in her mother's house. Alternate translation: "ran to the house and told her mother and everyone there"

all of these things
"everything that had just happened"

Genesis 24:29

Now
This word is used here to mark a stop in the main story. Here the author tells background information about Rebekah. The author introduces her brother, Laban, to the story.

Genesis 24:30

When he had seen the nose ring ... and when he had heard the words of Rebekah his sister
These things happened before he ran out to the man. This tells why Laban ran out to the man.

when he had heard the words of Rebekah his sister, "This is what the man said to me,"
This can be stated as an indirect quotation. Alternate translation: "when he had heard his sister Rebekah tell what the man had said to her"

behold, he
The word "behold" here adds emphasis to what follows. "it was just as she had said: he"

Genesis 24:31

Come, you
"Come in, you" or "Enter, you"

you blessed of Yahweh
"you whom Yahweh has blessed"

you

Here the word "you" refers to Abraham's servant.

Why are you standing outside?

Laban used this question to invite Abraham's servant into his house. This question can be translated as a statement. Alternate translation: "You do not need to stay outside."

Genesis 24:32

So the man came to the house

The word "came" can be translated as "went."

he unloaded the camels

It is not clear who did this work. This may be stated in active form. Alternate translation: "Laban's servants unloaded the camels" or "the camels were unloaded"

The camels were given straw and feed, and water was provided

This does not say who did the work. If you state this in active form use "Laban's servants" as the subject. Alternate translation: "Laban's servants gave straw and feed to the camels, and they provided water"

to wash his feet ... him

"for Abraham's servant and the men who were with him to wash their feet"

Genesis 24:33

They set

Here, the word "they" refers to Laban's family members or to the household servants.

set food before him

"gave food to the servant"

said what I have to say

"spoken my words" or "told you why I am here"

Genesis 24:34

General Information:

This page has intentionally been left blank.

Genesis 24:35

he has become great

Here the word "he" refers to Abraham.

become great

"become very wealthy"

He has given

The word "he" refers to Yahweh.

Genesis 24:36

General Information:

Abraham's servant continues speaking to Rebekah's family.

bore a son to my master

"gave birth to a son"

he has given ... to him

"my master has given ... to his son"

Genesis 24:37

My master made me swear, saying

"My master made me swear that I would do what he told me to do. He said"

from the daughters of the Canaanites

This refers to Canaanite females. Alternate translation: "from the Canaanite women" or "from the Canaanites"

in whose land I make my home

"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:38

to my relatives

"to my own clan"

Genesis 24:39

General Information:

Abraham's servant continues speaking to Rebekah's family.

Perhaps the woman will not follow me.

This is something that could possibly happen. The servant wanted to know what he should do if that happened. Alternate translation: "What if the woman will not come back with me?" or "What should I do if the woman will not come back with me?"

Genesis 24:40

before whom I walk

Serving Yahweh is spoken of as if Abraham were walking in Yahweh's presence. Alternate translation: "whom I serve"

he will prosper your way

"he will make your journey successful"

family line

"family"

Genesis 24:41

you will be free from my oath

"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

if you come to my relatives

Languages use the words come and go differently. Alternate translation: "if you arrive at my relatives' home" or "if you go to my relatives"

Genesis 24:42

General Information:

Abraham's servant continues speaking to Rebekah's family.

the spring

"the well"

Genesis 24:43

let the young woman who comes ... the woman to whom I say

The servant goes back to stating his request. These are the first two things he has to say about the woman whom he hopes will come.

to draw water

"to get water"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:44

the woman who says to me, "Drink ... camels"

The thought that begins with the words "let the young woman who comes" in verse 43 ends here. This is the third of the three things the servant has to say about the woman whom he hopes will come.

let her be the woman

The servant finishes his request.

Genesis 24:45

General Information:

Abraham's servant continues speaking to Rebekah's family.

speaking in my heart

To pray silently in one's mind is spoken of as if he were speaking in his heart. The word "heart" refers to his thoughts and his mind. Alternate translation: "praying" or "praying quietly"

behold, Rebekah came

"suddenly Rebekah came" or "I was surprised because I saw Rebekah coming"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

she went down to the spring

The phrase "went down" is used because the spring was somewhere lower than where the servant was standing.

spring

opening in the ground from which fresh water comes

Genesis 24:46

watered the camels

"gave water to the camels"

Genesis 24:47

General Information:

Abraham's servant continues speaking to Rebekah's family.

The daughter of Bethuel, Nahor's son, whom Milkah bore to him

"My father is Bethuel. His parents are Nahor and Milkah"

ring ... bracelets

In this story, all of these items were made of gold. See how you translated these in Genesis 24:22.

Genesis 24:48

I bowed down

This is a sign of humility before God.

led me by the way that is right

"brought me here"

who had led me

The connecting word "because" can be used to show this is why the servant worshiped God. Alternate translation: "because Yahweh led me"

my master's relative

This refers to Bethuel, the son of Abraham's brother Nahor.

Genesis 24:49

General Information:

Abraham's servant continues speaking to Rebekah's family.

Now therefore

"Now." Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

if you are prepared to show steadfast love and faithfulness to my master, tell me

The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Also, you could state explicitly how they could show the "steadfast love and faithfulness." Alternate translation: "tell me if you will love my master and be faithful to him by giving Rebekah to be his son's wife"

you

The word "you" refers to Laban and Bethuel.

But if not

The understood information can be stated clearly. Alternate translation: "But if you are not prepared to treat my master with steadfast love and faithfulness"

so that I may turn to the right hand or to the left

Possible meanings are 1) deciding what to do is spoken of as if the person will physically turn one direction or another. Alternate translation: "so that I will know what do" or 2) the servant wants to know if he needs to travel somewhere else. Alternate translation: "so that I may continue on my journey"

Genesis 24:50

Bethuel

This was the father of Laban and Rebekah.

The thing has come from Yahweh

"Yahweh has caused all of this to happen"

we cannot speak to you either bad or good

They are saying they do not have the authority to decide whether what God has done is good or bad. Alternate translation: "we dare not judge what Yahweh is doing"

Genesis 24:51

Look, Rebekah is

"You can see Rebekah here"

Rebekah is before you

"Here is Rebekah"

Genesis 24:52

their words

"what Laban and Bethuel said"

he bowed down

Bowing down before God is an expression of worship to him.

Genesis 24:53

articles of silver and articles of gold

"silver and gold items" or "things made of silver and gold"

precious gifts

"expensive gifts" or "valuable gifts"

Genesis 24:54

he and the men who were with him

"Abraham's servant and his men"

stayed there overnight

"slept there that night"

arose in the morning

"got up the next morning"

Send me away

"Let me leave and return"

Genesis 24:55

a few more days, at least ten

"at least ten more days"

After that

"Then"

Genesis 24:56

he said

"Abraham's servant said"

to them

"to Rebekah's brother and mother"

Do not hinder me

"Do not delay me" or "Do not make me wait"

Yahweh has prospered my way

Here "way" stands for a journey. Alternate translation: "Yahweh has caused me to succeed in the purpose my journey"

Send me on my way

"Allow me to leave"

Genesis 24:57

General Information:

This page has intentionally been left blank.

Genesis 24:58

General Information:

This page has intentionally been left blank.

Genesis 24:59

So they sent their sister Rebekah
"So the family sent Rebekah"

their sister

Rebekah was Laban's sister. Alternate translation: "their relative" or "Laban's sister"

her female servant

This refers to the female servant who had fed Rebekah when she was a baby, cared for her when she was a child, and still served her.

Genesis 24:60

Our sister

Rebekah was not the sister to everyone in her family. But they called her this to show that they loved her. Alternate translation: "Our dear Rebekah"

may you be the mother of thousands of ten thousands

Here "mother" stands for ancestor. Alternate translation: "may you be the ancestor of millions of people" or "may you have very many descendants"

thousands of ten thousands

This means a very large number or an uncountable number.

may your descendants possess the gate of those who hate them

Armies would break through the gate of their enemies' cities and conquer the people. Alternate translation: "may your descendants completely defeat those who hate them"

Genesis 24:61

Then Rebekah arose, and she and her servant girls mounted the camels

"Then Rebekah and her servant girls went and got on the camels"

Thus the servant took Rebekah, and went his way

"In this way Abraham's servant took Rebekah with him and returned to where he had come from"

Genesis 24:62

Now

This word marks a change in the story. It was telling about the servant finding a wife, and now it will tell about Isaac.

Beer Lahai Roi

This is the name of a water well in the Negev. See how you translated it in Genesis 16:14.

Genesis 24:63

Isaac went out to meditate in the field in the evening

"One evening Isaac went out to the field to think." This must have been a long time after the servant and Rebekah left her home since they had to travel a long distance.

When he looked up and saw, behold, there were camels coming!

The word "behold" here alerts us to pay attention to the surprising information that follows. "When he looked up he was surprised to see camels coming"

Genesis 24:64

Rebekah looked

"Rebekah looked up"

she jumped down from the camel

"she quickly got off the camel"

Genesis 24:65

So she took her veil, and covered herself

"So she covered her face with her veil." This is a sign of respect and modesty towards the man she will marry. The full meaning of this can be made explicit.

veil

a piece of cloth used to cover a person's head, shoulders and face

Genesis 24:66

General Information:

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Genesis 24:67

took Rebekah, and she became his wife

Both of these phrases mean that Isaac married Rebekah. Alternate translation: "married Rebekah" or "took her as his wife"

So Isaac was comforted

This can be stated in active form. Alternate translation: "So Rebekah comforted Isaac"

Chapter 25

¹ Abraham took another wife; her name was Keturah. ² She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan became the father of Sheba and Dedan. The descendants of Dedan were the Assyrian people, the Letush people, and the Leum people. ⁴ Midian's sons were Ephah, Ephraim, Hanok, Abida, and Eldaah. All these were Keturah's descendants. ⁵ Abraham gave all that he owned to Isaac. ⁶ However, while he was still living, he gave gifts to the sons of his concubines and sent them to the land of the east, away from Isaac, his son. ⁷ These were the days of the years of Abraham's life which he lived, 175 years. ⁸ Abraham breathed his last and died at a good old age, an old man with a full life, and he was gathered to his people. ⁹ Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, which is near Mamre. ¹⁰ This field Abraham had bought from the sons of Heth. Abraham was buried there with Sarah his wife. ¹¹ After the death of Abraham, God blessed Isaac his son, and Isaac lived near Beer Lahai Roi.

¹² Now these were the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

¹³ These were the names of Ishmael's sons, according to their birth order: Nebaioth—the firstborn of Ishmael, Kedar, Adbeel, Mibsam, ¹⁴ Mishma, Dumah, Massa, ¹⁵ Hadad, Tema, Jetur, Naphish, and Kedemah. ¹⁶ These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes. ¹⁷ These were the years of the life of Ishmael, 137 years. He breathed his last and died, and was gathered to his people. ¹⁸ They lived from Havilah to Ashhur, which is near Egypt, as one goes toward Assyria. They lived in hostility with each other.

¹⁹ This is the account of Isaac, Abraham's son. Abraham became the father of Isaac. ²⁰ Isaac was forty years old when he took as his wife Rebekah, the daughter of Bethuel the Aramean of Paddan Aram, the sister of Laban the Aramean. ²¹ Isaac prayed to Yahweh for his wife because she was barren, and Yahweh answered his prayer, and Rebekah his wife conceived. ²² The children struggled together within her, and she said, "Why is this happening to me?" She went to ask Yahweh about this. ²³ Yahweh said to her,

"Two nations are in your womb,
and two peoples will be separated from within you.
One people will be stronger than the other,
and the older will serve the younger."

²⁴ When it was time for her to give birth, behold, there were twins in her womb. ²⁵ The first child came out red all over like a hairy garment. They called his name Esau. ²⁶ After that, his brother came out. His hand was grasping Esau's heel. He was named Jacob. Isaac was sixty years old when his wife bore them.

²⁷ The boys grew up, and Esau became a skillful hunter, a man of the field; but Jacob was a quiet man, who spent his time in the tents. ²⁸ Now Isaac loved Esau because he ate the animals that he had hunted, but Rebekah loved Jacob. ²⁹ Jacob cooked some stew. Esau came in from the field, and he was weak from hunger. ³⁰ Esau said to Jacob, "Feed me with that red stew. Please, I am exhausted!" That is why his name was called Edom. ³¹ Jacob said, "First sell me your birthright." ³² Esau said, "Look, I am about to die. What good is the birthright to me?" ³³ Jacob said, "First swear to me," so Esau swore an oath and in that way he sold his birthright to Jacob. ³⁴ Jacob gave Esau bread and stew of lentils. He ate and drank, then got up and went on his way. In this manner Esau despised his birthright.

Genesis 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 25:23.

Special concepts in this chapter

Polygamy

Abraham married another wife. This was sinful of him. Many other Hebrew leaders came to marry multiple wives. This is known as "polygamy." It has never been an acceptable practice. (See: sin)

Inheritance

In the ancient Near East, inheritance was passed on through the eldest son. Even though Esau and Jacob were twins, it is very important that Esau was born first. It was his birthright to receive his inheritance, but he foolishly gave it up. (See: inherit and birthright and foolish)

Other possible translation difficulties in this chapter

God fulfills his promise

God begins to fulfill the promise he gave to Abraham about making his descendants numerous. Many of these children through his concubines would become large people groups. This may not be easy to understand without the remainder of the Old Testament and the history it records.

Genesis 25:1

General Information:
See.

Genesis 25:2

General Information:
This page has intentionally been left blank.

Genesis 25:3

General Information:
This page has intentionally been left blank.

Genesis 25:4

All these
This refers to the people named in verses 2-4.

Genesis 25:5

Abraham gave all that he owned to Isaac
"Isaac inherited all that Abraham owned." It was normal for the father to divide his wealth when he was old and not leave that for others to do after he died.

Genesis 25:6

General Information:
This page has intentionally been left blank.

Genesis 25:7

These were the days of the years of Abraham's life which he lived, 175 years
"These were ... he lived, one hundred and seventy-five years." Abraham lived 175 years.

Genesis 25:8

Abraham breathed his last and died
"Abraham took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. Alternate translation: "Abraham died"

breathed his last
This is a polite way of saying a person died.

at a good old age, an old man with a full life
These two phrases mean basically the same thing and emphasize that Abraham lived a very long time. Alternate translation: "when he had lived a very long time and was very old"

an old man with a full life
Living a long life is spoken of as if life were a container that becomes full.

he was gathered to his people
This means that after Abraham died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:9

the cave of Machpelah, in the field of Ephron
Ephron owned a field in Machpelah and the cave that was in that field. Abraham bought the field from Ephron.

Machpelah
Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Ephron ... Zohar
These are names of men. See how you translated these men's names in [Genesis 23:8]

which is near Mamre
Machpela was near Mamre.

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this place name in [Genesis 23:17]

Genesis 25:10

This field Abraham had bought
"Abraham had bought this field"

sons of Heth
"the descendants of Heth" or "the Hittites." See how you translated this in Genesis 23:5.

Abraham was buried
This can be stated in active form. Alternate translation: "They buried Abraham"

Genesis 25:11

Beer Lahai Roi
This name means "the well of the living one who sees me." See how you translated this place name in [Genesis 16:14]

Genesis 25:12

Now
This word is used in English to introduce a new part of the story and information about Ishmael.

Genesis 25:13

General Information:
See.

Genesis 25:14

General Information:
This page has intentionally been left blank.

Genesis 25:15

General Information:
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Genesis 25:16

These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes
This can be stated as two sentences. "These were the names of Ishmael's twelve sons. They led tribes that were named after them, and they each had their own villages and campsites"

twelve
"12"

princes
Here the word "princes" means that the men were leaders or rules of the tribes; it does not mean that they were the sons of a king.

Genesis 25:17

These were the years of the life of Ishmael, 137 years
"These were ... Ishmael, one hundred and thirty-seven years." Ishmael lived 137 years.

breathed his last and died
The terms "breathed his last" and "died" mean basically the same thing. Alternate translation: "died"

was gathered to his people
This means that after Ishmael died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:18

They lived
"His descendants settled"

from Havilah to Ashhur
"between Havilah and Ashhur"

Havilah
Havilah was located somewhere in the Arabian Desert. See how you translated this in [Genesis 2:11]

as one goes toward
"in the direction of"

They lived in hostility with each other
Possible meanings are 1) "they did not live in peace together," or 2) "they lived away from their other relatives."

Genesis 25:19

General Information:
This page has intentionally been left blank.

Genesis 25:20

forty years old
"40 years old"

when he took as his wife Rebekah
"when he married Rebekah"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq.

Genesis 25:21

she was barren

"she was unable to become pregnant"

Rebekah his wife conceived

It can be made explicit that Rebekah was pregnant with two babies at the same time: "Rebekah, his wife, became pregnant with twins"

Genesis 25:22

The children struggled together within her

"the babies inside her kept bumping against each other" or "The babies pushed against each other within her"

The children ... within her

Rebekah was pregnant with twins.

She went to ask Yahweh about this

"She went and asked Yahweh about this." It is not clear where she went. She may have gone somewhere private to pray, or she may have gone somewhere to offer a sacrifice.

Genesis 25:23

said to her

"said to Rebekah"

Two nations ... serve the younger

This is poetic language. If your language has a way to indicate poetry, you could use it here.

Two nations are in your womb

Here "two nations" stands for the two children. Each child will be the father of a nation. Alternate translation: "Two nations will come from the twins within you"

two peoples will be separated from within you

Here "two peoples" stands for the two children. Each child will be the father of a people. This can be translated with an active verb. Alternate translation: "when you give birth to these two children they will be rivals"

the older will serve the younger

Possible meanings are 1) "the older son will serve the younger son" or 2) "the descendants of the older son will serve the descendants of the younger son." If possible, translate it so that people could understand either meaning.

Genesis 25:24

behold, there

"she was surprised to learn that there"

Genesis 25:25

red all over like a hairy garment

Possible meanings are 1) his skin was red and he had a lot of hair on his body or 2) he had a lot of red hair on his body. Alternate translation: "red and hairy like a garment made of animal hair"

Esau

Translators may add a footnote that says "The name Esau sounds like the word 'hairy.'"

Genesis 25:26

grasping Esau's heel

"holding the back part of Esau's foot"

Jacob

Translators may also add a footnote that says "The name Jacob means 'he grasps the heel.'"

sixty years old

"60 years old"

Genesis 25:27

became a skillful hunter

"became good at hunting and killing animals for food"

a quiet man

"a peaceful man" or "a less active man"

who spent his time in the tents

This speaks about time as if it were a commodity that someone could spend. Alternate translation: "who remained in the tents much of the time"

Genesis 25:28

Now

This word is used to mark a change in focus, shifting from the story to background information about Isaac and Rebekah.

Isaac loved

Here the word "loved" means "favored" or "preferred."

because he ate the animals that he had hunted

"because he ate the animals that Esau had hunted" or "because he enjoyed eating the wild animal meat that Esau caught"

Genesis 25:29

Jacob cooked

Since this is the beginning of a story about something that happened one time, some translators may want to start it with a phrase like "One day, Jacob cooked" in a similar manner to the UDB.

cooked some stew

"boiled some food" or "cooked some soup." This stew was made of boiled lentils (Genesis 25:34).

he was weak from hunger

"he was weak because he was very hungry" or "he was very hungry"

Genesis 25:30

I am exhausted

"I am weak from hunger" or "I am very hungry"

Edom

Translators may add a footnote that says "The name Edom means 'red.'"

Genesis 25:31

birthright

right as firstborn to inherit most of the father's wealth

Genesis 25:32

I am about to die

Esau was exaggerating to emphasize how hungry he was. Alternate translation: "I am so hungry I feel like I could die"

What good is the birthright to me?

Esau used a question to emphasize that eating was more important than a birthright. This can be translated as a statement. Alternate translation: "My inheritance is no good to me if I die of hunger!"

Genesis 25:33

First swear to me

What Jacob wanted Esau to swear can be stated explicitly. Alternate translation: "First swear to me that you will sell me your birthright"

Genesis 25:34

lentils

These are like beans, but their seeds are very small, round, and somewhat flat.

Esau despised his birthright

"Esau showed that he did not value his birthright"

Chapter 26

¹ Now a famine happened in the land, besides the first famine that had been in the days of Abraham. Isaac went to Abimelek, king of the Philistines at Gerar. ² Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in." ³ Stay in this very land, and I will be with you and will bless you; for to you and to your descendants, I will give all these lands, and I will fulfill the oath that I swore to Abraham your father. ⁴ I will multiply your descendants like the stars of heaven, and will give to your descendants all these lands. Through your descendants all the nations of the earth will be blessed. ⁵ I will do this because Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws." ⁶ So Isaac settled in Gerar. ⁷ When the men of the place asked him about his wife, he said, "She is my sister." He feared to say, "She is my wife," because he thought, "The men of this place will kill me to get Rebekah, because she is so beautiful." ⁸ After Isaac had been there a long time, Abimelek king of the Philistines happened to look out of a window. He saw, behold, Isaac was caressing Rebekah, his wife. ⁹ Abimelek called Isaac to him and said, "Look, certainly she is your wife. Why did you say, 'She is my sister'?" Isaac said to him, "Because I thought someone might kill me to get her." ¹⁰ Abimelek said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us." ¹¹ So Abimelek commanded all the people and said, "Whoever touches this man or his wife will surely be put to death."

¹² Isaac planted crops in that land and reaped in the same year a hundredfold, because Yahweh blessed him. ¹³ The man became rich, and grew more and more until he became very great. ¹⁴ He had many sheep and cattle, and a large household. The Philistines envied him. ¹⁵ Now all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them up by filling them with earth. ¹⁶ Abimelek said to Isaac, "Go away from us, for you are much mightier than we." ¹⁷ So Isaac departed from there and camped in the Valley of Gerar, and lived there.

¹⁸ Once again Isaac dug out the wells of water, which they had dug in the days of Abraham his father. The Philistines had stopped them up after Abraham's death. Isaac called the wells by the same names that his father had called them. ¹⁹ When Isaac's servants dug in the valley, they found there a well of flowing water. ²⁰ The herdsmen of Gerar quarreled with Isaac's herdsmen, and said, "This water is ours." So Isaac named that well "Esek," because they had quarreled with him. ²¹ Then they dug another well, and they quarreled over that, too, so he gave it the name of "Sitnah." ²² He left there and dug yet another well, but they did not quarrel over that one. So he called it Rehoboth, and he said, "Now Yahweh has made room for us, and we will prosper in the land."

²³ Then Isaac went up from there to Beersheba. ²⁴ Yahweh appeared to him that same night and said, "I am the God of Abraham your father. Do not fear, for I am with you and will bless you and multiply your descendants, for my servant Abraham's sake." ²⁵ Isaac built an altar there and called on the name of Yahweh. There he pitched his tent, and his servants dug a well.

²⁶ Then Abimelek went to him from Gerar, with Ahuzzath, his friend, and Phicol, the captain of his army.

²⁷ Isaac said to them, "Why are you coming to me, since you hate me and have sent me away from you?"

²⁸ Then they said, "We have clearly seen that Yahweh has been with you. So we decided that there should be an oath between us, yes, between us and you. So let us make a covenant with you, ²⁹ that you will do us no harm, just as we have not harmed you, and as we have treated you well and have sent you away in peace. Indeed, you are blessed by Yahweh." ³⁰ So Isaac made a feast for them, and they ate and drank. ³¹ They rose early in the morning and swore an oath with each other. Then Isaac sent them away, and they left him in peace. ³² That same day Isaac's servants came and told him about the well that they had dug. They said, "We have found water." ³³ He called the well Shibah, so the name of that city is Beersheba to this day.

³⁴ When Esau was forty years old, he took a wife, Judith the daughter of Beeri the Hittite, and also Basemath the daughter of Elon the Hittite. ³⁵ They brought sorrow to Isaac and Rebekah.

Genesis 26 General Notes

Special concepts in this chapter

Trust

When things in the land were bad, Isaac did not trust in Yahweh. Instead, he ran to the safety of Egypt. Even when Abraham's descendants did not trust in Yahweh's faithfulness to fulfill his covenant, Yahweh remained faithful to his covenant and blessed Isaac. (See: trust, faithful and fulfill and covenant)

Wells

In the ancient Near East, wells were very important strategically. Therefore, they were a sign of power and a sign of God's blessing being upon Isaac.

Other possible translation difficulties in this chapter

"She is my sister"

Isaac was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Rebekah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Isaac's sister, they would have shown favor to him. This is the same thing his father, Abraham, did. (See: and favor)

Genesis 26:1

Now

This word is used here to mark a new part of the story.

a famine happened

"there was a famine" or "there was another famine"

in the land

You can state explicitly the land to which this refers. Alternate translation: "in the land where Isaac and his family lived"

that had been in the days of Abraham

"that had happened during Abraham's life" or "that had happened while Abraham was alive"

Genesis 26:2

General Information:

Yahweh begins to speak to Isaac.

appeared to him

"appeared to Isaac"

Do not go down to Egypt

It was common to speak of leaving the promised land as "going down" to another place.

Genesis 26:3

for to you and to your descendants, I will give all these lands

"for I will give all these lands to you and your descendants"

I will fulfill the oath that I swore to Abraham your father

"I will do what I promised Abraham your father I would do"

Genesis 26:4

General Information:

Yahweh continues speaking to Isaac.

I will multiply your descendants

"I will cause you to have very many descendants."

like the stars of heaven

This speaks about the number of Isaac's descendants as if they were the same as the number of stars. See how you translated this in [Genesis 22:17]

heaven

This refers to everything we see above the earth, including the sun, moon, and stars.

all the nations of the earth will be blessed

This can be stated in active form. Alternate translation: "I will bless all the nations of the earth"

Genesis 26:5

Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws

The phrases "obeyed my voice" and "kept my instructions, my commandments, my statutes, and my laws" mean basically the same thing. Alternate translation: "Abraham obeyed me and did everything I commanded him to do"

obeyed my voice

Here "voice" stands for Yahweh. Alternate translation: "obeyed me"

Genesis 26:6

So Isaac settled in Gerar

Only Isaac is mentioned because he is the leader of the family, but his whole family was with him.
Alternate translation: "So Isaac and his family settled in Gerar"

Genesis 26:7

He feared to say

Here "fear" refers to the unpleasant feeling a person has when there is a threat of harm to himself or others. "He was afraid to say"

to get Rebekah

"in order to take Rebekah"

Genesis 26:8

He saw, behold, Isaac

The word "behold" shows that what Abimelech saw surprised him. Alternate translation: "And he was surprised to see that Isaac"

was caressing Rebekah

Possible meanings are 1) he was touching her the way a husband touches his wife or 2) he was laughing and talking with her the way a husband talks with his wife.

Genesis 26:9

Abimelek called Isaac to him

Abimelek probably sent someone to tell Isaac that Abimelek wanted to see him. Alternate translation: "Abimelek sent someone to bring Isaac to him"

Why did you say, 'She is my sister'?

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Why did you say that she is your sister?"

to get her

"so he could take her"

Genesis 26:10

What is this you have done to us?

Abimelech used this question to scold Isaac.
Alternate translation: "You should not have done this to us!"

might easily have lain with your wife

The word "lain" here is a euphemism for "had sexual relations."

you would have brought guilt upon us

This speaks about causing someone to be guilty as if "guilt" were an object that is placed on someone.

Alternate translation: "you would have caused us to be guilty of taking a man's wife"

upon us

Here "us" refers to Abimelech and his people.

Genesis 26:11

Whoever touches this man

Here "touches" means to touch in a harmful way.
Alternate translation: "Whoever harms this man"

will surely be put to death

Abimelech may have intended to tell someone to kill anyone who might harm Isaac or Rebekah. This can be stated in active form. Alternate translation: "I will put him to death" or "I will order my men to kill him"

Genesis 26:12

General Information:

This begins a new part of the story. It changes from telling about Isaac calling Rebekah his sister, and it starts to tell about how Isaac became very rich and the Philistines were jealous of him.

in that land

"in Gerar"

a hundredfold

This means "one hundred times as much as he planted." It can be translated more generally as "a very large crop."

Genesis 26:13

The man became rich

"Isaac became rich" or "He became rich"

grew more and more until he became very great

"he gained more and more until he became very wealthy"

Genesis 26:14

sheep

This may also include goats.

a large household

Here "household" stands for workers or servants.
Alternate translation: "many servants"

The Philistines envied him

"The Philistines were jealous of him"

Genesis 26:15

Now

Here this word does not mean "at this moment." It is indicating where the action in the story begins. It can be translated with the connecting word "So" to

show that this is a result of what happened in
[Genesis 26:12-14]

in the days of Abraham his father

The phrase "in the days of" stands for a person's lifetime. Alternate translation: "when Abraham, his father, was living" or "during his father Abraham's lifetime"

Genesis 26:16

Abimelek said

Possible meanings are 1) this is another action to force Isaac and his people to leave. Alternate translation: "Then Abimelek said" or "Finally Abimelek said" or 2) Abimelek made this decision because he saw that his people were jealous and acting in a hostile way towards Isaac. Alternate translation: "Therefore Abimelek said"

much mightier than we

"much stronger than we are"

Genesis 26:17

So Isaac departed

Only Isaac is mentioned because he is the leader, but his family and servants went with him. Alternate translation: "So Isaac and his household left"

Genesis 26:18

Isaac dug out

Here "Isaac" stands for Isaac and his servants. Alternate translation: "Isaac and his servants dug out"

which they had dug

"which Abraham's servants had dug"

in the days of Abraham his father

"during his father Abraham's lifetime" or "when Abraham, his father, was living"

The Philistines had stopped them up

This was the reason that Isaac dug them out. Possible ways to translate this are: 1) Since this happened first, this sentence can come before the sentence about Isaac digging them out, as in the UDB. or 2) This sentence can start with "Isaac did this because the Philistines had stopped them up."

had stopped them up

"had filled them with earth"

Genesis 26:19

flowing water

This phrase refers to a natural spring they uncovered when they were digging a new well. It provided a continuous flow of fresh drinking water. Alternate translation: "fresh water"

Genesis 26:20

herdsmen

men who tended livestock

This water is ours

Here "ours" refers to the herdsmen of Gerar.

Esek

Translators may also add a footnote that says "The name Esek means 'quarrel' or 'argue.'"

Genesis 26:21

Then they dug

"Then Isaac's servants dug"

they quarreled

"the herdsmen of Gerar argued with Isaac's herdsmen"

so he gave it

"so Isaac gave it"

Sitnah

Translators may add a footnote that says "The name Sitnah means 'oppose' or 'accuse.'"

Genesis 26:22

Rehoboth

Translators may add a footnote that says "The name Rehoboth means 'make room for' or 'empty place.'"

us ... we

Isaac was speaking about himself and his household.

Genesis 26:23

Isaac went up from there to Beersheba

Here "went up" is probably a reference to going north. Say that he departed in the most natural way for your language. Alternate translation: "Isaac left there and went to Beersheba"

Genesis 26:24

multiply your descendants

"will cause your descendants to increase greatly" or "will cause your descendants to be very many"

for my servant Abraham's sake

"for my servant Abraham" or you can make the full meaning explicit. Alternate translation: "because I promised my servant Abraham that I would do this"

Genesis 26:25

Isaac built an altar there

You can make explicit why Isaac built an altar.
Alternate translation: "Isaac built an altar there to sacrifice to Yahweh"

called on the name of Yahweh

To "call on" means to pray or to worship. Here "name" stands for Yahweh. Alternate translation: "prayed to Yahweh" or "worshiped Yahweh"

Genesis 26:26

went to him

"went to Isaac"

Ahuzzath

This is the name of a man.

his friend

Possible meanings are 1) "Abimelech's friend" or 2) "Abimelech's advisor."

Phicol

This is the name of a man. See how you translated his name in Genesis 21:22.

Genesis 26:27

General Information:

This page has intentionally been left blank.

Genesis 26:28

they said

This refers to Abimelech, Ahuzzath, and Phicol. One of them spoke and the other two agreed with what he said. It does not mean they all spoke at the same time. Alternate translation: "one of them said"

We have clearly seen

"We know" or "We are certain"

So let us make a covenant

"So we want to make a covenant"

Genesis 26:29

and as we have treated you well

This can also be translated as the beginning of a new sentence. "We have done only good to you"

you are blessed by Yahweh

This can be stated in active form. Alternate translation: "Yahweh has blessed you"

Genesis 26:30

Isaac made a feast for them, and they ate and drank

Eating a meal together was a part of making a covenant with one another.

for them

Here "them" refers to "Abimelech, Ahuzzath, and Phicol"

they ate

Here "they" refers to Isaac, Abimelech, Ahuzzath, and Phicol. Alternate translation: "they all ate"

Genesis 26:31

They rose early

"They awoke early"

Genesis 26:32

General Information:

This page has intentionally been left blank.

Genesis 26:33

He called the well Shibah

"So he called the well Shibah." Translators may add a footnote that says "The name Shibah sounds like the word that means 'oath.'"

Beersheba

Translators may add a footnote saying "Beersheba can mean either 'well of the oath' or 'well of seven.'" (See note on Genesis 21:32)

Genesis 26:34

General Information:

Most of Genesis 26 was about Isaac. These verses are about his older son Esau.

forty

"40"

he took a wife

"he married." You can state explicitly that he married two women. Alternate translation: "he took two wives"

Judith ... Basemath

These are the names of Esau's wives.

Beeri ... Elon

These are names of men.

the Hittite

"the descendant of Heth" or "a descendant of Heth." The Hittite people were the descendants of Heth.

Genesis 26:35

They brought sorrow to Isaac and Rebekah

Here "they" refers to Judith and Basemath. To make someone sorrowful or miserable is spoken of as if "sorrow" were an object that a person could bring to another person. Alternate translation: "They

made Isaac and Rebekah sorrowful" or "Isaac and Rebekah were miserable because of them"

Chapter 27

¹ When Isaac was old and his eyes were dim so that he could not see, he called Esau, his older son, and said to him, "My son." Esau said to him, "Here I am," ² and Isaac said, "See now, I am old. I do not know the day of my death. ³ Therefore take your weapons, your quiver and your bow, and go out to the field and hunt game for me. ⁴ Make delicious food for me, the sort that I love, and bring it to me so I can eat it and bless you before I die."

⁵ Now Rebekah heard it when Isaac spoke to Esau his son. Esau went to the field to hunt for game and bring it back. ⁶ Rebekah spoke to Jacob her son and said, "See here, I heard your father speak to Esau your brother. He said, ⁷ 'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.' ⁸ Now therefore, my son, obey my voice as I command you. ⁹ Go to the flock, and bring me two good kids; and I will make delicious food from them for your father, just like he loves. ¹⁰ You will take it to your father, so that he may eat it, so that he may bless you before his death." ¹¹ Jacob said to Rebekah his mother, "See, Esau my brother is a hairy man, and I am a smooth man. ¹² Perhaps my father will touch me, and I will seem to him as a deceiver. I will bring a curse upon me and not a blessing." ¹³ His mother said to him, "My son, let any curse fall on me. Just obey my voice, and go, bring them to me." ¹⁴ So Jacob went and got the young goats and brought them to his mother, and his mother made delicious food, just like his father loved. ¹⁵ Rebekah took the best clothes of Esau, her older son, which were with her in the house, and put them on Jacob, her younger son. ¹⁶ She put the skins of the kids on his hands and on the smooth part of his neck. ¹⁷ She put the delicious food and the bread that she had prepared into the hand of her son Jacob.

¹⁸ Jacob went to his father and said, "My father." His father said, "Here I am; who are you, my son?" ¹⁹ Jacob said to his father, "I am Esau your firstborn. I have done as you said to me. Now sit up and eat some of my game, that you may bless me." ²⁰ Isaac said to his son, "How is it that you have found it so quickly, my son?" He said, "Because Yahweh your God brought it to me." ²¹ Isaac said to Jacob, "Come near me, so I may touch you, my son, and learn whether you are my true son Esau or not." ²² Jacob went over to Isaac his father; and Isaac touched him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." ²³ Isaac did not recognize him, because his hands were hairy, like his brother Esau's hands, so Isaac blessed him. ²⁴ He said, "Are you really my son Esau?" He replied, "I am." ²⁵ Isaac said, "Bring the food to me, and I will eat of your game, so that I may bless you." Jacob brought the food to him. Isaac ate, and Jacob brought him wine, and he drank. ²⁶ Then his father Isaac said to him, "Come near now and kiss me, my son." ²⁷ Jacob came near and kissed him, and he smelled the smell of his clothes and blessed him. He said,

"See, the smell of my son
is like the smell of a field
that Yahweh has blessed.

²⁸ May God give you a portion of the dew of heaven,
a portion of the fatness of the earth,
and plenty of grain and new wine.

²⁹ May peoples serve you
and nations bow down to you.
Be master over your brothers,
and may your mother's sons bow down to you.
May every one who curses you be cursed;
may every one who blesses you be blessed."

³⁰ As soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. ³¹ He also made delicious food and brought it to his father. He said to his father, "Father, get up and eat some of your son's game, so that you may bless me." ³² Isaac his father said to him, "Who are you?" He said, "I am your son, your firstborn, Esau." ³³ Isaac trembled very much and said, "Who was it that hunted this game and brought it to me? I ate it all before you came, and I have blessed him. Indeed, he will be blessed." ³⁴ When Esau heard the words of his father, he cried with a very great and bitter cry, and said to his father, "Bless me, me also, my father." ³⁵ Isaac said, "Your brother came here deceitfully and has taken away your blessing." ³⁶ Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and, see,

now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" ³⁷ Isaac answered and said to Esau, "Look, I have made him your master, and I have given to him all his brothers as servants, and I have given him grain and new wine. What more can I do for you, my son?" ³⁸ Esau said to his father, "Have you not even one blessing for me, my father? Bless me, even me too, my father." Esau wept loudly. ³⁹ Isaac his father answered and said to him,

"Look, the place where you live will be
far from the richness of the earth,
away from the dew of the sky above.

⁴⁰ By your sword you will live,
and you will serve your brother.
But when you rebel,
you will break his yoke off of your neck."

⁴¹ Esau bore a grudge against Jacob because of the blessing that his father had given him. Esau said in his heart, "The days of mourning for my father are near; after that I will kill my brother Jacob." ⁴² The words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "See, your brother Esau is consoling himself about you by planning to kill you. ⁴³ Now therefore, my son, obey me and flee to Laban, my brother, in Haran. ⁴⁴ Stay with him for a while, until your brother's fury subsides, ⁴⁵ until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you back from there. Why should I lose you both in one day?

⁴⁶ Rebekah said to Isaac, "I abhor life because of the daughters of Heth. If Jacob takes one of the daughters of Heth as a wife, like these women, some of the daughters of the land, what good will my life be to me?"

Genesis 27 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 27:27-29 and in 27:39-40.

Special concepts in this chapter

Blessing

In the ancient Near East, a father's blessing was very important. This spoken blessing was legally binding. Jacob previously received the birthright from Esau and was guaranteed the double portion of land money that was supposed to be inherited by the older son, Esau. In this chapter, Jacob tricks Isaac into giving him Esau's blessing. This means that he is to inherit the promises of the covenant Yahweh made with Abraham. (See: bless, birthright, inherit and promise and covenant)

Genesis 27:1

his eyes were dim

This speaks about being nearly blind as if the eyes were a lamp and the light has nearly gone out. Alternate translation: "he was nearly blind" or "he was almost blind"

Here I am

"I am here" or "I am listening." See how you translated this in Genesis 22:1.

Genesis 27:2

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention.

"Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I do not know the day of my death

It is implied that Isaac knows he will die soon. Alternate translation: "I may die any day now"

death

This refers to physical death.

Genesis 27:3

General Information:

Isaac continues giving instructions to his older son Isaac.

your weapons

"your hunting equipment"

your quiver

A quiver is a case for holding arrows. Alternate translation: "your quiver of arrows"

hunt game for me

"hunt a wild animal for me"

Genesis 27:4

Make delicious food for me, the sort that I love

The word "delicious" refers to something that tastes very good. Alternate translation: "Cook for me the tasty meat that I love"

bless you

In Bible times, a father would often pronounce a formal blessing on his children.

Genesis 27:5

Connecting Statement:

This verse is background information for the description of the events that follow.

Now

This verse is background information for the description of the events that follow. The word "now" shows that the author is going to begin to talk about Rebekah and Jacob.

Rebekah heard it when Isaac spoke to Esau his son

"Rebekah heard Isaac speaking to his son Esau"

to Esau his son

Esau was the son of both Isaac and Rebekah. The author calls Esau "his son" to emphasize that Isaac preferred Esau over Isaac.

Genesis 27:6

Connecting Statement:

This verse continues the background information that begins with the words "Now Rebekah heard" in verse 5. It is background information for the description of the events that follow.

Rebekah spoke to Jacob

This verse continues the background information that begins with the words "Esau went ... bring it back" in verse 5. It is background information for the description of the events that follow. After Esau leaves, Rebekah speaks to Jacob because of what she has heard. "So when Esau went ... bring it back, Rebekah spoke to Jacob"

to Jacob her son

Jacob was the son of both Isaac and Rebekah. The author calls Jacob "her son" here to emphasize that Rebekah preferred Jacob over Esau.

See here

The phrase "see here" adds emphasis to what follows. Alternate translation: "Listen carefully"

Genesis 27:7

'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'

These are the words that the author introduces with the words "He said" in verse 6. This is a quotation within a quotation. It can be stated as an indirect quotation. "He told Esau to hunt a wild animal, and to make the tasty meat that he loves. Then before he dies, your father will bless Esau in the presence of Yahweh."

Bring me game

"Bring me a wild animal that you hunt and kill"

make me delicious food

"cook for me the tasty meat that I love." See how this was translated in Genesis 27:4.

bless you in the presence of Yahweh

"bless you before Yahweh"

before my death

"before I die"

Genesis 27:8

General Information:

Rebekah continues to speak to her younger son Jacob.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

obey my voice as I command you

Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey me and do what I tell you"

Genesis 27:9

I will make delicious food from them for your father, just like he loves

The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:10

You will take it to your father

"Then take it to your father"

so that he may eat it, so that he may bless you

"and after he eats it, he will bless you"

he may bless you

The word "bless" refers to the formal blessing a father pronounces on his children.

before his death

"before he dies"

Genesis 27:11

I am a smooth man

"I am a man with smooth skin" or "I am not hairy"

Genesis 27:12

I will seem to him as a deceiver

"he will think that I am a liar" or "he will know that I am deceiving him"

I will bring a curse upon me and not a blessing

Being cursed or blessed is spoken of as if a curse and a blessing are objects that are placed on a person. Alternate translation: "Then because of this, he will curse me and not bless me"

Genesis 27:13

My son, let any curse fall on me

"let your curse be on me, my son." Being cursed is spoken of as if the curse were on object that is placed on the person. Alternate translation: "let your father curse me instead of you, my son"

obey my voice

Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey what I tell you" or "obey me"

bring them to me

"bring me the young goats"

Genesis 27:14

made delicious food, just like his father loved

The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:15

General Information:

This page has intentionally been left blank.

Genesis 27:16

She put the skins of the kids on his hands

The goat skins still had the hair on them.

Genesis 27:17

She put the delicious food and the bread that she had prepared into the hand of her son Jacob

"She gave to her son Jacob the delicious food and bread which she had prepared"

Genesis 27:18

Here I am

"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 27:19

I have done as you said to me

"I have done what you told me to do"

some of my game

The word "game" refers to wild animals that someone hunts and kills. See how "game" was translated in Genesis 27:3.

Genesis 27:20

He said

"Jacob replied"

brought it to me

This is an idiom meaning that God caused it to happen. Alternate translation: "helped me to succeed while hunting"

Genesis 27:21

whether you are my true son Esau or not

"if you are really my son Esau"

Genesis 27:22

Jacob went over to Isaac his father

"Jacob approached Isaac his father"

The voice is Jacob's voice

Here Issac speaks of Jacob's voice as representing Jacob. Alternate translation: "You sound like Jacob"

but the hands are the hands of Esau

Here Issac speaks of Esau's hands as representing Esau. Alternate translation: "but your hands feel like Esau's hands"

Genesis 27:23

General Information:

This page has intentionally been left blank.

Genesis 27:24

He said

Isaac asks this question before blessing his son. Alternate translation: "But first Isaac asked"

Genesis 27:25

eat of your game

The word "game" refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

he drank

"Isaac drank it"

Genesis 27:26

General Information:

This page has intentionally been left blank.

Genesis 27:27

he smelled the smell of his clothes and blessed him

It can be made explicit that the clothes smelled like Esau's clothes. Alternate translation: "he smelled his clothes and they smelled like Esau's clothes, so Isaac blessed him"

he smelled

"Isaac smelled"

the smell

"the scent"

blessed him

"then he blessed him." This refers to the formal blessing a father pronounces on his children.

See, the smell of my son

The word "see" is used as an emphatic figure of speech to mean "it is true." Alternate translation: "Truly, the smell of my son"

that Yahweh has blessed

Here the word "blessed" means that Yahweh has caused good things to happen to the field and it has become fruitful. Alternate translation: "that Yahweh has caused to be very productive"

Genesis 27:28

General Information:

This is Isaac's blessing. He thought he was speaking to Esau, but he was speaking to Jacob.

give you

Here "you" is singular and refers to Jacob. But the blessing would also apply to Jacob's descendants.

dew of heaven

"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "night mist from heaven to water your crops"

fatness of the earth

Having fertile land is spoken of as if the earth were fat or rich. Alternate translation: "good soil for producing crops"

plenty of grain and new wine

If "grain" and "wine" are unknown, this can be stated more generally. Alternate translation: "plenty of food and drink"

Genesis 27:29

you ... your

Here these pronouns are singular and refer to Jacob. But the blessing also applies to Jacob's descendants.

nations bow down

Here "nations" refers to the people. Alternate translation: "people from all nations bow down"

bow down

This means to bend over to humbly express respect and honor toward someone.

Be master over your brothers

"Become a master over your brothers"

your brothers ... your mother's sons

Isaac is speaking this blessing directly to Jacob. But, it also applies to Jacob's descendants who will rule over the descendants of Esau and the descendants of any other of Jacob's brothers that he may have.

may your mother's sons bow down to you

"your mother's sons will bow down to you"

May every one who curses you be cursed

This can be stated in active form. Alternate translation: "May God curse everyone who curses you"

may every one who blesses you be blessed

This can be stated in active form. Alternate translation: "May God bless everyone who blesses you"

Genesis 27:30

had scarcely gone out from the presence of Isaac his father

"had just left the tent of Isaac his father"

Genesis 27:31

delicious food

"tasty meat that I love." See how this was translated in Genesis 27:3.

some of your son's game

Here "your son's" was a polite way of Esau referring to his own food he prepared.

your son's game

The word "game" refers to wild animals that people hunt to eat. See how "game" was translated in Genesis 27:7.

bless me

This refers to the formal blessing a father pronounces on his children.

Genesis 27:32

said to him
"said to Esau"

Genesis 27:33

Isaac trembled
"Isaac began to shake"

hunted this game
Game refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

Genesis 27:34

he cried with a very great and bitter cry
Esau's anguish was similar to the taste of something bitter. Alternate translation: "he cried loudly"

Genesis 27:35

has taken away your blessing
This is a figure of speech meaning Jacob took what was Esau's. Alternate translation: "I have blessed him instead of you"

Genesis 27:36

Is he not rightly named Jacob?
Esau uses a question to emphasize his anger at Jacob. Alternate translation: "Jacob is certainly the right name for my brother!"

Jacob
Translators may also add a footnote that says: "The name Jacob means 'he grasps the heel.' In the original language the name 'Jacob' also sounds like the word for 'he deceives.'"

He took away my birthright
This speaks about a birthright as if it were an object that a person could take away. Alternate translation: "What was once my birthright is now his because he tricked me"

now he has taken away my blessing
This speaks about a blessing as if it were an object that person could take away. Alternate translation: "now he has tricked you into blessing him instead of me"

Have you not reserved a blessing for me
Esau knows that his father cannot bless him with the same things that he blessed Jacob. Esau is asking if there is anything left to say to him that Isaac did not say while blessing Jacob.

Genesis 27:37

What more can I do for you, my son?
Isaac uses a question to emphasize that there is nothing else he can do. Alternate translation: "There is nothing else I can do for you!"

Genesis 27:38

Have you not even one blessing for me, my father
This can be stated in positive form. "My father, do you have one more blessing for me"

Genesis 27:39

said to him
"said to Esau"

Look, the place
"Pay attention, because what I am about to say is both true and important: the place"

far from the richness of the earth
This is a figure of speech referring to the earth's fertility. Alternate translation: "far from the fertile soil"

dew of the sky above
"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "the night mist from the sky to water your crops"

Genesis 27:40

your ... you
In 27:39-40 these pronouns are singular and refer to Esau, but what Isaac says also applies to Esau's descendants

By your sword you will live
Here "sword" stands for violence. Alternate translation: "You will rob and kill people in order to get what you need to live"

you will break his yoke off of your neck
This speaks about someone having a master as if the master's control over the person were a yoke that the person had to carry. Alternate translation: "you will free yourself from his control"

Genesis 27:41

Esau bore a grudge against Jacob
Esau believed that Jacob had wronged him, and so Esau did not want to forgive Jacob.

Esau said in his heart
Here "heart" stands for Esau himself. Alternate translation: "Esau said to himself"

days of mourning for my father are near

This refers to a number of days a person grieves when a family member dies.

Genesis 27:42

The words of Esau her older son were told to Rebekah

This can be stated in active form. Alternate translation: "Someone told Rebekah about Esau's plan"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

is consoling himself

"is making himself feel better"

Genesis 27:43

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

flee to Laban

"leave here quickly and go to Laban"

Genesis 27:44

for a while

"for a period of time"

until your brother's fury subsides

"until you brother calms down"

Genesis 27:45

until your brother's anger turns away from you

No longer being angry is spoken of as if the anger turns to a different direction away from the person. Alternate translation: "until he is no longer angry with you"

Why should I lose you both in one day?

Rebekah uses a question to emphasize her concern. Alternate translation: "I do not want to lose both of you in one day!"

I lose you both in one day

It is implied that if Esau kills Jacob, then they will execute Esau as a murderer.

I lose

This is a polite way of referring to her sons dying.

Genesis 27:46

I abhor life

Rebekah is exaggerating to emphasize how upset she is about the Hittite women that Esau married. Alternate translation: "I am terribly upset"

the daughters of Heth

"these Hittite women" or "descendants of Heth"

like these women, some of the daughters of the land

The phrase "daughters of the land" means the local females. Alternate translation: "like these women who live in this land"

what good will my life be to me?

Rebekah uses a question to emphasize how upset she would be if Jacob marries a Hittite woman. Alternate translation: "My life will be awful!"

Chapter 28

¹ Isaac called Jacob, blessed him, and commanded him, "You must not take a wife from the Canaanite women." ² Arise, go to Paddan Aram, to the house of Bethuel your mother's father, and take a wife from there, one of the daughters of Laban, your mother's brother. ³ May God Almighty bless you, make you fruitful and multiply you, so that you may become a community of peoples. ⁴ May he give you the blessing of Abraham, to you, and to your descendants after you, that you may inherit the land where you have been sojourning, which God gave to Abraham." ⁵ So Isaac sent Jacob away. Jacob went to Paddan Aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

⁶ Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take a wife from there. He also saw that Isaac had blessed him and given him a command, saying, "You must not take a wife from the women of Canaan." ⁷ Esau also saw that Jacob had obeyed his father and his mother, and had gone to Paddan Aram. ⁸ Esau saw that the women of Canaan did not please Isaac his father. ⁹ So he went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

¹⁰ Jacob left Beersheba and went toward Haran. ¹¹ He came to a certain place and stayed there all night, because the sun had set. He took one of the stones in that place, put it under his head, and lay down in that place to sleep. ¹² He dreamed and saw a stairway set up on the earth. Its top reached to heaven and the angels of God were ascending and descending on it. ¹³ Behold, Yahweh stood above it and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land on which you are lying, I will give to you and to your descendants. ¹⁴ Your descendants will be like the dust of the earth, and you will spread far out to the west, to the east, to the north, and to the south. Through you and through your descendants will all the families of the earth be blessed. ¹⁵ Behold, I am with you, and I will keep you wherever you go. I will bring you into this land again; for I will not leave you. I will do all that I have promised to you." ¹⁶ Jacob awoke out of his sleep, and he said, "Surely Yahweh is in this place, and I did not know it." ¹⁷ He was afraid and said, "How terrifying is this place! This is none other than the house of God. This is the gate of heaven."

¹⁸ Jacob arose early in the morning and took the stone that he had put under his head. He set it up as a pillar and poured oil upon the top of it. ¹⁹ He called the name of that place Bethel, but the name of the city originally was Luz. ²⁰ Jacob vowed a vow, saying, "If God will be with me and will protect me on this road on which I am walking, and will give me bread to eat, and clothes to wear, ²¹ so that I return safely to my father's house, then Yahweh will be my God. ²² Then this stone that I have set up as a pillar will be a sacred stone. From everything that you give me, I will surely give a tenth back to you."

Genesis 28 General Notes

Structure and formatting

Even though Jacob tricked his father in order to receive Esau's blessing, the chapter repeats the blessing, ensuring he inherits the blessings promised to Abraham. (See: bless and inherit and promise)

Special concepts in this chapter

Jacob's dream

Jacob had a dream or received a vision. The purpose of this dream is to show that, despite Jacob's sin, God is giving Abraham's covenant promises to Jacob and his descendants. (See: sin and covenant and promise)

Bethel

This was an important city for Abraham and his descendants. It is possible that there is some theological significance to the city of Bethel.

Genesis 28:1

You must not take
"Do not take"

Genesis 28:2

Arise, go
"Go right away"

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

house of

This refers to a person's descendants or other relatives. Alternate translation: "family"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

your mother's father
"your grandfather"

one of the daughters
"from the daughters"

your mother's brother
"your uncle"

Genesis 28:3

General Information:

Isaac continues speaking to Jacob

make you fruitful and multiply you

The word "multiply" explains how God would make Jacob "fruitful." Alternate translation: "give you many children and descendants"

Genesis 28:4

May he give you the blessing of Abraham, to you, and to your descendants after you

This speaks about blessing someone as if a blessing were an object that a person can give. The abstract noun "the blessing" can be stated as "bless." Alternate translation: "May God bless you and your descendants as he blessed Abraham" or "May God give to you and your descendants what he promised to Abraham"

that you may inherit the land

God giving the land of Canaan to Jacob and his descendants is spoken of as if a child were inheriting money or possessions from his father.

the land where you have been sojourning
"the land where you have been staying"

which God gave to Abraham
"which God promised to Abraham"

Genesis 28:5

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Genesis 28:6

General Information:

The story changes from Jacob to Esau

Now

This word is used here to mark a change from the story to background information about Esau.

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

to take a wife
"to take a wife for himself"

He also saw that Isaac had blessed him
"Esau also saw that Isaac had blessed Jacob"

You must not take
"Do not take"

women of Canaan
"daughters of Canaan" or "Canaanite women"

Genesis 28:7

General Information:

This page has intentionally been left blank.

Genesis 28:8

General Information:

This continues the background information about Esau.

Esau saw
"Esau realized"

the women of Canaan did not please Isaac his father
"his father Isaac did not approve of the women of Canaan"

women of Canaan
"daughters of Canaan" or "the Canaanite women"

Genesis 28:9

So he went

"Because of that, he went"

besides the wives that he had

"in addition to the wives that he already had"

Mahalath

This is the name of one of Ishmael's daughters.

Nebaioth

This is the name of one of Ishmael's sons.

Genesis 28:10

General Information:

The story switches back to Jacob

Genesis 28:11

He came to a certain place and stayed there all night, because the sun had set

"He came to a certain place and, because the sun had set, he decided to stay for the night"

Genesis 28:12

He dreamed

"Jacob had a dream"

set up on the earth

"with the bottom of it touching the ground"

reached to heaven

This refers to the place where God lives.

Genesis 28:13

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

Yahweh stood above it

Possible meanings are 1) "Yahweh was standing at the top of the stairway" or 2) "Yahweh was standing next to Jacob"

Abraham your father

Here "father" means "ancestor." Alternate translation: "Abraham your ancestor" or "Abraham your forefather"

Genesis 28:14

General Information:

God continues to talk to Jacob in a dream.

Your descendants will be like the dust of the earth

God compares Jacob's descendants to the dust of the earth to emphasize their huge number.

Alternate translation: "You will have more descendants than you can count"

you will spread far out to the west

The word "you" is singular and refers to Jacob. Here Jacob represents his descendants. Alternate translation: "your descendants will spread out to the west"

you will spread far out

This means the people will extend the borders of their land and occupy more territory.

to the west, to the east, to the north, and to the south

This phrases are used together to mean "all directions." Alternate translation: "in all directions"

Through you and through your descendants will all the families of the earth be blessed

This can be stated in active form. Alternate translation: "I will bless all families on the earth through you and your descendants"

Genesis 28:15

Behold, I am

"Pay attention, because what I am about to say is both true and important: I am"

for I will not leave you. I will do all

"for I will not leave you until I have done all"

I will keep you

"I will keep you safe" or "I will protect you"

I will bring you into this land again

"I will bring you back to this land"

Genesis 28:16

awoke out of his sleep

"woke up from his sleep"

Genesis 28:17

the house of God ... the gate of heaven

The phrase "the gate of heaven" explains that this place is the entrance to "the house of God" and "the entrance to where God lives."

This is the gate of heaven

This speaks about the entrance to the place where God lives as if it were a literal kingdom that had a gate that someone has to open to let people in.

Genesis 28:18

pillar

This is a memorial pillar, that is, simply a large stone or boulder set up on its end.

poured oil upon the top of it

This action symbolizes that Jacob is dedicating the pillar to God. The full meaning of this statement can

be made explicit. Alternate translation: "poured oil on the top of it in order to dedicate the pillar to God"

Genesis 28:19

Bethel

Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Luz

This is the name of a city.

Genesis 28:20

Connecting Statement:

Jacob begins to make a vow to Yahweh.

vowed a vow

"made a vow" or "solemnly promised God"

If God will ... clothes to wear

Jacob is speaking to God in the third person. This can be stated in the second person. Alternate translation: "If you will ... clothes to wear"

on this road on which I am walking

This stands for Jacob's journey to find a wife and to return home. Alternate translation: "on this journey"

will give me bread to eat

Here "bread" stands for food in general.

Genesis 28:21

Connecting Statement:

The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here.

so that I return safely ... then Yahweh will be my God

The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here. Jacob is speaking to God in the third person. This can be stated in the second person. "If you will ... clothes to wear ... so that I return safely ... then you, Yahweh, will be the God that I will worship"

to my father's house

Here "house" stands for Jacob's family. Alternate translation: "to my father and the rest of my family"

Genesis 28:22

a sacred stone

This means that the stone will mark the place where God appeared to him and it will be a place where people can worship God. Alternate translation: "God's house" or "God's place"

Chapter 29

¹ Then Jacob went on his journey and came to the land of the people of the east. ² As he looked, he saw a well in the field, and, behold, three flocks of sheep were lying there by it. For out of that well they would water the flocks, and the stone over the well's mouth was large. ³ When all the flocks had gathered there, the shepherds would roll the stone from the well's mouth and water the sheep, and then put the stone again over the well's mouth, back in its place. ⁴ Jacob said to them, "My brothers, where are you from?" They replied, "We are from Haran." ⁵ He said to them, "Do you know Laban son of Nahor?" They said, "We know him." ⁶ He said to them, "Is he well?" They said, "He is well, and, look there, Rachel his daughter is coming with the sheep." ⁷ Jacob said, "See, it is the middle of the day. It is not the time for the flocks to be gathered together. You should water the sheep and then go and let them graze." ⁸ They said, "We cannot water them until all the flocks are gathered together. The men will then roll the stone from the well's mouth, and we will water the sheep." ⁹ While Jacob was still speaking with them, Rachel came with her father's sheep, for she was tending them. ¹⁰ When Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob came over, rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. ¹¹ Jacob kissed Rachel and wept loudly. ¹² Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. Then she ran and told her father.

¹³ When Laban heard the news about Jacob his sister's son, he ran to meet him, embraced him, kissed him, and brought him to his house. Jacob told Laban all these things. ¹⁴ Laban said to him, "You are indeed my bone and my flesh." Then Jacob stayed with him for about one month. ¹⁵ Then Laban said to Jacob, "Should you serve me for nothing because you are my relative? Tell me, what will your wages be?"

¹⁶ Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. ¹⁷ Leah's eyes were tender, but Rachel was beautiful in form and appearance. ¹⁸ Jacob loved Rachel, so he said, "I will serve you seven years for Rachel, your younger daughter." ¹⁹ Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me." ²⁰ So Jacob served seven years for Rachel; and they seemed to him only a few days, for the love he had for her.

²¹ Then Jacob said to Laban, "Give me my wife, for my days have been completed—so that I may go to her!" ²² So Laban gathered together all the men of the place and made a feast. ²³ In the evening, Laban took Leah his daughter and brought her to Jacob, who went to her. ²⁴ Laban gave his female servant Zilpah to his daughter Leah, to be her servant. ²⁵ In the morning, behold, it was Leah! Jacob said to Laban, "What is this you have done to me? Did I not serve you for Rachel? Why then have you deceived me?" ²⁶ Laban said, "It is not our custom to give the younger daughter before the firstborn. ²⁷ Complete the bridal week of this daughter, and we will give you the other also in return for serving me another seven years." ²⁸ Jacob did so, and completed Leah's week. Then Laban gave him Rachel his daughter as his wife also. ²⁹ Laban also gave Bilhah to his daughter Rachel, to be her servant. ³⁰ So Jacob went to Rachel, too, but he loved Rachel more than Leah. So Jacob served Laban for seven more years.

³¹ Yahweh saw that Leah was not loved, so he opened her womb, but Rachel was barren. ³² Leah conceived and bore a son, and she called his name Reuben. For she said, "Because Yahweh has looked upon my affliction; surely now my husband will love me." ³³ Then she conceived again and bore a son. She said, "Because Yahweh has heard that I am unloved, he has therefore given me this son also," and she called his name Simeon. ³⁴ Then she conceived again and bore a son. She said, "Now this time will my husband be attached to me, because I have borne him three sons." Therefore his name was called Levi. ³⁵ She conceived again and bore a son. She said, "This time I will praise Yahweh." Therefore she called his name Judah; then she stopped having children.

Genesis 29 General Notes

Structure and formatting

This chapter records the conflict between Jacob's wives, Rachel and Leah. This account continues into the next chapter.

Special concepts in this chapter

Shepherds

Although the exact reasoning for the shepherds' unwillingness to give water to the sheep is unknown, it is probable they were being lazy. The actions of these shepherds contrast Jacob's actions.

Kissing

It was common in the ancient Near East for relatives to greet each other with a kiss. There was nothing sexual about this type of kissing.

Marriage

It was customary in the ancient Near East for a man to work for a woman's father in order to earn the right to marry her. It is unknown how common it was for a father to have his younger daughter marry before an older daughter. It was also sinful for Jacob to marry more than one wife. (See: sin)

Genesis 29:1

the people of the east

This means the people of Paddan Aram, which is a land east of the land of Canaan.

Genesis 29:2

and, behold, three flocks of sheep were lying there by it
The word "behold" marks the beginning of another event in the larger story. Your language may have a way of doing this.

For out of that well

"For from that well." This phrase marks a change from the story to background information about how the shepherds watered the flocks.

they would water

"the shepherds would water" or "those taking care of the sheep would water"

the well's mouth

Here "mouth" is a way of referring to an opening. Alternate translation: "the opening of the well"

Genesis 29:3

General Information:

This page has intentionally been left blank.

Genesis 29:4

Jacob said to them

"Jacob said to the shepherds"

My brothers

This is a polite way to greet a stranger.

Genesis 29:5

Laban son of Nahor

Here "son" refers to a male descendant. Another possible meaning is "Laban the grandson of Nahor."

Genesis 29:6

and, look there, Rachel his daughter is coming with the sheep

"Now look! Rachel his daughter is coming with the sheep"

Genesis 29:7

it is the middle of the day

"the sun is still high in the sky" or "the sun is still shining brightly"

for the flocks to be gathered together

This can be stated in active form. Alternate translation: "for you to gather the flocks"

to be gathered together

This means to gather them together inside a fence for them to stay for the night. The full meaning of this can be made explicit.

let them graze

"let them eat grass in the field"

Genesis 29:8

We cannot water them

"We have to wait to water them." This has to do with timing, not permission.

until all the flocks are gathered together

This can be stated in active form. Alternate translation: "until the other shepherds gather their flocks"

from the well's mouth

Here "mouth" is way of referring to an opening. Alternate translation: "from the well" or "from the opening of the well"

and we will water the sheep

"then we will water the sheep"

Genesis 29:9

General Information:

This page has intentionally been left blank.

Genesis 29:10

his mother's brother
"his uncle"

the well's mouth

Here "mouth" is a way of referring to an opening.
Alternate translation: "the well" or "the opening of the well"

Genesis 29:11

Jacob kissed Rachel

In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept loudly

Jacob weeps because he is so happy. The full meaning of this statement can be made explicit.

Genesis 29:12

her father's relative
"related to her father"

Genesis 29:13

his sister's son
"his nephew"

embraced him
"hugged him"

kissed him

In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

Jacob told Laban all these things

"then Jacob told Laban everything he told Rachel"

Genesis 29:14

my bone and my flesh

This phrase means they are directly related.
Alternate translation: "my relative" or "a member of my family"

Genesis 29:15

Should you serve me for nothing ... my relative?

Laban uses a question to emphasize that he should pay Jacob for working for him. The question can be translated as a statement. This can also be stated in positive form. Alternate translation: "It is certainly right that I should pay you for working for me even though you are my relative."

Genesis 29:16

Now Laban had

The word "now" is used here to mark a change from the story to background information about Laban and his daughters.

Genesis 29:17

Leah's eyes were tender

Possible meanings are 1) "Leah's eyes were pretty" or 2) "Leah's eyes were plain"

Genesis 29:18

Jacob loved Rachel

Here the word "loved" refers to a romantic attraction between a man and a woman.

Genesis 29:19

than that I should give her to another man
"rather than give her to another man"

Genesis 29:20

and they seemed to him only a few days
"but the time seemed to him to be only a few days"

for the love he had for her

"on account of the love he had for her" or "because of his love for her"

Genesis 29:21

for my days have been completed

The phrase "my days" refers to the seven years Jacob had to work for Laban. This can be stated in active form. Alternate translation: "for my days of working for you have been completed" or "For I have completed the length of time that I was to work for you"

so that I may go to her

This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 29:22

made a feast

"prepared a wedding feast." Most likely Laban had others prepare the feast. Alternate translation: "had others prepare a wedding feast"

Genesis 29:23

who went to her

This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 29:24

Laban gave his female servant Zilpah ... her servant

Here the author gives background information about Laban giving Zilpah to Leah. Most likely he gave Zilpah to Leah before the wedding.

Zilpah

This is the name of Leah's female servant.

Genesis 29:25

behold, it was Leah

"Jacob was surprised to see it was Leah in bed with him." The word "behold" here shows that Jacob was surprised by what he saw.

What is this you have done to me?

Jacob uses a question to express his anger and surprise. This rhetorical question can be translated as a statement. Alternate translation: "I cannot believe you did this to me!"

Did I not serve you for Rachel?

Jacob uses these questions to express his hurt that Laban had tricked him. This rhetorical question can be translated as a statement. Alternate translation: "I served you for seven years to marry Rachel!"

Genesis 29:26

It is not our custom to give

"In our family we do not give"

Genesis 29:27

Complete the bridal week of this daughter

"Finish celebrating Leah's bridal week"

we will give you the other also

The full meaning can be made explicit. Alternate translation: "next week we will give you Rachel also"

Genesis 29:28

Jacob did so, and completed Leah's week

"And Jacob did what Laban asked, and finished celebrating Leah's bridal week"

Genesis 29:29

Bilhah

This is the name of Rachel's female servant.

Genesis 29:30

Jacob went to Rachel

This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he loved Rachel

This refers to the romantic love between a man and a woman.

Genesis 29:31

Leah was not loved

This can be stated in active form. Alternate translation: "Jacob did not love Leah"

not loved

This is an exaggeration to emphasize that Jacob loved Rachel more than Leah. Alternate translation: "loved less than Rachel"

so he opened her womb

God causing Leah to be able to become pregnant is spoken of as if God is opening her womb.

was barren

"was not able to become pregnant"

Genesis 29:32

Leah conceived and bore a son

"Leah became pregnant and gave birth to a son"

she called his name Reuben

Translators may also add a footnote that says: "The name Reuben means 'See, a son.'"

Yahweh has looked upon my affliction

Leah was experiencing emotional pain because Jacob had rejected her. The abstract noun "affliction" can be stated as a verb. Alternate translation: "Yahweh saw that I was suffering"

Genesis 29:33

Then she conceived

"Then Leah became pregnant"

bore a son

"gave birth to a son"

Yahweh has heard that I am unloved

This can be stated in active form. Alternate translation: "Yahweh has heard that my husband does not love me"

she called his name Simeon

Translators may also add a footnote that says "The name Simeon means 'heard.'"

Genesis 29:34

will my husband be attached to me

"my husband will embrace me"

I have borne him three sons

"I have given birth to three sons for him"

his name was called Levi

Translators may also add a footnote that says "The name Levi means 'attached.'"

Genesis 29:35

She conceived again

"Leah became pregnant again"

bore a son

"gave birth to a son"

she called his name Judah

Translators may also add a footnote that says "The name Judah means 'praise.'"

Chapter 30

¹ When Rachel saw that she bore Jacob no children, Rachel was jealous of her sister. She said to Jacob, "Give me children, or I will die." ² Jacob's anger burned against Rachel. He said, "Am I in the place of God, who has withheld from you the fruit of the womb?" ³ She said, "See, there is my servant Bilhah. Go to her, so she might give birth to children on my knees, and I will have children by her." ⁴ So she gave him her servant Bilhah as a wife, and Jacob went to her. ⁵ Bilhah conceived and bore Jacob a son. ⁶ Then Rachel said, "God has vindicated me, and he has heard my voice and given me a son." For this reason she called his name Dan. ⁷ Bilhah, Rachel's servant, conceived again and bore Jacob a second son. ⁸ Rachel said, "With mighty wrestlings have I wrestled with my sister and have prevailed." She called his name Naphtali.

⁹ When Leah saw that she had stopped having children, she took Zilpah, her servant, and gave her to Jacob as a wife. ¹⁰ Zilpah, Leah's servant, bore Jacob a son. ¹¹ Leah said, "This is fortunate!" so she called his name Gad. ¹² Then Zilpah, Leah's servant, bore Jacob a second son. ¹³ Leah said, "I am happy! For the daughters will call me happy." So she called his name Asher.

¹⁴ Reuben went in the days of wheat harvest and found mandrakes in the field. He brought them to his mother Leah. Then Rachel said to Leah, "Give me some of your son's mandrakes." ¹⁵ Leah said to her, "Is it a small matter to you, that you have taken away my husband? Do you now want to take away my son's mandrakes, too?" Rachel said, "Then he will lie with you tonight, in exchange for your son's mandrakes." ¹⁶ Jacob came from the field in the evening. Leah went out to meet him and said, "You must come to me, for I have hired you with my son's mandrakes." So Jacob lay with Leah that night. ¹⁷ God listened to Leah, and she conceived and bore Jacob a fifth son. ¹⁸ Leah said, "God has given me my wages, because I gave my servant woman to my husband." She called his name Issachar. ¹⁹ Leah conceived again and bore a sixth son to Jacob. ²⁰ Leah said, "God has given me a good gift. Now my husband will honor me, because I have borne him six sons." She called his name Zebulun. ²¹ Afterwards she bore a daughter and called her name Dinah. ²² God called Rachel to mind and listened to her. He caused her to become pregnant. ²³ She conceived and bore a son. She said, "God has taken away my shame." ²⁴ She called his name Joseph, saying, "Yahweh has added to me another son."

²⁵ After Rachel had borne Joseph, Jacob said to Laban, "Send me away, so that I may go to my own home and to my country. ²⁶ Give me my wives and my children for whom I have served you, and let me go, for you know the service I have given you." ²⁷ Laban said to him, "If now I have found favor in your eyes, wait, because I have learned by using divination that Yahweh has blessed me for your sake." ²⁸ Then he said, "Name your wages, and I will pay them." ²⁹ Jacob said to him, "You know how I have served you, and how your livestock have fared with me. ³⁰ For you had little before I came, and it has increased abundantly. Yahweh has blessed you wherever I worked. Now when will I provide for my own household also?" ³¹ So Laban said, "What will I pay you?" Jacob said, "You will not give me anything. If you will do this thing for me, I will again feed your flock and keep it. ³² Let me walk through all your flock today, removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats. These will be my wages. ³³ My integrity will testify for me later on, when you come to check on my wages. Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen." ³⁴ Laban said, "Agreed. Let it be according to your word." ³⁵ That day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. ³⁶ Laban also put three days' journey between himself and Jacob. So Jacob kept tending the rest of Laban's flocks.

³⁷ Jacob took fresh cut branches of the poplar, almond, and plane trees, and he peeled white streaks in them and made the white inner wood appear that was in the sticks. ³⁸ Then he set the sticks that he had peeled in front of the flocks, in front of the watering troughs where they came to drink. They conceived when they came to drink. ³⁹ The flocks bred in front of the sticks; and the flocks produced striped, speckled, and spotted young. ⁴⁰ Jacob separated out these lambs, but made the rest of them face toward the striped animals and all the black sheep in the flock of Laban. Then he separated out his flocks for himself alone and did not put them together with Laban's flocks. ⁴¹ Whenever the stronger sheep in the flock were breeding, then Jacob would lay the sticks in the watering troughs before the eyes of the flock,

so that they might conceive among the sticks. ⁴² But when the feeblers animals in the flock came, he did not put the sticks in front of them. So the feeblers animals were Laban's, and the stronger were Jacob's. ⁴³ The man became very prosperous. He had large flocks, female servants and male servants, and camels and donkeys.

Genesis 30 General Notes

Structure and formatting

This chapter continues the story of the conflict between Rachel and Leah.

Special concepts in this chapter

Women and their children

In the ancient Near East, it was important for a married woman to have many children. If a woman did not have many children, people believed it brought shame upon her. This is one of the reasons why Rachel and Leah were always jealous of each other. (See: jealous)

Speckled and spotted

Speckled and spotted sheep were considered to be imperfect. Therefore, they were considered to be much less valuable than the spotless sheep. Despite Jacob's fair offer, Laban once again tried to cheat him out of something he deserved. Jacob anticipated Laban's cheating.

Genesis 30:1

When Rachel saw that she bore Jacob no children

"When Rachel realized that she was unable to become pregnant"

I will die

Rachel is exaggerating to show how upset she is about not having children. Alternate translation: "I will feel completely worthless"

Give me children

"Cause me to become pregnant"

Genesis 30:2

Jacob's anger burned against Rachel

Jacob's anger is spoken of as if it were a fire. Alternate translation: "Jacob was very angry with Rachel"

Am I in the place of God, who has withheld from you the fruit of the womb?

This is a rhetorical question that Jacob uses to scold Rachel. It can be translated as a statement. Alternate translation: "I am not God! I am not the one who is preventing you from having children!"

Genesis 30:3

She said

"Rachel said"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

there is my servant Bilhah ... I will have children by her

At that time, this was an acceptable way for a barren woman to have children that would legally belong to her. The full meaning of this may be made explicit.

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

Go to her

This is a polite way of asking him to have sexual relations with her servant. See how you translated a similar phrase in [Genesis 16:2]

on my knees

This is a way of saying that the child that Bilhah gives birth to will belong to Rachel. Alternate translation: "for me"

I will have children by her

"and in this way she will cause me to have children"

Genesis 30:4

Jacob went to her

This is a polite way of saying that he had sexual relations with Bilhah. See how you translated a similar phrase in [Genesis 16:2]

Genesis 30:5

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:6

she called his name
"Rachel gave him the name"

called his name Dan
Translators may also add a footnote that says "The name Dan means 'he judged.'"

Genesis 30:7

Bilhah ... conceived again
"Bilhah ... became pregnant again"

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:8

With mighty wrestlings have I wrestled with my sister
The phrase "wrestlings have I wrestled" is an idiom used for emphasis. It is also a metaphor that speaks of Rachel's attempts to have a child like her sister as if she were having a physical fight with Leah. Alternate translation: "I have had a great struggle to have children like my older sister, Leah"

have prevailed
"I have won" or "I have succeeded"

called his name Naphtali
Translators may also add a footnote that says "The name Naphtali means 'my struggle.'"

Genesis 30:9

When Leah saw that
"When Leah became aware that"

she took Zilpah, her servant, and gave her to Jacob as a wife
"she gave Zilpah, her servant, to Jacob as a wife"

Zilpah
This is the name of Leah's female servant. See how you translated this in Genesis 29:24.

Genesis 30:10

bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:11

This is fortunate!
"How fortunate!" or "What good luck!"

called his name Gad
Translators may also add a footnote that says "The name Gad means 'fortunate.'"

Genesis 30:12

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:13

I am happy!
"How blessed I am!" or "How happy I am!"

the daughters
"the women" or "the young women"

called his name Asher
Translators may also add a footnote that says "The name Asher means 'happy.'"

Genesis 30:14

Reuben went
"Reuben went out"

in the days of wheat harvest
Here the phrase "in the days of" is an idiom that refers to the season or time of year. Alternate translation: "at the time of year of the wheat harvest" or "during the wheat harvest"

mandrakes
This is a fruit that was said to increase fertility and the desire to sleep with one's lover. Alternate translation: "love fruit"

Genesis 30:15

Is it a small matter to you ... my husband?
"Do you not care ... my husband?" This is a rhetorical question used to scold Rachel. This question can be translated as a statement. Alternate translation: "It is bad enough ... my husband."

Do you now want ... too?
This is a rhetorical question, used to scold Rachel. This question can be translated as a statement. Alternate translation: "Now you want ... too!"

Then he will lie with you
Here "lie with" is a euphemism. Alternate translation: "Then Jacob will have sexual relations with you"

Genesis 30:16

You must come to me

Here "come to" is a euphemism for sexual relations. Alternate translation: "You must have sexual intercourse with me"

with my son's mandrakes

"for the price of my son's mandrakes." See how you translated "mandrake" in Genesis 30:14.

Jacob lay with Leah

Here "lay with" is a euphemism. Alternate translation: "Jacob had sexual relations with Leah"

Genesis 30:17

she conceived

"She became pregnant"

bore Jacob a fifth son

"gave birth to a fifth son for Jacob"

Genesis 30:18

God has given me my wages

God rewarding Leah is spoken of as if he were a boss paying wages to someone who works for him. Alternate translation: "God has given my due" or "God has rewarded me"

She called his name Issachar

Translators may also add a footnote that says: "The name Issachar means 'there is a reward.'"

Genesis 30:19

Leah conceived again

"Leah became pregnant again"

bore a sixth son to Jacob

"gave birth to a sixth son for Jacob"

Genesis 30:20

She called his name Zebulun

Translators may also add a footnote that says: "The name Zebulun means 'honor.'"

Genesis 30:21

called her name Dinah

This is the name of Leah's daughter.

Genesis 30:22

God called Rachel to mind and listened to her

The phrase "call to mind" means to remember. This does not mean God forgot about Rachel. It means he considered her request. Alternate translation: "God considered Rachel and granted to her what she wanted"

Genesis 30:23

God has taken away my shame

God causing Rachel to no longer feel ashamed is spoken of as if "shame" were an object that person could take away from someone else. The abstract noun "shame" can be stated as "ashamed."

Alternate translation: "God has caused me to no longer feel ashamed"

Genesis 30:24

She called his name Joseph

Translators may also add a footnote that says: "The name Joseph means 'may he add.'"

Yahweh has added to me another son

Rachel's first sons were through her female servant Bilhah.

Genesis 30:25

After Rachel had borne Joseph

"After Rachel gave birth to Joseph"

Genesis 30:26

and let me go

"so I can go"

you know the service I have given you

Jacob is reminding Laban of their contract

Genesis 30:27

Laban said to him

"Laban said to Jacob"

If now I have found favor in your eyes

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

found favor

This is an idiom that means that someone is approved of by someone else.

wait, because

"please stay, because"

I have learned by using divination

"I have discovered by my own spiritual and magical practices"

for your sake

"because of you"

Genesis 30:28

Name your wages

This can be made more explicit. Alternate translation: "Tell me how much I have to pay to keep you here"

Genesis 30:29

Jacob said to him

"Jacob said to Laban"

how your livestock have fared with me

"how well your livestock have done since I started taking care of them"

Genesis 30:30

For you had little before I came

"your herds were small before I worked for you"

and it has increased abundantly

"but now your wealth has greatly increased"

Now when will I provide for my own household also?

"Now when will I take care of my own family?"

Jacob uses a question to emphasize that he wants to start providing for his own family. This question can be translated as a statement. Alternate translation: "Now I want to take care of my family!"

Genesis 30:31

What will I pay you

"What can I pay you" or "What can I give you." This can be made more explicit. Alternate translation: "What can I pay you so that you stay and work for me"

If you will do this thing for me

The connecting word "But" can be used at the beginning to show that what Jacob is about to say contrasts with what he just said. Alternate translation: "But if you will do this thing for me"

this thing

The phrase "this thing" refers to what Jacob will propose in verse 32.

feed your flock and keep it

"feed and take care of your flock"

Genesis 30:32

removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats

"and remove every sheep with spots, every black sheep, and every goat with spots"

These will be my wages

"This will be the cost of keeping me here"

Genesis 30:33

My integrity will testify for me later on

The word "integrity" means "honesty." This speaks about integrity as if it were a person who could testify for or against another person. Alternate translation: "And later you will know if I have been honest with you or not"

Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen

This can be stated in active form. Alternate translation: "If you find any goats without spots or any sheep that are not black, you can consider them stolen"

Genesis 30:34

Let it be according to your word

"Let it be as you say" or "We will do what you have said"

Genesis 30:35

that were striped and spotted

"that had stripes and spots"

that were speckled and spotted

"that had spots"

every one that had white in it

"every goat that had some white in it"

all the black ones among the sheep

"all the black sheep"

gave them into the hand

Here "hand" stands for control or care. Alternate translation: "had his sons take care of them"

Genesis 30:36

General Information:

This page has intentionally been left blank.

Genesis 30:37

poplar, almond, and plane trees

These are all trees with white wood.

he peeled white streaks in them and made the white inner wood appear that was in the sticks

"he peeled off pieces of bark so that the white wood underneath would show"

Genesis 30:38

the watering troughs

long open containers for holding water for animals to drink

Genesis 30:39

The flocks bred

"The animals of the flocks conceived" or "The animals mated"

produced striped, speckled, and spotted young

"gave birth to babies with stripes and spots"

Genesis 30:40

Jacob separated

It can be made explicit that this happened over several years. Alternate translation: "During the several years following, Jacob separated"

face toward

"look toward"

he separated out his flocks for himself alone

"he set his flocks apart"

Genesis 30:41

before the eyes of the flock

Here the flock's "eyes" represent the sheep and emphasize what they see. Alternate translation: "so that the flock could see them"

among the sticks

"in front of the sticks"

Genesis 30:42

the feebler animals

"the weaker animals"

So the feebler animals were Laban's, and the stronger were Jacob's

"So the weaker offspring belonged to Laban, while the stronger offspring belonged to Jacob." You can make this even more explicit. Alternate translation: "So the weaker offspring did not have stripes or spots and so belonged to Laban, while the stronger offspring did have stripes or spots and so belonged to Jacob"

Genesis 30:43

The man

"Jacob"

became very prosperous

"greatly prospered" or "became very wealthy"

Chapter 31

¹ Now Jacob heard the words of Laban's sons, that they said, "Jacob has taken away all that was our father's, and it is from our father's possessions that he has gotten all this wealth." ² Jacob saw the look on Laban's face. He saw that his attitude toward him had changed. ³ Then Yahweh said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you." ⁴ Jacob sent and called Rachel and Leah to the field to his flock ⁵ and said to them, "I see your father's attitude toward me has changed, but the God of my father has been with me. ⁶ You know that it is with all my strength that I have served your father. ⁷ Your father has deceived me and changed my wages ten times, but God has not permitted him to hurt me. ⁸ If he said, 'The speckled animals will be your wages,' then all the flock bore speckled young. If he said, 'The striped will be your wages,' then the whole flock bore striped young. ⁹ In this way God has taken away the livestock of your father and given them to me. ¹⁰ Once at the time of breeding season, I saw in a dream the male goats that were mating with the flock. The male goats were striped, speckled, and spotted. ¹¹ The angel of God said to me in the dream, 'Jacob.' I said, 'Here I am.' ¹² He said, 'Lift up your eyes and see all the male goats that are breeding with the flock. They are striped, speckled, and spotted, for I have seen everything that Laban is doing to you. ¹³ I am the God of Bethel, where you anointed a pillar, where you made a vow to me. Now rise up and leave this land and return to the land of your birth.'" ¹⁴ Rachel and Leah answered and said to him, "Is there any portion or inheritance for us in our father's house? ¹⁵ Are we not treated by him as foreigners? For he has sold us and has also completely devoured our money. ¹⁶ For all the riches that God has taken away from our father are now ours and our children's. Now then, whatever God has said to you, do it."

¹⁷ Then Jacob arose and placed his sons and his wives upon the camels. ¹⁸ He drove all his livestock ahead of him, along with all his property, including the livestock he had acquired in Paddan Aram. Then he set out to go to his father Isaac in the land of Canaan. ¹⁹ When Laban had gone to shear his flock, Rachel stole her father's household gods. ²⁰ Jacob also deceived Laban the Aramean, by not telling him that he was fleeing. ²¹ So he fled with all that he had and quickly passed over the River, and headed toward the hill country of Gilead.

²² On the third day Laban was told that Jacob had fled. ²³ So he took his relatives with him and pursued him for a seven days' journey. He overtook him in the hill country of Gilead. ²⁴ Now God came to Laban the Aramean in a dream at night and said to him, "Be careful that you speak to Jacob neither good nor bad." ²⁵ Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead. ²⁶ Laban said to Jacob, "What have you done, that you deceived me and carried away my daughters like captives of the sword? ²⁷ Why did you flee secretly and trick me and did not tell me? I would have sent you away with celebration and with songs, with tambourine and with harps. ²⁸ You did not allow me to kiss my grandsons and my daughters good bye. Now you have acted foolishly. ²⁹ It is in my power to do you harm, but the God of your father spoke to me last night and said, 'Be careful that you speak to Jacob neither good nor bad.' ³⁰ Now you have gone away because you longed to return to your father's house. But why did you steal my gods?" ³¹ Jacob answered and said to Laban, "I fled secretly because I was afraid and thought that you would take your daughters from me by force. ³² Whoever has stolen your gods will not continue to live. In the presence of our relatives, identify whatever with me is yours and take it." For Jacob did not know that Rachel had stolen them.

³³ Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants, but he did not find them. He went out of Leah's tent and entered into Rachel's tent. ³⁴ Now Rachel had taken the household gods, put them in a camel's saddle, and sat upon them. Laban searched the whole tent, but did not find them. ³⁵ She said to her father, "Do not be angry, my master, that I cannot stand up before you, for I am having my period." So he searched but did not find his household gods.

³⁶ Jacob was angry and argued with Laban. He said to him, "What is my offense? What is my sin, that you have hotly pursued me? ³⁷ For you have searched all my possessions. What have you found of all your household goods? Set them here before our relatives, so that they may judge between the two of us. ³⁸ For twenty years I have been with you. Your ewes and your female goats have not miscarried, nor have I eaten any rams from your flocks. ³⁹ What was torn by beasts I did not bring to you. I bore the loss of it. You demanded payment from my hand, whether stolen by day or stolen by night. ⁴⁰ There I was; in the

day the heat consumed me, and the frost by night; and I went without sleep. ⁴¹ These twenty years I have been in your household. I worked for you fourteen years for your two daughters, and six years for your flock. You have changed my wages ten times. ⁴² Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and my toil, and he rebuked you last night."

⁴³ Laban answered and said to Jacob, "The daughters are my daughters, the grandchildren are my grandchildren, and the flocks are my flocks. All that you see is mine. But what can I do today to these my daughters, or to their children whom they have borne?" ⁴⁴ So now, let us make a covenant, you and I, and let it be for a 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 took stones and made a pile. Then they ate there by the pile. ⁴⁷ Laban called it Jegar Sahadutha, but Jacob called it Galeed. ⁴⁸ Laban said, "This pile is a witness between me and you today." Therefore its name was called Galeed. ⁴⁹ It is also called Mizpah, because Laban said, "May Yahweh watch between you and me, when we are out of sight one from another." ⁵⁰ If you mistreat my daughters, or if you take any wives besides my daughters, although no one else is with us, see, God is witness between you and me." ⁵¹ Laban said to Jacob, "Look at this pile, and look at the pillar, which I have set between you and me." ⁵² This pile is a witness, and the pillar is a witness, that I will not pass beyond this pile to you, and that you will not pass beyond this pile and this pillar to me, to do harm. ⁵³ May the God of Abraham, and the god of Nahor, the gods of their father, judge between us." Jacob swore by the Fear of his father Isaac. ⁵⁴ Jacob offered a sacrifice on the mountain and called his relatives to eat a meal. They ate and spent the entire night on the mountain. ⁵⁵ Early in the morning Laban got up, kissed his grandsons and his daughters and blessed them. Then Laban left and returned home.

Footnotes

31:25 ^[1]Some modern translations have

Genesis 31 General Notes

Special concepts in this chapter

God's blessing

When Jacob left Paddam Aram, he left very wealthy. Despite his punishment of exile from Canaan, God still blessed Jacob and his family. (See: bless)

Household gods

Although a few scholars believe the possession of the household gods was a sign of inheritance, this seems unlikely. It is probable that Rachel believed these idols would bring them "good luck" and would bring them great blessing. This was sinful because they were to trust in Yahweh, who already promised to bless them. (See: falsegod and inherit and sin)

Other possible translation difficulties in this chapter

Irony

Laban's sons complained that Jacob cheated them out of their father's possessions. It was their father who tried to cheat Jacob out of what he promised to give Jacob. Jacob treated his brother Esau in the same way. Jacob cheated Esau out of their father's blessing.

Genesis 31:1

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

Jacob heard the words of Laban's sons, that they said
 "Jacob heard that Laban's sons were saying"

Jacob has taken away all that was our father's
 Laban's sons were exaggerating because they were angry. Alternate translation: "Everything that Jacob has taken belonged to our father"

Genesis 31:2

Jacob saw the look on Laban's face. He saw that his attitude toward him had changed

These two sentences mean basically the same thing. The second explains the look that Jacob saw on Laban's face. Alternate translation: "Jacob noticed that Laban was no longer pleased with him"

Genesis 31:3

your fathers

"your father Isaac and your grandfather Abraham"

Genesis 31:4

Jacob sent and called Rachel and Leah to the field to his flock

"Jacob sent for Rachel and Leah and told them to meet him out in the field with the flocks"

Genesis 31:5

and said to them

You can start a new sentence here. Alternate translation: "He said to them"

I see your father's attitude toward me has changed

"I have noticed your father is no longer pleased with me"

Genesis 31:6

You know that it is with all my strength that I have served your father

The word "you" here refers to both Rachel and Leah. It also adds emphasis. Alternate translation: "You yourselves know that I have served your father with all my strength"

Genesis 31:7

has deceived me

"has lied to me" or "has not treated me fairly"

my wages

"what he said he would pay me"

to hurt me

Possible meanings are 1) physical harm or 2) to cause Jacob to suffer in any way.

Genesis 31:8

The speckled animals

"The animals with spots"

the flock bore

"the flock gave birth to"

The striped

"The animals with stripes"

Genesis 31:9

In this way God has taken away the livestock of your father and given them to me

"This is how God gave your father's animals to me"

Genesis 31:10

General Information:

Jacob continues his story to his wives Leah and Rachel.

Once at the time of breeding season

"During the breeding season"

mating with the flock

Here "flock" represents only the female goats.

Alternate translation: "mating with the female goats of the flock"

were striped, speckled, and spotted

"had stripes, little spots, and big spots"

Genesis 31:11

angel of God

Possible meanings are 1) God himself appeared as a man or 2) one of God's messengers appeared. Since the phrase is not well understood, it is best to simply translate it as "the angel of God," using the normal word that you use for "angel."

I said

"And I answered"

Here I am

"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 31:12

General Information:

The angel of the Lord continues to talk to Jacob (Genesis 31:10).

Lift up your eyes

This is a way of saying "Look up."

that are breeding with the flock

Here "flock" stands for only the female goats.

Alternate translation: "that are breeding with the female goats of the flock"

are striped, speckled, and spotted

"have stripes and spots"

Genesis 31:13

where you anointed a pillar

Jacob poured oil on the pillar to dedicate it to God.

the land of your birth
"the land where you were born"

Genesis 31:14

Rachel and Leah answered and said to him
This does not mean they talked at the same time. It emphasizes they agreed with each other.

Is there any portion or inheritance for us in our father's house?

Rachel and Leah use a question to emphasize that there is nothing left for their father to give.
Alternate translation: "There is absolutely nothing left for us to inherit from our father!"

Genesis 31:15

Are we not treated by him as foreigners?
They use a question to show their anger about how their father treats them. This can be stated in active form. Alternate translation: "Our father treats us like a foreign women instead of daughters!"

For he has sold us
This can be made more explicit. Alternate translation: "He has sold us for his own gain"

has also completely devoured our money
Laban completely using up the money that he should have given to his daughters is spoken of as if he were a wild beast that ate the money as if it were food. Alternate translation: "he completely used up our money"

Genesis 31:16

are now ours and our children's
"belongs to us and to our children"

Now then
Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

whatever God has said to you, do it
"do all that God has told you"

Genesis 31:17

his sons
Jacob took all of his children. It only mentions the sons because they are important as his heirs.
Alternate translation: "his children"

Genesis 31:18

He drove all his livestock
"He drove all his cattle." Here "livestock" is referring to all his domesticated animals.

including the livestock he had acquired in Paddan Aram
"and the other herd of cattle which he took ownership of when he was in Paddan Aram"

Then he set out to go to his father Isaac in the land of Canaan
"He went to the land of Canaan, where his father Isaac lived"

Genesis 31:19

When Laban had gone to shear his flock
"When Laban had left to cut the wool off of the sheep in his flock"

Genesis 31:20

General Information:
This page has intentionally been left blank.

Genesis 31:21

the River
This refers to the Euphrates River.

headed toward
"traveled toward"

the hill country of Gilead
"the mountains of Gilead" or "Mount Gilead"

Genesis 31:22

On the third day
It was Jewish custom to count the day of departure as day one. Alternate translation: "Two days after they had left"

Laban was told
This can be stated in active form. Alternate translation: "someone told Laban"

that Jacob had fled
Only Jacob is mentioned because he is the leader of the family. It can be made explicit that his family went with him. Alternate translation: "that Jacob had fled with his wives and children"

Genesis 31:23

So he took
"So Laban took"

pursued him
"chased after Jacob"

for a seven days' journey
Laban spent seven days walking to catch up to Jacob.

He overtook him
"He caught up to him"

Genesis 31:24

Now God came to Laban the Aramean in a dream at night

The word "now" is used here to mark a change from the story to background information about Laban. Alternate translation: "That night God came to Laban in a dream"

Be careful that you speak to Jacob neither good nor bad

The phrase "good nor bad" are used together to mean "anything." Alternate translation: "Do not say anything to try and stop Jacob from leaving"

Genesis 31:25

Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead

The word "now" is used here to mark a change from the story to background information about Jacob and Laban. Alternate translation: "When Laban caught up with Jacob, Jacob had set up camp in the hill country. Then Laban and his relatives also camped in the hill country of Gilead"

Genesis 31:26

carried away my daughters like captives of the sword

Laban speaks about Jacob taking his family with him back to the land of Canaan as if Jacob took them as prisoners after a battle and is forcing them to go with him. Laban is exaggerating because he is angry and is trying to make Jacob feel guilty for what he did.

Genesis 31:27

flee secretly

"run away in secret"

with celebration

"with joy"

with tambourine and with harps

These instruments stand for music. Alternate translation: "and with music"

tambourine

a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Genesis 31:28

to kiss my grandsons

Here "grandsons" would include all grandchildren whether male or female. Alternate translation: "to kiss my grandchildren"

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 31:29

It is in my power to do you harm

The word "you" is plural and refers to everyone with Jacob. Alternate translation: "I have enough people with me to harm all of you"

Be careful that you speak to Jacob neither good nor bad

The words "good nor bad" are used together to mean "anything." See how you translated this in [Genesis 31:24]

Genesis 31:30

you have gone away

This "you" is singular and refers to Jacob.

to your father's house

Here "house" stands for family. Alternate translation: "to be home with your father and the rest of your family"

my gods

"my idols"

Genesis 31:31

General Information

This page has intentionally been left blank.

Genesis 31:32

Whoever has stolen your gods will not continue to live

This can be stated in positive form. Alternate translation: "We will kill whoever has stolen your gods"

In the presence of our relatives

The word "our" refers to Jacob's relatives and includes Laban's relatives. All the relatives will watch to make sure everything is fair and honest.

identify whatever with me is yours and take it

"look for whatever we have that is yours and take it"

For Jacob did not know that Rachel had stolen them

This changes from the story to background information about Jacob.

Genesis 31:33

the two female servants

This refers to Zilpah and Bilhah.

he did not find them

"he did not find his idols"

Genesis 31:34

Now Rachel ... upon them

The word "now" is used here to mark a change from the story to background information about Rachel.

saddle

a seat placed on the back of an animal so a person can ride on it

Genesis 31:35

my master

Calling someone "my master" is a way of honoring them.

that I cannot stand up before you

"because I am unable to stand up in your presence"

for I am having my period

This refers to the time of the month when a woman bleeds from her womb.

Genesis 31:36

He said to him

"Jacob said to Laban"

What is my offense? What is my sin, that you have hotly pursued me?

The phrases "What is my offense" and "What is my sin" mean basically the same thing. Jacob is asking Laban to tell him what he did wrong. Alternate translation: "What have I done wrong that you should pursue me like this?"

hotly pursued me

Here the word "hotly" means Laban urgently chased Jacob intending to capture him.

Genesis 31:37

What have you found of all your household goods?

"What have you found that belongs to you?"

Set them here before our relatives

Here the word "our" refers to Jacob's relatives and includes Laban's relatives. Alternate translation: "Lay anything you have found in front of our relatives"

they may judge between the two of us

Here "two of us" refers to Jacob and Laban. The phrase "to judge between" means to decide which person is right in a dispute. Alternate translation: "they may judge between the two of us"

Genesis 31:38

General Information:

Jacob continues to speak to Laban.

twenty years

"20 years"

ewes

female sheep

have not miscarried

This means they have not had a pregnancy end early and unexpectedly with the lamb or kid born dead.

Genesis 31:39

What was torn by beasts I did not bring to you

This can be stated in active form. Alternate translation: "I did not bring to you any of your animals that a wild beast tore apart" or "When a wild animal killed any of your animals I did not bring it to you"

I bore the loss of it

For Jacob to count Laban's dead animals as a loss from his own flock is spoken of as if it was a burden he would bear on his shoulders. Alternate translation: "Instead of counting it a loss from your flock, I counted it as a loss from my flock"

You demanded payment from my hand

It can be made explicit what Jacob had to pay for. Alternate translation "You demanded that I pay you for any animal of yours that was missing"

whether stolen by day or stolen by night

"whether it was taken during the day or at night". Possible meanings are 1) "whether someone stole it during the day or at night" or 2) "whether an animal took it during the day or night."

Genesis 31:40

There I was; in the day the heat consumed me, and the frost by night

Suffering in the hot and cold temperatures is spoken of as if the temperatures were animals that were eating Jacob. Alternate translation: "I stayed with your flocks even during hottest part of the day and the coldest part of the night"

Genesis 31:41

General Information:

Jacob continues to speak to Laban.

These twenty years

"These last 20 years"

fourteen years

"14 years"

changed my wages ten times

"changed what he said he would pay me ten times." See how you translated "my wages" in Genesis 31:7.

Genesis 31:42

Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me
Jacob is referring to the same God not to three different gods. Alternate translation: "If the God of Abraham and Isaac, my father, had not been with me"

the God of my father
Here the word "father" refers to his parent, Isaac.

the one Isaac fears
Here the word "fears" refers to the "fear of Yahweh," which means to deeply respect him and show that respect by obeying him.

empty-handed
This stands for having nothing. Alternate translation: "with absolutely nothing"

God has seen my affliction and my toil
The abstract noun "affliction" can be stated as "afflicted." Alternate translation: "God has seen how hard I worked and how you afflicted me"

Genesis 31:43

But what can I do today to these my daughters, or to their children whom they have borne?
Laban uses a question to emphasize that there is nothing he can do. This rhetorical question can be translated as a statement. Alternate translation: "But, there is nothing I can do to bring my daughters and grandchildren back with me."

Genesis 31:44

let it be for a witness
Here the word "witness" does not refer to a person, but it is used figuratively and refers to the covenant that Jacob and Laban are making. The covenant is spoken of as if it were a person who is there when they agree to act peacefully to one another.

Genesis 31:45

pillar
This means that a large stone was simply set up on its end to mark the place where this important event happened.

Genesis 31:46

made a pile
"stacked them on top of each other"

Then they ate there by the pile
Eating a meal together was a part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:47

Jegar Sahadutha
Translators may add a footnote that says: "The name Jegar Sahadutha means 'heap of witness' in Laban's language."

Galeed
Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language."

Genesis 31:48

This pile is a witness between me and you
The stones do not actually bear witness as a person. Alternate translation: "This pile will be a reminder between me and you"

Galeed
Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language. See how you translated this in [Genesis 31:47]"

Genesis 31:49

Mizpah
Translators may add a footnote that says: "The name Mizpah means 'watchtower.'"

when we are out of sight one from another
Here "out of sight" stands for no longer being in each other's presence. Alternate translation: "when we are no longer with each other"

Genesis 31:50

although no one else is with us
Here "us" refers to Laban and Jacob. Alternate translation: "even if no one else is there to see us"

see
"look" or "remember" or "pay attention to what i am about to tell you"

Genesis 31:51

General Information:
This page has intentionally been left blank.

Genesis 31:52

This pile is a witness, and the pillar is a witness
These piles of stones were to act as a remembrance and a boundary marker for Jacob and Laban regarding their peace agreement. They are spoken of as if they are human witnesses.

Genesis 31:53

May the God of Abraham, and the god of Nahor, the gods of their father, judge between us

Abraham is Jacob's grandfather. Nahor is Laban's grandfather. The father of Abraham and Nahor is Terah. Not all of them worshipped Yahweh.

the Fear of his father Isaac

Here the word "Fear" refers to Yahweh, who Isaac deeply respected and showed that respect by obeying him.

Genesis 31:54

called his relatives to eat a meal

Eating a meal together was part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:55

Early in the morning ... returned home

Verse 55 is the first verse of chapter 32 in the original Hebrew text, but the last verse of chapter 31 in most modern Bibles. We suggest that you follow the numbering of Bibles in your national language.

blessed

This means expressing a desire for positive and beneficial things to happen to someone.

Chapter 32

¹ Jacob also went on his way, and the angels of God met him. ² When Jacob saw them, he said, "This is God's camp," so he called the name of that place Mahanaim.

³ Jacob sent messengers on ahead of him to his brother Esau in the land of Seir, in the region of Edom. ⁴ He commanded them, saying, "This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been staying with Laban, and have delayed my return until now. ⁵ I have cattle and donkeys, and flocks, male servants, and female servants. I have sent this message to my master, so that I may find favor in your eyes.'" ⁶ The messengers returned to Jacob and said, "We went to your brother Esau. He is coming to meet you, and four hundred men are with him." ⁷ Then Jacob was very afraid and upset. So he divided the people who were with him into two camps, and also the flocks, the herds, and the camels. ⁸ He said, "If Esau comes to one camp and attacks it, then the camp that remains will escape." ⁹ Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,' ¹⁰ I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant. For with only my staff I passed over this Jordan, and now I have become two camps. ¹¹ Please rescue me from the hand of my brother, from the hand of Esau, for I am afraid of him, that he will come and attack me and the mothers with the children. ¹² But you said, 'I will certainly make you prosper. I will make your descendants like the sand of the sea, which cannot be numbered for their number.'"

¹³ Jacob stayed there that night. He took some of what he had with him as a gift for Esau, his brother: ¹⁴ two hundred female goats and twenty male goats, two hundred ewes and twenty rams, ¹⁵ thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. ¹⁶ These he gave into the hand of his servants, every herd by itself. He said to his servants, "Go on ahead of me and put a space between each of the herds." ¹⁷ He instructed the first servant, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong? Where are you going? Whose animals are these that are in front of you?' ¹⁸ Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'" ¹⁹ Jacob also gave instructions to the second group, the third, and all the men who followed the herds. He said, "You will say the same thing to Esau when you meet him. ²⁰ You must also say, 'Your servant Jacob is coming after us.'" For he thought, "I will appease him with the gifts that I am sending ahead of me. Then later, when I will see him, perhaps he will receive me." ²¹ So the gifts went on ahead of him. He himself stayed that night in the camp.

²² Jacob got up during the night, and he took his two wives, his two women servants, and his eleven sons. He sent them across the ford of the Jabbok. ²³ In this way he sent them across the stream along with all his possessions. ²⁴ Jacob was left alone, and a man wrestled with him until dawn. ²⁵ When the man saw that he could not defeat him, he struck Jacob's hip, so that his hip was dislocated as he wrestled with him. ²⁶ The man said, "Let me go, for the dawn is breaking." Jacob said, "I will not let you go unless you bless me." ²⁷ The man said to him, "What is your name?" Jacob said, "Jacob." ²⁸ The man said, "Your name will no longer be called Jacob, but Israel. For you have struggled with God and with men and have prevailed." ²⁹ Jacob asked him, "Please tell me your name." He said, "Why is it that you ask my name?" Then he blessed him there. ³⁰ Jacob called the name of the place Peniel for he said, "I have seen God face to face, and my life is delivered." ³¹ The sun rose on Jacob as he passed Peniel. He was limping because of his hip. ³² That is why to this day the people of Israel do not eat the ligaments of the hip which are at the hip joint, because the man injured those ligaments while dislocating Jacob's hip.

Genesis 32 General Notes

Special concepts in this chapter

Jacob does not trust Yahweh

Jacob does not trust in Yahweh. Instead, he fears that his brother Esau could kill him and his family. He should have known that Yahweh would continue to bless him and protect his family. He should have trusted in Yahweh's covenant faithfulness. (See: bless and trust and covenantfaith)

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Other possible translation difficulties in this chapter

"A man wrestled with him"

Scholars are divided over the identity of the person Jacob wrestled with. It was probably an angel, but some believe he wrestled with Jesus before he came to earth. The translator will probably have difficulty trying to keep ambiguity in identifying this individual because the word "man" usually indicates a normal, living person.

Genesis 32:1

General Information:

This page has intentionally been left blank.

Genesis 32:2

Mahanaim

Translators may also add a footnote that says "The name Mahanaim means 'two camps.'"

Genesis 32:3

Seir

This is a mountainous area in the region of Edom.

Genesis 32:4

This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been ... have delayed my return until now.'

This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "'This is what I want you to tell my master Esau. Tell him that I have been ... have delayed my return until now.'"

my master Esau

Jacob is using polite language and refers to his brother as "my master."

your servant Jacob

Jacob is using polite language and refers to himself as "your servant."

Genesis 32:5

I have cattle ... in your eyes.

This continues the quotation within a quotation that begins with the words "I have been" in verse 4. The direct quotation can be stated as an indirect quotation. "This is what I want you to tell my master Esau. Tell him that I have been ... Tell him that I have cattle ... in his eyes."

that I may find favor in your eyes

When a person finds favor in the eyes of another, the second person approves of the first person. Here "eyes" are a metonym for the person seeing something, and seeing a person is a metaphor for

deciding whether what that person sees is good or bad. Alternate translation: "that you may approve of me"

Genesis 32:6

four hundred men

"400 men"

Genesis 32:7

afraid

This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.

upset

distressed, troubled

Genesis 32:8

to one camp and attacks it, then the camp that remains will escape

Here "camp" refers to the people. Alternate translation: "to attack the people in one camp, then the people in the other camp will escape"

Genesis 32:9

God of my father Abraham, and God of my father Isaac, Yahweh

This does not refer to different gods, but to the one God they all worship. Alternate translation: "Yahweh, who is God of my grandfather Abraham and my father Isaac"

Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Yahweh, you who said that I should return to my country and to my kindred, and that you would prosper me,"

to your kindred

"to your family"

I will prosper you

"I will do good for you" or "I will treat you well"

Genesis 32:10

I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant

The abstract nouns "faithfulness" and "trustworthiness" can be stated as "faithful" and "loyal." Alternate translation: "I do not deserve for you to remain faithful to your covenant or for you to be loyal to me, your servant"

your servant

This is a polite way of saying "me."

now I have become two camps

Here the phrase "I have become" is an idiom meaning what he now possesses. Alternate translation: "and now I have enough people, flocks, and possessions with me to make two camps"

Genesis 32:11

rescue me

"save me"

from the hand of my brother, from the hand of Esau

Here the word "hand" refers to power. The two phrases mean basically the same thing. The second clarifies that the brother whom Jacob intended was Esau. Alternate translation: "from the power of my brother, Esau" or "from my brother, Esau"

I am afraid of him, that he will

"I am afraid that he will"

Genesis 32:12

But you said, 'I will certainly make you prosper. I will make your descendants ... number.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "But you said that you would certainly prosper me, and that you would make my descendants ... number"

make you prosper

"do good to you" or "treat you well"

I will make your descendants like the sand of the sea

This speaks about the very large number of Jacob's descendants as if their number will be like the grains of sand on the seashore.

which cannot be numbered for their number

This can be stated in active form. Alternate translation: "which no one can count because of their number"

Genesis 32:13

General Information:

This page has intentionally been left blank.

Genesis 32:14

two hundred

"200"

twenty

"20"

Genesis 32:15

thirty ... forty ... ten

"30 ... 40 ... 10"

their colts

"their young"

Genesis 32:16

These he gave into the hand of his servants, every herd by itself

Here "into the hand" means to give control over them. Alternate translation: "He divided them into small herds, and gave each of his servants control over one herd"

put a space between each of the herds

"let each herd travel at a distance from the other herds"

Genesis 32:17

He instructed

"He commanded"

asks you ... that are in front of you?

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "asks you who your master is, where you are going, and who owns these animals that are ahead of you"

To whom do you belong?

"Who is your master?"

Whose animals are these that are in front of you?

"Who owns these animals that are in front of you?"

Genesis 32:18

Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then I want you to tell him that all of these things belong to Jacob, his servant, and he is giving them to his master, Esau. And tell him that Jacob is on the way to meet him"

your servant Jacob's

Jacob is referring to himself in a polite way as Esau's servant.

to my master Esau

Jacob is referring to Esau is a polite way as his master.

coming after us

Here "us" refers to the servant speaking and the other servants bringing herds to Esau.

Genesis 32:19

gave instructions to the second group

"commanded the second group"

Genesis 32:20

You must also say, 'Your servant Jacob

Possible meanings are 1) "You will say also, 'Your servant Jacob'" or 2) "You will say, 'Also, Your servant Jacob.'"

I will appease him

"I will calm him down" or "I will make his anger go away"

he will receive me

"he will welcome me kindly"

Genesis 32:21

So the gifts went on ahead of him

Here "gifts" stands for the servants taking the gifts.

He himself stayed

Here "himself" emphasizes that Jacob did not go with the servants.

Genesis 32:22

his two women servants

"his two servant wives." This means Zilpah and Bilhah.

ford

a shallow place in a river that is easy to cross

Jabbok

This is the name of a river.

Genesis 32:23

all his possessions

"all that he had"

Genesis 32:24

General Information:

This page has intentionally been left blank.

Genesis 32:25

he struck Jacob's hip, so that his hip was dislocated

This can be stated in active form. Alternate translation: "he struck Jacob's hip and dislocated it" or "he struck Jacob's hip and injured it"

his hip was dislocated

Possible meanings are that 1) the top of Jacob's leg bone moved out of the hole in the hip where it normally is, or 2) a muscle or something that attaches the top of the leg to the hip was torn.

Genesis 32:26

for the dawn is breaking

"the sun will rise soon"

bles

Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

I will not let you go unless you bless me

This can be stated in positive form. Alternate translation: "I will let you go only if you bless me" or "Absolutely not! You must bless me first, then I will let you go"

Genesis 32:27

General Information:

This page has intentionally been left blank.

Genesis 32:28

Israel

Translators may add a footnote that says "The name Israel means 'He struggles with God.'"

with men

Here "men" means "people" in general.

Genesis 32:29

He said, "Why is it that you ask my name?"

"He said, 'Why would you ask about my name?'"

This rhetorical question was meant to shock, rebuke and cause Jacob to ponder over what just happened between him and the other man he just wrestled with. Alternate translation: "Do not ask me for my name!"

Genesis 32:30

Peniel

Translators may add a footnote that says: "The name Peniel means 'the face of God.'"

face to face

Being "face to face" means that two people are seeing each other in person, at a close distance.

and my life is delivered

This can be stated in active form. Alternate translation: "yet he spared my life"

Genesis 32:31

General Information:

This page has intentionally been left blank.

Genesis 32:32

That is why to this day

This marks a change from the story to background information about the descendants of Israel.

to this day

This means to the day that the author was writing this.

ligaments of the hip

This refers to the muscle that connects the thigh bone to the thigh socket.

hip joint

"thigh socket"

while dislocating

"while striking"

Chapter 33

¹ Jacob looked up and, behold, Esau was coming, and with him were four hundred men. Jacob divided the children among Leah, Rachel, and the two female servants. ² Then he put the female servants and their children in front, followed by Leah and her children, and followed by Rachel and Joseph last of all. ³ He himself went on ahead of them. He bowed toward the ground seven times, until he came near to his brother. ⁴ Esau ran to meet him, embraced him, hugged his neck, and kissed him. Then they wept. ⁵ When Esau looked up, he saw the women and the children. He said, "Who are these people with you?" Jacob said, "The children whom God has graciously given your servant." ⁶ Then the female servants came forward with their children, and they bowed down. ⁷ Next Leah also and her children came forward and bowed down. Finally Joseph and Rachel came forward and bowed down. ⁸ Esau said, "What do you mean by all these groups that I met?" Jacob said, "To find favor in the sight of my master." ⁹ Esau said, "I have enough, my brother. Keep what you have for yourself." ¹⁰ Jacob said, "No, please, if I have found favor in your eyes, then accept my gift from my hand, for indeed, I have seen your face, and it is like seeing the face of God, and you have accepted me. ¹¹ Please accept my gift that was brought to you, because God has dealt graciously with me, and because I have enough." Thus Jacob urged him, and Esau accepted it. ¹² Then Esau said, "Let us be on our way. I will go before you." ¹³ Jacob said to him, "My master knows that the children are young, and that the sheep and the cattle are nursing their young. If they are driven hard even one day, all the animals will die. ¹⁴ Please let my master go on ahead of his servant. I will travel more slowly, at the pace of the livestock that are before me, and at the pace of the children, until I come to my master in Seir." ¹⁵ Esau said, "Let me leave with you some of my men who are with me." But Jacob said, "Why do that? Let me find favor in the sight of my lord." ¹⁶ So Esau that day started on his way back to Seir. ¹⁷ Jacob traveled to Sukkoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Sukkoth.

¹⁸ When Jacob came from Paddan Aram, he arrived safely at the city of Shechem, which is in the land of Canaan. He camped near the city. ¹⁹ Then he bought the piece of ground where he had pitched his tent from the sons of Hamor, Shechem's father, for a hundred pieces of silver. ²⁰ There he set up an altar and called it El Elohe Israel.

Genesis 33 General Notes

Special concepts in this chapter

Jacob's fear

Jacob feared his brother. He showed Esau great respect and sought to protect his family from Esau's power. He did not fear and trust Yahweh. (See: fear and trust)

Favoritism

Jacob showed favoritism towards Rachel and Joseph. He arranged the family according to those he loved the most. Rachel and Joseph were the most protected from a potential attack by Esau. He would have rather had everyone else die, in order to spare their lives.

Genesis 33:1

behold

The word "behold" here alerts us to pay attention to a surprising new part of the story.

four hundred men

"400 men"

Jacob divided the children ... female servants

This does not mean Jacob divided the children evenly so that each woman had the same amount of

children with her. Jacob divided the children so that each one went with his or her mother.

female servants

"servant wives." This refers to Bilhah and Zilpah.

Genesis 33:2

General Information:

This page has intentionally been left blank.

Genesis 33:3

He himself went on ahead of them

Here "himself" emphasizes that Jacob went alone in front of the others.

He bowed

Here the word "bow" means to bend over to humbly express respect and honor toward someone.

Genesis 33:4

meet him

"meet Jacob"

embraced him, hugged his neck, and kissed him

This can be translated as a new sentence. Alternate translation: "Esau put his arms around Jacob, hugged him, and kissed him"

Then they wept

This can be translated more explicitly. Alternate translation: "Then Esau and Jacob cried because they were happy to see each other again"

Genesis 33:5

he saw the women and the children

"he saw the women and children who were with Jacob"

The children whom God has graciously given your servant

The phrase "your servant" is a polite way for Jacob to refer to himself. Alternate translation: "These are the children God has kindly given me, your servant"

Genesis 33:6

female servants

"servant wives." This refers to Bilhah and Zilpah.

bowed down

This is a sign of humility and respect before another person.

Genesis 33:7

General Information:

This page has intentionally been left blank.

Genesis 33:8

What do you mean by all these groups that I met?

The phrase "all these groups" refers to the groups of servants that Jacob sent to give gifts to Esau. Alternate translation: "Why did you send all of those different groups to meet me?"

To find favor in the sight of my master

The phrase "find favor" is an idiom which means to be approved of by someone. Also, sight represents

judgment or evaluation. Alternate translation: "So that you, my master, would be pleased with me"

my master

The phrase "my master" is a polite way of referring to Esau.

Genesis 33:9

I have enough

The word "animals" or "property" is understood. Alternate translation: "I have enough animals" or "I have enough property"

Genesis 33:10

if I have found favor in your eyes

The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "if you are pleased with me"

my gift from my hand

Here "hand" refers to Jacob. Alternate translation: "this gift that I am giving to you"

my hand, for indeed

This can be translated as a new sentence: "my hand. For certainly"

I have seen your face, and it is like seeing the face of God

The meaning of this simile is unclear. Possible meanings are 1) Jacob is happy that Esau has forgiven him like God has forgiven him or 2) Jacob is amazed to see his brother again like he was amazed to see God or 3) Jacob is humbled to be in Esau's presence like he was humbled to be in God's presence.

I have seen your face

Here "face" stands for Esau. It may be best to translate as "face" because of the importance of the word "face" here with "face of God" and "face to face" in Genesis 32:30.

Genesis 33:11

that was brought to you

This can be stated in active form. Alternate translation: "that my servants brought to you"

God has dealt graciously with me

"God has treated me very well" or "God has blessed me very much"

Thus Jacob urged him, and Esau accepted it

It was customary to refuse a gift first, but then to accept the gift before the giver was offended.

Genesis 33:12

General Information:

This page has intentionally been left blank.

Genesis 33:13

My master knows

This is a polite and formal way of referring to Esau.
Alternate translation: "You, my master, know"

the children are young

The meaning can be stated more explicitly.
Alternate translation: "the children are too young to travel fast"

If they are driven hard even one day

This can be stated in active form. Alternate translation: "If we force them to go too fast even for one day"

Genesis 33:14

Please let my master go on ahead of his servant

This is a polite and formal way of Jacob referring to himself. Alternate translation: "My lord, I am your servant. Please go ahead of me"

at the pace of the livestock that are before me

"at the speed the animals I am looking after can go"

Seir

This is a mountainous area in the region of Edom.
See how you translated this in [Genesis 32:3]

Genesis 33:15

Why do that?

Jacob uses a question to emphasize that Esau does not need to leave men. Alternate translation: "Do not do that!" or "You do not need to do that!"

my lord

This is a polite and formal way of referring to Esau.
Alternate translation: "you, my lord"

Genesis 33:16

General Information:

This page has intentionally been left blank.

Genesis 33:17

Sukkoth

Translators may also add a footnote that says, "The name Sukkoth means 'shelters.'"

built himself a house

It is implied that the house is also for his family.
Alternate translation: "built a house for himself and his family"

for his livestock

"for the animals he looked after"

Genesis 33:18

General Information:

This starts a new part of the story. The author describes what Jacob did after he rested in Sukkoth.

When Jacob came from Paddan Aram

"After Jacob left Paddan Aram"

When Jacob ... he arrived ... He camped

This only mentions Jacob because he is the leader of the family. It is implied that his family was with him.

He camped near

"He set up his camp near"

Genesis 33:19

piece of ground

"piece of land"

Hamor

This is the name of a man.

Shechem's father

Shechem is the name of a city and the name of a man.

a hundred

"100"

Genesis 33:20

El Elohe Israel

Translators may add a footnote that says: "The name El Elohe Israel means 'God, the God of Israel.'"

Chapter 34

¹ Now Dinah, Leah's daughter whom she bore to Jacob, went out to meet the young women of the land. ² Shechem son of Hamor the Hivite, the prince of the land, saw her. He took her and lay with her, and he humiliated her. ³ He was drawn to Dinah, the daughter of Jacob. He loved the young woman and spoke tenderly to her. ⁴ Shechem spoke to his father Hamor, saying, "Get this young woman for me as a wife." ⁵ Now Jacob heard that he had defiled Dinah his daughter. His sons were with his livestock in the field, so Jacob held his peace until they came. ⁶ Hamor the father of Shechem went out to Jacob to speak with him. ⁷ The sons of Jacob came in from the field when they heard of the matter. The men were offended. They were very angry because he had disgraced Israel by lying with Jacob's daughter, for such a thing should not have been done. ⁸ Hamor spoke with them, saying, "My son Shechem loves your daughter. Please give her to him as a wife. ⁹ Intermarry with us, give your daughters to us, and take our daughters for yourselves. ¹⁰ You will live with us, and the land will be open to you to live and trade in, and to acquire property." ¹¹ Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you tell me I will give. ¹² Ask me for as great a bride price and gift as you will, and I will give whatever you say to me, but give me the young woman as a wife." ¹³ The sons of Jacob answered Shechem and Hamor his father with deceit, because Shechem had defiled Dinah their sister. ¹⁴ They said to them, "We cannot do this thing, to give our sister to anyone who is uncircumcised; for that would be a disgrace to us. ¹⁵ Only on this condition will we agree with you: If you will become circumcised as we are, if every male among you is circumcised. ¹⁶ Then will we give our daughters to you, and we will take your daughters to ourselves, and we will live with you and become one people. ¹⁷ But if you do not listen to us and become circumcised, then we will take our sister and we will leave."

¹⁸ Their words pleased Hamor and his son Shechem. ¹⁹ The young man did not delay to do what they said, because he delighted in Jacob's daughter, and because he was the most honored person in all his father's household. ²⁰ Hamor and Shechem his son went to the gate of their city and spoke with the men of their city, saying, ²¹ "These men are at peace with us, so let them live in the land and trade in it for, really, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. ²² Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised. ²³ Will not their livestock and their property—all their animals be ours? So let us agree with them, and they will live among us." ²⁴ All who went out to the gates of his city listened to Hamor and Shechem, his son. All males were circumcised, all who went out to the gates of his city. ²⁵ On the third day, when they were still in pain, two of the sons of Jacob (Simeon and Levi, Dinah's brothers), each took his sword and they attacked the city that was certain of its security, and they killed all the males. ²⁶ They killed Hamor and his son Shechem with the edge of the sword. They took Dinah from Shechem's house and went away. ²⁷ The other sons of Jacob came to the dead bodies and plundered the city, because the people had defiled their sister. ²⁸ They took their flocks, their herds, their donkeys, and everything in the city and in the surrounding fields. ²⁹ They captured all their wealth, all their children, and their wives. They even plundered everything that was in the houses. ³⁰ Jacob said to Simeon and Levi, "You have brought trouble on me, to make me stink to the inhabitants of the land, the Canaanites and the Perizzites. I am few in number. If they gather themselves together against me and attack me, then I will be destroyed, I and my household." ³¹ But Simeon and Levi said, "Should Shechem have dealt with our sister as with a prostitute?"

Genesis 34 General Notes

Special concepts in this chapter

Israel

Jacob's name was changed to Israel. It is his descendants who inherited the promised blessings given to him and to Isaac and Abraham. This is the first time his descendants are collectively referred to as the people group Israel. The people group Israel is identified through the covenant of circumcision. (See: inherit, promise, bless and covenant and circumcise)

Other possible translation difficulties in this chapter

Implicit information

Jacob's reacted to the rape of Dinah with indifference. This is possibly because she was not a daughter of Rachel. His reaction was both unwise and improper. This action brought shame on the whole family. Therefore, Jacob's sons corrected this wrong and plotted against Hamor and Shechem.

Shechem raped Dinah, but then he said he loved her. By raping her, he ensured that no one else would want to marry her. This is not love.

Genesis 34:1

Now

Here this word is used to mark a new part of the story.

Dinah

This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

Genesis 34:2

the Hivite

This is the name of a people group. See how you translated the similar word "Hivites" in [Genesis 10:17]

the prince of the land

This is referring to Hamor not Shechem. Also, "prince" here does not mean son of a king. It means Hamor was the leader of the people in that area.

He took her and lay with her

Possible meanings are 1) "took" and "lay with" are two separate actions. Alternate translation: "he grabbed her and had sexual relations with her" or 2) "took" and "lay with" are a hendiadys, two words used to describe one action, Alternate translation: "raped her"

lay with her

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "had sexual relations with her"

Genesis 34:3

He was drawn to Dinah

"He was very attracted to her." This speaks about Shechem loving Dinah and wanting to be with her as if something were forcing him to come to Dinah. This can be stated in active form. Alternate translation: "He wanted very much to be with Dinah"

spoke tenderly to her

He tried to convince her that he loved her and that he wanted her to love him also.

Genesis 34:4

General Information:

This page has intentionally been left blank.

Genesis 34:5

Now Jacob

"Now" is used here to mark a change from the story to background information about Jacob.

Jacob heard that he

The word "he" refers to Shechem.

he had defiled

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him.

held his peace

This is a way of saying that Jacob did not say or do anything about the matter.

Genesis 34:6

Hamor ... went out to Jacob

"Hamor ... went to meet Jacob"

Genesis 34:7

The men were offended

"The men were very insulted" or "They were shocked"

he had disgraced Israel

Here the word "Israel" refers to every member of Jacob's family. Israel as a people group was disgraced. Alternate translation: "he had humiliated the family of Israel" or "he had brought shame on the people of Israel"

lying with Jacob's daughter

Here "lying with" is a euphemism. Alternate translation: "having sexual relations with Jacob's daughter"

for such a thing should not have been done

This can be stated in active form. Alternate translation: "for he should not have done such a terrible thing"

Genesis 34:8

Hamor spoke with them

"Hamor spoke with Jacob and his sons"

loves your daughter

Here the word "love" refers to romantic love between a man and a woman. Alternate translation: "loves her and wants to marry her"

give her to him as a wife

In some cultures, the parents decide whom their children will marry.

Genesis 34:9

Intermarry with us

To intermarry is to marry a member of a different racial, social, religious or tribal group. Alternate translation: "Allow marriages between your people and ours"

Genesis 34:10

the land will be open to you

"the land will be available to you"

Genesis 34:11

Shechem said to her father

"Shechem said to Dinah's father Jacob"

Let me find favor in your eyes, and whatever you tell me I will give

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If you will approve of me, then I will give you whatever you ask"

Genesis 34:12

bride price

In some cultures, it is customary for a man to give money, property, cattle, and other gifts to the bride's family at the time of marriage.

Genesis 34:13

The sons of Jacob answered Shechem and Hamor his father with deceit

The abstract noun "deceit" can be stated as the verb "lied." Alternate translation: "But the sons of Jacob lied to Shechem and Hamor when they answered them"

Shechem had defiled Dinah

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:14

They said to them

"Jacob's sons said to Shechem and Hamor"

We cannot do this thing, to give our sister

"We cannot agree to give Dinah in marriage"

for that would be a disgrace to us

"for that would cause us shame." Here "us" refers to Jacob's sons and all the people of Israel.

Genesis 34:15

General Information:

This page has intentionally been left blank.

Genesis 34:16

give our daughters to you ... take your daughters to ourselves

This means they will allow a person from Jacob's family to marry a person who lives in Hamor's land.

Genesis 34:17

General Information:

This page has intentionally been left blank.

Genesis 34:18

Their words pleased Hamor and his son Shechem

"Hamor and his son Shechem agreed with what Jacob's sons said"

Genesis 34:19

to do what they said

"to become circumcised"

Jacob's daughter

"Jacob's daughter Dinah"

because he was the most honored person in all his father's household

This can be translated as a new sentence. It can be made explicit that Shechem knew the other men would agree to be circumcised because they greatly respected him. Alternate translation: "Shechem knew all the men in his father's household would agree with him because he was the most honored among them"

Genesis 34:20

the gate of their city

It was common for leaders to meet at the city gate to make official decisions.

Genesis 34:21

These men

"Jacob, his sons, and the people of Israel"

peace with us

Here "us" includes Hamor, his son and all the people they spoke with at the city gate.

let them live in the land and trade in it

"let them live and trade in the land"

for, really, the land is large enough for them

Shechem uses the word "really" to add emphasis to his statement. "because, certainly, the land is large enough for them" or "because, indeed, there is plenty of land for them"

take their daughters ... give them our daughters

This refers to marriages between the women of one group and the men of the other group. See how you translated similar phrases in Genesis 34:9.

Genesis 34:22

General Information:

Hamor and Shechem his son continue to talk to the city elders.

Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised

"Only if every man among us is circumcised, as the men of Israel are circumcised, will they agree to live among us and unite with us as one people"

Genesis 34:23

Will not their livestock and their property—all their animals be ours?

Shechem uses a question to emphasize that Jacob's livestock and property will belong to the people of Shechem. This can be translated as a statement. Alternate translation: "All of their animals and property will be ours."

Genesis 34:24

All who went out to the gates of his city

This refers to men old enough to gather at the city gates to discuss community affairs. The word "his" probably refers to Hamor, who was the king.

All males were circumcised

The meaning of this statement is clarified, not contradicted, by the words "all who went out to the gates." If a literal translation would be misunderstood, you can specify that this refers only to adult males. It can be stated in active form. Alternate translation: "All adult males were circumcised" or "So Hamor and Shechem had someone circumcise all the adult men"

Genesis 34:25

On the third day

"third" is the ordinal number for three. It can be stated without the ordinal number. Alternate translation: "After two days"

when they were still in pain

"when the men of the city were still in pain"

each took his sword

"took their swords"

they attacked the city

Here "city" stands for the people. Alternate translation: "they attacked the people of the city"

security, and they killed all the males

This can be translated as a new sentence. "security. Simeon and Levi killed all the men of the city"

Genesis 34:26

General Information:

This page has intentionally been left blank.

Genesis 34:27

the dead bodies

"the dead bodies of Hamor, Shechem, and their men"

plundered the city

"stole everything in the city that was valuable"

because the people had defiled their sister

Shechem alone had defiled Dinah, but Jacob's sons considered Shechem's entire family and everyone in the city responsible for this act.

had defiled

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:28

They took their flocks, their herds, their donkeys, and everything

"Jacob's sons took the people's flocks, herds, and donkeys, as well as everything"

Genesis 34:29

They captured all their wealth, all their children, and their wives

"They took all their wealth, and they captured all their children and their wives"

their wealth ... their children ... their wives

The word "their" refers to the people of Shechem.

all their wealth

"all their possessions and money"

Genesis 34:30

brought trouble on me

Causing someone to experience trouble is spoken of as if trouble were an object that is brought and placed on a person. Alternate translation: "caused great problems for me"

to make me stink to the inhabitants of the land

Causing the people in the surrounding areas to hate Jacob is spoken of as if Jacob's sons made him smell bad physically. This can be translated as a new sentence. Alternate translation: "You have made me repulsive to the people who live in the land"

I am few in number ... against me and attack me, then I will be destroyed, I and my household

Here the words "I" and "me" refer to all of Jacob's household. Jacob only says "I" or "me" since he is

the leader. Alternate translation: "My household is small ... against us and attack us, then they will destroy all of us"

gather themselves together against me and attack me

"form an army and attack me" or "form an army and attack us"

then I will be destroyed

This can be stated in active form. Alternate translation: "they will destroy me" or "they will destroy us"

Genesis 34:31

Should Shechem have dealt with our sister as with a prostitute?

Simeon and Levi use a question to emphasize that Shechem did what was wrong and deserved to die. Alternate translation: "Shechem should not have treated our sister as if she were a prostitute!"

Chapter 35

¹ God said to Jacob, "Arise, go up to Bethel, and dwell there. Build an altar there to God, who appeared to you when you fled from Esau your brother." ² Then Jacob said to his household and to all who were with him, "Get rid of the foreign gods that are among you, purify yourselves, and change your clothes." ³ Then let us depart and go up to Bethel. I will build an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone." ⁴ So they gave to Jacob all the foreign gods that were in their hand, and the rings that were in their ears. Jacob buried them under the oak that was near Shechem. ⁵ As they traveled, God made panic to fall on the cities that were around them, so those people did not pursue the sons of Jacob. ⁶ So Jacob arrived at Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. ⁷ He built an altar there and called the place El Bethel, because there God had revealed himself to him, when he was fleeing from his brother. ⁸ Deborah, Rebekah's nurse, died. She was buried down from Bethel under the oak tree, so it was called Allon Bakuth.

⁹ When Jacob came from Paddan Aram, God appeared to him again and blessed him. ¹⁰ God said to him, "Your name is Jacob, but your name will no longer be called Jacob. Your name will be Israel." So God called his name 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 be among your descendants. ¹² The land that I gave to Abraham and Isaac, I will give to you. To your descendants after you I also give the land." ¹³ God went up from him in the place where he spoke with him. ¹⁴ Jacob set up a pillar in the place where God had spoken to him, a pillar of stone. He poured out a drink offering over it and poured oil on it. ¹⁵ Jacob called the name of the place where God spoke with him, Bethel.

¹⁶ They journeyed on from Bethel. While they were still some distance from Ephrath, Rachel went into labor. She had hard labor. ¹⁷ While she was in hardest labor, the midwife said to her, "Do not be afraid, for now you will have another son." ¹⁸ As she was dying, with her dying breath she named him Ben-Oni, but his father called him Benjamin. ¹⁹ Rachel died and was buried on the way to Ephrath (that is, Bethlehem). ²⁰ Jacob set up a pillar upon her grave. It is the marker of Rachel's grave to this day. ²¹ Israel traveled on and pitched his tent beyond the watchtower of the flock. ²² While Israel was living in that land, Reuben lay with Bilhah his father's concubine, and Israel heard of it.

Now Jacob had twelve sons.

²³ His sons by Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun.

²⁴ His sons by Rachel were Joseph and Benjamin.

²⁵ His sons by Bilhah, Rachel's female servant, were Dan and Naphtali.

²⁶ The sons of Zilpah, Leah's female servant, were Gad and Asher. All these were the sons of Jacob who were born to him in Paddan Aram.

²⁷ Jacob came to Isaac, his father, in Mamre in Kiriath Arba (the same as Hebron), where Abraham and Isaac had lived.

²⁸ Isaac lived for one hundred eighty years. ²⁹ Isaac breathed his last and died, and was gathered to his ancestors, an old man full of days. Esau and Jacob, his sons, buried him.

Genesis 35 General Notes

Special concepts in this chapter

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Covenant

The covenant God made with Abraham is repeated here. It indicates that all of Jacob's descendants will inherit the promises of this covenant. (See: covenant and inherit and promise)

Genesis 35:1

go up to Bethel

The phrase "go up" is used because Bethel is higher in elevation than Shechem.

dwelt there

"live there"

Build an altar there to God

God speaks about himself in the third person.
Alternate translation: "Build an altar there to me, your God"

Genesis 35:2

said to his household

"said to his family"

Get rid of the foreign gods that are among you

"Throw away your idols" or "Get rid of your false gods"

purify yourselves, and change your clothes

This was the custom of cleansing oneself morally and physically before going to worship God.

change your clothes

Putting on a new clothes was a sign that they had made themselves clean before approaching God.

Genesis 35:3

in the day of my distress

"in the time of my distress" or "when I was in trouble"

Genesis 35:4

So they gave

"so everyone in Jacob's household gave" or "so all of his family and servants gave"

that were in their hand

Here "in their hand" stands for what they own.
Alternate translation: "that were in their possession" or "that they had"

the rings that were in their ears

"their earrings." Possible meanings are 1) the gold in the earrings could have been used to make more idols or 2) they took these earrings from the city of Shechem after they attacked it and killed all the people. The earrings would have reminded them of their sin.

Genesis 35:5

God made panic to fall on the cities

God causing the people of the cities to be afraid of Jacob and his family is spoken of as if panic were an object that fell on the cities. The abstract noun "panic" can be stated as "afraid." Alternate translation: "God made the people in the surrounding cities afraid of Jacob and those with him"

on the cities

Here "cities" stands for the people who live in the cities.

the sons of Jacob

It is implied that no one attacked anyone in Jacob's family. But two of the sons, Simeon and Levi had attacked the Canaanites relatives of Shechem after he seized and slept with Jacob's daughter. Jacob was afraid they would seek revenge in [Genesis 34:30]

Genesis 35:6

Luz

This is the name of a city. See how you translated this in [Genesis 28:19]

Genesis 35:7

El Bethel

Translators may add a footnote that says: "The name El Bethel means 'God of Bethel.'"

there God had revealed himself to him

"there God made himself known to Jacob"

Genesis 35:8

Deborah

This is the name of a woman.

Rebekah's nurse

A nurse is a woman who takes care of another woman's child. The nurse was highly honored and important to the family.

She was buried down from Bethel

This can be stated in active form. Alternate translation: "They buried her down from Bethel"

down from Bethel

The phrase "down from" is used because they buried her in a place that was lower in elevation than Bethel.

Allon Bakuth

Translators may add a footnote that says: "The name Allon Bakuth means 'Oak tree where there is weeping.'"

Genesis 35:9

When Jacob came from Paddan Aram

It can be made explicit that they were in Bethel. Alternate translation: "After Jacob left Paddan Aram, and while he was in Bethel"

blessed

Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

Genesis 35:10

but your name will no longer be called Jacob

This can be stated in active form. Alternate translation: "but your name will no longer be Jacob"

Genesis 35:11

God said to him

"God said to Jacob"

Be fruitful and multiply

God told Jacob to produce children so that there would be many of them. The word "multiply" explains how he was to be "fruitful." See how you translated this in [Genesis 1:22]

A nation and a company of nations will come from you

Here "nation" and "nations" refer to Jacob's descendants who will establish these nations.

Genesis 35:12

General Information:

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Genesis 35:13

God went up from him

Here "went up" is used because where God dwells is typically thought of as being up or above the world. Alternate translation: "God left him"

Genesis 35:14

pillar

This is a memorial pillar which was simply a large stone or boulder set up on its end.

He poured out a drink offering over it and poured oil on it

This is a sign that he is dedicating the pillar to God.

Genesis 35:15

Bethel

Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Genesis 35:16

Ephrath

This is another name for the town of Bethlehem.

She had hard labor

"She was having a very difficult time giving birth to the child"

Genesis 35:17

While she was in hardest labor

"When the labor pain was at its worst"

midwife

a person who helps a woman when she is giving birth to a child

Genesis 35:18

As she was dying, with her dying breath

A "dying breath" is a person's last breath before he or she dies. Alternate translation: "Just before she died, as she was taking her last breath"

Ben-Oni

Translator may add a footnote that says "The name Ben-Oni means 'son of my sorrow.'"

Benjamin

Translator may add a footnote that says "The name Benjamin means 'son of the right hand.' The phrase "right hand" indicates a place of special favor.

Genesis 35:19

was buried

This can be stated in active form. Alternate translation: "they buried her"

on the way

"alongside the road"

Genesis 35:20

It is the marker of Rachel's grave to this day

"It marks Rachel's grave still to this day"

to this day

"up to the present time." This means to the time that the author was writing this.

Genesis 35:21

Israel traveled on

It is implied that Israel's family and servants are with him. The full meaning of this information can be made explicit.

the watchtower of the flock

Some English translations understand this phrase as a proper name, either "Migdal Eder" or "the tower of Eder."

Genesis 35:22

lay with

This is a euphemism. Alternate translation: "had sexual relations with"

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Now Jacob had twelve sons

This sentence begins a new paragraph, which continues into the following verses.

twelve sons

"12 sons"

Genesis 35:23

General Information:

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Genesis 35:24

General Information:

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Genesis 35:25

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Genesis 35:26

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

who were born to him in Paddan Aram

It is implied that this does not include Benjamin who was born in the land of Canaan near Bethlehem. It only mentions Paddan Aram since that is where most of them were born. The full meaning of this can be made explicit. Alternate translation: "who were born to him in Paddan Aram, except Benjamin who was born in the land of Canaan"

Genesis 35:27

Jacob came to Isaac

Here "came" can be stated as "went."

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Kiriath Arba

This is the name of a city. See how you translated this in [Genesis 23:2]

Genesis 35:28

one hundred eighty years

"180 years"

Genesis 35:29

Isaac breathed his last and died

"Isaac took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. See how you translated a similar phrase in [Genesis 25:8]

breathed his last

This is a polite way of saying a person died. See how you translated this in [Genesis 25:8]

was gathered to his ancestors

This means that after Isaac died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

an old man full of days

The phrases "old man" and "full of days" mean basically the same thing. They emphasize that Isaac lived a very long time. Alternate translation: "after he had lived a very long time and was very old"

Chapter 36

¹ These were the descendants of Esau (also called Edom).

² Esau took his wives from the Canaanites. These were his wives: Adah the daughter of Elon the Hittite; Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite; ³ and Basemath, Ishmael's daughter, sister of Nebaioth. ⁴ Adah bore Eliphaz to Esau, and Basemath bore Reuel. ⁵ Oholibamah bore Jeush, Jalam, and Korah. These were 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, his livestock—all his other animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. ⁷ He did this because their possessions were too many for them to stay together. The land where they were sojourning could not support them because of their livestock. ⁸ So Esau, also known as Edom, settled in the hill country of Seir.

⁹ These were the descendants of Esau, the ancestor of the Edomites in the hill country of Seir.

¹⁰ These were the names of Esau's sons: Eliphaz son of Adah, the wife of Esau; Reuel son of Basemath, the wife of Esau.

¹¹ The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

¹² Timna, a concubine of Eliphaz, Esau's son, bore Amalek. These were the grandsons of Adah, Esau's wife.

¹³ These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the grandsons of Basemath, Esau's wife.

¹⁴ These were the sons of Oholibamah, Esau's wife, who was the daughter of Anah and the granddaughter of Zibeon. She bore to Esau Jeush, Jalam, and Korah.

¹⁵ These were the clans among Esau's descendants: the descendants of Eliphaz, the firstborn of Esau: Teman, Omar, Zepho, Kenaz, ¹⁶ Korah, Gatam, and Amalek. These were the clans descended from Eliphaz in the land of Edom. They were the grandsons of Adah.

¹⁷ These were the clans from Reuel, Esau's son: Nahath, Zerah, Shammah, Mizzah. These were the clans descended from Reuel in the land of Edom. They were the grandsons of Basemath, Esau's wife.

¹⁸ These were the clans of Oholibamah, Esau's wife: Jeush, Jalam, Korah. These are the clans that descended from Esau's wife Oholibamah, daughter of Anah. ¹⁹ These were the sons of Esau (who was known as Edom), and these were their chiefs.

²⁰ These were the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, ²¹ Dishon, Ezer, and Dishan. These were the clans of the Horites, the inhabitants of Seir in the land of Edom.

²² The sons of Lotan were Hori and Heman, and Timna was Lotan's sister.

²³ These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

²⁴ These were the sons of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he was pasturing donkeys of Zibeon his father.

²⁵ These were the children of Anah: Dishon and Oholibamah, the daughter of Anah.

²⁶ These were the sons of Dishon: Hemdan, Eshban, Ithran, and Keran.

²⁷ These were the sons of Ezer: Bilhan, Zaavan, and Akan.

²⁸ These were the sons of Dishan: Uz and Aran.

²⁹ These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, ³⁰ Dishon, Ezer, Dishan: These were clans of the Horites, according to their clan lists in the land of Seir.

- ³¹ These were the kings who reigned in the land of Edom before any king reigned over the sons of Israel:
- ³² Bela son of Beor, reigned in Edom, and the name of his city was Dinhabah.
- ³³ When Bela died, then Jobab son of Zerah of Bozrah, reigned in his place.
- ³⁴ When Jobab died, Husham who was of the land of the Temanites, reigned in his place.
- ³⁵ When Husham died, Hadad son of Bedad who defeated the Midianites in the land of Moab, reigned in his place. The name of his city was Avith.
- ³⁶ When Hadad died, then Samlah of Masrekah reigned in his place.
- ³⁷ When Samlah died, then Shaul of Rehoboth by the river reigned in his place.
- ³⁸ When Shaul died, then Baal-Hanan son of Akbor reigned in his place.
- ³⁹ When Baal-Hanan son of Akbor died, then Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the granddaughter of Me-Zahab.
- ⁴⁰ These were the names of the heads of clans from Esau's descendants, according to their clans and their regions, by their names: Timna, Alvah, Jetheth, ⁴¹ Oholibamah, Elah, Pinon, ⁴² Kenaz, Teman, Mibzar, ⁴³ Magdiel, and Iram. These were the clan heads of Edom, according to their settlements in the land they possessed. This was Esau, the father of the Edomites.

Genesis 36 General Notes

Special concepts in this chapter

Esau's descendants

Esau's descendants became known as the Edomite people group. They also become a great nation. This nation is prominent in the rest of the Old Testament. God graciously blessed Esau and he had many descendants. (See: grace and bless)

Genesis 36:1

These were the descendants of Esau (also called Edom)

"These are the descendants of Esau, who is also called Edom." This sentence introduces the account of Esau's descendants in Genesis 36:1-8. Alternate translation: "This is an account of the descendants of Esau, who is also called Edom"

Genesis 36:2

Adah ... Oholibamah

These are names of Esau's wives.

Elon the Hittite

"Elon the descendant of Heth" or "Elon a descendant of Heth." This is the name of a man. See how you translate this in Genesis 26:34.

Anah ... Zibeon

These are names of men.

Hivite

This refers to a larger group of people. See how you translated it in Genesis 10:17.

Genesis 36:3

Nebaioth

a man's name

Basemath

This is the name of one of Esau's wives. See how you translated this in Genesis 26:34.

Nebaioth

This is the name of one of Ishmael's sons. See how you translated this in Genesis 28:9.

Genesis 36:4

Adah ... Basemath

These are names of Esau's wives. See how you translated these in [Genesis 36:2-3]

Eliphaz ... Reuel

These are names of Esau's sons.

Genesis 36:5

Oholibamah

These are names of Esau's wives. See how you translated these in [Genesis 36:2]

Jeush ... Jalam ... Korah

These are names of Esau's sons.

Genesis 36:6

which he had gathered in the land of Canaan

This refers to all of the things that he had accumulated while living in the land of Canaan. Alternate translation: "which he had accumulated while living in the land of Canaan"

went into a land

This means to moved to another place and live there. Alternate translation: "went to live in another land"

Genesis 36:7

their possessions

"Esau's and Jacob's possessions"

could not support them because of their livestock

The land was not large enough to support all of the livestock that Jacob and Esau owned. Alternate translation: "was not big enough to support all of their livestock" or "was not big enough for both Esau's flocks and Jacob's flocks"

where they were sojourning

The word "settled" means to move somewhere and live there. Alternate translation: "where they were living as foreigners"

Genesis 36:8

General Information:

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Genesis 36:9

These were the descendants of Esau

This sentence introduces the account of Esau's descendants in Genesis 36:9-43. Alternate translation: "This is an account of the descendants of Esau"

in the hill country of Seir

This means that they lived in the hill country of Seir. The full meaning of this may be made explicit. Alternate translation: "who lived in the hill country of Seir"

Genesis 36:10

Eliphaz ... Reuel

These are names of Esau's sons. See how you translated these names in [Genesis 36:4]

Adah ... Basemath

These are names of Esau's wives. See how you translated these names in [Genesis 36:2-3]

Genesis 36:11

Teman, Omar, Zepho, Gatam, and Kenaz

These are names of the sons of Eliphaz.

Genesis 36:12

Amalek

a son of Eliphaz

Timna

This is the name of Eliphaz's concubine.

Genesis 36:13

Reuel

This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath ... Zerah ... Shammah ... Mizzah

These are names of Reuel's sons.

Basemath

This is the name of a wife of Esau. See how you translated this in [Genesis 36:3](#).

Genesis 36:14

Oholibamah

This is the name of a wife of Esau. See how you translated these in [Genesis 36:2]

Anah ... Zibeon

These are the names of men.

Jeush, Jalam, and Korah

These are names of Esau's sons. See how you translated these names in [Genesis 36:5](#).

Genesis 36:15

Eliphaz

This is the name of one of Esau's sons. See how you translated his name in [Genesis 36:4]

Teman, Omar, Zepho, Kenaz

These are names of Eliphaz's sons.

Genesis 36:16

Korah, Gatam, and Amalek

These are names of Eliphaz's sons.

Adah

This is the name of one of Esau's wives. See how you translated her name in [Genesis 36:2](#).

Genesis 36:17

Reuel

This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath, Zerah, Shammah, Mizzah

These are the names of Reuel's sons. See how you translated these names in [Genesis 36:13]

in the land of Edom

This means that they lived in the land of Edom. Alternate translation: "who lived in the land of Edom"

Basemath

This is the name of a wife of Esau. See how you translated these names in [Genesis 36:3]

Genesis 36:18

Oholibamah

This is the name of a wife of Esau. See how you translated this name in [Genesis 36:2]

Jeush, Jalam, Korah

These are the names of Esau's sons. See how you translated these names in [Genesis 36:5]

Anah

This the name of a man. See how you translated this name in [Genesis 36:2]

Genesis 36:19

General Information:

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Genesis 36:20

Seir

The word "Seir" is the name of a man and of a country.

the Horite

The word "Horite" refers to a people group. See how you translated it in Genesis 14:6.

the inhabitants of the land

"who lived in the land of Seir, which is also called Edom"

Lotan, Shobal, Zibeon, Anah

These are names of men.

Genesis 36:21

Dishon, Ezer, and Dishan

These are names of men.

Genesis 36:22

Lotan ... Hori and Heman

These are names of men.

Timna

This is the name of a woman.

Genesis 36:23

Shobal

This is the name of man. See how you translated this name in [Genesis 36:20]

Alvan, Manahath, Ebal, Shepho, and Onam

These are names of men.

Genesis 36:24

Zibeon

This is the name of a man. See how you translated this name in [Genesis 36:20]

Aiah and Anah

These are names of men.

Genesis 36:25

Anah ... Dishon

These are names of men. See how you translated "Anah" in [Genesis 36:20](#).

Oholibamah

This is the name of a woman.

Genesis 36:26

Dishon ... Hemdan, Eshban, Ithran, and Keran

These are names of men. See how you translated "Dishon" in [Genesis 36:21]

Genesis 36:27

Ezer ... Bilhan, Zaavan, and Akan

These are names of men. See how you translated "Ezer" in [Genesis 36:20-21]

Genesis 36:28

Dishan ... Uz and Aran

These are names of men. See how you translated "Dishan" in [Genesis 36:21]

Genesis 36:29

the Horites

This is the name of a people group. See how you translated this in [Genesis 14:6]

Lotan, Shobal, Zibeon, and Anah

These are the names of men. See how you translated these names in [Genesis 36:20]

Genesis 36:30

Dishon, Ezer, Dishan

These are the names of men. See how you translated these names in [Genesis 36:21]

in the land of Seir

This means that they lived in the land of Seir.
Alternate translation: "of those who lived in the land of Seir"

Genesis 36:31

General Information:

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Genesis 36:32

Bela ... Beor

These are names of men.

the name of his city

This means that this was the city where he lived.
Alternate translation: "the name of the city where he lived"

Dinhabah

This is the name of a place.

Genesis 36:33

Bela ... Jobab ... Zerah

These are names of men.

Bozrah

This is the name of a place.

reigned in his place

"reigned in Bela's place" or "reigned instead of Bela." This means that Jobab became king after Bela. Alternate translation: "succeeded Bela as king" or "became king after him"

Genesis 36:34

Jobab

This is the name of a man. See how you translated this name in [Genesis 36:33]

Husham

This is the name of a man.

Husham who was of the land of the Temanites

This means that Husham lived in the land of the Temanites. Alternate translation: "Husham who lived in the land of the Temanites"

Temanites

descendants of a man named Teman

Genesis 36:35

Husham ... Hadad ... Bedad

These are names of men.

The name of his city

This means that this was the city where he lived.
Alternate translation: "The name of the city where he lived"

Avith

These are names of places.

Genesis 36:36

Hadad ... Samlah

These are names of men.

Samlah of Masrekah

"Samlah from Masrekah"

Masrekah

These are names of places.

Genesis 36:37

Samlah

This is the name of a man. See how you translated this name in [Genesis 36:36]

then Shaul of Rehoboth by the river reigned in his place

Shaul lived in Rehoboth. Rehoboth was by the Euphrates river. This information may be stated clearly. Alternate translation: "then Shaul reigned in his place. He was from Rehoboth which is by the Euphrates River"

Shaul

This is the name of a man.

Rehoboth

This is the name of a place.

Genesis 36:38

Shaul ... Baal-Hanan ... Akbor

These are names of men.

Genesis 36:39

Baal-Hanan ... Akbor ... Hadar ... Matred ... Me-Zahab

These are names of men.

The name of his city

This means that this was the city where he lived.
Alternate translation: "The name of the city where he lived"

Pau

These are names of places.

Mehetabel

This is the name of a woman.

the daughter of Matred, the granddaughter of Me-Zahab
"she was the daughter of Matred, and the granddaughter of Me-Zahab"

Genesis 36:40

the heads of clans

"the leaders of the clans"

according to their clans and their regions, by their names

The clans and the regions were named after the heads of the clans. Alternate translation: "the names of their clans and the regions where they lived were named after them. These are their names"

Timna, Alvah, Jetheth

These are names of people groups.

Genesis 36:41

Oholibamah, Elah, Pinon

These are names of people groups.

Genesis 36:42

Kenaz, Teman, Mibzar

These are names of people groups.

Genesis 36:43

Magdiel, and Iram

These are names of people groups.

their settlements

"their dwelling places" or "the places they lived"

This was Esau

This list is said "to be" Esau, which means that it is the whole list of his descendants. Alternate translation: "This is the list of the descendants of Esau"

Chapter 37

¹ Jacob lived in the land where his father had sojourned, in the land of Canaan.

² This is the account of Jacob. Joseph, who was a young man seventeen years old, was guarding the flock with his brothers. He was with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought an unfavorable report about them to their father. ³ Now Israel loved Joseph more than all his sons because he was the son of his old age. He made him a beautifully decorated garment. ⁴ His brothers saw that their father loved him more than all his brothers. They hated him and would not speak peaceably to him.

⁵ Joseph dreamed a dream, and he told his brothers about it. They hated him even more. ⁶ He said to them, "Please listen to this dream which I dreamed. ⁷ Behold, we were tying bundles of grain in the field and behold, my bundle rose and stood upright, and behold, your bundles came around and bowed down to my bundle." ⁸ His brothers said to him, "Will you really reign over us? Will you actually rule over us?" They hated him even more for his dreams and for his words. ⁹ He dreamed another dream and told it to his brothers. He said, "Look, I have dreamed another dream: The sun and the moon and eleven stars bowed down to me." ¹⁰ He told it to his father just as to his brothers, and his father rebuked him. He said to him, "What is this dream that you have dreamed? Will your mother and I and your brothers actually come to bow down to the ground to you?" ¹¹ His brothers were jealous of him, but his father kept the matter in mind.

¹² His brothers went to tend their father's flock in Shechem. ¹³ Israel said to Joseph, "Are not your brothers tending the flock in Shechem? Come, and I will send you to them." Joseph said to him, "I am ready." ¹⁴ He said to him, "Go now, see whether it is well with your brothers and well with the flock, and bring me word." So Jacob sent him out of the Valley of Hebron, and Joseph went to Shechem. ¹⁵ A certain man found Joseph. Behold, Joseph was wandering in a field. The man asked him, "What do you seek?" ¹⁶ Joseph said, "I am seeking my brothers. Tell me, please, where they are tending the flock." ¹⁷ The man said, "They left this place, for I heard them say, 'Let us go to Dothan.'" Joseph went after his brothers and found them at Dothan.

¹⁸ They saw him from a distance, and before he came near to them, they plotted against him to kill him. ¹⁹ His brothers said to one another, "Look, this master of dreams is approaching. ²⁰ Come now, therefore, let us kill him and cast him into one of the pits. We will say, 'A wild animal has devoured him.' We will see what will become of his dreams." ²¹ Reuben heard it and rescued him from their hand. He said, "Let us not take his life." ²² Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand upon him"—that he might rescue him out of their hand to bring him back to his father. ²³ It came about that when Joseph reached his brothers, they stripped him of his beautifully decorated garment. ²⁴ They took him and threw him into the pit. The pit was empty with no water in it.

²⁵ They sat down to eat bread. They lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh. They were traveling to carry them down to Egypt. ²⁶ Judah said to his brothers, "What profit is it if we kill our brother and cover up his blood? ²⁷ Come, and let us sell him to the Ishmaelites and not lay our hands upon him. For he is our brother, our flesh." His brothers listened to him. ²⁸ The Midianite merchants passed by. His brothers drew Joseph up and lifted him up out of the pit. They sold Joseph to the Ishmaelites for twenty pieces of silver. The Ishmaelites carried Joseph into Egypt.

²⁹ Reuben returned to the pit, and, behold, Joseph was not in the pit. He tore his clothes. ³⁰ He returned to his brothers and said, "The boy is not there! And I, where can I go?" ³¹ They slaughtered a goat and then took Joseph's garment and dipped it into the blood. ³² Then they brought the beautifully decorated garment to their father and said, "We found this. Please see whether it is your son's garment or not." ³³ Jacob recognized it and said, "It is my son's clothing. A wild animal has devoured him. Joseph has certainly been torn to pieces." ³⁴ Jacob tore his garments and put sackcloth upon his loins. He mourned for his son many days. ³⁵ All his sons and daughters rose up to comfort him, but he refused to be comforted. He said, "Indeed I will go down to Sheol mourning for my son." His father wept for him. ³⁶ The Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the bodyguard.

Genesis 37 General Notes

Structure and formatting

This chapter begins to record the account of Jacob's sons. The rest of the book of Genesis focuses on Jacob's sons, especially Joseph. This chapter also references Jacob as "Israel" beginning in this chapter.

Special concepts in this chapter

Favoritism

Jacob's favoritism became a great problem for his sons. They are always jealous of Joseph because he is the favorite son. The beautiful garment Jacob gave to Joseph greatly strained the relationship between Joseph and his brothers. Joseph dreams he will rule all of his brothers, even though he is not the oldest son. (See: favor)

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Genesis 37:1

the land where his father had sojourned, in the land of Canaan

"in the land of Canaan where his father had lived as a foreigner"

Genesis 37:2

seventeen years old

"17 years old"

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

wives

These women were servants of Leah and Rachel whom they had given to Jacob to produce children.

an unfavorable report about them

"a bad report about his brothers"

Genesis 37:3

Now

This word is used here to mark a change from the story to background information about Israel and Joseph.

loved

This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

of his old age

This means that Joseph was born when Israel was an old man. Alternate translation: "who was born when Israel was an old man"

He made him

"Israel made Joseph"

a beautifully decorated garment

"a beautiful robe"

Genesis 37:4

General Information:

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Genesis 37:5

Joseph dreamed a dream, and he told his brothers about it. They hated him even more

This is a summary of the events that will happen in 37:6-11.

They hated him even more

"And Joseph's brothers hated him even more than they hated him before"

Genesis 37:6

Please listen to this dream which I dreamed

"Please listen to this dream that I had"

Genesis 37:7

General Information:

Joseph tells his brothers about his dream.

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

we were

The word "we" refers to Joseph and includes all of his brothers.

tying bundles of grain

When grain is reaped it is tied into bundles and stacked until it is time to separate the grain from the straw.

behold

Here the word "behold" here shows that Joseph was surprised by what he saw.

my bundle rose and stood upright ... your bundles came around and bowed down

Here the bundles of grain are standing and kneeling as if they were people. These bundle represent Joseph and his brothers.

Genesis 37:8

Will you really reign over us? Will you actually rule over us?

Both of these phrases mean basically the same thing. Joseph's brothers are using questions to mock Joseph. They can be written as statements. Alternate translation: "You will never be our king, and we will never bow down to you!"

reign over us

The word "us" refers to Joseph's brothers but not Joseph.

for his dreams and for his words

"because of his dreams and what he said"

Genesis 37:9

He dreamed another dream

"Joseph had another dream"

eleven stars

"11 stars"

Genesis 37:10

his father rebuked him. He said to him

"Israel scolded him, saying"

What is this dream that you have dreamed? Will your mother ... to the ground to you?

Israel uses questions to correct Joseph. This can be written as statements. Alternate translation: "This dream you had is not real. Your mother, brothers, and I will not bow down before you!"

Genesis 37:11

jealous

This means being angry because someone else is successful or more popular.

kept the matter in mind

The means that he kept thinking about the meaning of Joseph's dream. Alternate translation: "kept thinking about what the dream might mean"

Genesis 37:12

General Information:

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Genesis 37:13

Are not your brothers tending the flock in Shechem?

Israel uses a question to begin a conversation. This can be written as a statement. Alternate translation: "You brothers are tending the flock in Shechem."

Come

Here it is implied that Israel is asking Joseph to prepare himself to leave and go see his brothers. Alternate translation: "Get ready"

I am ready

He is ready to leave. "I am ready to go"

Genesis 37:14

He said to him

"Israel said to Joseph"

bring me word

Israel wants Joseph to come back and tell him about how his brother and flocks are doing. Alternate translation: "come tell me what you find out" or "give me a report"

out of the Valley

"from the Valley"

Genesis 37:15

A certain man found Joseph. Behold, Joseph was wandering in a field

"A certain man found Joseph wandering in a field"

Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

What do you seek?

"What are you looking for?"

Genesis 37:16

Tell me, please, where

"Please tell me where"

tending the flock

"shepherding their flock"

Genesis 37:17

Dothan

This is the name of a place that is about 22 kilometers from Shechem.

Genesis 37:18

They saw him from a distance

"Joseph's brothers saw him while he was far away"

they plotted against him to kill him

"they made evil plans to kill him"

Genesis 37:19

this master of dreams is approaching

"here comes the wonderful person who has great dreams." The phrase "this master of dreams" is sarcastic. If your language has a way of showing that the brothers used these words to show that they hated Joseph, you may want to use it here.

Genesis 37:20

Come now, therefore

This wording shows that the brothers acted upon their plans. Alternate translation: "So now"

wild animal

"dangerous animal" or "ferocious animal"

devoured

to eagerly have eaten

We will see what will become of his dreams

His brothers planned to kill him, therefore it is ironic that they would speak of his dream coming true, since he would be dead. Alternate translation: "That way we will make sure his dreams do not come true"

Genesis 37:21

heard it

"heard what they were saying"

from their hand

The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

Let us not take his life

The phrase "take his life" is a euphemism for killing someone. Alternate translation: "Let us not kill Joseph"

Genesis 37:22

Shed no blood

The negation can be placed on the verb. Also, "shedding blood" is a euphemism for killing

someone. Alternate translation: "Do not spill any blood" or "Do not kill him"

that he might rescue him

This can be translated as a new sentence: "Rueben said this so that he might rescue Joseph"

out of their hand

The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

to bring him back

"and return him"

Genesis 37:23

It came about that when

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

they stripped him of his beautifully decorated garment

"they tore his beautiful garment off of him"

beautifully decorated garment

"beautiful robe." See how you translated this in Genesis 37:3.

Genesis 37:24

General Information:

This page has intentionally been left blank.

Genesis 37:25

They sat down to eat bread

"Bread" represents food in general. Alternate translation: "They sat down to eat food" or "Joseph's brothers sat down to eat"

They lifted up their eyes and looked, and, behold, a caravan

Here looking up is spoken of as if a person literally lifted up his eyes. Also, the word "behold" is used here to draw the reader's attention to what the men saw. Alternate translation: "They looked up and they suddenly saw a caravan"

bearing

carrying

spices

seasonings

balm

an oily substance with a sweet smell used for healing and protecting skin. "medicine"

traveling to carry them down to Egypt

"bringing them down to Egypt." This can be made more explicit. Alternate translation: "bringing them down to Egypt to sell them"

Genesis 37:26

What profit is it if we kill our brother and cover up his blood?

This can be written as a statement. Alternate translation: "We do not gain a profit by killing our brother and covering up his blood"

cover up his blood

This is a figure of speech referring to hiding Joseph's death. Alternate translation: "hide his murder"

Genesis 37:27

to the Ishmaelites

"to these men who are descendants of Ishmael"

not lay our hands upon him

This means not to harm or injure him. Alternate translation: "not hurt him"

he is our brother, our flesh

The word "flesh" is a metonym that stands for a relative. Alternate translation: "he is our blood relative"

His brothers listened to him

"Judah's brothers listened to him" or "Judah's brothers agreed with him"

Genesis 37:28

Midianite ... Ishmaelites

Both names refer to the same group of traders that Joseph's brothers meet.

for twenty pieces of silver

"for the price of 20 pieces of silver"

carried Joseph into Egypt

"took Joseph to Egypt"

Genesis 37:29

Reuben returned to the pit, and, behold, Joseph was not in the pit

"Reuben returned to the pit, and was surprised to see that Joseph was not there." The word "behold" here shows that Reuben was surprised to find out Joseph was gone.

He tore his clothes

This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "He was so grieved that he tore his clothes"

Genesis 37:30

The boy is not there! And I, where can I go?

Reuben uses questions for emphasis the problem that Joseph was missing. These can be written as

statements. Alternate translation: "The boy is gone! I cannot go back home now!"

Genesis 37:31

Joseph's garment

This refers to the beautiful garment that his father made for him.

the blood

"the goat's blood"

Genesis 37:32

General Information:

This page has intentionally been left blank.

Genesis 37:33

has devoured him

"has eaten him"

Joseph has certainly been torn to pieces

Jacob thinks that a wild animal has torn Joseph's body apart. Alternate translation: "It has certainly torn Joseph to pieces"

Genesis 37:34

Jacob tore his garments

This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "Jacob was so grieved that he tore his garments"

put sackcloth upon his loins

Here "loins" refers to the middle part of the body or the waist. Alternate translation: "put on sackcloth"

Genesis 37:35

rose up

Here the childrens' coming to their father is spoke of as "rising up." Alternate translation: "came to him"

but he refused to be comforted

This can be stated in active form. Alternate translation: "but he would not let them comfort him"

Indeed I will go down to Sheol mourning

The means that he be mourning from now until when he dies. Alternate translation: "Indeed when I die and go down to Sheol I will still be mourning"

Genesis 37:36

The Midianites sold him

"The Midianites sold Joseph"

the captain of the bodyguard

"the leader of the soldiers who guarded the king"

Chapter 38

¹ It came about at that time that Judah left his brothers and stayed with a certain Adullamite, whose name was Hirah. ² He met there a daughter of a Canaanite man whose name was Shua. He took her and went to her. ³ She conceived and had a son. He was named Er. ⁴ She conceived again and had a son. She called his name Onan. ⁵ She again had a son and called his name Shelah. It was at Kezib where she gave birth to him. ⁶ Judah found a wife for Er, his firstborn. Her name was Tamar. ⁷ Er, Judah's firstborn, was wicked in the sight of Yahweh. Yahweh killed him. ⁸ Judah said to Onan, "Go to your brother's wife. Do the duty of a brother-in-law to her, and raise up a child for your brother." ⁹ Onan knew that the child would not be his. Whenever he went to his brother's wife, he wasted it on the ground so he would not have a child for his brother. ¹⁰ What he did was evil in the sight of Yahweh. Yahweh killed him also. ¹¹ Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house until Shelah, my son, grows up." For he feared, "He might also die, just like his brothers." Tamar left and lived in her father's house.

¹² After a long time, Shua's daughter, the wife of Judah, died. Judah was comforted and went up to the shearers of his sheep at Timnah, he and his friend Hirah the Adullamite. ¹³ Tamar was told, "Look, your father-in-law is going up to Timnah to shear his sheep." ¹⁴ She took off the clothing of her widowhood and covered herself with her veil and wrapped herself. She sat in the gate of Enaim, which is by the road to Timnah. For 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 that she was a prostitute because she had covered her face. ¹⁶ He went to her by the road and said, "Come, please let me come to you"—for he did not know that she was his daughter-in-law—and she said, "What will you give me so you can come to me?" ¹⁷ He said, "I will send you a young goat from the flock." She said, "Will you give me a pledge until you send it?" ¹⁸ He said, "What pledge can I give you?" She replied, "Your seal and cord, and the staff that is in your hand." He gave them to her and he went to her, and she conceived by him. ¹⁹ She got up and went away. She took off her veil and put on the clothing of her widowhood. ²⁰ Judah sent the young goat by his friend the Adullamite in order that he might receive the pledge back from the woman's hand, but he did not find her. ²¹ Then the Adullamite asked the men of the place, "Where is the cultic prostitute who was at Enaim by the road?" They said, "There has not been a cultic prostitute here." ²² He returned to Judah and said, "I did not find her. Also, the men of the place said, 'There has not been a cultic prostitute here.'" ²³ Judah said, "Let her keep the things, that we not be put to shame. Indeed, I sent this young goat, but you did not find her."

²⁴ It came about after about three months that it was told to Judah, "Tamar your daughter-in-law has committed prostitution, and indeed, she is pregnant by it." Judah said, "Bring her here and let her be burned." ²⁵ When she was brought out, she sent to her father-in-law a message, "By the man who owns these I am pregnant." She said, "Determine please whose these are, the seal and cords and staff." ²⁶ Judah recognized them and said, "She is more righteous than I am, since I did not give her as a wife to Shelah, my son." He did not know her again. ²⁷ It came about at the time for her to give birth that, behold, twins were in her womb. ²⁸ It came about as she was giving birth one put out a hand, and the midwife took a scarlet thread and tied it on his hand and said, "This one came out first." ²⁹ But then he drew back his hand, and, behold, his brother came out first. The midwife said, "How you have broken out!" So he was named Perez. ³⁰ Then his brother came out, who had the scarlet thread upon his hand, and he was named Zerah.

Genesis 38 General Notes

Structure and formatting

This chapter focuses on Jacob's son Judah.

Special concepts in this chapter

"Spilling his seed"

Onan was to provide for his brother's widow and give her an heir. This phrase indicates that he used Tamar to fulfill his own sexual desires rather than help her. This was sinful. (See: and sin)

God preserves Judah's line

The Canaanite woman, Tamar, deceived her father-in-law, Judah, into having sexual relations with her. If it had not been for this act, Judah would not have any descendants to carry on his family line. Although her actions were wrong, God used them to protect his people. (See: peopleofgod)

Genesis 38:1

It came about at that time that Judah

This introduces a new part of the story that focuses on Judah.

a certain Adullamite, whose name was Hirah

Hirah is the name of a man who lived in the village of Adullam.

Genesis 38:2

whose name was Shua

Shua is a Canaanite woman who married Judah.

he ... went to her

This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 38:3

She conceived

"Judah's wife became pregnant"

He was named Er

This can be written in active form. Alternate translation: "His father named him Er"

Er

Judah's son

Genesis 38:4

called his name

"named him"

Onan

Judah's son

Genesis 38:5

Shelah

Judah's son

Kezib

This is the name of a place.

Genesis 38:6

Er

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:3]

Genesis 38:7

was wicked in the sight of Yahweh

The phrase "in the sight" refers to Yahweh seeing Er's wickedness. Alternate translation: "was wicked and Yahweh saw it"

Yahweh killed him

Yahweh killed him because he was wicked. This can be made clear. Alternate translation: "So Yahweh killed him"

Genesis 38:8

Onan

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:4]

Go to your brother's wife

This is a polite way of telling him to have sexual relations with his brother's wife. See how you translated a similar phrase in [Genesis 16:2]

Do the duty of a brother-in-law to her

This refers to a custom that when the oldest brother dies before he and his wife have a son, the next oldest brother would marry and have sexual relations with the widow. When the widow gave birth to the first son, that son was considered the son of the oldest brother and he would receive the oldest brother's inheritance.

Genesis 38:9

he went to his brother's wife

This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he wasted it on the ground

You may need to make explicit that the word "it" refers to Onan's semen. Alternate translation: "he destroyed his semen by having it flow on the ground" or "he did not send his semen into her"

on the ground

This is probably a euphemism for any place that it should not have gone.

Genesis 38:10

was evil in the sight of Yahweh

The phrase "in the sight" refers to Yahweh seeing Onan's wickedness. Alternate translation: "was evil and Yahweh saw it"

Yahweh killed him also

Yahweh killed him because what he did was evil.
This can be made clear. Alternate translation: "So Yahweh killed him also"

Genesis 38:11

his daughter-in-law

"his oldest son's wife"

in your father's house

This means her to live in here father's house.
Alternate translation: "and live in your father's house"

until Shelah, my son, grows up

Judah intends for Tamar to marry Shelah when he grows up. Alternate translation: "and when Shelah, my son, grows up, he can marry you"

Shelah

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

For he feared, "He might also die, just like his brothers
Judah feared that if Shelah married Tamar he would also die like his brothers did. Alternate translation: "For he feared, 'If he marries her he may also die like his brothers did'"

Genesis 38:12

Shua's

This is the name of a man. See how you translated this name in [Genesis 38:2]

Judah was comforted and

"When Judah was no longer grieving, he"

the shearers of his sheep at Timnah

"Timnah, where his men were shearing sheep"

Timnah

This is the name of a place.

he and his friend Hirah the Adullamite

"His friend Hiram, from Adullam, went with him"

Hirah the Adullamite

"Hiram" is the name of a man, and "Adullam" is the name of a village where he lived. See how you translated this name in Genesis 38:1.

Genesis 38:13

Tamar was told

This can be stated in active form. Alternate translation: "Someone told Tamar"

Look, your father-in-law

"Listen." Here the word "look" is used to get Tamar attention.

your father-in-law

"your husband's father"

Genesis 38:14

Enaim

This is the name of a place.

of her widowhood

"that widows wear"

veil

a very thin material used to cover a woman's head and face

wrapped herself

This means that she hid herself with her clothing so that people would not recognize her. Traditionally, part of women's clothing were large pieces of cloth they wrapped themselves with. Alternate translation: "wrapped herself in her clothing so that people would not recognize her"

by the road

"along the road" or "on the way"

she had not been given to him as a wife

This can be stated in active form. Alternate translation: "Judah had not given her to Shelah as a wife"

Genesis 38:15

When Judah saw her

The word "her" here refers to Tamar, but your reader should understand that Judah did not know that the woman he was looking at was Tamar.

because she had covered her face

Judah did not think she was a prostitute just because her face was covered but also because she was sitting in the gate. Alternate translation: "because she had covered her head and sat where prostitutes often sat"

Genesis 38:16

He went to her by the road

Tamar was sitting by the road. Alternate translation: "He went to where she was sitting by the road"

Come, please

"Come with me, please" or "Come now, please"

please let me come to you

This is a polite way of asking her to have sexual relations with him. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with me" or "Please lie with me"

Genesis 38:17

from the flock
"from my flock of goats"

Genesis 38:18

seal and cord ... staff
A "seal" is similar to a coin with a design engraved on it, used to imprint melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground.

he went to her
This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she conceived by him
This can be stated in active form. Alternate translation: "he caused her to become pregnant"

Genesis 38:19

veil
This was a very thin material used to cover a woman's head and face. See how you translated these in Genesis 38:14.

clothing of her widowhood
"clothing that widows wear." See how you translated these in Genesis 38:14.

Genesis 38:20

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

receive the pledge
This can be stated in active form. Alternate translation: "take back the pledge"

from the woman's hand
Here "hand" emphasizes that they were in here possession. The woman's hand refers to the woman. Alternate translation: "from the woman"

Genesis 38:21

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

the men of the place
"some of the men who lived there"

cultic prostitute
"prostitute who serves in the temple"

Enaim
This is the name of a place. See how you translated this in [Genesis 38:14]

Genesis 38:22

General Information:
This page has intentionally been left blank.

Genesis 38:23

that we not be put to shame
When people found out what had happened they would ridicule Judah and laugh at him. This can be made clear and stated in active form. Alternate translation: "or else people will laugh at us when they find out what happened"

Genesis 38:24

It came about
This phrase is used here to mark the beginning of a new part of the story.

it was told to Judah
This can be stated in active form. Alternate translation: "someone told Judah"

Tamar your daughter-in-law
"Tamar, your oldest son's wife"

she is pregnant by it
Here the word "it" refers to the "prostitution" that she committed. This can be stated in active form. Alternate translation: "it has made her pregnant" or "she is pregnant"

Bring her here
"Bring her out"

let her be burned
This can be stated in active form. Alternate translation: "we will burn her to death"

Genesis 38:25

When she was brought out
This can be stated in active form. Alternate translation: "When they brought her out"

her father-in-law
"her husband's father"

seal and cords and staff
A "seal" is similar to a coin with a design engraved on it, used to make an impression in melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground. See how you translated this in Genesis 38:18.

Genesis 38:26

Shelah

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

He did not know her again

This is a polite way of saying that Judah did not have sexual relations with her again. You may need to use another euphemism in your language.

Genesis 38:27

It came about at the time

This phrase is used here to mark the beginning of a new part of the story.

behold

The word "behold" alerts us to the surprise that Tamar was carrying twins, which was previously unknown.

Genesis 38:28

It came about as she was giving birth

This phrase "It came about" marks an important event in the story. If your language has a way for doing this, you could consider using it here.

one put out a hand

"one of the babies put out his hand"

midwife

This is a person who helps a woman when she is giving birth to a child. See how you translated this in Genesis 35:17.

scarlet thread

"bright red thread"

on his hand

"around his wrist"

Genesis 38:29

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

How you have broken out!

This shows the midwife's surprise to seeing the second baby come out first. Alternate translation: "So this is how you break your way out first!" or "You have burst out first!"

he was named

This can be stated in active form. Alternate translation: "she named him"

Perez

This is the name of a boy. Translators may add a footnote that says: "The name Perez means 'breaking out.'"

Genesis 38:30

Zerah

This is the name of a boy. Translators may add a footnote that says: "The name Zerah means 'scarlet or bright red.'"

Chapter 39

¹ Joseph was brought down to Egypt. Potiphar, an official of Pharaoh who was captain of the guard and an Egyptian, bought him from the Ishmaelites, who had brought him down there. ² Yahweh was with Joseph and he became a prosperous man. He lived in the house of his Egyptian master. ³ His master saw that Yahweh was with him and that Yahweh prospered everything that he did. ⁴ Joseph found favor in his sight. He served Potiphar. Potiphar made Joseph manager over his house, and everything that he possessed, he put under his care. ⁵ It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph. The blessing of Yahweh was on everything that Potiphar had in the house and in the field. ⁶ Potiphar put everything that he had under Joseph's care. He did not have to think about anything except the food that he ate. Now Joseph was handsome and attractive. ⁷ It came about after this that his master's wife cast her eyes on Joseph and said, "Lie with me." ⁸ But he refused and said to his master's wife, "Look, my master does not pay attention to what I do in the house, and he has put everything that he owns under my care. ⁹ No one is greater in this house than I am. He has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness and sin against God?" ¹⁰ She spoke to Joseph day after day, but he refused to lie with her or to be with her. ¹¹ It came about one day that he went into the house to do his work. None of the men of the house were there in the house. ¹² She caught him by his clothes and said, "Lie with me." He left his clothing in her hand, fled, and went outside. ¹³ It came about, when she saw that he had left his clothing in her hand and had fled outside, ¹⁴ that she called to the men of her house and told them, "See, Potiphar has brought in a Hebrew to mock us. He came to me to lie with me, and I screamed." ¹⁵ It came about when he heard me scream, that he left his clothing with me, fled, and went outside." ¹⁶ She set his clothing next to her until his master came home. ¹⁷ She told him this explanation, "The Hebrew servant whom you brought to us, came in to mock me." ¹⁸ It came about that when I screamed, he left his clothing with me and fled outside."

¹⁹ It came about that, when his master heard the explanation his wife told him, "This is what your servant did to me," he became very angry. ²⁰ Joseph's master took him and put him in prison, the place where the king's prisoners were confined. He was there in the prison. ²¹ But Yahweh was with Joseph and showed covenant faithfulness to him. He gave him favor in the sight of the prison warden. ²² The prison warden gave into Joseph's hand all the prisoners who were in the prison. Whatever they did there, Joseph was in charge of it. ²³ The prison warden did not worry about anything that was in his hand, because Yahweh was with him. Whatever he did, Yahweh prospered.

Genesis 39 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. This is a sign of Yahweh's covenant faithfulness. (See: [peopleofgod](#), [bless](#) and [sign](#) and [covenantfaith](#))

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. He chose to do what was right, even when it could cause him harm. (See: [sin](#))

Genesis 39:1

Joseph was brought down to Egypt

Traveling to Egypt is always considered as going "down" in contrast to going "up" to the promised land. This can be stated in active form. Alternate translation: "The Ishmaelites had taken Joseph to Egypt"

Genesis 39:2

Yahweh was with Joseph

This means that Yahweh helped Joseph and was always with him. Alternate translation: "Yahweh guided Joseph and helped him"

He lived in the house

Here the author speaks of working in the master's house as if it were living in the master's house. Only the most trusted servants were permitted to work in their master's house. Alternate translation: "he worked in the house"

his Egyptian master

Joseph was now Potiphar's slave.

Genesis 39:3

His master saw that Yahweh was with him

This means that the master saw how Yahweh was helping Joseph. Alternate translation: "His master saw that Yahweh was helping him"

that Yahweh prospered everything that he did

"Yahweh caused everything that Joseph did to prosper"

Genesis 39:4

Joseph found favor in his sight

"To find favor" means to be approved by someone. The idiom "in his sight" refers to a person's opinion. Possible meanings are 1) Alternate translation: "Potiphar was pleased with Joseph" or 2) Alternate translation: "Yahweh was pleased with Joseph"

He served Potiphar

This means that he was Potiphar's personal servant.

Potiphar made Joseph manager over his house, and everything that he possessed

"Potiphar put Joseph in charge of his household and everything that belonged to Potiphar"

put under his care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he had Joseph care for"

Genesis 39:5

It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph

You may need to use the words "Joseph" and "the Egyptian" before using pronouns to refer to them. "The Egyptian made Joseph manager over his house and over everything he possessed, and it came about from the time that that Yahweh blessed the Egyptian's house because of Joseph"

It came about

This phrase is used here to tell the reader that these two verses are background information for the next event.

he made him manager over his house and over everything he possessed

"Potiphar put Joseph in charge of his household and everything that belonged to him"

blessed

Here "blessed" means to cause good and beneficial things to happen to the person or thing that is being blessed.

The blessing of Yahweh was on

Here the author speaks of the blessing that Yahweh gave as if it were a physical covering put over something. Alternate translation: "Yahweh blessed"

everything that Potiphar had in the house and in the field

This refers his household and his crops and livestock. The full meaning of this statement can be made explicit. Alternate translation: "Potiphar's household and all of his crops and livestock"

Genesis 39:6

Potiphar put everything that he had under Joseph's care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "So Potiphar put Joseph in charge of everything that he had"

He did not have to think about anything except the food that he ate

This double negative emphasizes that the food that he ate was the only thing he had to think about. This is probably an exaggeration or metaphor to say that Joseph took care of all the important business of the house while Potiphar thought only about minor personal affairs. Alternate translation: "The only thing he had to think about was the food that he ate"

Now

The word "now" marks a stop in the story as the author gives background information about Joseph.

handsome and attractive

Both of the words have same meaning. They refer to Joseph's pleasing appearance. He was likely good-looking and strong. Alternate translation: "handsome and strong"

Genesis 39:7

It came about after this that

"And so." This phrase is used here to mark a new event.

Lie with me

This is a euphemism. Alternate translation: "Have sexual relations with me"

Genesis 39:8

Look

"Listen." Joseph uses this word to get Potiphar's wife's attention.

my master does not pay attention to what I do in the house

"my master has no concern about his household with me in charge" or "my master trusts me with his household"

he has put everything that he owns under my care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he has put me in charge of everything that belongs to him"

Genesis 39:9

No one is greater in this house than I am

Here the author speaks of authority as if it were greatness. Alternate translation: "I have more authority in this house than anyone else"

He has not kept back anything from me but you

This can be stated in positive form. Alternate translation: "He has given me everything except you"

How then can I do this great wickedness and sin against God?

Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "I certainly cannot do such a wicked thing and sin against God."

Genesis 39:10

She spoke to Joseph day after day

This means that she kept asking him to sleep with her. The full meaning of this statement can be made explicit. Alternate translation: "She kept on asking Joseph to sleep with her"

to lie with her

This is a euphemism. Alternate translation: "to have sexual relations with her"

to be with her

"to be near her"

Genesis 39:11

It came about

"And so." This phrase is used here to mark a new event in the story.

None of the men of the house

"None of the other men who worked in the house"

Genesis 39:12

Lie with me

This is a euphemism. Alternate translation: "Have sexual relations with me"

fled, and went outside

"and quickly ran outside" or "and quickly ran out of the house"

Genesis 39:13

It came about

"Then" The phrase "it came about" is used here to mark the next event in the story.

had fled outside

"had quickly ran out of the house"

Genesis 39:14

the men of her house

"the men who worked in her house"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you."

He came to me to lie with me

Here Potiphar's wife is accusing Joseph of trying to seize her and have sexual relations with her. Alternate translation: "He came into my room to have sexual relations with me"

Genesis 39:15

It came about when he heard me scream, that he

"When he heard me scream, he." The phrase "it came about" is used here to mark the next event in the story.

Genesis 39:16

his master

"Joseph's master." This refers to Potiphar.

Genesis 39:17

She told him this explanation

"She explained it like this"

brought to us

The word "us" refers to Potiphar, his wife, and includes the rest of the household.

came in to mock me

"came in to make a fool of me." Here, the word "mock" is a euphemism for "to seize and to sleep with." Alternate translation: "came into where I was and tried to force me to sleep with him"

Genesis 39:18

It came about that

"Then." Potiphar's wife uses this phrase to mark the next event in the account she is telling him about Joseph trying to sleep with her.

fled outside

"ran quickly out of the house"

Genesis 39:19

It came about that

"And so." This phrase is used here to mark a new event in the story.

his master

"Joseph's master." This refers to Potiphar. This information can be made explicit. Alternate translation: "Joseph's master, Potiphar"

heard the explanation his wife told him

"heard his wife explain to him." The word "his" and "him" here refer to Potiphar.

he became very angry

"Potiphar became very angry"

Genesis 39:20

the place where the king's prisoners were confined

This can be stated in active form. Alternate translation: "the place where the king put his prisoners"

He was there

"Joseph stayed there"

Genesis 39:21

But Yahweh was with Joseph

This refers to how Yahweh took care of Joseph and was kind to him. Alternate translation: "But Yahweh was kind to Joseph" or "But Yahweh took care of Joseph"

showed covenant faithfulness to him

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "was faithful to his covenant with him" or "faithfully loved him"

He gave him favor in the sight of the prison warden

This means Yahweh caused the prison warden to approve of Joseph and to treat him well. Alternate translation: "Yahweh caused the prison warden to be pleased with Joseph"

the prison warden

"the prison manager" or "the man in charge of the prison"

Genesis 39:22

gave into Joseph's hand

Here "hand" represents Joseph's power or trust. Alternate translation: "put Joseph in charge of"

Whatever they did there, Joseph was in charge of it

"Joseph was in charge of everything they did there"

Genesis 39:23

because Yahweh was with him

This refers to how Yahweh helped Joseph and guided him. Alternate translation: "because Yahweh guided Joseph"

Whatever he did, Yahweh prospered

"Yahweh caused everything that Joseph did to prosper"

Chapter 40

¹ It came about that after these things, the cupbearer of the king of Egypt and king's baker offended their master, the king of Egypt. ² Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers. ³ He put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined. ⁴ The captain of the guard assigned Joseph to them, and he served them. They remained in custody for some time. ⁵ Both of them dreamed a dream—the cupbearer and the baker of the king of Egypt who were confined in the prison—each man had his own dream in the same night, and each dream had its own interpretation. ⁶ Joseph came to them in the morning and saw them. Behold, they were upset. ⁷ He asked Pharaoh's officials who were with him in custody in his master's house, saying, "Why do you look so sad today?" ⁸ They said to him, "We have both dreamed a dream and no one can interpret it." Joseph said to them, "Do not interpretations belong to God? Tell me, please."

⁹ The chief of the cupbearers told his dream to Joseph. He said to him, "In my dream, behold, a vine was in front of me. ¹⁰ In the vine were three branches. As it budded, its blossoms came out and the clusters of grapes ripened. ¹¹ Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup into Pharaoh's hand." ¹² Joseph said to him, "This is the interpretation of it. The three branches are three days. ¹³ Within three days Pharaoh will lift up your head and restore you to your office. You will put Pharaoh's cup into his hand, just as when you were his cupbearer. ¹⁴ But think of me when it goes well with you, and please show kindness to me. Mention me to Pharaoh and bring me out of this prison. ¹⁵ For indeed I was abducted out of the land of the Hebrews. Here also have I done nothing that they should put me in this dungeon."

¹⁶ When the chief of the bakers saw that the interpretation was favorable, he said to Joseph, "I also had a dream, and, behold, three baskets of bread were on my head. ¹⁷ In the top basket there were all kinds of baked goods for Pharaoh, but the birds ate them out of the basket on my head." ¹⁸ Joseph answered and said, "This is the interpretation. The three baskets are three days. ¹⁹ Within three days Pharaoh will lift up your head from you and will hang you on a tree. The birds will eat your flesh off you." ²⁰ It came about on the third day that it was Pharaoh's birthday. He made a feast for all his servants. He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers, among his servants. ²¹ He restored the chief of the cupbearers to his responsibility, and he put the cup into Pharaoh's hand again. ²² But he hanged the chief of the bakers, just as Joseph had interpreted to them. ²³ Yet the chief cupbearer did not remember Joseph, but forgot about him.

Genesis 40 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Genesis 40:1

king's baker

This is the person who made food for the king.

It came about that

This phrase is used here to mark a new event in the story.

offended their master

"upset their master"

the cupbearer

This is the person who brought drinks to the king.

Genesis 40:2

the chief of the cupbearers and the chief of the bakers
"the leading cupbearer and the leading baker"

Genesis 40:3

He put them in custody in the house of the captain of the guard
"He put them in the prison that was in the house that was overseen by the captain of the guard"

He put them
The king did not put them in prison but rather he commanded for them to be imprisoned. Alternate translation: "He had them put" or "He commanded his guard to put"

in the same prison where Joseph was confined
This can be stated in active form. Alternate translation: "This was the same prison that Joseph was in" or "This was the same prison Potiphar put Joseph in"

Genesis 40:4

They remained in custody for some time
"They remained in prison for a long time"

Genesis 40:5

General Information:
This page has intentionally been left blank.

Genesis 40:6

Joseph came to them
"Joseph came to the cupbearer and the baker"

Behold, they were upset
The word "behold" here shows that Joseph was surprised by what he saw. Alternate translation: "He was surprised to see that they were upset"

Genesis 40:7

Pharaoh's officials who were with him
This refers to the cupbearer and the baker.

in custody in his master's house
"In prison in his master's house." "His master" refers to Joseph's master, the captain of the guard.

Genesis 40:8

Do not interpretations belong to God?
Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "Interpretations belong to God!" or "It is God who can tell the meaning of dreams!"

Tell me, please
Joseph asks for them to tell him their dreams.
Alternate translation: "Tell me the dreams, please"

Genesis 40:9

The chief of the cupbearers
The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

In my dream, behold, a vine was in front of me
"In my dream, I saw a vine in front of me!" The cupbearer uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:10

the clusters of grapes ripened
"its clusters ripened into grapes"

Genesis 40:11

squeezed them
This means that he squeezed the juice out of them.
Alternate translation: "squeezed the juice from them"

Genesis 40:12

This is the interpretation of it
"Here is what the dream means"

The three branches are three days
"The three branches represent three days"

Genesis 40:13

Within three days
"In three more days"

will lift up your head
Here "lift up your head" is a metaphor for "restore your honor." If the meaning is not clear, it can be explained in the text or a footnote. Alternate translation: "will lift up your head in honor"

restore you to your office
"will give you back your job"

just as when
"just as you did when"

Genesis 40:14

please show kindness to me
"please be kind to me"

Mention me to Pharaoh and bring me out of this prison
Joseph means for the cupbearer to tell Pharaoh about him so that Pharaoh will release him from

prison. Alternate translation: "Help me get out of this prison by telling Pharaoh about me"

Genesis 40:15

For indeed I was abducted

This can be stated in active form. Alternate translation: "For indeed people took me" or "For indeed the Ishmaelites took me"

the land of the Hebrews

"the land where the Hebrew people live"

Here also have I done nothing that they should put me in this dungeon

"and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison"

Genesis 40:16

the chief of the bakers

This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

I also had a dream, and

"I also had a dream, and in my dream,"

behold, three baskets of bread were on my head

"there were three baskets of bread on my head!"

The baker uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:17

baked goods for Pharaoh

"baked foods for Pharaoh"

Genesis 40:18

This is the interpretation

"Here is what the dream means"

The three baskets are three days

"The three baskets represent three days"

Genesis 40:19

will lift up your head from you

In verse 13 Joseph said "lift up your head," but there it had a different meaning. Here "lift up your head from you" means either that the prisoner's head would be cut off his body, or the prisoner's head would be lifted when a noose was put around his neck and he was hanged. Alternate translation: "will lift up your head with a knife" or "will lift up your head with a noose"

flesh

Here "flesh" literally means the soft tissue on a person's body.

Genesis 40:20

It came about on the third day that

"Afterward, on the third day." The phrase "it came about" is used here to mark a new event in the story.

He made a feast

"He had a feast"

He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers

The author writes that Pharaoh lifted up both men's heads so that it would sound like he did the same thing to both men. But the meaning of "lift up the head" for each man is different and is explained in verses 21 and 22. This can also be shortened.

Alternate translation: "He lifted up the heads of the chief of the cupbearers and the chief of the bakers"

the chief of the cupbearers

This was the leading person who prepared and served drinks to the king. See how these were translated in Genesis 40:2.

the chief of the bakers

This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

Genesis 40:21

He restored the chief of the cupbearers to his responsibility

The chief of the cupbearer's "responsibility" refers to his job as chief of the cupbearers. Alternate translation: "He gave the chief of the cupbearers his job back"

Genesis 40:22

But he hanged the chief of the bakers

Pharaoh did not personally hang the baker, rather he commanded for him to be hanged. Alternate translation: "But he commanded for the chief of the bakers to be hanged" or "But he commanded his guards to hang the chief of the bakers"

just as Joseph had interpreted to them

This refers to when Joseph interpreted their dreams. Alternate translation: "just as Joseph had said would happen when he interpreted the two men's dreams"

Genesis 40:23

General Information:

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Chapter 41

¹ It came about at the end of two full years that Pharaoh had a dream. Behold, he stood by the Nile. ² Behold, seven cows came up out of the Nile, desirable and fat, and they grazed in the reeds. ³ Behold, seven other cows came up after them out of the Nile, undesirable and thin. They stood by the other cows on the bank of the river. ⁴ Then the undesirable and thin cows ate the seven desirable and fat cows. Then Pharaoh woke up. ⁵ Then he slept and dreamed a second time. Behold, seven heads of grain came up on one stalk, wholesome and good. ⁶ Behold, seven heads, thin and scorched by the east wind, sprouted up after them. ⁷ The thin heads swallowed up the seven wholesome and full heads. Pharaoh woke up, and, behold, it was a dream. ⁸ It came about in the morning that his spirit was troubled. He sent and called for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

⁹ Then the chief cupbearer said to Pharaoh, "I have remembered my sins today. ¹⁰ Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, the chief baker and me.

¹¹ We dreamed a dream the same night, he and I. We dreamed each man according to the interpretation of his dream. ¹² There was with us there a young Hebrew man, a servant of the captain of the guard. We told him and he interpreted for us our dreams. He interpreted for each of us according to his dream. ¹³ It came about as he interpreted for us, so it happened. Pharaoh restored me to my post, but the other one he hanged."

¹⁴ Then Pharaoh sent and called for Joseph. They quickly took him out of the dungeon. He shaved himself, changed his clothes, and came in to Pharaoh. ¹⁵ Pharaoh said to Joseph, "I had a dream, but there is no interpreter for it. But I have heard about you, that when you hear a dream you can interpret it." ¹⁶ Joseph answered Pharaoh, saying, "It is not in me. God will answer Pharaoh with favor." ¹⁷ Pharaoh spoke to Joseph, "In my dream, behold, I stood on the bank of the Nile. ¹⁸ Behold, seven cows came up out of the Nile, fat and desirable, and they grazed among the reeds. ¹⁹ Behold, seven other cows came up after them, weak, very undesirable, and thin. I never saw in all the land of Egypt such undesirableness like them. ²⁰ The thin and undesirable cows ate up the first seven fat cows. ²¹ When they had eaten them up, it could not be known that they had eaten them, for they were still as undesirable as before. Then I awoke. ²² I looked in my dream, and, behold, seven heads came up upon one stalk, full and good. ²³ Behold, seven more heads—withered, thin, and scorched by the east wind—sprang up after them. ²⁴ The thin heads swallowed up the seven good heads. I told these dreams to the magicians, but there was none that could explain it to me."

²⁵ Joseph said to Pharaoh, "The dreams of Pharaoh are the same. What God is about to do, he has declared to Pharaoh. ²⁶ The seven good cows are seven years, and the seven good heads are seven years. The dreams are the same. ²⁷ The seven thin and undesirable cows that came up after them are seven years, and also the seven thin heads scorched by the east wind will be seven years of famine. ²⁸ That is the thing which I spoke to Pharaoh. What God is about to do he has revealed to Pharaoh. ²⁹ Look, seven years of great abundance will come throughout all the land of Egypt. ³⁰ Seven years of famine will come after them, and all the abundance will be forgotten in the land of Egypt, and the famine will devastate the land. ³¹ The abundance will not be remembered in the land because of the famine that will follow, for it will be very severe. ³² That the dream was repeated to Pharaoh is because the matter has been established by God, and God will soon do it. ³³ Now let Pharaoh look for a man discerning and wise, and put him over the land of Egypt. ³⁴ Let Pharaoh appoint officials over the land, and let them take a fifth of the crops of Egypt in the seven abundant years. ³⁵ Let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh, for food to be used in the cities. They should preserve it. ³⁶ The food will be a supply for the land for the seven years of famine which will be in the land of Egypt. In this way the land will not be devastated by the famine."

³⁷ This advice was good in the eyes of Pharaoh and in the eyes of all his servants. ³⁸ Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?" ³⁹ So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you. ⁴⁰ You will be over my house, and according to your word will all my people be ruled. Only in the throne will I be greater than you." ⁴¹ Pharaoh said to Joseph, "See, I have put you over all the land of Egypt." ⁴² Pharaoh took off his signet ring from his hand and put it upon Joseph's hand. He clothed him with clothes of fine linen, and put

a gold chain on his neck. ⁴³ He had him ride in the second chariot which he possessed. Men shouted before him, "Bend the knee." Pharaoh put him over all the land of Egypt. ⁴⁴ Pharaoh said to Joseph, "I am Pharaoh, and apart from you, no man will lift his hand or his foot in all the land of Egypt." ⁴⁵ Pharaoh called Joseph's name "Zaphenath-Paneah." He gave him Asenath, the daughter of Potiphra priest of On, as a wife. Joseph went out over the land of Egypt.

⁴⁶ Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ⁴⁷ In the seven bountiful years the land produced abundantly. ⁴⁸ He gathered up all the food of the seven years that was in the land of Egypt and put the food in the cities. He put into each city the food from the fields that surrounded it. ⁴⁹ Joseph stored up grain like the sand of the sea, so much that he stopped counting, because it was beyond counting. ⁵⁰ Joseph had two sons before the years of famine came, whom Asenath, the daughter of Potiphra priest of On, bore to him. ⁵¹ Joseph called the name of his firstborn Manasseh, for he said, "God has made me forget all my trouble and all my father's household." ⁵² He called the name of the second son Ephraim, for he said, "God has made me fruitful in the land of my affliction." ⁵³ The seven years of abundance that was in the land of Egypt came to an end. ⁵⁴ The seven years of famine began, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was food. ⁵⁵ When all the land of Egypt was famished, the people loudly called on Pharaoh for food. Pharaoh said to all the Egyptians, "Go to Joseph and do what he says." ⁵⁶ The famine was over all the face of the whole land. Joseph opened all the storehouses and sold to the Egyptians. The famine was severe in the land of Egypt. ⁵⁷ All the earth was coming to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

Genesis 41 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin, righteous and save)

Genesis 41:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

at the end of two full years

Two years passed after Joseph correctly interpreted the dreams of Pharaoh's cupbearer and baker, who had been in prison with Joseph.

Behold, he stood

The word "behold" here marks the beginning of another event in the larger story. Your language may have a way of doing this. Alternate translation: "He was surprised because he was standing"

he stood

"Pharaoh was standing"

Genesis 41:2

desirable and fat

"healthy and fat"

grazed in the reeds

"were eating the grass along the side of the river"

reeds

tall, thin grasses that grow in wet areas

Genesis 41:3

Behold, seven other cows

The word "behold" here shows that Pharaoh was again surprised by what he saw.

undesirable and thin

"sick and thin"

bank of the river

"beside the river" or "riverside." This is the higher ground along the edge of a river.

Genesis 41:4

undesirable and thin

"weak and skinny." See how you translated this phrase in Genesis 41:3.

desirable and fat

"healthy and well-fed." See how you translated this phrase in Genesis 41:2.

woke up

"awakened"

Genesis 41:5

a second time

The word "second" is an ordinal number. Alternate translation: "again"

Behold, seven heads

The word "behold" here shows that Pharaoh was surprised by what he saw.

heads of grain

The heads are parts of the corn plant on which the seeds grow.

came up on one stalk

"grew up on one stem." The stalk is the thick or tall part of a plant.

on one stalk, wholesome and good

"on one stock and they were healthy and beautiful"

Genesis 41:6

thin and scorched by the east wind

This can be stated in active form. Alternate translation: "that were thin and burned because of the hot wind from the east"

the east wind

Wind from the east blew in from the desert. The heat of the east wind was often very destructive.

sprouted up

"grew up" or "developed"

Genesis 41:7

The thin heads

The words "of grain" are understood. Alternate translation: "The thin heads of grain"

swallowed up

"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food.

wholesome and full heads

"healthy and good heads." See how you translated a similar phrase in Genesis 41:5.

woke up

"awakened"

behold

The word "behold" here shows that Pharaoh was surprised by what he had seen.

it was a dream

"he had been dreaming"

Genesis 41:8

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

his spirit was troubled

Here the word "spirit" refers to his inner being or his emotions. Alternate translation: "he was troubled in his inner being" or "he was troubled"

He sent and called

It is understood that he sent servants. Alternate translation: "He sent his servants to call" or "He sent his servants to summon"

all the magicians and wise men of Egypt

Ancient kings and rulers used magicians and wise men as advisers.

Genesis 41:9

chief cupbearer

The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

I have remembered my sins today

"I realize now that I have sinned." The phrase "my sins" is used for emphasis. His "sins" are that he should have told Pharaoh something much earlier but he did not.

Genesis 41:10

Pharaoh was angry

The cupbearer is referring to Pharaoh in third person. This is a common way for someone with less power to speak to someone with greater power. Alternate translation: "You, Pharaoh, were angry"

with his servants

Here "his" refers to Pharaoh. Here "servants" refers to the cupbearer and the chief baker. Alternate translation: "with us, your servants"

put me in custody in the house of the captain of the guard, the chief baker and me

"put the chief baker and me in the prison where the captain of the guard was in charge." Here "house" refers to the prison.

the captain of the guard

The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

the chief baker

The most important person who made food for the king. See how you translated a similar phrase in Genesis 40:2.

Genesis 41:11

We dreamed a dream the same night, he and I
"One night we both had dreams"

We dreamed

Here "We" refers to the chief cupbearer and the chief baker.

We dreamed each man according to the interpretation of his dream

"Our dreams had different meanings"

Genesis 41:12

General Information:

The chief cupbearer continues to speak to Pharaoh.

There was with us there

"In prison there was with the chief baker and me"

the captain of the guard

The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

We told him and he interpreted for us our dreams

"We told him our dreams and he explained their meanings to us"

He interpreted for each of us according to his dream

Here "his" refers to the cupbearer and baker individually, not to the one interpreting the dream. Alternate translation: "He explained what was going to happen to both of us"

Genesis 41:13

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

as he interpreted for us, so it happened

"what he explained about the dreams is what later happened"

Pharaoh restored me to my post

Here the cupbearer uses Pharaoh's title in speaking to him as a way of honoring him. Alternate translation: "You allowed me to return to my job"

the other one

"the chief baker"

he hanged

Here "he" refers to Pharaoh. And, it stands for the soldiers that Pharaoh commanded to hang the chief baker. Alternate translation: "you ordered your soldiers to hang"

Genesis 41:14

Pharaoh sent and called for

It is understood that Pharaoh sent servants. Alternate translation: "Pharaoh sent his servants to get Joseph"

out of the dungeon

"out of the jail" or "out of the prison"

He shaved himself

It was common practice to shave both the facial and head hair when preparing to go before Pharaoh.

came in to Pharaoh

Here "came" can be stated as "went." Alternate translation: "went before Pharaoh"

Genesis 41:15

there is no interpreter for it

"no one can explain the meaning"

you can interpret it

"you can explain its meaning"

Genesis 41:16

It is not in me

"I am not the one who can explain the meaning"

God will answer Pharaoh with favor

"God will answer Pharaoh favorably"

Genesis 41:17

behold, I stood

Pharaoh uses the word "behold" to make Joseph pay attention to surprising information.

bank of the Nile

This is the higher ground along the edge of the Nile River. See how you translated a similar phrase in Genesis 41:3. Alternate translation: "beside the Nile"

Genesis 41:18

Behold, seven cows

Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

fat and desirable

"well-fed and healthy." See how you translated this phrase in Genesis 41:2.

grazed among the reeds

"were eating the grass along the side of the river." See how you translated a similar phrase in Genesis 41:2.

Genesis 41:19

Behold, seven other cows

Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

undesirable, and thin

"weak, and skinny." See how you translated this phrase in Genesis 41:3.

such undesirableness

The abstract noun "undesirableness" can be translated with an adjective. Alternate translation: "such ugly cows" or "such worthless looking cows"

Genesis 41:20

fat cows

"well-fed cows." See how you translated this phrase in Genesis 41:2.

Genesis 41:21

it could not be known that they had eaten them

This can be stated in active form. Alternate translation: "no one would have been able to tell that the thin cows had eaten the fat cows"

Genesis 41:22

General Information:

Pharaoh continues telling Joseph his dreams.

I looked in my dream

This begins Pharaoh's next dream after he woke up and went back to sleep. Alternate translation: "Then I dreamed again"

behold, seven heads

Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

seven heads

The words "of grain" are understood. Alternate translation: "seven heads of grain"

came up upon one stalk

"grew up on one stem." The stalk is the thick or tall part of a plant. See how you translated a similar phrase in Genesis 41:5.

Genesis 41:23

withered

dead and dried

sprang up

"grew up" or "developed"

Genesis 41:24

The thin heads

The words "of grain" are understood. See how you translated this in [Genesis 41:7]

swallowed up

"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food. See how you translated a similar phrase in Genesis 41:7.

there was none that could

"there was not a single one that could" or "none of them could"

Genesis 41:25

The dreams of Pharaoh are the same

It is implied that the meanings are the same. Alternate translation: "Both dreams mean the same thing"

What God is about to do, he has declared to Pharaoh

Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in the second person. Alternate translation: "God is showing you what he will soon do"

Genesis 41:26

seven good heads

The words "of grain" are understood. Alternate translation: "seven good heads of grain"

Genesis 41:27

General Information:

Joseph continues his interpretation of Pharaoh's dreams

thin and undesirable cows

"skinny and weak cows." See how you translated a similar phrase in Genesis 41:3.

seven thin heads scorched by the east wind

This can be stated in active form. Alternate translation: "seven thin heads of grain scorched because of the hot wind from the east"

Genesis 41:28

That is the thing which I spoke to Pharaoh ... revealed to Pharaoh

Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "These events will happen just as I have told you ... revealed to you, Pharaoh"

he has revealed

"he has made known"

Genesis 41:29

Look, seven

"Pay attention, because what I am about to say is both true and important: seven"

seven years of great abundance will come throughout all the land of Egypt

This speaks about the years of abundance as if time is something that travels and comes to a place. Alternate translation: "there will be seven years in which there will be plenty of food throughout the land of Egypt"

Genesis 41:30

General Information:

Joseph continues interpreting Pharaoh's dreams.

Seven years of famine will come after them

This speaks about the seven years of famine as if they are something that travels and comes to a place. Alternate translation: "Then there will be seven years when there is very little food"

all the abundance will be forgotten ... and the famine will devastate the land

Joseph expresses an idea in two ways to emphasize its importance.

all the abundance will be forgotten in the land of Egypt

Here "land" refers to the people. This can be stated in active form. Alternate translation: "the people of Egypt will forget about the years in which there was plenty of food"

will devastate the land

Here "land" refers to the soil, the people, and the entire country.

Genesis 41:31

The abundance will not be remembered ... because of the famine that will follow

Joseph expresses an idea in two ways to emphasize its importance.

because of the famine that will follow

This speaks about the famine as if it were a thing that travels and follows behind something else. Alternate translation: "because of the time of famine that will happen afterwards"

Genesis 41:32

That the dream was repeated to Pharaoh is because the matter has been established by God

This can be stated in active form. Alternate translation: "God gave you two dreams to show you that he will certainly cause these things to happen"

Genesis 41:33

General Information:

Joseph continues to address Pharaoh

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

let Pharaoh look

Joseph speaks to Pharaoh in third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "You, Pharaoh, should look"

put him over the land of Egypt

The phrase "put him over" means to give someone authority. Alternate translation: "give him authority over the kingdom of Egypt" or "put him in charge of the kingdom of Egypt"

land of Egypt

Here "land" stands for all the people and everything in Egypt.

Genesis 41:34

let them take a fifth of the crops of Egypt

The word "fifth" is a fraction. Alternate translation: "let them divide the crops of Egypt into five equal parts, then take one of those parts"

in the seven abundant years

"during the seven years in which there is plenty of food"

Genesis 41:35

General Information:

Joseph continues to counsel Pharaoh

Let them gather

"Allow the overseers to gather"

of these good years that are coming

This speaks of years as if they are something that travels and comes to a place. Alternate translation: "during the good years that will soon happen"

store up grain under the authority of Pharaoh

The phrase "under the authority of Pharaoh" means Pharaoh gives them authority. Alternate translation: "use the authority of Pharaoh to store the grain"

They should preserve it

The word "they" refers to the overseers and represents the soldiers that they should command to guard the grain. Alternate translation: "The overseers should leave soldiers there to guard the grain"

Genesis 41:36

The food will be a supply for the land

Here "land" refers to the people. Alternate translation: "This food will be for the people"

In this way the land will not be devastated by the famine

Here "land" stands for the people. This can be stated in active form. Alternate translation: "This way the people will not starve during the famine"

Genesis 41:37

This advice was good in the eyes of Pharaoh and in the eyes of all his servants

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "Pharaoh and his servants thought this was a good plan"

his servants

This means Pharaoh's officials.

Genesis 41:38

such a man as this

"a man like the one Joseph described"

in whom is the Spirit of God

"in whom the Spirit of God lives"

Genesis 41:39

there is none so discerning

"no one else is as capable in making decisions." See how you translated "discerning" in Genesis 41:33.

Genesis 41:40

You will be over my house

Here "house" stands for Pharaoh's palace and the people in the palace. The phrase "will be over" means Joseph will have authority over. Alternate translation: "You will be in charge of everyone in my palace"

according to your word will all my people be ruled

This can be stated in active form. Alternate translation: "you will rule over my people and they will do what you command"

Only in the throne

Here "throne" stands for Pharaoh's rule as king. Alternate translation: "Only in my role as king"

Genesis 41:41

See, I have put you

The word "See" adds emphasis to what Pharaoh says next. Alternate translation: "Look, I have put you"

I have put you over all the land of Egypt

The phrase "put you over" means to give authority. Here "land" refers to the people. Alternate translation: "I put you in charge of everyone in Egypt"

Genesis 41:42

Pharaoh took off his signet ring ... gold chain on his neck

All of these actions symbolize that Pharaoh is giving Joseph the authority to do everything that Joseph planned.

signet ring

This ring had Pharaoh's seal engraved on it. This gave Joseph the authority and money needed to carry out his plans.

clothes of fine linen

"Linen" here is a smooth, strong cloth made from the blue-flowered flax plant.

Genesis 41:43

He had him ride in the second chariot which he possessed

This act makes clear to the people that Joseph is second only to Pharaoh.

Bend the knee

"Bow down and honor Joseph." To bend the knee and bow down was a sign of honor and respect.

Pharaoh put him over all the land

The phrase "put you over" means to give authority. Here "land" refers to the people. See how you translated a similar phrase in [Genesis 41:41]

Genesis 41:44

I am Pharaoh, and apart from you

Pharaoh is emphasizing his authority. Alternate translation: "As Pharaoh, I command that apart from you"

apart from you, no man will lift his hand or his foot in all the land of Egypt

Here "hand" and "foot" stand for a person's actions. Alternate translation: "no person in Egypt will do anything without your permission" or "every person in Egypt must ask your permission before they do anything"

no man

Here "man" refers to any person in general, whether male or female.

Genesis 41:45

Zaphenath-Paneah

Translators may add the following footnote: The name Zaphenath-Paneah means "a revealer of secrets."

He gave him Asenath, the daughter of Potiphera priest of On, as a wife

Priests in Egypt were the highest and most privileged caste. This marriage signifies Joseph's place of honor and privilege.

gave him Asenath

"Asenath" is the name of the woman whom Pharaoh gave to Joseph as his wife.

daughter of Potiphera

"Potiphera" is the father of Asenath.

priest of On

On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra.

Joseph went out over the land of Egypt

Joseph traveled over the land to supervise the preparations for the coming drought.

Genesis 41:46

thirty years old

"30 years old"

when he stood before Pharaoh

Here "stood before" stands for Joseph starting to serve Pharaoh. Alternate translation: "when he started to serve Pharaoh"

went throughout all the land of Egypt

Joseph is inspecting the country as he prepares to carry out his plans.

Genesis 41:47

In the seven bountiful years

"During the seven good years"

the land produced abundantly

"the land produced big harvests"

Genesis 41:48

He gathered up ... He put

Here "He" stands for Joseph's servants. Alternate translation: "Joseph ordered his servants to gather ... They put"

Genesis 41:49

Joseph stored up grain like the sand of the sea

This compares the grain to the sand of sea to emphasize its great quantity. Alternate translation: "The grain that Joseph stored was as plentiful as the sand on the seashore"

Joseph stored up ... he stopped

Here "Joseph" and "he" stand for Joseph's servants. Alternate translation: "Joseph had his servants store up ... they stopped"

Genesis 41:50

before the years of famine came

This speaks about years as if they are something that travels and comes to a place. Alternate translation: "before the seven years of the famine began"

Asenath

a woman's name. See how you translated this in [Genesis 41:45]

daughter of Potiphera

"Potiphera" is the father of Asenath. See how you translated this in [Genesis 41:45]

priest of On

On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 41:51

Manasseh

Translators may also add a footnote that says, "The name 'Manasseh' means 'to cause to forget.'"

father's household

This refers to Joseph's father Jacob and his family.

Genesis 41:52

Ephraim

Translators may also add a footnote that says, "The name 'Ephraim' means 'to be fruitful' or 'to have children.'"

made me fruitful

Here "fruitful" means to prosper or to have children.

in the land of my affliction

The abstract noun "affliction" can be stated as "I have suffered." Alternate translation: "in this land where I have suffered"

Genesis 41:53

General Information:

This page has intentionally been left blank.

Genesis 41:54

in all lands

In all the surrounding nations beyond Egypt, including the land of Canaan.

but in all the land of Egypt there was food

It is implied that there was food because of Joseph commanded his people to store food during the seven good years.

Genesis 41:55

When all the land of Egypt was famished

Here "land" stands for the people. Alternate translation: "When all the Egyptians were starving"

Genesis 41:56

The famine was over all the face of the whole land

The word "face" refers to the surface of the land. Alternate translation: "The famine had spread throughout the land"

Joseph opened all the storehouses and sold to the Egyptians

Here "Joseph" stands for Joseph's servants. Alternate translation: "Joseph had his servants open all the storehouses and sell grain to the Egyptians"

Genesis 41:57

All the earth was coming to Egypt

Here "earth" stands for the people from all regions. Alternate translation: "People were coming to Egypt from all the surrounding regions"

in all the earth

"throughout the land." It is likely that all the different trading partners and nations that were part of the Egyptian trading routes effected by the drought came to Egypt for grain.

Chapter 42

¹ Now Jacob became aware that there was grain in Egypt. He said to his sons, "Why do you look at one another?" ² He said, "See here, I have heard that there is grain in Egypt. Go down there and buy for us from there so we may live and not die." ³ Joseph's ten brothers went down to buy grain from Egypt. ⁴ But Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, "I fear that harm might come to him." ⁵ The sons of Israel came to buy among those who came, for the famine was in the land of Canaan. ⁶ Now Joseph was the governor over the land. He was the one who sold to all the people of the land. Joseph's brothers came and bowed down to him with their faces to the ground. ⁷ Joseph saw his brothers and recognized them, but he disguised himself to them and spoke severely with them. He said to them, "Where have you come from?" They said, "From the land of Canaan to buy food." ⁸ Joseph recognized his brothers, but they did not recognize him. ⁹ Then Joseph remembered the dreams he had dreamed about them, and he said to them, "You are spies! You have come to see the undefended parts of the land." ¹⁰ They said to him, "No, my master. Your servants have come to buy food." ¹¹ We are all one man's sons. We are honest men. Your servants are not spies." ¹² He said to them, "No, you have come to see the undefended parts of the land." ¹³ They said, "We your servants are twelve brothers, the sons of one man in the land of Canaan. See, the youngest is this day with our father, and one brother is no longer alive." ¹⁴ Joseph said to them, "It is what I said to you; you are spies. ¹⁵ By this you will be tested. By the life of Pharaoh, you will not leave here, unless your youngest brother comes here. ¹⁶ Send one of yourselves and let him get your brother. You will remain in prison, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies." ¹⁷ He put them all in custody for three days.

¹⁸ Joseph said to them on the third day, "Do this and live, for I fear God. ¹⁹ If you are honest men, let one of your brothers be confined in this prison, but you go, carry grain for the famine of your houses. ²⁰ Bring your youngest brother to me so your words will be verified and you will not die." So they did so. ²¹ They said to one another, "We are truly guilty concerning our brother in that we saw the distress of his soul when he pleaded with us and we would not listen. Therefore this distress has come upon us." ²² Reuben answered them, "Did I not tell you, 'Do not sin against the boy,' but you would not listen? Now, see, his blood is required of us." ²³ They did not know that Joseph understood them, for there was an interpreter between them. ²⁴ He turned from them and wept. He returned to them and spoke to them. He took Simeon from among them and bound him before their eyes. ²⁵ Then Joseph commanded his servants to fill his brothers' bags with grain, and to put every man's money back into his sack, and to give them provisions for the journey. It was done for them.

²⁶ The brothers loaded their donkeys with their grain and departed from there. ²⁷ As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack. ²⁸ He said to his brothers, "My money has been put back. Look at it; it is in my sack." Their hearts sank and they turned trembling to one another, saying, "What is this that God has done to us?" ²⁹ They went to Jacob, their father in the land of Canaan and told him all that had happened to them. They said, ³⁰ "The man, the lord of the land, spoke roughly with us and thought that we were spies in the land. ³¹ We said to him, 'We are honest men. We are not spies. ³² We are twelve brothers, sons of our father. One is no longer alive, and the youngest is this day with our father in the land of Canaan.' ³³ The man, the lord of the land, said to us, 'By this I will know that you are honest men. Leave one of your brothers with me, take grain for the famine in your houses, and go your way. ³⁴ Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. Then I will release your brother to you, and you will trade in the land.'"

³⁵ It came about as they emptied their sacks, that, behold, every man's bag of silver was in his sack. When they and their father saw their bags of silver, they were afraid. ³⁶ Jacob their father said to them, "You have bereaved me of my children. Joseph is no longer alive, Simeon is gone, and you will take Benjamin away. All these things are against me." ³⁷ Reuben spoke to his father, saying, "You may kill my two sons if I do not bring Benjamin back to you. Put him in my hands, and I will bring him to you again." ³⁸ Jacob said, "My son will not go down with you. For his brother is dead and he alone is left. If harm comes to him on the road in which you go, then you will bring down my gray hair with sorrow to Sheol."

Genesis 42 General Notes

Special concepts in this chapter

Famine

Apparently this famine extended beyond Egypt and encompassed the land of Canaan too. Because of Egypt's size and power, it would not have been unusual for people to go there in times of need.

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him.

Genesis 42:1

Now Jacob became

The word "Now" marks a new part of the story.

Why do you look at one another?

Jacob uses a question to scold his sons for not doing anything about the grain. Alternate translation: "Do not just sit here!"

Genesis 42:2

Go down there

It was common to speak of going from Canaan to Egypt as going "down."

Genesis 42:3

went down

It was common to speak of going from Canaan to Egypt as going "down."

from Egypt

Here "Egypt" refers to the people selling grain. Alternate translation: "from those selling grain in Egypt"

Genesis 42:4

Jacob did not send Benjamin, Joseph's brother, with his brothers

Benjamin and Joseph had the same father and mother; their mother was different from the mothers of the other brothers. Jacob did not want to risk sending Rachel's last son.

Genesis 42:5

The sons of Israel came to buy among those who came

The word "came" can be translated as "went." Also, the words "grain" and "Egypt" are understood. Alternate translation: "The sons of Israel went to buy grain along with other people who went to Egypt"

Genesis 42:6

Now Joseph

"Now" marks a change from the story to background information about Joseph.

over the land

Here "land" refers to Egypt. Alternate translation: "over Egypt"

all the people of the land

Here "land" includes Egypt and other surrounding countries. Alternate translation: "all the people of all the nations that came to buy grain"

Joseph's brothers came

Here "came" can be translated as "went."

bowed down to him with their faces to the ground

This is a way of showing respect.

Genesis 42:7

Joseph saw his brothers and recognized them

"When Joseph saw his brothers, he recognized them"

he disguised himself to them

"he acted like he was not their brother" or "he did not let them know that he was their brother"

Where have you come from?

This was not a rhetorical question even though Joseph knew the answer. It was part of his choice to keep his identity from his brothers.

Genesis 42:8

General Information:

This page has intentionally been left blank.

Genesis 42:9

You are spies

Spies are people who secretly try to get information about a country to help another country.

You have come to see the undefended parts of the land

The full meaning can be stated explicitly. Alternate translation: "You have come to find out where we are not guarding our land so that you can attack us"

Genesis 42:10

my master

This is a way to refer to someone to honor them.

Your servants have

The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "We, your servants, have" or "We have"

Genesis 42:11

General Information:

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Genesis 42:12

He said to them

"Joseph said to his brothers"

No, you have come to see the undefended parts of the land

The full meaning can be stated explicitly. Alternate translation: "No, you have come to find out where we are not guarding our land so that you can attack us"

Genesis 42:13

twelve brothers

"12 brothers"

See, the youngest

"Listen to us, the youngest." The word "See" is used to emphasize what they say next.

the youngest is this day with our father

"right now our youngest brother is with our father"

Genesis 42:14

It is what I said to you; you are spies

"like I already said, you are spies." See how you translated "spies" in Genesis 42:9.

Genesis 42:15

By this you will be tested

This can be stated in active form. Alternate translation: "This is how I will test you"

By the life of Pharaoh

This phrase indicates a solemn oath. Alternate translation: "I swear by the life of Pharaoh"

Genesis 42:16

Send one of yourselves and let him get your brother

"Choose one of you to go get your brother"

You will remain in prison

"The rest of you will remain in prison"

that your words may be tested, whether there is truth in you

This can be stated in active form. Alternate translation: "so that I may find out if you are telling the truth"

Genesis 42:17

in custody

"in prison"

Genesis 42:18

on the third day

The word "third" is an ordinal number. Alternate translation: "after the second day"

Do this and live

"If you will do what I say, I will let you live"

fear God

This refers to deeply respecting God and showing that respect by obeying him.

Genesis 42:19

let one of your brothers be confined in this prison

This can be stated in active form. Alternate translation: "leave one of your brothers here in prison"

but you go

Here "you" is plural and refers to all the brothers that will not stay in prison. Alternate translation: "but the rest of you go"

carry grain for the famine of your houses

Here "houses" stands for families. Alternate translation: "carry grain home to help your family during this famine"

Genesis 42:20

so your words will be verified

This can be stated in active form. Alternate translation: "so I may know what you say is true"

you will not die

This implies that Joseph would have his soldiers execute the brothers if he finds out they are spies.

Genesis 42:21

in that we saw the distress of his soul

The word "soul" stands for Joseph. Alternate translation: "because we saw how distressed Joseph was" or "because we saw that Joseph was suffering"

Therefore this distress has come upon us

The abstract noun "distress" can be stated as the verb "suffering." Alternate translation: "That is why we are suffering like this now"

Genesis 42:22

Did I not tell you, 'Do not sin against the boy,' but you would not listen?

Reuben uses a question to scold his brothers. Alternate translation: "I told you not to hurt the boy, but you would not listen!"

Did I not tell you, 'Do not sin against the boy,' but

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Did I not tell you not to sin against the boy, but" or "I told you not to harm the boy, but"

Now, see

Here "Now" does not mean "at this moment," but both "Now" and "see" are used to draw attention to the important point that follows.

his blood is required of us

Here "blood" stands for Joseph's death. His brothers thought Joseph was dead. The phrase "is required of us" means they must be punished for what they did. Alternate translation: "we are getting what we deserve for his death" or "we are suffering for having killed him"

Genesis 42:23

They did not know ... an interpreter between them

This changes from the main story to background information that explains why the brothers thought Joseph could not understand them.

an interpreter

An "interpreter" is someone who translates what one person says into another language. Joseph placed an interpreter between himself and his brothers to make it seem like he did not speak their language.

Genesis 42:24

He turned from them and wept

It is implied that Joseph wept because he was emotional after hearing what his brothers said.

spoke to them

Joseph was still speaking a different language and using the interpreter to speak to his brothers.

bound him before their eyes

Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "bound him in their sight" or "bound him as they watched"

Genesis 42:25

to give them provisions

"to give them the supplies they needed"

It was done for them

This can be stated in active form. Alternate translation: "The servants did for them everything that Joseph commanded"

Genesis 42:26

General Information:

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Genesis 42:27

As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack

"When they stopped at a place for the night, one of the brothers opened his sack to get food for his donkey. In the sack he saw his money!"

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

Genesis 42:28

My money has been put back

This can be stated in active form. Alternate translation: "Someone has put my money back"

Look at it

"Look in my sack!"

Their hearts sank

To become afraid is spoken of as if their heart were sinking. Here "hearts" stands for courage. Alternate translation: "They became very afraid"

Genesis 42:29

General Information:

This page has intentionally been left blank.

Genesis 42:30

lord of the land

"the lord of Egypt"

spoke roughly

"spoke harshly"

we were spies

Spies are people who secretly try to get information about a country to help another country. See how you translated "spies" in Genesis 42:9.

Genesis 42:31

We said to him, 'We are honest men. We are not spies.
This has a quotation within a quotation. It can be stated as an indirect quotation. "We told him that we are honest men and not spies."

Genesis 42:32

We are twelve brothers, sons of our father. One is no longer alive ... land of Canaan.'
The quotation within a quotation that began with the words "We said to him, 'We are honest men ... not spies. It can be stated as an indirect quotation. "We told him that we are honest men ... not spies. We said that we are twelve brothers, sons of our father, and that one brother is no longer alive ... land of Canaan"

One is no longer alive
The word "brother" is understood. Alternate translation: "One brother is no longer alive"

the youngest is this day with our father
The word "brother" is understood. Alternate translation: "the youngest brother is with our father right now"

Genesis 42:33

the lord of the land
"The lord of Egypt"

take grain for the famine in your houses
Here "houses" stands for "family." Alternate translation: "take grain to help your family during the famine"

go your way
"go home" or "leave"

Genesis 42:34

you will trade in the land
"I will allow you to buy and sell in this land"

Genesis 42:35

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

behold, every
"they were surprised because every"

Genesis 42:36

You have bereaved me of my children
"you have deprived me of my children" or "you have caused me to lose two of my children"

All these things are against me
"all these things hurt me"

Genesis 42:37

Put him in my hands
This is a request for Reuben to take Joseph with him and to care for him on the journey. Alternate translation: "Put me in charge of him" or "Let me take care of him"

Genesis 42:38

My son will not go down with you
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt. Alternate translation: "My son, Benjamin, will not go with you to Egypt"

with you
Here "you" is plural and refers to Jacob's older sons.

For his brother is dead and he alone is left
The full meaning can be made explicit. Alternate translation: "For my wife, Rachel, only had two children. Joseph is dead and Benjamin is the only one left"

on the road in which you go
"while you a traveling to Egypt and back" or "while you are away." Here "road" stands for traveling.

then you will bring down my gray hair with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

my gray hair
This stands for Jacob and emphasizes his old age. Alternate translation: "me, an old man"

Chapter 43

¹ The famine was severe in the land. ² It came about when they had eaten the grain that they had brought out of Egypt, their father said to them, "Go again; buy us some food." ³ Judah told him, "The man solemnly warned us, 'You will not see my face unless your brother is with you.'" ⁴ If you send our brother with us, we will go down and buy you food. ⁵ But if you do not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.'" ⁶ Israel said, "Why did you treat me so badly by telling the man that you had another brother?" ⁷ They said, "The man asked details about us and our family. He said, 'Is your father still alive? Do you have another brother?' We answered him according to these questions. How could we have known that he would say, 'Bring your brother down?'" ⁸ Judah said to Israel his father, "Send the boy with me. We will rise and go that we may live and not die, both we, you, and also our children. ⁹ I will be a guarantee for him. You will hold me responsible. If I do not bring him back to you and set him before you, then let me bear the blame forever. ¹⁰ For if we had not delayed, surely by now we would have come back here a second time." ¹¹ Their father Israel said to them, "If it be so, now do this. Take some of the best products of the land in your bags. Carry down to the man a gift—some balm and honey, spices and myrrh, pistachio nuts and almonds. ¹² Take double money in your hand. The money that was returned in the opening of your sacks, carry again in your hand. Perhaps it was a mistake. ¹³ Take also your brother. Rise and go again to the man. ¹⁴ May God Almighty give you mercy before the man, so that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved." ¹⁵ The men took this gift, and in their hand they took double the amount of money, along with Benjamin. They got up and went down to Egypt and stood before Joseph.

¹⁶ When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, slaughter an animal and prepare it, for the men will eat with me at noon." ¹⁷ The steward did as Joseph said. He brought the men to Joseph's house. ¹⁸ The men were afraid because they were brought to Joseph's house. They said, "It is because of the money that was returned in our sacks the first time we were brought in, that he may seek an opportunity against us. He might arrest us and take us as slaves, and take our donkeys." ¹⁹ They approached the steward of Joseph's house, and they spoke to him at the door of the house, ²⁰ saying, "My master, we came down the first time to buy food. ²¹ It came about, when we reached the lodging place, that we opened our sacks, and, behold, every man's money was in the opening of his sack, our money in full weight. We have brought it back in our hands. ²² Other money we have also brought down in our hand to buy food. We do not know who put our money in our sacks." ²³ The steward said, "Peace be to you, do not fear. Your God and the God of your father must have put your money in your sacks. I received your money." The steward then brought Simeon out to them. ²⁴ The steward took the men into Joseph's house. He gave them water, and they washed their feet. He gave feed to their donkeys. ²⁵ They prepared the gifts for Joseph's coming at noon, for they had heard that they would eat there.

²⁶ When Joseph came home, they brought the gifts which were in their hand into the house, and bowed down before him to the ground. ²⁷ He asked them about their welfare and said, "Is your father well, the old man of whom you spoke? Is he still alive?" ²⁸ They said, "Your servant our father is well. He is still alive." And they bowed down and gave him honor. ²⁹ When he lifted up his eyes he saw Benjamin his brother, his mother's son, and he said, "Is this your youngest brother of whom you spoke to me?" Then he said, "May God be gracious to you, my son." ³⁰ Joseph hurried to go out of the room, for he was deeply moved about his brother. He sought somewhere to weep. He went to his room and wept there. ³¹ He washed his face and came out. He controlled himself, saying, "Serve the food." ³² The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians. ³³ The brothers sat before him, the firstborn according to his birthright, and the youngest according to his youth. The men were astonished together. ³⁴ Joseph sent portions to them from the food in front of him. But Benjamin's portion was five times as much as any of his brothers. They drank freely and were merry with him.

Genesis 43 General Notes

Special concepts in this chapter

Israel's concern

Israel is concerned over his favored son, Benjamin. He is also confused about the reason the Egyptian official treated them so kindly. This caused him some concern. It is possible he thought his sons were lying to him. (See: favor)

Genesis 43:1

The famine was severe in the land

The word "Canaan" is understood. This information can be made explicit. Alternate translation: "The famine was severe in the land of Canaan"

Genesis 43:2

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

when they had eaten

"when Jacob and his family had eaten"

they had brought

"Jacob's older sons had brought"

buy us

Here "us" refers to Jacob, his sons, and the rest of the family.

Genesis 43:3

Judah told him

"Judah told his father Jacob"

The man

This refers to Joseph, but the brothers did not know it was Joseph. They referred to him as "the man" or "the man, the lord of the land" as in Genesis 42:30.

warned us, 'You will not see my face unless your brother is with you.'

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "warned us that we would not see his face unless we brought our youngest brother with us"

solemnly warned us

"was very serious when he warned us, saying"

You will not see my face

Judah uses this phrase twice in 43:3-5 to emphasize to his father that they cannot return to Egypt without Benjamin. The phrase "my face" refers to the man, who is Joseph. Alternate translation: "You will not see me"

your brother is with you

Judah is referring to Benjamin, Rachel's last born before she died.

Genesis 43:4

General Information:

This page has intentionally been left blank.

Genesis 43:5

we will not go down

It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

Genesis 43:6

Why did you treat me so badly

"Why did you cause me so much trouble"

Genesis 43:7

The man asked details

"The man asked many questions"

about us

Here "us" is exclusive and refers to the brothers who went to Egypt and spoke with "the man."

He said, 'Is your father still alive? Do you have another brother?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "He asked us directly if our father was still alive and if we had another brother."

We answered him according to these questions

"We answered the questions he asked us"

How could we have known that he would say ... down?

The sons use a question emphasize that they did not know what the man would tell them to do. This rhetorical question can be translated as a statement. Alternate translation: "We did not know he would say ... down!"

he would say, 'Bring your brother down?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "he would tell us to bring our brother down to Egypt."

Bring your brother down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:8

We will rise and go that we may live and not die, both we, you, and also our children

The phrases "we may live" and "not die" mean the same thing. Judah is emphasizing that they have to buy food in Egypt in order to survive. Alternate translation: "We will go now to Egypt and get grain so our whole family will live"

We will rise

Here "We" refers to the brothers who will travel to Egypt.

we may live

Here "we" refers to the brothers, Israel, and the whole family.

both we

Here "we" refers to the brothers.

we, you

Here "you" is singular and refers to Israel.

also our children

Here "our" refers to the brothers. This refers to the small children who were most likely to die during a famine.

Genesis 43:9

I will be a guarantee for him

The abstract noun "guarantee" can be stated as the verb "promise." Alternate translation: "I will promise to bring him back"

You will hold me responsible

How Jacob will hold Judah responsible can be stated clearly. Alternate translation: "You will make me answer to you about what happens to Benjamin"

let me bear the blame

This speaks about "blame" as if it were an object that a person has to carry. Alternate translation: "you may blame me"

Genesis 43:10

For if we had not delayed, surely by now we would have come back here a second time

They delayed because their father waited so long to send his sons to Egypt to get more food. Judah is complaining that they could not go sooner. He wishes that they had not delayed.

we would have come back here a second time
"we could have gone and returned twice"

Genesis 43:11

If it be so, now do this

"If this is our only choice, then do it"

Carry down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

balm

an oily substance with a sweet smell used for healing and protecting skin. See how you translated this word in Genesis 37:25. Alternate translation: "medicine"

spices

seasonings. See how you translated these words in Genesis 37:25.

pistachio nuts

small, green tree nuts

almonds

tree nuts with a sweet flavor

Genesis 43:12

Take double money in your hand

Here "hand" stands for the whole person. Alternate translation: "Take double the money with you"

The money that was returned in the opening of your sacks, carry again in your hand

Here "hand" stands for the whole person. The phrase "that was returned" can be stated in active form. Alternate translation: "take back to Egypt the money someone put in your sacks"

Genesis 43:13

Take also your brother

"Take also Benjamin"

go again

"return"

Genesis 43:14

May God Almighty give you mercy before the man

The abstract noun "mercy" can be stated as the adjective "kind." Alternate translation: "May God Almighty cause the man to be kind to you"

your other brother

"Simeon"

If I am bereaved of my children, I am bereaved

"If I lose my children, then I lose my children." This means that Jacob knows he must accept whatever happens to his sons.

Genesis 43:15

in their hand they took

Here "hand" refers to the entire person. Alternate translation: "they took"

went down to Egypt

It was common to use the phrase "went down" when speaking of traveling from Canaan to Egypt.

Genesis 43:16

Benjamin with them

"Benjamin with Joseph's older brothers"

the steward of his house

The "steward" was responsible for managing Joseph's household activities.

Genesis 43:17

He brought the men

Here "brought" can be translated as "took."

to Joseph's house

"into Joseph's house"

Genesis 43:18

The men were afraid

"Joseph's brothers were afraid"

they were brought to Joseph's house

This can be stated in active form. Alternate translation: "they were going into Joseph's house" or "the steward was taking them into Joseph's house"

It is because of the money that was returned in our sacks the first time we were brought in

This can be stated in active form. Alternate translation: "The steward is bringing us into the house because of the money that someone put back in our sacks"

that he may seek an opportunity against us. He might arrest us

This can be translated as a new sentence. Alternate translation: "He is waiting for the opportunity to accuse us, so that he might arrest us"

Genesis 43:19

General Information:

This page has intentionally been left blank.

Genesis 43:20

we came down

It is common to use the phrase "came down" when speaking of traveling from Canaan to Egypt.

Genesis 43:21

Connecting Statement:

The brothers continue speaking to the steward of the house.

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when we reached the lodging place

"when we came to the place that we were going to stay for the night"

behold

The word "behold" here shows that the brothers were surprised by what they saw.

every man's money was in the opening of his sack, our money in full weight

"each one of us found the full amount of his money in his sack"

We have brought it back in our hands

Here "hands" stands for the whole person. Alternate translation: "We have brought the money back with us"

Genesis 43:22

Other money we have also brought down in our hand to buy food

Here "hand" stands for the whole person. Alternate translation: "We have also brought more money to buy food"

brought down

It common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:23

Peace be to you

The abstract noun "Peace" can be stated as a verb. Alternate translation: "Relax" or "Calm yourselves"

Your God and the God of your father

The stewards is not speaking about two different Gods. Alternate translation: "Your God, the God your father worships"

Genesis 43:24

washed their feet

This custom helped tired travelers to refresh themselves after walking long distances. The full meaning of this statement may be made explicit.

feed to their donkeys

"Feed" is dry food that is set aside for animals

Genesis 43:25

General Information:

This page has intentionally been left blank.

Genesis 43:26

they brought the gifts which were in their hand

Here "hand" stands for the entire person. Alternate translation: "the brothers brought the gifts they had with them"

bowed down before him

This is a way of showing honor and respect.

Genesis 43:27

General Information:

This page has intentionally been left blank.

Genesis 43:28

Your servant our father

They refer to their father as "Your servant" to show respect. Alternate translation: "Our father who serves you"

they bowed down and gave him honor

They lay down in front of the man to show him respect.

Genesis 43:29

he lifted up his eyes

This means "he looked up."

his mother's son, and he said

This can be translated with a new sentence. Alternate translation: "his mother's son. Joseph said"

Is this your youngest brother ... me?

Possible meanings are 1) Joseph is truly asking a question to confirm that this man is Benjamin, or 2) it is a rhetorical question. Alternate translation: "So this is your youngest brother ... me."

my son

This is a friendly way one man speaks to another man of lower rank. Alternate translation: "young man"

Genesis 43:30

hurried to go out of the room

"hurried out of the room"

for he was deeply moved about his brother

The phrase "deeply moved" refers to having a strong feeling or emotion when something important happens. Alternate translation: "for he had strong feelings of compassion for his brother"

or "for he had strong feelings of affection for his brother"

Genesis 43:31

saying

It can be made explicit to whom Joseph is speaking. Alternate translation: "and said to his servants"

Serve the food

This means to distribute the food so that people may eat.

Genesis 43:32

The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves

This means that Joseph, the brothers, and the other Egyptians are eating in three different places within the same room. Alternate translation: "The servants served Joseph by himself and the brothers by themselves and the Egyptians, who were eating with him, by themselves"

The Egyptians there ate with him by themselves

These are probably other Egyptian officials who ate with Joseph, but they still sat separately from him and the Hebrew brothers.

because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians

This can be translated as a new sentence: "They did this because the Egyptians thought it was shameful to eat with the Hebrews"

could not eat bread

Here "bread" stands for food in general.

Genesis 43:33

The brothers sat before him

It is implied that Joseph had arranged where each brother would sit. You can make clear the implied information. Alternate translation: "The brothers sat across from the man, according to how he arranged their places"

the firstborn according to his birthright, and the youngest according to his youth

The "firstborn" and the "youngest" are used together to mean all the brothers were sitting in order according to their age.

The men were astonished together

"The men were very surprised when they realized this"

Genesis 43:34

But Benjamin's portion was five times as much as any of his brothers

The phrase "five times" can be stated more generally. Alternate translation: "But Benjamin

received a portion that was much bigger than what
his brothers received"

Chapter 44

¹ Joseph commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's opening. ² Put my cup, the silver cup, in the sack's opening of the youngest, and also his money for the grain." The steward did as Joseph had said. ³ The morning dawned, and the men were sent away, they and their donkeys. ⁴ When they were out of the city but were not yet far off, Joseph said to his steward, "Get up, follow after the men, and when you overtake them, say to them, 'Why have you returned evil for good?' ⁵ Is this not the cup from which my master drinks, and the cup that he uses for divination? You have done evil, this thing that you have done.'" ⁶ The steward overtook them and spoke these words to them. ⁷ They said to him, "Why does my master speak such words as these? Far be it from your servants that they would do such a thing. ⁸ Look, the money that we found in our sacks' openings, we brought again to you out of the land of Canaan. How then could we steal out of your master's house silver or gold? ⁹ If any of your servants is found with it, let him die, and we also will be my master's slaves." ¹⁰ The steward said, "Now also let it be according to your words. He with whom the cup is found will be my slave, and you others will be innocent." ¹¹ Then each man hurried and brought his sack down to the ground, and each man opened his sack. ¹² The steward searched. He began with the oldest and finished with the youngest, and the cup was found in Benjamin's sack. ¹³ Then they tore their clothes. Each man loaded his donkey and returned to the city.

¹⁴ Judah and his brothers came to Joseph's house. He was still there, and they bowed before him to the ground. ¹⁵ Joseph said to them, "What is this that you have done? Do you not know that a man like me practices divination?" ¹⁶ Judah said, "What can we say to my master? What can we speak? Or how can we justify ourselves? God has found out the iniquity of your servants. Look, we are my master's slaves, both we and he also in whose hand the cup was found." ¹⁷ Joseph said, "Far be it from me that I should do so. The man in whose hand the cup was found, that person will be my slave, but as for you others, go up in peace to your father."

¹⁸ Then Judah came near to him and said, "My master, please let your servant speak a word in my master's ears, and do not let your anger burn against your servant, for you are just like Pharaoh. ¹⁹ My master asked his servants, saying, 'Do you have a father or a brother?' ²⁰ We said to my master, 'We have a father, an old man, and a child of his old age, a little one. But his brother is dead, and he alone is left of his mother, and his father loves him.' ²¹ Then you said to your servants, 'Bring him down to me that I may see him.' ²² After that, we said to my master, 'The boy cannot leave his father. For if he should leave his father his father would die.' ²³ Then you said to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.' ²⁴ Then it came about when we went up to your servant my father, we told him the words of my master. ²⁵ Our father said, 'Go again, buy us some food.' ²⁶ Then we said, 'We cannot go down. If our youngest brother is with us, then will we go down, for we will not be able to 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 out from me and I said, 'Surely he is torn in pieces, and I have not seen him since.' ²⁹ Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.' ³⁰ Now, therefore, when I come to your servant my father, and the young man is not with us, since his life is bound up in the boy's life, ³¹ it will come about, when he sees the boy is not with us, he will die. Your servants will bring down the gray hair of your servant our father with sorrow to Sheol. ³² For your servant became a guarantee for the boy to my father and said, 'If I do not bring him to you, then I will bear the guilt to my father forever.' ³³ Now therefore, please let your servant stay instead of the boy as slave to my master, and let the boy go up with his brothers. ³⁴ For how can I go up to my father if the boy is not with me? I am afraid to see the evil that would come on my father."

Genesis 44 General Notes

Special concepts in this chapter

Judah's sacrifice

Judah is willing to sacrifice himself in order to save Benjamin, the favored son of Jacob. Judah's descendants will become the leaders of the Israelites and the godliest of the twelve tribes of Israel. (See: favor and godly)

Other possible translation difficulties in this chapter

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him. (See: test)

Genesis 44:1

General Information:

This begins a new event in the story. Most likely this is the next morning after the feast.

steward of his house

The "steward" was responsible for managing Joseph's household activities.

every man's money

Their money was silver coins most likely in a small bag.

in his sack's opening

"in his sack"

Genesis 44:2

Put my cup, the silver cup

"Put my silver cup"

in the sack's opening of the youngest

The word "brother" is understood. Alternate translation: "in the youngest brother's sack"

Genesis 44:3

The morning dawned

"The morning light shown"

the men were sent away, they and their donkeys

This can be stated in active form. Alternate translation: "they sent the men away, along with their donkeys"

Genesis 44:4

Why have you returned evil for good?

This question is used to scold the brothers. Alternate translation: "You have treated us badly, after we were good to you!"

Genesis 44:5

Is this not the cup from which my master drinks, and the cup that he uses for divination?

This question is used to scold the brothers.

Alternate translation: "You already know that this is the cup that my master uses for drinking and for fortune telling!"

You have done evil, this thing that you have done

This repeats "you have done" for emphasis.

Alternate translation: "What you have done is very evil"

Genesis 44:6

spoke these words to them

"spoke what Joseph told him to say"

Genesis 44:7

Why does my master speak such words as these?

Here "words" stands for what was said. The brothers refer to the steward as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in the second person. Alternate translation: "Why are you saying this, my master?"

Far be it from your servants that they would do such a thing.

The brothers refer to themselves as "your servants" and "they." This is a formal way of speaking to someone with greater authority. Alternate translation: "We would never do such a thing!"

Far be it from your servants

Something that a person would never do is spoken of as if it were an object that person wants to put very far from himself.

Genesis 44:8

Look, the money

"Listen to what we are about to say and you will see that we are speaking the truth: the money"

the money that we found in our sacks' openings
"you know the money that we found in our sacks"

we brought again to you out of the land of Canaan
"we brought back to you from Canaan"

How then could we steal out of your master's house silver or gold?
The brothers use a question to emphasize that they would not steal from the lord of Egypt. Alternate translation: "So we would never take anything from your master's house!"

silver or gold
These words are used together to mean that they would not steal anything of any value.

Genesis 44:9

If any of your servants is found with it
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Also, "is found with it" can be stated in active form. Alternate translation: "If you find that one of us has stolen the cup"

we also will be my master's slaves
The phrase "my master" refers to the steward. This can be stated in the second person. Alternate translation: "you may take us as your slaves"

Genesis 44:10

Now also let it be according to your words
"Very well. I will do what you said." Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

He with whom the cup is found will be my slave
This can be stated in active form. Alternate translation: "If I find the cup in one of your sacks, that person will be my slave"

Genesis 44:11

brought his sack down
"lowered his sack"

Genesis 44:12

the oldest ... the youngest
The word "brother" is understood. Alternate translation: "the oldest brother ... the youngest brother"

youngest, and the cup was found in Benjamin's sack
This can be translated as a new sentence and in active form. Alternate translation: "youngest. The steward found the cup in Benjamin's sack"

Genesis 44:13

Then they tore their clothes
The word "they" refers to the brothers. Tearing clothes was a sign of great distress and sorrow.

donkey and returned
"donkey, and they returned"

Genesis 44:14

He was still there
"Joseph was still there"

they bowed before him
"they fell before him." This is a sign of the brothers wanting the lord to be merciful to them.

Genesis 44:15

Do you not know that a man like me practices divination?
Joseph uses a question to scold his brothers. Alternate translation: "Surely you know that a man like me can learn things by magic!"

Genesis 44:16

What can we say to my master? What can we speak? Or how can we justify ourselves?
All 3 questions mean basically the same thing. They use these questions to emphasize that there is nothing they can say to explain what happened. Alternate translation: "We have nothing to say, my master. We cannot speak anything of value. We cannot justify ourselves."

What can we say to my master ... my master's slaves
Here "my master" refers to Joseph. This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "What can we say to you ... your slaves"

God has found out the iniquity of your servants
Here "found out" does not mean God just found out what the brothers did. It means God is now punishing them for what they did. Alternate translation: "God is punishing us for our past sins"

the iniquity of your servants
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in first person. Alternate translation: "our iniquity"

he also in whose hand the cup was found
Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "the one who had your cup"

Genesis 44:17

Far be it from me that I should do so

Something that a person would never do is spoken of as if it were an object the person wants put far away from him. Alternate translation: "It is not like me to do something like that"

The man in whose hand the cup was found

Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "The man who had my cup"

Genesis 44:18

came near to
"approached"

let your servant

Judah refers to himself as "your servant." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "let me, your servant"

speak a word in my master's ears

The word "ear" is a synecdoche that stands for the whole person. Alternate translation: "speak to you, my master"

in my master's ears

Here "my master" refers to Joseph. This is a formal way of speaking to someone with more authority. This can be stated in second person. Alternate translation: "to you"

do not let your anger burn against your servant

Being angry is spoke of as if it were a burning fire. Alternate translation: "please do not be angry with me, your servant"

for you are just like Pharaoh

Judah compares the master to Pharaoh to emphasize the great power that the master has. He is also implying that he does want the master to become angry and execute him. Alternate translation: "for you are as powerful as Pharaoh and could have your soldiers kill me"

Genesis 44:19

My master asked his servants, saying, 'Do you have a father or a brother?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "My master asked us if we have a father or a brother."

My master asked his servants

Judah refers to Joseph with the words "my master" and "his." He also refers to himself and his brothers as "his servants." Alternate translation: "You, my master, asked us, your servants" or "You asked us"

Genesis 44:20

General Information:

Judah continues to speak before Joseph

We said to my master, 'We have a father ... his father loves him.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And we said to my master that we have a father ... his father loves him"

his father loves him

This refers to love for a friend or family member.

Genesis 44:21

Then you said to your servants, 'Bring him down to me that I may see him.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And you said to your servants that we should bring our youngest brother to you so that you may see him"

Then you said to your servants

Judah refers to himself and his brothers as "your servants." Alternate translation: "Then you said to us, your servants"

Bring him down to me

It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "Bring him to me"

Genesis 44:22

we said to my master

Judah refers to Joseph as "my master." This is a formal way of speaking to someone with greater authority. Alternate translation: "we said to you, my master"

After that, we said to my master, 'The boy cannot ... father would die.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "In response, we said to my master that the boy cannot ... father would die"

his father would die

It is implied that their father would die from sorrow.

Genesis 44:23

General Information:

Judah continues his story to Joseph

Then you said to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

translation: "Then you said to your servants that unless our youngest brother comes with us, we would not see you again."

Then you said to your servants

Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "Then you said to us, your servants"

comes down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

you will not see my face again

Here "face" stands for the whole person. Alternate translation: "you will not see me again"

Genesis 44:24

Then it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

we went up to your servant my father

It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

we told him the words of my master

Judah refers to Joseph as "my master." Alternate translation: "we told him what you said, my master"

Genesis 44:25

Our father said, 'Go again, buy us some food.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Our father told us to go again to Egypt to buy food for us and our families."

Genesis 44:26

go down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Then we said, 'We cannot go down. If our youngest brother ... is with us.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then we said to him that we cannot go down to Egypt. We told him that if our youngest brother is with us ... is with us"

to see the man's face

Here "face" stands for the whole person. Alternate translation: "to see the man"

Genesis 44:27

General Information:

Judah continues his story to Joseph.

Connecting Statement:

This is the beginning of a three-level quote.

said to us

Here "us" does not include Joseph.

You know

Here "You" is plural and refers to the brothers.

Genesis 44:28

Connecting Statement:

The three-level quote that began in verse 27 continues.

he is torn in pieces

This can be stated in active form. Alternate translation: "a wild animal has torn him to pieces"

Genesis 44:29

Connecting Statement:

The three-level quote that began in verse 27 ends here.

Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol

The three-level quote that began with the words "Your servant ... said to us, 'You know ... two sons'" in verse 27 and continued with the words "and I said, 'Surely ... since'" in verse 28 ends here. You may need to change one or more of these levels to indirect quotes. "This is what your servant my father said to us: 'You know that my wife bore me two sons. One of them went out from me and I said that surely he had been torn in pieces, and I have not seen him since. Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'" or "Your servant my father told us that we knew that his wife had borne him two sons. One of them went out from him, and he said that surely that son had been torn in pieces, and he has not seen him since. He then said that if we also took this one from him, and harm came to him, we would bring down his gray hair with sorrow to Sheol."

harm comes to him

Something bad happening to a person is spoken of as if "harm" were something that travels and comes to a person.

you will bring down my gray hair with sorrow to Sheol

To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

my gray hair

This stands for Jacob and emphasizes his old age.
Alternate translation: "me, an old man"

Genesis 44:30

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

therefore, when I come to your servant my father

Judah begins to describe what he expects will happen to Jacob if he returns to Jacob without Benjamin. Here "come" can be translated as "go" or "return."

since his life is bound up in the boy's life

The father saying he would die if his son died is spoken of as if their two lives were physically bound together. Alternate translation: "since he said he would die if the boy did not come back"

Genesis 44:31

Connecting Statement:

Judah finishes describing what he expects to happen to Jacob if he returns to Jacob without Benjamin.

Your servants will bring down the gray hair of your servant our father with sorrow to Sheol

To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "And we your servants will have caused our old father to die of sorrow"

Your servants

Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone who has greater authority. Alternate translation: "And we, your servants" or "And we"

the gray hair of your servant our father

Here "gray hair" stands for Jacob and emphasizes his old age. Alternate translation: "our old father"

Genesis 44:32

For your servant became a guarantee for the boy to my father

The abstract noun "guarantee" can be stated with the verb "promised." Alternate translation: "For I promised my father concerning the boy"

For your servant

Judah refers to himself as "your servant." Alternate translation: "For I, your servant" or "For I"

then I will bear the guilt to my father

Being considered guilty is spoken of as if "guilt" were something that a person carries. Alternate translation: "then my father may blame me"

Genesis 44:33

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

let your servant stay instead of the boy as slave to my master

"let your servant remain as a slave to my master instead of the boy"

let your servant

Judah refers to himself as "your servant." This is a formal way of speaking to someone with greater authority. Alternate translation: "let me, your servant" or "let me"

to my master

Judah refers to Joseph as "my master." Alternate translation: "to you, my master" or "to you"

let the boy go up

It was going to use the phrase "go up" when speaking about traveling from Egypt to Canaan.

Genesis 44:34

For how can I go up to my father if the boy is not with me?

Judah uses a question to emphasize the grief he would have if Benjamin did not return home. Alternate translation: "I cannot return to my father if the boy is not with me."

I am afraid to see the evil that would come on my father

A person suffering terribly is spoken of as if "evil" were a thing that comes upon a person. Alternate translation: "I am afraid to see how much my father would suffer"

Chapter 45

¹ Then Joseph could not control himself before all the servants who stood by him. He said loudly, "Everyone must leave me." So no servant stood by him when Joseph made himself known to his brothers. ² He wept loudly, the Egyptians heard it, and the house of Pharaoh heard of it. ³ Joseph said to his brothers, "I am Joseph. Is my father still alive?" His brothers could not answer him, for they were shocked in his presence. ⁴ Then Joseph said to his brothers, "Come near to me, please." They came near. He said, "I am Joseph your brother, whom you sold into Egypt. ⁵ Do not be grieved or angry with yourselves that you sold me here, for God sent me ahead of you to preserve life. ⁶ For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvest. ⁷ God sent me ahead of you to preserve you as a remnant in the earth, and to keep you alive by a great deliverance. ⁸ So now it was not you who sent me here but God, and he has made me a father to Pharaoh, master of all his house, and ruler of all the land of Egypt. ⁹ Hurry and go up to my father and say to him, 'This is what your son Joseph says, "God has made me master of all Egypt. Come down to me, do not delay. ¹⁰ You will live in the land of Goshen, and you will be near me, you and your children and your children's children, and your flocks and your herds, and all that you have. ¹¹ I will provide for you there, for there are still five years of famine, so that you do not come to poverty, you, your household, and all that you have.'" ¹² Look, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. ¹³ You will tell my father about all my honor in Egypt and of all that you have seen. You will hurry and bring my father down here." ¹⁴ He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck. ¹⁵ He kissed all his brothers and wept over them. After that his brothers talked with him.

¹⁶ The news of the matter was told in Pharaoh's house: "Joseph's brothers have come." It pleased Pharaoh and his servants very much. ¹⁷ Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and go to the land of Canaan. ¹⁸ Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.' ¹⁹ Now you are commanded, 'Do this, take carts out of the land of Egypt for your children and for your wives. Get your father and come. ²⁰ Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'"

²¹ The sons of Israel did so. Joseph gave them carts, according to the command of Pharaoh, and gave them provisions for the journey. ²² To all of them he gave each man changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. ²³ For his father he sent this: ten donkeys loaded with the good things of Egypt; and ten female donkeys loaded with grain, bread, and other supplies for his father for the journey. ²⁴ So he sent his brothers away and they left. He said to them, "See that you do not quarrel on the journey." ²⁵ They went up out of Egypt and came to the land of Canaan, to Jacob their father. ²⁶ They told him saying "Joseph is still alive, and he is ruler over all the land of Egypt." His heart was astonished, for he could not believe what they told him. ²⁷ They told him all the words of Joseph that he had said to them. When Jacob saw the carts that Joseph had sent to carry him, the spirit of Jacob their father revived. ²⁸ Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Genesis 45 General Notes

Structure and formatting

Joseph finally reveals himself to his brothers in this chapter. This chapter forms the conclusion of the story which began in chapter 43.

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin save)

Genesis 45:1

could not control himself

This means he could not control his emotions. It can be stated in positive form. Alternate translation: "was about to start crying"

by him

"near him"

Genesis 45:2

house of Pharaoh

Here "house" stands for the people in the Pharaoh's palace. Alternate translation: "everyone in Pharaoh's palace"

Genesis 45:3

shocked in his presence

"terrified of him"

Genesis 45:4

whom you sold into Egypt

The meaning can be stated more explicitly. Alternate translation: "whom you sold as a slave to the trader who brought me to Egypt"

Genesis 45:5

Do not be grieved

"do not be upset" or "do not be distressed"

that you sold me here

The meaning can be stated more explicitly. Alternate translation: "that you sold me as a slave and sent me here to Egypt"

to preserve life

Here "life" stands for the people that Joseph saved from dying during the famine. Alternate translation: "so I could save many lives"

Genesis 45:6

there are still five years in which there will be neither plowing nor harvest

"there will be five more years without planting or harvesting." Here "neither plowing nor harvest" stands for the fact that the crops still will not grow because of the famine. Alternate translation: "and the famine will last five more years"

Genesis 45:7

to preserve you as a remnant in the earth

"so that you and your families would not completely perish from the earth" or "to make sure your descendants would survive"

to keep you alive by a great deliverance

The abstract noun "deliverance" can be stated as "rescuing." Alternate translation: "to keep you alive by rescuing you in a mighty way"

Genesis 45:8

he has made me a father to Pharaoh

Joseph advising and helping Pharaoh is spoken of as if Joseph were Pharaoh's father. Alternate translation: "he has made me a guide to Pharaoh" or "he has made me the chief adviser to Pharaoh"

of all his house

Here "house" stands for the people who live in his palace. Alternate translation: "of all his household" or "of all his palace"

ruler of all the land of Egypt

Here "land" stands for the people. Alternate translation: "ruler over all the people of Egypt"

ruler

Here Joseph means that he is ruler in second place to Pharaoh, the king of Egypt. This understood information can be made clear.

Genesis 45:9

Connecting Statement:

This is the beginning of a three-level quotation.

go up to my father

It was common to use the phrase "go up" when speaking about going from Egypt to Canaan. Alternate translation: "go back to my father"

Come down to me

It was common to use the phrase "come down" when speaking about going from Canaan to Egypt. Alternate translation: "Come here to me"

Genesis 45:10

Connecting Statement:

The three-level quotation that began in verse 9 continues here.

Genesis 45:11

Connecting Statement:

The three-level quotation that began in verse 9 ends here.

I will provide ... all that you have

The three-level quotation that began with the words "say to him" in verse 9 ends here. You may need to reduce the number of levels by making some levels indirect quotes. "say to him that his son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has." or "say to him, 'Your son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has.'"

come to poverty

This speaks about "poverty" as if it were a destination. Alternate translation: "waste away" or "starve"

Genesis 45:12

your eyes see, and the eyes of my brother Benjamin

The word "eyes" stands for the entire person. Alternate translation: "All of you and Benjamin can see"

that it is my mouth that speaks to you

The word "mouth" stands for the entire person. Alternate translation: "that I, Joseph, am speaking to you"

Genesis 45:13

about all my honor in Egypt

"how the people in Egypt greatly honor me"

my father down here

It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "my father here to me"

Genesis 45:14

He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck

"Joseph hugged his brother Benjamin, and they both wept"

Genesis 45:15

He kissed all his brothers

In ancient Near East, it is common to greet a relative with a kiss. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept over them

This means Joseph was crying while he kissed them.

After that his brothers talked with him

Earlier they were too afraid to speak. Now they feel they can speak freely. The full meaning of this statement can be made explicit. Alternate translation: "After that his brothers talked freely with him"

Genesis 45:16

The news of the matter was told in Pharaoh's house: "Joseph's brothers have come."

This is a quotation within a quotation. It can be stated as an indirect quotation. It may also be stated in active form. Alternate translation: "Everyone in Pharaoh's palace heard that Joseph's brothers had come."

Pharaoh's house

This stands for Pharaoh's palace.

Genesis 45:17

Connecting Statement:

This is the beginning of a two-level quotation.

Genesis 45:18

Connecting Statement:

The two-level quotation that began in verse 17 ends here.

Get your father ... fat of the land.'

The two-level quotation that began in verse 17 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Pharaoh told Joseph to tell his brothers, 'Do this: Load your animals and go to the land of Canaan. Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.'" or "Pharaoh to Joseph to tell his brothers to do this: to load their animals and go to the land of Canaan, and also to get their father and their households and go to him. Pharaoh would give them the good of the land of Egypt, and they would eat the fat of the land."

I will give you the good of the land of Egypt

"I will give you the best land in Egypt"

you will eat the fat of the land

The best food that a land produces is spoken of as if it were the fat portion of the land. Alternate translation: "you will eat the best food in the land"

Genesis 45:19

General Information:

Pharaoh continues to tell Joseph what to tell his brothers.

Connecting Statement:

This is the beginning of a two-level quotation.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

you are commanded

This can be stated in active form. You may also need to add the words "to tell them," which the writer left out of this ellipsis. Alternate translation: "I also command you to tell them" or "also tell them"

take carts out

"Carts" are wagons with two or four wheels. Animals pull the carts.

Genesis 45:20

Connecting Statement:

The two-level quote that began in verse 19 ends here.

Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'

The two-level quote that began in verse 19 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Now you are commanded to tell them to take carts out of the land of Egypt for their children and for their wives, to get their father, and to come. They are not to be concerned about their possessions, for the good of all the land of Egypt will be theirs."

Genesis 45:21

gave them provisions for the journey

"gave them what they needed for traveling"

Genesis 45:22

he gave each man changes of clothing

Each man received a set of clothes except for Benjamin who received 5 sets of clothes.

three hundred pieces

"300 pieces"

Genesis 45:23

ten donkeys ... and ten female donkeys

The donkeys were included as part of the gift.

Genesis 45:24

do not quarrel

Possible meanings include 1) "do not argue" and 2) "do not become afraid"

Genesis 45:25

went up out of Egypt

It was common to use the word "up" when speaking of traveling from Egypt to Canaan.

Genesis 45:26

he is ruler over all the land of Egypt

Here "land of Egypt" stands for the people of Egypt. Alternate translation: "he rules all the people of Egypt"

His heart was astonished

Here "heart" stands for the whole person. Alternate translation: "and he was astonished" or "he was very surprised"

he could not believe what they told him

"he did not accept that what they said was true"

Genesis 45:27

They told him

"They told Jacob"

all the words of Joseph that he had said to them

"everything that Joseph had said to them"

the spirit of Jacob their father revived

The word "spirit" stands for the whole person. Alternate translation: "Jacob their father recovered" or "Jacob their father became very excited"

Genesis 45:28

General Information:

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Chapter 46

¹ Israel made his journey with all that he had and went to Beersheba. There he offered sacrifices to the God of his father Isaac. ² God spoke to Israel in a vision at night, saying, "Jacob, Jacob." He said, "Here I am." ³ He said, "I am God, the God of your father. Do not fear to go down to Egypt, for there I will make you a great nation. ⁴ I will go down with you into Egypt, and I will surely bring you up again and Joseph will close your eyes with his own hand." ⁵ Jacob rose up from Beersheba. The sons of Israel transported Jacob their father, their children, and their wives, in the carts that Pharaoh had sent to carry him. ⁶ They took their livestock and their possessions that they had accumulated in the land of Canaan. They came into Egypt, Jacob and all his descendants with him. ⁷ He brought with him to Egypt his sons and his sons' sons, his daughters and his sons' daughters, and all his descendants.

⁸ These are the names of the sons of Israel who came to Egypt: Jacob and his descendants, Reuben, Jacob's firstborn;

⁹ the sons of Reuben, Hanok, Pallu, Hezron, and Karmi;

¹⁰ the sons of Simeon, Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman;

¹¹ and the sons of Levi, Gershon, Kohath, and Merari.

¹² The sons of Judah were 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 were Tola, Puah, Jashub, and Shimron.

¹⁴ The sons of Zebulun were Sered, Elon, and Jahleel. ¹⁵ These were the sons of Leah whom she bore to Jacob in Paddan Aram, along with his daughter Dinah. His sons and his daughters numbered thirty-three.

¹⁶ The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

¹⁷ The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah; and Serah was their sister. The sons of Beriah were Heber and Malkiel. ¹⁸ These were the sons of Zilpah, whom Laban had given to Leah his daughter. These sons she bore to Jacob—sixteen in all.

¹⁹ The sons of Jacob's wife Rachel were Joseph and Benjamin. ²⁰ In Egypt Manasseh and Ephraim were born to Joseph by Asenath, the daughter of Potiphera priest of On.

²¹ The sons of Benjamin were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

²² These were the sons of Rachel who were born to Jacob—fourteen in all.

²³ The son of Dan was Hushim.

²⁴ The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem. ²⁵ These were the sons born to Jacob by Bilhah, whom Laban gave to Rachel his daughter—seven in all.

²⁶ All those who went to Egypt with Jacob, who were his direct descendants, not counting Jacob's sons' wives, were sixty-six in all. ²⁷ With the two sons of Joseph who were born to him in Egypt, the people of the house of Jacob who went to Egypt were seventy in all.

²⁸ Jacob sent Judah ahead of him to Joseph to show the way before him to Goshen, and they came to the land of Goshen. ²⁹ Joseph prepared his chariot and went up to meet Israel his father in Goshen. He saw him, hugged his neck, and wept on his neck a long time. ³⁰ Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive." ³¹ Joseph said to his brothers and to his father's house, "I will go up and tell Pharaoh, saying, 'My brothers and my father's house, who were in the land of Canaan, have come to me. ³² The men are shepherds, for they have been keepers of livestock. They have brought their flocks, their herds, and all that they have.' ³³ It will come about, when Pharaoh calls you and asks, 'What is your occupation?' ³⁴ that you should say, 'Your servants have been keepers of livestock from our

youth until now, both we, and our forefathers.' Do this so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians."

Genesis 46 General Notes

Special concepts in this chapter

Going to Egypt

Yahweh allowed Israel to go to Egypt. He was to trust in Yahweh and his covenant faithfulness. God continued to bless them in Egypt. (See: trust and covenantfaith and bless)

Shepherds

Because of the regular flooding of the Nile River, Egypt's economy revolved around farming more than raising animals. Therefore, the Egyptians despised the nomadic lifestyle of shepherds. Joseph's instructions permitted the Hebrew people to live separately from the Egyptians.

Genesis 46:1

went to Beersheba
"came to Beersheba"

Genesis 46:2

Here I am
"Yes, I am listening"

Genesis 46:3

to go down to Egypt
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

I will make you a great nation
The "you" is singular and refers to Jacob. Here Jacob refers to his descendants that will become a large nation. Alternate translation: "I will give you many descendants, and they will become a great nation"

Genesis 46:4

into Egypt
"to Egypt"

I will surely bring you up again
The promise was made to Jacob, but the promise would be fulfilled to all of Israel's descendants. Alternate translation: "I will surely bring your descendants out of Egypt again"

bring you up again
It was common to use the word "up" when speaking about traveling from Egypt to Canaan.

Joseph will close your eyes with his own hand
The phrase "close your eyes with his own hand" is a way of saying that Joseph will be present when Israel dies and it will be Joseph who will close Jacob's eyelids at the time of his death. Alternate

translation: "Joseph will even be present with you at the time of your death"

will close your eyes
It was a custom to pull down the eyelids when a person died with their eyes open. The full meaning of this statement can be made explicit.

Genesis 46:5

rose up from
"set out from"

in the carts
"Carts" are wagons with two or four wheels. Animals pull the carts. See how you translated "carts" in Genesis 45:19.

Genesis 46:6

they had accumulated
"they had acquired" or "they had gained"

Genesis 46:7

He brought with him
"Jacob brought with him"

his sons' sons
"his grandsons"

his sons' daughters
"his granddaughters"

Genesis 46:8

These are the names
This refers to the names of the people that the author is about to list.

Genesis 46:9

Hanok, Pallu, Hezron, and Karmi
These are all names of men.

Genesis 46:10

Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul
These are all names of men.

Genesis 46:11

Gershon, Kohath, and Merari
These are all names of men.

Genesis 46:12

Er, Onan, Shelah
These were the sons of Judah by his wife, Shua. See how you translated these names in Genesis 38:3-5.

Perez, and Zerah
These were the sons of Judah by his daughter-in-law, Tamar. See how you translated these names in Genesis 38:29-30.

Hezron ... Hamul
These are all names of men.

Genesis 46:13

Tola, Puah, Jashub ... Shimron
These are all names of men. . "Jashub" is spelled as "Lob" or "Iob" in some verions.

Genesis 46:14

Sered, Elon ... Jahleel
These are all names of men.

Genesis 46:15

Dinah
This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

His sons and his daughters numbered thirty-three
Here "sons" and "daughters" refer to Jacob's sons, daughters, and grandchildren related to Leah.
Alternate translation: "Altogether he had 33 sons, daughters, and grandchildren"

Genesis 46:16

Zephon, Haggi, Shuni, Ezbon, Eri, Arodi ... Areli
These are the names of men.

Genesis 46:17

Imnah, Ishvah, Ishvi ... Beriah ... Heber ... Malkiel
These are the names of men.

Serah
This is the name of a woman.

Genesis 46:18

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

These sons she bore to Jacob—sixteen in all
This refers to 16 children, grandchildren, and great-grandchildren that were related to Zilpah.

Genesis 46:19

General Information:
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Genesis 46:20

Asenath
a woman's name. See how you translated this in [Genesis 41:45]

Potiphera
a man's name. See how you translated this in [Genesis 41:45]

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 46:21

Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard
These are names of men.

Genesis 46:22

fourteen in all
This refers to the 14 sons and grandsons related to Rachel.

Genesis 46:23

Hushim
This is the name of a man.

Genesis 46:24

Jahziel, Guni, Jezer ... Shillem
These are the names of men.

Genesis 46:25

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

seven in all
This refers to the 7 children and grandchildren related to Bilhah.

Genesis 46:26

direct descendants

A person's "direct descendants" are natural sons, daughters, and grandchildren, not those who have become part of the family by marrying a direct descendant.

sixty-six
"66"

Genesis 46:27

seventy
"70"

Genesis 46:28

to show the way before him to Goshen
"to show them the way to Goshen"

Genesis 46:29

Joseph prepared his chariot and went up

Here "Joseph" stands for his servants. Alternate translation: "Joseph's servants prepared his chariot and Joseph went up"

went up to meet Israel

The phrase "went up" is used because Joseph is traveling to a higher elevation to meet his father. Alternate translation: "went to meet Israel"

hugged his neck, and wept on his neck a long time

"put his arms around his father, and wept for a long time"

Genesis 46:30

Now let me die

"Now I am ready to die" or "Now I will die happy"

since I have seen your face, that you are still alive

Here "face" stands for the entire person. Jacob was expressing joy at seeing Joseph. Alternate translation: "since I have seen you alive again"

Genesis 46:31

Connecting Statement:

This is the beginning of a two-level quotation.

his father's house

Here "house" stands for his family. Alternate translation: "his father's family" or "his father's household"

I will go up and tell Pharaoh

It was common to use the phrase "go up" when referring to someone going to speak with someone with greater authority. Alternate translation: "I will go tell Pharaoh"

Genesis 46:32

Connecting Statement:

The two-level quotation that began in verse 31 ends here.

The men are shepherds ... all that they have

The two-level quotation that began with the words "I will go up" in verse 31 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "I will go up and tell Pharaoh and say that my brothers and my father's house, who were in the land of Canaan, have come to me. I will tell him that the men are shepherds, for they have been keepers of livestock, and that they have brought their flocks, their herds, and all that they have."

Genesis 46:33

Connecting Statement:

This is the beginning of a two-level quotation.

It will come about

This phrase is used here to mark an important event that is about to happen in the story. If your language has a way for doing this, you could consider using it here.

Genesis 46:34

Connecting Statement:

The two-level quotation that began in verse 33 ends here.

you should say, 'Your servants have been keepers of livestock from our youth until now, both we, and our forefathers.'

The two-level quotation that began with the words "when Pharaoh ... asks" in verse 33 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "when Pharaoh ... asks what your occupation is, that you should say that you have been keepers of livestock from your youth until now, both you and your forefathers. Do this"

Your servants

Joseph's family are to refer to themselves as "your servants" when they speak to Pharaoh. This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Alternate translation: "We, your servants"

every shepherd is an abomination to the Egyptians

The abstract noun "abomination" can be translated with the adjective "disgusting." Alternate translation: "Egyptians think shepherds are disgusting"

Chapter 47

¹ Then Joseph went in and told Pharaoh, "My father and my brothers, their flocks, their herds, and all that they own, have arrived from the land of Canaan. See, they are in the land of Goshen." ² He took five of his brothers and introduced them to Pharaoh. ³ Pharaoh said to his brothers, "What is your occupation?" They said to Pharaoh, "Your servants are shepherds, as our ancestors." ⁴ Then they said to Pharaoh, "We come as temporary residents in the land. There is no pasture for your servants' flocks, because the famine is severe in the land of Canaan. So now, please let your servants live in the land of Goshen." ⁵ Then Pharaoh spoke to Joseph, saying, "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 region, the land of Goshen. If you know any capable men among them, put them in charge of my livestock." ⁷ Then Joseph brought in Jacob his father and presented him to Pharaoh. Jacob blessed Pharaoh. ⁸ Pharaoh said to Jacob, "How long have you lived?" ⁹ Jacob said to Pharaoh, "The years of my sojourning are 130. The years of my life have been few and painful. They have not been as long as the days of my ancestors' sojourning." ¹⁰ Then Jacob blessed Pharaoh and went out from his presence. ¹¹ Then Joseph settled his father and his brothers. He gave them a possession in the land of Egypt, the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹² Joseph provided food for his father, his brothers, and all his father's household, according to the number of their little ones.

¹³ Now there was no food in all the land; for the famine was severe. The land of Egypt and the land of Canaan wasted away because of the famine. ¹⁴ Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants. Then Joseph brought the money to Pharaoh's palace. ¹⁵ When all the money of the lands of Egypt and Canaan was spent, all the Egyptians came to Joseph saying, "Give us food! Why should we die in your presence because our money is gone?"

¹⁶ Joseph said, "If your money is gone, bring your livestock and I will give you food in exchange for your livestock." ¹⁷ So they brought their livestock to Joseph. Joseph gave them food in exchange for the horses, for the flocks, for the herds, and for the donkeys. He fed them with bread in exchange for all their livestock that year. ¹⁸ When that year was ended, they came to him the next year and said to him, "We will not hide from my master that our money is all gone, and the herds of cattle are my master's. There is nothing left in the sight of my master, except our bodies and our land. ¹⁹ Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be servants to Pharaoh. Give us seed that we may live and not die, and that the land may not become desolate."

²⁰ So Joseph bought all the land of Egypt for Pharaoh. For every Egyptian sold his field, because the famine was very severe. In this way, the land became Pharaoh's. ²¹ As for the people, he made them slaves from one end of Egypt's border to the other end. ²² It was only the land of the priests that Joseph did not buy, because the priests were given an allowance. They ate from the allotment which Pharaoh gave them. Therefore they did not sell their land. ²³ Then Joseph said to the people, "See, I have bought you and your land today for Pharaoh. Now here is seed for you, and you will plant the land. ²⁴ At the harvest, you must give a fifth to Pharaoh, and four parts will be your own, for seed of the field and for food for your households and your little ones." ²⁵ They said, "You have saved our lives. May we find favor in your eyes. We will be Pharaoh's servants." ²⁶ So Joseph made it a statute which is in effect in the land of Egypt to this day, that one-fifth belongs to Pharaoh. Only the land of the priests did not become Pharaoh's.

²⁷ So Israel lived in the land of Egypt, in the land of Goshen. His people gained possessions there. They were fruitful and multiplied greatly. ²⁸ Jacob lived in the land of Egypt seventeen years, so the years of Jacob's life were one hundred forty-seven years. ²⁹ When the time approached for Israel to die, he called his son Joseph and said to him, "If now I have found favor in your eyes, put your hand under my thigh, and show me faithfulness and trustworthiness. Please do not bury me in Egypt. ³⁰ When I lie down with my fathers, you will carry me out of Egypt and bury me in my forefathers' burial place." Joseph said, "I will do as you have said." ³¹ Israel said, "Swear to me," and Joseph swore to him. Then Israel bowed down at the head of his bed.

Genesis 47 General Notes

Special concepts in this chapter

Abrahamic covenant

Part of the Abrahamic covenant was that Yahweh would bless those who bless Abraham's descendants. Since Pharaoh cared for the Hebrew people, Yahweh blessed the Egyptians while the Hebrew people lived in Egypt. The Hebrew people also multiplied greatly as this covenant promised. (See: covenant and bless and promise)

Jacob was not buried in Egypt

In the ancient Near East, a person was typically buried in their hometown. Since Egypt was not the Israelites' home, Jacob did not wish to be buried in Egypt. This was a lesson to the Israelites that Canaan was their true home, the promised land. (See: promisedland)

Genesis 47:1

Joseph went in and told Pharaoh

It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:2

He took five of his brothers and introduced them

It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:3

Your servants are shepherds

"Your servants shepherd flocks"

Your servants

Joseph's brothers refer to themselves as "your servants." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "We, your servants" or "We"

as our ancestors

"both we and our forefathers" or "both we and our ancestors"

Genesis 47:4

We come as temporary residents in the land

"We have come to stay for a while in Egypt"

There is no pasture

"There is no grass to eat"

now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 47:5

General Information:

This page has intentionally been left blank.

Genesis 47:6

The land of Egypt is before you

"The land of Egypt is open to you" or "All of the land of Egypt is available to you"

Settle your father and your brothers in the best region, the land of Goshen

"Settle your father and your brothers in the land of Goshen, which is the best region"

If you know any capable men among them

It is implied that they are capable of taking care of animals. Alternate translation: "If you know of any men among them who have great skill taking care of animals"

Genesis 47:7

Jacob blessed Pharaoh

Here "blessed" means to express a desire for positive and beneficial things to happen to that person.

Genesis 47:8

How long have you lived?

"How old are you?"

Genesis 47:9

The years of my sojourning are 130

The phrase "years of my sojourning" refers to how long he has lived on the earth traveling from one place to another. Alternate translation: "I have lived as a foreigner in many places on the earth for 130 years"

The years of my life have been few ... not been as long as the days of my ancestors' sojourning
Jacob means his life is short compared to the lives of Abraham and Isaac.

painful

Jacob has experienced much pain and trouble during his life.

Genesis 47:10

General Information:

This page has intentionally been left blank.

Genesis 47:11

Then Joseph settled his father and his brothers

"Then Joseph took care of his father and his brothers and helped them establish where they would live"

the land of Rameses

This is another name for the land of Goshen.

Genesis 47:12

according to the number of their little ones

Here, the word "little ones" means the small children in the family. Alternate translation: "according to how many small children were in their families"

Genesis 47:13

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

The land of Egypt and the land of Canaan

This refers to the people living in these lands. Alternate translation: "The people of Egypt and the people of Canaan"

wasted away

"became thin and weak"

Genesis 47:14

Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants

"The people of Egypt and Canaan spent all of their money buying grain from Joseph"

Joseph gathered ... Joseph brought

Most likely Joseph ordered his servants to gather and bring the money.

Genesis 47:15

When all the money of the lands of Egypt and Canaan was spent

Here "lands" stands for the people who live in the lands. This can be stated in active form. Alternate translation: "When the people of Egypt and Canaan used up all their money"

of the lands of Egypt and Canaan

"from the land of Egypt and from the land of Canaan"

Why should we die in your presence because our money is gone?

The people used a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please, do not let us die because we have used up all of our money!"

Genesis 47:16

General Information:

This page has intentionally been left blank.

Genesis 47:17

He fed them with bread

Here "bread" stands for food in general. Alternate translation: "He gave them food" or "He provided them with food"

Genesis 47:18

they came to him

"the people came to Joseph"

We will not hide from my master

The people refer to Joseph as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "We will not hide from you, our master" or "We will not hide from you"

There is nothing left in the sight of my master, except our bodies and our land

This double negative emphasizes that the speakers' bodies and land were the only things they had left. Alternate translation: "The only things we have left in the sight of my master is our bodies and our land"

There is nothing left in the sight of my master

Here "sight" stands for Joseph himself. Alternate translation: "We have nothing left to give you, our master"

Genesis 47:19

Why should we die before your eyes, both we and our land?

The word "eyes" refers to Joseph's sight. The people use a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please do not just watch as we die and our land is ruined!"

Why should we die ... both we and our land

The land becomes useless and ruined because there is no seed to plant; thus it is spoken of as if the land would die.

Genesis 47:20

In this way, the land became Pharaoh's
"So the land became Pharaoh's"

Genesis 47:21

General Information:

This page has intentionally been left blank.

Genesis 47:22

It was only the land of the priests that Joseph did not buy

"But he did not buy the land of the priests"

the priests were given an allowance

An "allowance" is an amount of money or food that someone regularly gives to another person. This can be stated in active form. Alternate translation: "Pharaoh gave the priests a certain amount of food each day"

They ate from the allotment which Pharaoh gave them
"They ate from what Pharaoh gave them"

Genesis 47:23

and you will plant

"that you might sow"

Genesis 47:24

At the harvest, you must give a fifth to Pharaoh, and four parts will be your own

The word "fifth" is a fraction. Alternate translation: "At harvest time you will divide the crops into five parts. You will give one part back to Pharaoh for payment and the four parts are for your own"

for food for your households and your little ones

You can state clearly the understood information. Alternate translation: "for food for your households and for food for your little ones"

Genesis 47:25

May we find favor in your eyes

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "May you be pleased with us"

Genesis 47:26

in the land of Egypt

"over the land of Egypt" or "throughout the land of Egypt"

to this day

This means to the time that the author was writing this.

one-fifth

See how you translated "a fifth" in Genesis 47:24.

Genesis 47:27

They were fruitful and multiplied greatly

The word "multiplied" explains how they were "fruitful." Alternate translation: "They had very many children"

were fruitful

Here "fruitful" means to prosper or to have children.

Genesis 47:28

seventeen years

"17 years"

so the years of Jacob's life were one hundred forty-seven years

"so Jacob lived to be 147 years old"

Genesis 47:29

When the time approached for Israel to die

This speaks about time as if it travels and comes to a place. Alternate translation: "When it was almost time for Israel to die"

If now I have found favor in your eyes

Here "eyes" is a metonym for sight, and "sight" stands for thoughts or opinions. Alternate translation: "If I have found favor with you" or "If I have pleased you"

now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

found favor

This means that someone is approved of by someone else.

put your hand under my thigh

This act is a sign of making a serious promise. See how you translated this in [Genesis 24:2]

show me faithfulness and trustworthiness

The abstract nouns "faithfulness" and "trustworthiness" can be translated as adjectives. Alternate translation: "treat me in a faithful and trustworthy manner"

Please do not bury me in Egypt

The word "please" adds emphasis to this request.

Genesis 47:30

When I lie down with my fathers

This is a polite way of saying that he will die. Alternate translation: "When I die and join my family members who died before me"

Genesis 47:31

Swear to me

"Promise me" or "Make an oath to me"

swore to him

"promised him" or "made an oath to him"

Chapter 48

¹ It came about after these things, that one said to Joseph, "Look, your father is sick." So he took with him his two sons, Manasseh and Ephraim. ² When Jacob was told, "Look, your son Joseph has arrived to see you," Israel gathered strength and sat up in bed. ³ Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan. He blessed me ⁴ and said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.' ⁵ Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, they are mine. Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. ⁶ The offspring who are born after them will be yours; they will be listed under the names of their brothers in their inheritance. ⁷ But as for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, while there was still some distance to go to Ephrath. I buried her there on the way to Ephrath" (that is, Bethlehem).

⁸ When Israel saw Joseph's sons, he said, "Whose are these?" ⁹ Joseph said to his father, "They are my sons, whom God has given me here." Israel said, "Bring them to me, that I may bless them." ¹⁰ Now Israel's eyes were failing because of his age, so he could not see. So Joseph brought them near to him, and he kissed them and embraced them. ¹¹ Israel said to Joseph, "I never expected to see your face again, but God has even allowed me to see your children." ¹² Joseph brought them out from between Israel's knees, and then he bowed with his face to the earth. ¹³ Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them close to him. ¹⁴ Israel reached out with his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head. He crossed his hands, for Manasseh was the firstborn. ¹⁵ Israel blessed Joseph, saying,

"The God before whom my fathers Abraham and Isaac walked,
the God who has cared for me to this day,

¹⁶ the angel who has protected me from all harm,
may he bless these boys.

May my name be named in them,
and the name of my fathers Abraham and Isaac.
May they grow into a multitude on the earth."

¹⁷ When Joseph saw his father place his right hand upon the head of Ephraim, it displeased him. He took his father's hand to move it from Ephraim's head to Manasseh's head. ¹⁸ Joseph said to his father, "Not so, my father; for this is the firstborn. Put your right hand upon his head." ¹⁹ His father refused and said, "I know, my son, I know. He also will become a people, and he also will be great. Yet his younger brother will be greater than he, and his descendants will become a multitude of nations." ²⁰ Israel blessed them that day with these words,

"The people of Israel will pronounce blessings by your names saying,
'May God make you like Ephraim and like Manasseh'."

In this way, Israel put Ephraim before Manasseh.

²¹ Israel said to Joseph, "See, I am about to die, but God will be with you, and will bring you back to the land of your fathers. ²² To you, as one who is above your brothers, I give to you the mountain slope that I took from the Amorites with my sword and my bow."

Genesis 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 48:15-16, and in 48:20.

Special concepts in this chapter

Blessing

The blessing of Jacob is given to Joseph, and his sons Manasseh and Ephraim. It is probably distinct from inheriting the promises Yahweh gave to Abraham because Scripture talks about all of Israel's descendants inheriting those promises. (See: bless and inherit and promise)

Genesis 48:1

It came about

This phrase is used here to mark the beginning of a new part of the story.

one said to Joseph

"someone said to Joseph"

Look, your father

"Listen, your father." Here the word "look" is used to get Joseph's attention.

So he took

"So Joseph took"

Genesis 48:2

When Jacob was told

This can be stated in active form. Alternate translation: "When someone told Jacob"

your son Joseph has arrived to see you

"your son Joseph has come to you"

Israel gathered strength and sat up in bed

Here the author speaks of Israel struggling to sit up in bed as if he were gathering "strength" as someone gathers actual things. Alternate translation: "Israel made a great effort to sit up in bed" or "Israel struggled as he sat up in bed"

Genesis 48:3

Luz

This is the name of a city. See how you translated the name of this city in [Genesis 28:19]

in the land of Canaan. He blessed me

This can be translated with the new sentence starting in a different place. Alternate translation: "in the land of Canaan, and he blessed me"

blessed

This refers to God pronouncing a formal blessing on someone.

Genesis 48:4

and said to me

This can be translated with the new sentence starting in a different place. Alternate translation: "And he said to me"

said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "said to me that he would make me fruitful and multiply me. And, he said that he would make me an assembly of nations and he would give this land to my descendants as an everlasting possession."

Behold

God used the word "behold" here to alert Jacob to pay attention to what he was about to tell him.

I will make you fruitful, and multiply you

The phrase "multiply you" explains how God would make Jacob "fruitful." Alternate translation: "I will give you very many descendants"

I will make of you an assembly of nations

Here "you" refers to Jacob, but it stands for Jacob's descendants. Alternate translation: "I will make your descendants into many nations"

an everlasting possession

"a permanent possession"

Genesis 48:5

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Ephraim and Manasseh will be mine

Ephraim and Manasseh each will receive a portion of land just like Joseph's brothers.

Genesis 48:6

they will be listed under the names of their brothers in their inheritance

Possible meanings are 1) the rest of Joseph's children would inherit land as part of the tribes of Ephraim and Manasseh or 2) Joseph will be given separate land from Ephraim and Manasseh and Joseph's other children will inherit that land. Alternate translation: "as for their inheritance, you will list them under the names of their brothers"

Genesis 48:7

Ephrath

This is another name for the town of Bethlehem. See how you translated the name of this city in Genesis 35:16.

Genesis 48:8

Whose are these?

"Whose sons are these?"

Genesis 48:9

bless

A father would often pronounce a formal blessing on his children or grandchildren.

Genesis 48:10

Now Israel's eyes ... could not see

The word "Now" is used here to mark a change from the story to background information about Israel.

he kissed them

"Israel kissed them"

Genesis 48:11

to see your face again

Here "face" stands for the whole person. Alternate translation: "to see you again"

Genesis 48:12

between Israel's knees

When Joseph placed his sons on Israel's lap or knees it was a sign that Israel was adopting them. This gave the children special inheritance rights from Jacob.

then he bowed with his face to the earth

Joseph bowed down to show honor to his father.

Genesis 48:13

Manasseh in his left hand toward Israel's right hand

Joseph places the boys so that Israel will put his right hand on Manasseh. Manasseh was the oldest brother and the right hand was the sign he would receive the greater blessing.

Genesis 48:14

his right hand and laid it upon Ephraim's head

Placing the right hand on Ephraim's head was the sign that he would receive the greater blessing.

Genesis 48:15

Israel blessed Joseph

Here "Joseph" also stands for Ephraim and Manasseh. Since Joseph is the father, he is the only one mentioned here.

The God before whom my fathers Abraham and Isaac walked

Serving God is spoken of as if it were walking before God. Alternate translation: "The God who my grandfather Abraham and father Isaac served"

who has cared for me

God has taken care of Israel like a shepherd takes care of his sheep. Alternate translation: "who has cared for me like a shepherd cares for his animals"

Genesis 48:16

the angel

These words could refer to 1) the angel that God sent to protect Jacob or 2) God, who appeared in angel form to protect Jacob.

protected me

"delivered me"

May my name be named in them, and the name of my fathers Abraham and Isaac

Here "name" stands for the person. The phrase "my name be named in them" is an idiom that means a person is remembered because of another person. This can be stated in active form. Alternate translation: "May people remember Abraham, Isaac, and me because of Ephraim and Manasseh"

May they grow into a multitude on the earth

Here "they" refers to Ephraim and Manasseh, but it stands for their descendants. Alternate translation: "May they have many descendants who will live all over the earth"

Genesis 48:17

General Information:

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Genesis 48:18

Put your right hand upon his head

The right hand was the sign of the greater blessing which the oldest son was supposed to receive.

Genesis 48:19

He also will become a people, and he also will be great

Here "He" refers to Manasseh, but it stands for his descendants. Alternate translation: "Your older son will have many descendants, and they will become a great people"

Genesis 48:20

that day with these words
"that day, saying"

The people of Israel will pronounce blessings by your names saying
"The people of Israel will speak your names when they are blessing others"

by your names saying, 'May God make you like Ephraim and like Manasseh'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "by your names. They will ask God to make others like Ephraim and like Manasseh"

like Ephraim and like Manasseh
Israel saying Ephraim's name first is another way he indicates that Ephraim will be greater than Manasseh.

Israel put Ephraim before Manasseh
Giving Ephraim the greater blessing and making him more important than Manasseh is spoken of as if Israel physically put Ephraim in front of Manasseh.

Genesis 48:21

will be with you ... bring you back ... your fathers
Here "you" and "your" are plural and refer to all the people of Israel.

will be with you
This is an idiom that means God will help and bless the people of Israel. Alternate translation: "God will help you" or "God will bless you"

will bring you back
Here "bring" can be translated as "take."

land of your fathers
"land of your ancestors"

Genesis 48:22

To you, as one who is above your brothers, I give to you the mountain slope
Possible meanings are 1) Joseph having more honor and authority than his brothers is spoken of as if he were physically above them. Alternate translation: "To you, who is greater than your brothers, I give the mountain slope" or 2) Jacob means he is giving more land to Joseph than he is giving to Joseph's brothers. Alternate translation: "To you, I give one more ridge than I give your brothers. I give to you the mountain slope"

To you
Here "you" is singular and refers to Joseph.

the mountain slope that I took from the Amorites with my sword and my bow
Here "sword" and "bow" stands for fighting in battle. Alternate translation: "the portion of land I fought for and took from the Amorites"

Chapter 49

- ¹ Then Jacob called for his sons, and said:
 "Gather yourselves together,
 that I may tell you what will happen to you in the future.
- ² Assemble yourselves and listen, you sons of Jacob.
 Listen to Israel, your father.
- ³ Reuben, you are my firstborn, my might,
 and the beginning of my strength,
 outstanding in dignity, and outstanding in power.
- ⁴ Uncontrollable as rushing water,
 you will not have the preeminence,
 because you went up to your father's bed.
 Then you defiled it; you went up to my couch.
- ⁵ Simeon and Levi are brothers.
 Weapons of violence are their swords.
- ⁶ O my soul, do not come into their council;
 O my glory, do not join in their meetings.
 For in their anger they killed men.
 It was for pleasure that they hamstrung oxen.
- ⁷ May their anger be cursed, for it was fierce
 and their fury, for it was severe.
 I will divide them in Jacob
 and scatter 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 before you.
- ⁹ Judah is a lion's cub.
 My son, you have gone up from your victims.
 He stooped down, he crouched like a lion, like a lioness.
 Who would dare to awaken him?
- ¹⁰ The scepter will not depart from Judah,
 nor the ruler's staff from between his feet,
 until Shiloh comes. The nations will obey him.
- ¹¹ Binding his donkey to the vine,
 and his donkey's colt to the choice vine,
 he has washed his garments in wine,
 and his robe in the blood of grapes.
- ¹² His eyes will be as dark as wine,
 and his teeth as white as milk.
- ¹³ Zebulun will live by the shore of the sea.
 He will be a harbor for ships,
 and his border will extend to Sidon.
- ¹⁴ Issachar is a strong donkey,
 lying down between the sheepfolds.
- ¹⁵ He sees a good resting place
 and the pleasant land.
 He will bend his shoulder to the burden
 and become a servant for forced labor.
- ¹⁶ Dan will judge his people
 as one of the tribes of Israel.
- ¹⁷ Dan will be a snake beside the road,
 a poisonous snake in the path

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

18 I wait for your salvation, Yahweh.

19 Gad—raiders will attack him,
but he will attack them at their heels.

20 Asher's food will be rich,
and he will provide royal delicacies.

21 Naphtali is a doe let loose;
he will have beautiful fawns.

22 Joseph is a fruitful bough,
a fruitful bough near a spring,
whose branches climb over the wall.

23 The archers will attack him bitterly
and shoot at him with hostility.

24 But his bow will remain steady,
and his hands will be skillful
because of the hands of the Mighty One of Jacob,
because of the name of the Shepherd, the Rock of Israel.

25 The God of your father will help you
and the Almighty God will bless you
with blessings of the sky above,
blessings of the deep that lies beneath,
and blessings of the breasts and womb.

26 The blessings of your father are greater
than the blessings of the ancient mountains
or the desirable things of the ancient hills.

May they be on the head of Joseph,
even upon the crown of the head of the prince of his brothers.

27 Benjamin is a hungry wolf.
In the morning he will devour the prey,
and in the evening he will divide the plunder."

28 These are the twelve tribes of Israel. This is what their father said to them when he blessed them. Each one he blessed with an appropriate blessing. **29** Then he instructed them and said to them, "I am about to go to my people. Bury me with my forefathers in the cave that is in the field of Ephron the Hittite, **30** in the cave that is in the field of Machpelah, which is near Mamre in the land of Canaan, the field that Abraham bought for a burial place from Ephron the Hittite. **31** There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. **32** The field and the cave that is in it were purchased from the people of Heth." **33** When Jacob finished these instructions to his sons, he pulled his feet into the bed, breathed his last, and went to his people.

Genesis 49 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 49:1-27.

Special concepts in this chapter

Prophecies

These statements made by Jacob to his sons are probably prophecies. These prophecies are concerned with the descendants of each of Jacob's sons who would become the twelve tribes of Israel. (See: prophet)

Other possible translation difficulties in this chapter

"The scepter will not depart from Judah"

This prophecy indicates Judah will be the ruling tribe of Israel. The future kings of Israel all come from the tribe of Judah.

"I buried Leah"

Since Moses wrote the book of Genesis, this is an editorial comment he makes in the text as the narrator.

Genesis 49:1

General Information:

This begins Jacob's final blessings to his sons. This continues through Genesis 49:27. Jacob's blessings are written in poetic form.

Genesis 49:2

Assemble yourselves and listen, you sons of Jacob. Listen to Israel, your father

Both sentences say the same thing for emphasis. Alternate translation: "Come and listen carefully to your father"

you sons of Jacob. Listen to Israel, your father

Jacob is referring to himself in the third person. It can be stated in the first person. Alternate translation: "my sons. Listen to me, your father"

Genesis 49:3

my firstborn, my might, and the beginning of my strength

The phrases "my firstborn, my might" and "the beginning of my strength" mean the same thing. The words "might" and "strength" stand for Jacob's ability to produce children. The words "firstborn" and "beginning" mean that Reuben is his first child. Alternate translation: "my first child after I became a man"

outstanding in dignity, and outstanding in power

This can be stated as a new sentence. Alternate translation: "You are first in honor and power" or "You surpass everyone else in honor and power"

Genesis 49:4

Uncontrollable as rushing water

Jacob compares Reuben to water in a strong current to emphasize that he cannot control his anger and he is not stable.

you will not have the preeminence

"you shall not be first among your brothers"

because you went up to your father's bed. Then you defiled it; you went up to my couch

Here "bed" and "couch" stand for Jacob's concubine, Bilhah. Jacob is referring to when Reuben slept with Bilhah

you went up to your father's bed ... you went up to my couch

Both statements mean the same thing.

Genesis 49:5

Simeon and Levi are brothers

This does not just mean they are brothers by birth. Jacob is emphasizing that they worked together to kill the people of Shechem.

Weapons of violence are their swords

"They use their swords to hurt and to kill people"

Genesis 49:6

O my soul ... my glory

Jacob uses the words "soul" and "glory" to refer to himself and is saying that other people, and perhaps God also, honor him so much that he does not wish to join with those who make plans to do evil.

they hamstrung oxen

This refers to Simeon and Levi crippling oxen just for fun.

hamstrung

This refers to cutting the sinews of an animal's leg so that it cannot walk.

Genesis 49:7

May their anger be cursed, for it was fierce—and their fury, for it was severe

God cursing Simeon and Levi is spoken of as if God were cursing their anger and fury. This can be stated in active form. Alternate translation: "The Lord says, 'I will curse them because of their fierce anger and their cruel fury' or 'I, the Lord, will curse them because of their fierce anger and their cruel fury'"

May their anger be cursed

In prophecy, the prophet will often speak the words of God as if God himself were speaking. This emphasizes how closely united the prophet and God are.

their fury, for it was severe

The words "I will curse" are understood. Alternate translation: "I will curse their fury, for it was cruel"

I will divide them in Jacob and scatter them in Israel

The word "I" refers to God. The word "them" refers to Simeon and Levi but they are a metonym standing for their descendants. The words "Jacob" and "Israel" are a metonym standing for all people of Israel. Alternate translation: "I will divide their descendants and scatter them among all the people of Israel"

Genesis 49:8

your brothers will praise you ... Your father's sons will bow down before you

These two statements mean the same thing.

will praise you. Your hand

The second sentence states the reason for the first sentence. This can be made clear with "for" or "because." Alternate translation: "will praise you. For your hand" or "will praise you because your hand"

Your hand will be on the neck of your enemies

This is a way of saying "You will conquer your enemies."

bow down

This means to bend over to humbly express respect and honor toward someone.

Genesis 49:9

Judah is a lion's cub

Jacob speaks about Judah as if he were a lion's cub. Jacob is emphasizing Judah's strength. Alternate translation: "Judah is like a young lion"

My son, you have gone up from your victims

"You, my son, have come back from eating your prey"

like a lioness

Jacob also compares Judah to a female lion. The lioness is the primary hunter and protector of her cubs.

Who would dare to awaken him?

Jacob uses a question to emphasize how terrifying Judah is to other people. Alternate translation: "No one wants to wake him up."

Genesis 49:10

The scepter will not depart from Judah, nor the ruler's staff from between his feet

The "scepter" and the "staff" are long decorated sticks that kings carried. Here they are metonymies that stand for the power to rule. And, "Judah" stands for his descendants. Alternate translation: "The power to rule will always be with the descendants of Judah"

until Shiloh comes. The nations will obey him

Possible meanings are 1) "Shiloh" means "tribute." Alternate translation: "until the nations obey him and bring him tribute" or 2) "Shiloh" refers to the city of Shiloh. Alternate translation: "until the ruler comes to Shiloh. Then the nations will obey him" Many people consider this a prophecy about the Messiah, who is a descendant of King David. David is a descendant of Judah.

The nations will obey him

Here "nations" refer to the people. Alternate translation: "The people of the nations will obey him"

Genesis 49:11

Binding his donkey ... to the choice vine

Both statements mean the same thing. It is implied that the vines are so full of grapes that the master does not mind that his donkey eats some of them.

his ... he

Possible meanings for all occurrences of "his" or "he" are 1) they refer to Judah's descendants. Alternate translation: "their ... they" or 2) they refer to the ruler in Genesis 49:10, which may refer to the Messiah.

he has washed ... in the blood of grapes

Both statements mean the same thing. It implies that there are so many grapes that they can wash their clothes in the juice.

he has washed

Often in prophecy events that will happen in the future are described as something that has already happened in the past. This emphasizes that this event will certainly happen. Alternate translation: "they will wash" or "he will wash"

the blood of grapes

This speaks about the grape juice as if it were blood. This emphasizes how red the juice is.

Genesis 49:12

His eyes will be as dark as wine

This refers to the color of a person's eyes to the red color of wine. Possible meanings are 1) dark eyes imply healthy eyes or 2) people eyes will be red from drinking too much of wine.

his teeth as white as milk

This compare the color of the person's teeth to the white color of milk. This implies that there will be so many healthy cows they will have much milk to drink.

Genesis 49:13

Zebulun will live

This refers to the descendants of Zebulun.
Alternate translation: "The descendants of Zebulun will live"

He will be a harbor

Here "He" stands for sea towns that the people of Zebulun will inhabit or build. These cities will provide shelter for ships.

harbor

a part of the sea that is next to land and is a safe place for ships

Genesis 49:14

Issachar is a strong donkey

Jacob speaks about Issachar and his descendants as if they are a donkey. This emphasizes that they will work very hard. Alternate translation: "The descendants of Issachar will be like a strong donkey"

Issachar is

Often in prophecy events that will happen in the future are described as something that is already happening. This emphasizes that the event will certainly happen. It can be stated in the future tense. Alternate translation: "Issachar will be" or "The descendants of Issachar will be"

lying down between the sheepfolds

Possible meanings are 1) "lying down between the packs they were carrying" or 2) "lying down between two sheep pens." Either way, Jacob speaks about Issachar's descendants as if they are donkeys that have worked hard and are lying down to rest.

Genesis 49:15

He sees ... He will

These words refer to the descendants of Issachar

a good resting place and the pleasant land

"a resting place that is good and that the land is pleasant"

He will bend his shoulder to the burden

The phrase "bend his shoulder to the burden" is a way of saying "work very hard to carry the load"

become a servant for forced labor

"will work for others as slaves"

Genesis 49:16

Dan will judge his people

Here "Dan" stands for his descendants. Alternate translation: "The descendants of Dan will judge their people"

his people

Possible meanings for "his people" are 1) "the people of Dan" or 2) "the people of Israel"

Genesis 49:17

Dan will be a snake beside the road

Jacob speaks about Dan and his descendants as if they were snakes. Though a snake is small, it can bring down a rider off his horse. So Dan, though a small tribe, is very dangerous to its enemies.
Alternate translation: "The descendants of Dan will be like a snake beside the road"

Genesis 49:18

I wait for your salvation, Yahweh

The abstract noun "salvation" can be translated as "save." Alternate translation: "I wait for you, Yahweh, to save me"

I wait

The word "I" refers to Jacob.

Genesis 49:19

Gad ... attack him, but he

Here "Gad" stands for his descendants. Alternate translation: "The descendants of Gad ... attack them, but they"

at their heels

Here "heels" stands for the raiders who are running away from the descendants of Gad.

Genesis 49:20

Asher's food ... and he

Here "Asher" stands for his descendants. Alternate translation: "Asher's descendants' food ... and they"

food will be rich

Here "rich" is a way of saying "delicious."

Genesis 49:21

Naphtali is ... he will

Here "Naphtali" stands for his descendants. Alternate translation: "The descendants of Naphtali are ... they will"

Naphtali is a doe let loose

Jacob speaks about the descendants of Naphtali as if they were a female deer that is free to run. This may emphasize that they will be swift messengers. Alternate translation: "The descendants of Naphtali will be like deer set free"

have beautiful fawns

A "fawn" is a baby deer. The meaning of the Hebrew word is unclear. Some versions translate it

as "have beautiful words" or "speak beautiful things"

Genesis 49:22

Joseph is a fruitful bough

Here "Joseph" is a metonym that stands for his descendants. Jacob speaks about them as if they were a tree branch that produces a lot of fruit. This emphasizes that they will greatly increase in number. Alternate translation: "The descendants of Joseph are a fruitful bough"

bough

a main branch of a tree

whose branches climb over the wall

Branches that grow and extend over a wall are spoken of as if they were climbing.

Genesis 49:23

General Information:

This page has intentionally been left blank.

Genesis 49:24

General Information:

Jacob continues to bless Joseph and his descendants.

his bow will remain steady

The person holding the bow steady is spoken of as if the bow itself will remain steady. It is implied he is holding it steady as he aims at his enemy. Alternate translation: "he will hold his bow steady as he aims at his enemy"

his bow ... his hands

Here "his" refers to Joseph who stands for his descendants. Alternate translation: "their bow ... their hands"

his hands will be skillful

Here the whole person is represented by the "hands" since they are used to hold the bow. Alternate translation: "his arms will remain strong as he aims his bow"

the hands of the Mighty One

The "hands" are expressing the power of Yahweh. Alternate translation: "the power of the Mighty One"

because of the name of the Shepherd

Here "name" refers to the entire person. Alternate translation: "because of the Shepherd"

the Shepherd

Jacob speak of Yahweh as if he were a "Shepherd." This emphasizes that Yahweh guides and protects his people.

the Rock

Jacob speaks of Yahweh as if he were a "Rock" that people can climb upon to find safety from enemies. This emphasizes that Yahweh protects his people.

Genesis 49:25

General Information:

Jacob continues to bless Joseph and his descendants ([Genesis 49:22-23](#)).

help you ... bless you

Here "you" refers to Joseph who stands for his descendants. Alternate translation: "help your descendants ... bless them"

blessings of the sky

Here "sky" stands for the rain that helps the crops to grow.

blessings of the deep that lies beneath

Here "deep" stands for the water underneath the ground that supplies rivers and wells.

blessings of the breasts and womb

Here "breasts and womb" stand for the ability for a mother to have children and feed them milk.

Genesis 49:26

General Information:

Jacob continues to bless Joseph and his descendants.

the ancient mountains

The meaning of the original language is not certain. Some Bible translations have "my ancestors" instead of "ancient mountains."

May they be on the head of Joseph

Here "they" refers to the blessings of his father.

upon the crown of the head of the prince of his brothers

Jacob desires for these blessings to be passed on to even the most important of his descendants. Alternate translation: "on the head of the most important of Joseph's descendants"

prince of his brothers

"most important of his brothers"

Genesis 49:27

Benjamin is a hungry wolf

Here "Benjamin" is a metonym that stands for his descendants. Jacob speaks about Benjamin's descendants as if they were a hungry wolf. This emphasizes that they will be fierce warriors. Alternate translation: "The descendants of Benjamin will be like hungry wolves"

Genesis 49:28

These are the twelve tribes of Israel

"These" refers to the sons Jacob mentioned in 49:1-27. Each son became the leader of his own tribe.

when he blessed them

Here the word "blessed" refers to the speaking of formal blessings.

Each one he blessed with an appropriate blessing

"He gave each son a fitting blessing"

Genesis 49:29

he instructed them

"he commanded them"

I am about to go to my people

This is a polite way of saying he is about to die. Alternate translation: "I am about to die"

go to my people

Jacob is referring to where his inner man will go when he dies. He expects to join Abraham and Isaac in the afterlife.

Ephron the Hittite

This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 49:30

Machpelah

Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Genesis 49:31

General Information:

Jacob continues speaking to his sons.

Genesis 49:32

in it were purchased

The purchase can be made explicit. Alternate translation: "in it were purchased by Abraham"

from the people of Heth

"from the Hittites"

Genesis 49:33

finished these instructions to his sons

"finished instructing his sons" or "finished commanding his sons"

he pulled his feet into the bed

Jacob was sitting on the bed. Now, Jacob turns and puts his feet in the bed so he can lie down.

breathed his last

This is a polite way of saying a person died.

went to his people

After Jacob died, his inner man went to the same place as his relatives who died before him.

Chapter 50

¹ Then Joseph was so distressed that he collapsed on the face of his father, and he wept over him, and he kissed him. ² Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. ³ They took forty days, for that was the full time for embalming. The Egyptians wept for him seventy days.

⁴ When the days of weeping were over, Joseph spoke to the house of Pharaoh, saying, "If now I have found favor in your eyes, please speak to Pharaoh, saying, ⁵ 'My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up and bury my father, and then I will return.'" ⁶ Pharaoh answered, "Go and bury your father, as he made you swear." ⁷ Joseph went up to bury his father. All the servants of Pharaoh went with him—the elders of his household, all the senior officials of the land of Egypt, ⁸ with all Joseph's household and his brothers, and his father's household. But their children, their flocks, and their herds were left in the land of Goshen. ⁹ Chariots and horsemen also went with him. It was a very large group of people. ¹⁰ When they came to the threshing floor of Atad on the other side of the Jordan, they mourned with very great and grievous sorrow. There Joseph made a seven-day mourning for his father. ¹¹ When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a very sad occasion for the Egyptians." That is why the name of the place was called Abel Mizraim, which is beyond the Jordan. ¹² So his sons did for Jacob just as he had instructed them. ¹³ His sons carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre. Abraham had bought the cave with the field for a burial place. He had bought it from Ephron the Hittite. ¹⁴ After he had buried his father, Joseph returned into Egypt, he, along with his brothers, and all who had accompanied him to bury his father.

¹⁵ When Joseph's brothers saw that their father was dead, they said, "What if Joseph continues to be angry against us and wants to repay us in full for all the evil we did to him?" ¹⁶ So they commanded the presence of Joseph, saying, "Your father gave instructions before he died, saying, ¹⁷ 'Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you.'" Now please forgive the servants of the God of your father." Joseph wept when they spoke to him. ¹⁸ His brothers also went and lay facedown before him. They said, "See, we are your servants." ¹⁹ But Joseph answered them, "Do not be afraid. Am I in the place of God? ²⁰ As for you, you meant to harm me, but God meant it for good, to preserve the lives of many people, as you see today. ²¹ So now do not be afraid. I will provide for you and your little children." He comforted them in this way and spoke kindly to their hearts.

²² Joseph lived in Egypt, together with his father's family. He lived one hundred ten years. ²³ Joseph saw Ephraim's children to the third generation. He also saw the children of Makir son of Manasseh, who were placed on the knees of Joseph. ²⁴ Joseph said to his brothers, "I am about to die; but God will surely come to you and lead you up out of this land to the land which he swore to give to Abraham, to Isaac, and to Jacob." ²⁵ Then Joseph made the sons of Israel swear an oath. He said, "God will surely come to you. At that time you must carry up my bones from here." ²⁶ So Joseph died, 110 years old. They embalmed him and he was placed in a coffin in Egypt.

Genesis 50 General Notes

Special concepts in this chapter

Embalming

Embalming was practiced in Egypt on very important people when they died. They removed the liquids from the body then wrapped it in an attempt to preserve the body from decay.

Joseph's character

Joseph's character was so upright that Pharaoh's officials went with him to Canaan to bury Jacob. This was a very large funeral procession. He also learned lessons from earlier in his life and unified his family. (See: righteous)

Genesis 50:1

that he collapsed on the face of his father

The term "he collapsed" is an idiom for being overcome. Alternate translation: "that he fell on his father in grief"

Genesis 50:2

his servants the physicians

"his servants who took care of dead bodies"

to embalm his father

To "embalm" is a special way of preserving a dead body before it is buried. Alternate translation: "to prepare his father's body for burial"

Genesis 50:3

They took forty days

"They took 40 days"

seventy days

"70 days"

Genesis 50:4

Connecting Statement:

A three-level quotation is introduced with the words "Joseph spoke ... saying." The second level begins with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying."

days of weeping

"days of mourning him" or "days of weeping for him"

Joseph spoke to the house of Pharaoh

Here "house of Pharaoh" stands for the officials that make up Pharaoh's royal court. Alternate translation: "Joseph spoke to Pharaoh's officials"

If now I have found favor in your eyes

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

Genesis 50:5

Connecting Statement:

The three-level quotation that began with the words "Joseph spoke ... saying" in verse 4 continues. The second level of that quotation, which began with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying" in verse 4 continues.

My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the

land of Canaan. There you will bury me." Now let me go up ... I will return.

This is the second level of the three-level quotation that begins with the words "If now I have" in verse 4. It contains a quote within it. This embedded quote can be translated as an indirect quote. "My father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return." The entire second-level quotation can also be translated as an indirect quote. "If now I have found favor in your eyes, please speak to Pharaoh and tell him that my father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return."

See, I am about to die ... you will bury me

This is the third level of the three-level quotation that begins with the words "If now I have" in verse 4.

See, I am about to die

"See, I am dying"

let me go up

It was common to use the phrase "go up" when speaking of traveling from Egypt to Canaan.

Genesis 50:6

Pharaoh answered

It is implied that the members of the court spoke to Pharaoh, and now Pharaoh is replying to Joseph.

as he made you swear

"as you swore to him"

Genesis 50:7

Joseph went up

It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

All the servants ... the elders ... the senior officials

All of Pharaoh's most important leaders attended the burial procession.

servants of Pharaoh

These were probably government officials, not household servants.

the elders of his household

Here "household" refers to Pharaoh's royal court.

Genesis 50:8

with all Joseph's household and his brothers, and his father's household

This can be translated as a new sentence: "Joseph's household, his brothers, and his father's household also went with him"

Genesis 50:9

Chariots

Here this stands for the men riding in the chariots.

It was a very large group of people

"It was a very large gathering"

Genesis 50:10

When they came

The word "they" refers to the participants in the burial procession.

floor of Atad

Possible meanings are 1) the word "Atad" means "thorn" and it may refer to a place where large amounts of thorns grew, or 2) it may be the name of the person who owns the threshing floor.

they mourned with very great and grievous sorrow

"they were extremely sad and they mourned very much"

a seven-day

"a 7-day"

Genesis 50:11

at the threshing floor of Atad

Possible meanings are 1) "on the threshing floor that belonged to a man named Atad" or "in the threshing floor at a place called Atad"

This is a very sad occasion for the Egyptians

"The mourning of the Egyptians is very great"

Abel Mizraim

The translator can add a footnote that says: "The name Abel Mizraim means 'the mourning of Egypt.'"

Genesis 50:12

So his sons

"So Jacob's sons"

just as he had instructed them

"just as he had directed them"

Genesis 50:13

His sons carried him

"His sons took his body"

Machpelah

Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of

Abraham who lived there. See how you translated this in [Genesis 13:18]

Ephron the Hittite

This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 50:14

Joseph returned into Egypt

"Joseph returned to Egypt"

all who had accompanied him

"all who had come with him"

Genesis 50:15

What if Joseph continues to be angry against us

Here anger is spoken of as if it was something physical that Joseph could hold in his hands. Alternate translation: "What if Joseph is actually still angry with us"

wants to repay us in full for all the evil we did to him

Avenging oneself against someone who harmed him is spoken of as if the person were paying they other person what they are owed. Alternate translation: "wants revenge for the evil thing we did to him"

Genesis 50:16

Connecting Statement:

A three-level quotation begins with the words "Your father gave."

Your father gave instructions before he died, saying

Jacob was the father of all the brothers. Here they say "your father" to emphasize that Joseph needs to pay attention to what his father said. Alternate translation: "Before our father died he said"

Genesis 50:17

Connecting Statement:

The three-level quotation that begins with the words "Your father gave" in verse 16 ends here.

Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."

The three-level quotation that begins with the words "Your father gave" in verse 16 ends here. This is the second-level quotation, and it contains a third-level quotation that can be stated as an indirect quotation. "Tell Joseph to please forgive your transgression and your sin when you did evil to him." Both the second-level and third-level quotations can be translated as indirect quotations. "Your father instructed us before he died to tell you to please forgive our transgression and our sin when we did evil to you."

and their sin when they did evil to you

"for the wicked things they did to you"

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

please forgive the servants of the God of your father

The brothers are referring to themselves as "the servants of the God of your father." This can be stated in first person. Alternate translation: "please forgive us, the servants of the God of our father"

Joseph wept when they spoke to him

"Joseph wept when he heard this message"

Genesis 50:18

lay facedown before him

They lay down with their faces toward the ground. This is a sign of humility and respect for Joseph.

Genesis 50:19

Am I in the place of God?

Joseph uses a question to comfort his brothers. Alternate translation: "I am not in the place of God." or "I am not God."

Genesis 50:20

you meant to harm me

"you intended to do evil against me"

God meant it for good

"God intended it for good"

Genesis 50:21

So now do not be afraid

"So do not fear me"

I will provide for you and your little children

"I will always make sure you and your children have enough to eat"

He comforted them in this way and spoke kindly to their hearts

Here "hearts" refers to the brothers. Alternate translation: "He comforted them by speaking kindly to them"

Genesis 50:22

one hundred ten years

"110 years"

Genesis 50:23

Ephraim's children to the third generation

"Ephraim's children and grandchildren"

Makir

This is the name of Joseph's grandson.

who were placed on the knees of Joseph

This expression means that Joseph adopted these children of Machir as his own children. This means they would have special inheritance rights from Joseph.

Genesis 50:24

surely come to you

In [Genesis 50:24/26]

lead you up out of this land to the land

It was common to use the word "up" when speaking of traveling from Egypt to Canaan. Alternate translation: "bring you out of this land and take you to the land"

Genesis 50:25

General Information:

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Genesis 50:26

110 years

"one hundred and ten years"

They embalmed him

To "embalm" is a special way of preserving a dead body before it is buried. See how you translated "embalmed" in Genesis 50:1.

he was placed

This can be stated in active form. Alternate translation: "they placed him"

in a coffin

"in a chest" or "in a case." This is a box a dead person is placed in.

Language: বাংলা

Book: Genesis

Genesis

Chapter 1

¹ আদিতে ঈশ্বর আকাশমণ্ডল ও পৃথিবীর সৃষ্টি করলেন। ² পৃথিবী নিরাকার ও শূন্য ছিল এবং অন্ধকার জলরাশির উপরে ছিল, আর ঈশ্বরের আত্মা জলের উপরে চলাচল করছিলেন। ³ পরে ঈশ্বর বললেন, আলো হোক; তাতে আলো হল। ⁴ তখন ঈশ্বর আলো উত্তম দেখলেন এবং ঈশ্বর আলো ও অন্ধকার আলাদা করলেন। ⁵ আর ঈশ্বর আলোর নাম "দিন" ও অন্ধকারের নাম "রাত" রাখলেন। সন্ধ্যা ও সকাল হলে প্রথম দিন হল। ⁶ পরে ঈশ্বর বললেন, "জলের মধ্যে আকাশ (বায়ুমণ্ডল) হোক ও জলকে দুই ভাগে আলাদা করুক।" ⁷ ঈশ্বর এইভাবে আকাশ (বায়ুমণ্ডল) করে আকাশের উপরের জল থেকে নীচের জল পৃথক করলেন; তাতে সেরকম হল। ⁸ পরে ঈশ্বর আকাশ (বায়ুমণ্ডল) নাম আকাশমণ্ডল রাখলেন। আর সন্ধ্যা ও সকাল হলে দ্বিতীয় দিন হল। ⁹ পরে ঈশ্বর বললেন, "আকাশমণ্ডলের নীচে অবস্থিত সমস্ত জল এক জায়গায় জমা হোক ও স্থল প্রকাশিত হোক," তাতে সেরকম হল। ¹⁰ তখন ঈশ্বর শুকনো জায়গার নাম ভূমি ও জলরাশির নাম সমুদ্র রাখলেন; আর ঈশ্বর দেখলেন যে, তা উত্তম। ¹¹ পরে ঈশ্বর বললেন, "ভূমি ঘাস, বীজ উৎপন্নকারী ওষধি ও সবীজ গাছপালা তাদের জাতি অনুযায়ী ফলের উৎপাদক ফলের গাছ, ভূমির উপরে উৎপন্ন করুক," তাতে সেরকম হল। ¹² ফলে ভূমি ঘাস, তাদের জাতি অনুযায়ী বীজ উৎপন্নকারী ওষধি, ও তাদের জাতি অনুযায়ী সবীজ ফলের উৎপাদক গাছ, উৎপন্ন করল; আর ঈশ্বর দেখলেন যে, সে সকল ভালো। ¹³ আর সন্ধ্যা ও সকাল হলে তৃতীয় দিন হল। ¹⁴ পরে ঈশ্বর বললেন, "রাত থেকে দিনকে আলাদা করার জন্য আকাশমণ্ডলের বিতানে নক্ষত্র হোক; রাত এবং দিনের ও বছরের জন্য হোক; ¹⁵ এবং পৃথিবীতে আলো দেবার জন্য দীপ বলে আকাশ (বায়ুমণ্ডল) থাকুক," তাতে সেরকম হল। ¹⁶ ঈশ্বর দিনের উপরে কর্তৃত্ব করতে এক মহাজ্যোতি ও রাতের উপরে কর্তৃত্ব করতে তার থেকেও ছোট এক জ্যোতি, এই দুটি বড় জ্যোতি এবং সমস্ত নক্ষত্র সৃষ্টি করলেন। ¹⁷ আর পৃথিবীতে আলো দেবার জন্য তাদেরকে আকাশে স্থাপন করলেন এবং ¹⁸ দিন ও রাতের উপরে কর্তৃত্ব করার জন্য এবং আলো থেকে অন্ধকার আলাদা করার জন্য ঈশ্বর ঐ জ্যোতিগুলিকে আকাশে স্থাপন করলেন এবং ঈশ্বর দেখলেন যে, সে সব উত্তম। ¹⁹ আর সন্ধ্যা ও সকাল হলে চতুর্থ দিন হল। ²⁰ পরে ঈশ্বর বললেন, "জল নানাজাতীয় জলজ প্রাণীতে প্রাণীময় হোক এবং ভূমির উপরে আকাশে পাখিরা উড়ুক।" ²¹ তখন ঈশ্বর বৃহৎ জলজ প্রাণীদের ও যে নানাজাতীয় জলজ প্রাণীতে জল প্রাণীময় আছে, সে সবার এবং নানাজাতীয় পাখি সৃষ্টি করলেন। পরে ঈশ্বর দেখলেন যে সে সব উত্তম। ²² আর ঈশ্বর সে সকলকে আশীর্বাদ করে বললেন, "তোমরা ফলবান ও বহুবংশ হও, সমুদ্রের জল পরিপূর্ণ কর এবং পৃথিবীতে পাখিদের বৃদ্ধি হোক।" ²³ আর সন্ধ্যা ও সকাল হলে পঞ্চম দিন হল। ²⁴ পরে ঈশ্বর বললেন, "ভূমি নানাজাতীয় প্রাণীতে, অর্থাৎ তাদের জাতি অনুযায়ী পশুপাল, সরীসৃপ ও বন্য পশু সৃষ্টি করুক; তাতে সেরকম হল। ²⁵ ফলে ঈশ্বর নিজের নিজের জাতি অনুযায়ী বন্য পশু ও নিজের নিজের জাতি অনুযায়ী পশুপাল ও নিজের নিজের জাতি অনুযায়ী যাবতীয় ভূচর সরীসৃপ সৃষ্টি করলেন; আর ঈশ্বর দেখলেন যে, সে সব উত্তম। ²⁶ পরে ঈশ্বর বললেন, "আমরা আমাদের প্রতিমূর্তিতে, আমাদের সঙ্গে মিল রেখে মানুষ সৃষ্টি করি; আর তারা সমুদ্রের মাছদের ওপরে, আকাশের পাখিদের ওপরে, পশুদের ওপরে, সমস্ত পৃথিবীর ওপরে ও ভূমিতে চলাচলকারী যাবতীয় সরীসৃপের ওপরে কর্তৃত্ব করুক।" ²⁷ পরে ঈশ্বর নিজের প্রতিমূর্তিতে মানুষকে সৃষ্টি করলেন; ঈশ্বরের প্রতিমূর্তিতেই তাকে সৃষ্টি করলেন, পুরুষ ও স্ত্রী করে তাদেরকে সৃষ্টি করলেন। ²⁸ পরে ঈশ্বর তাদেরকে আশীর্বাদ করলেন; ঈশ্বর বললেন, "তোমরা ফলবান ও বহুবংশ হও এবং পৃথিবী পরিপূর্ণ ও কর্তৃত্ব কর, আর সমুদ্রের মাছদের ওপরে, আকাশের পাখিদের ওপরে এবং ভূমিতে গমনশীল যাবতীয় জীবজন্তুর ওপরে কর্তৃত্ব কর।" ²⁹ ঈশ্বর আরও বললেন, "দেখ, আমি সমস্ত পৃথিবীতে অবস্থিত যাবতীয় বীজোৎপাদক ওষধি ও যাবতীয় সবীজ ফলদায়ী বৃক্ষ তোমাদেরকে দিলাম, তা তোমাদের খাদ্য হবে।" ³⁰ আর ভূমিতে চরাচর যাবতীয় পশু ও আকাশের যাবতীয় পাখি ও ভূমিতে বুকে হেঁটে চলা যাবতীয় কীট, এই সব প্রাণীর আহারের জন্য সবুজ গাছপালা সকল দিলাম। তাতে সেরকম হল। ³¹ পরে ঈশ্বর নিজের তৈরী সব জিনিসের প্রতি দেখলেন, আর দেখলেন, সে সবই খুবই ভালো। আর সন্ধ্যা ও সকাল হলে ষষ্ঠ দিন হল।

Chapter 2

¹ এইভাবে আকাশমণ্ডল ও পৃথিবী এবং তাদের মধ্যে অবস্থিত সব জিনিস তৈরী করা শেষ হল। ² পরে সপ্তম দিনে ঈশ্বর তাঁর কাজকে শেষ করলেন, সেই সপ্তম দিনে নিজের করা সমস্ত কাজ থেকে বিশ্রাম নিলেন। ³ আর ঈশ্বর সেই সপ্তম দিনকে আশীর্বাদ করে পবিত্র করলেন, কারণ সেই দিনে ঈশ্বর নিজের সৃষ্টি ও তৈরী করা সমস্ত কাজ থেকে বিশ্রাম নিলেন।

⁴ সৃষ্টিকালে যে দিন সদাপ্রভু ঈশ্বর পৃথিবী ও আকাশমণ্ডল সৃষ্টি করলেন, তখনকার আকাশমণ্ডল ও পৃথিবীর বৃত্তান্ত এই। ⁵ সেই সময়ে পৃথিবীর ভূমিতে কোন ফসল উৎপন্ন হত না, আর ভূমিতে কোন ওষধি উৎপন্ন হত না, কারণ সদাপ্রভু ঈশ্বর পৃথিবীতে বৃষ্টি বর্ষণ করেননি, আর ভূমিতে কৃষিকাজ করতে মানুষ ছিল না। ⁶ আর পৃথিবী থেকে কুয়াশা উঠে গিয়ে সমস্ত পৃথিবীকে জলসিক্ত করল। ⁷ আর সদাপ্রভু ঈশ্বর মৃত্তিকার ধূলাতে আদমকে [অর্থাৎ মানুষকে] তৈরী করলেন এবং তার নাকে ফুঁ দিয়ে প্রাণবায়ু প্রবেশ করালেন; তাতে মানুষ সজীব প্রাণী হল। ⁸ আর সদাপ্রভু ঈশ্বর পূর্বদিকে, এদনে, এক বাগান তৈরী করলেন এবং সেই জায়গায় নিজের জন্য ঐ মানুষকে রাখলেন। ⁹ আর সদাপ্রভু ঈশ্বর ভূমি থেকে সর্বজাতীয় সুদৃশ্য ও সুখাদ্য-দায়ক গাছ এবং সেই বাগানের মাঝখানে জীবনগাছ ও সদসদ-জ্ঞানদায়ক গাছ সৃষ্টি করলেন। ¹⁰ আর বাগানে জল সেচনের জন্য এদন থেকে এক নদী বের হল, ওটা সেখান থেকে চারটি মুখে ভাগ হল। ¹¹ প্রথম নদীর নাম পিশোন; এটা সমস্ত হবীলা দেশের চারপাশ থেকে বয়ে যায়, ¹² সেখানে সোনা পাওয়া যায়, আর সেই দেশের সোনা উত্তম এবং সেই জায়গায় ¹³ গুগগুলু ও গোমেদকমনি জন্মে। দ্বিতীয় নদীর নাম গীহোন; এটা সমস্ত কুশ দেশ বেষ্টিত করে। ¹⁴ তৃতীয় নদীর নাম হিন্দেকল, এটা অশুরিয়া দেশের সামনে দিয়ে বয়ে গেছে। চতুর্থ নদী ফরাৎ। ¹⁵ পরে সদাপ্রভু ঈশ্বর আদমকে নিয়ে এদনের বাগানে কৃষিকাজ ও দেখাশোনার জন্য সেখানে রাখলেন। ¹⁶ আর সদাপ্রভু ঈশ্বর আদমকে এই আদেশ দিলেন, "তুমি এই বাগানের সব গাছের ফল নিজের ইচ্ছায় খাও; ¹⁷ কিন্তু সদসদ-জ্ঞানদায়ক যে গাছ, তার ফল খেও না, কারণ যে দিন তার ফল খাবে, সেই দিন মরবেই মরবে।" ¹⁸ আর সদাপ্রভু ঈশ্বর বললেন, "মানুষের একা থাকা ভাল নয়, আমি তার জন্য তার মতো সহকারিণী তৈরী করি।" ¹⁹ আর সদাপ্রভু ঈশ্বর মাটি থেকে সকল বন্য পশু ও আকাশের সব পাখি তৈরী করলেন; পরে আদম তাদের কি কি নাম রাখবেন, তা জানতে সেই সবাইকে তাঁর কাছে আনলেন, তাতে আদম যে সজীব প্রাণীর যে নাম রাখলেন, তার সেই নাম হল। ²⁰ আদম যাবতীয় পশুপাল, পাখির ও যাবতীয় বন্য পশুর নাম রাখলেন, কিন্তু মানুষের জন্য তাঁর মতো সহকারিণী পাওয়া গেল না। ²¹ পরে সদাপ্রভু ঈশ্বর আদমকে গভীর ঘুমে মগ্ন করলে তিনি ঘুমিয়ে পড়লেন; আর তিনি তাঁর একখানা পাঁজর নিয়ে মাংস দিয়ে সেই স্থান পূরণ করলেন। ²² সদাপ্রভু ঈশ্বর আদম থেকে পাওয়া সেই পাঁজরে এক স্ত্রী সৃষ্টি করলেন ও তাঁকে আদমের কাছে আনলেন। ²³ তখন আদম বললেন, "এবার [হয়েছে]; ইনি আমার অস্থির অস্থি ও মাংসের মাংস; এর নাম নারী হবে, কারণ ইনি মানুষ থেকে গৃহীত হয়েছেন।" ²⁴ এই কারণ মানুষ নিজের বাবা মাকে ত্যাগ করে নিজের স্ত্রীতে আসক্ত হবে এবং তারা একাঙ্গ হবে। ²⁵ ঐ সময়ে আদম ও তাঁর স্ত্রী উভয়ে উলঙ্গ থাকতেন, আর তাঁদের লজ্জা বোধ ছিল না।

Chapter 3

¹ সদাপ্রভু ঈশ্বরের সৃষ্টি ভূচর প্রাণীদের মধ্যে সাপ সবচেয়ে ধূর্ত ছিল। সে ঐ নারীকে বলল, "ঈশ্বর কি বাস্তবিক বলেছেন, তোমরা এই বাগানের কোনো গাছের ফল খেও না?" ² নারী সাপকে বললেন, "আমরা এই বাগানের সব গাছের ফল খেতে পারি; ³ কেবল বাগানের মাঝখানে যে গাছ আছে, সেই ফলের বিষয় ঈশ্বর বলেছেন, তোমরা তা খেও না, ছুঁয়েও দেখ না, তা করলে মরবে।" ⁴ তখন সাপ নারীকে বলল, "কোনোভাবেই মরবে না; ⁵ কারণ ঈশ্বর জানেন, যে দিন তোমরা তা খাবে, সেই দিন তোমাদের চোখ খুলে যাবে। তাতে তোমরা ঈশ্বরের মতো হয়ে সদসদ-জ্ঞান লাভ করবে।" ⁶ নারী যখন দেখলেন, ঐ গাছ সুখাদ্যদায়ক ও চোখের লোভজনক, আর ঐ গাছ জ্ঞানদায়ক বলে বাঞ্ছনীয়, তখন তিনি তার ফল পেড়ে খেলেন; পরে নিজের স্বামীকেও দিলেন, আর তিনিও খেলেন। ⁷ তাতে তাঁদের উভয়ের চোখ খুলে গেল এবং তাঁরা বুঝতে পারলেন যে তাঁরা উলঙ্গ; আর ডুমুর গাছের পাতা সেলাই করে ঘাগরা তৈরী করে নিলেন। ⁸ পরে তাঁরা সদাপ্রভু ঈশ্বরের রব শুনতে পেলেন, তিনি দিনের বেলায় বাগানে চলাফেরা করছিলেন; তাতে আদম ও তাঁর স্ত্রী সদাপ্রভু ঈশ্বরের সামনে থেকে বাগানের গাছ সকলের মধ্যে লুকালেন। ⁹ তখন সদাপ্রভু ঈশ্বর আদমকে ডেকে বললেন, "তুমি কোথায়?" ¹⁰ তিনি বললেন, "আমি বাগানে তোমার কথা শুনে ভয় পেলাম, কারণ আমি উলঙ্গ, তাই নিজেকে লুকিয়েছি।" ¹¹ তিনি বললেন, "তুমি যে উলঙ্গ, এটা তোমাকে কে বলল?" যে গাছের ফল খেতে তোমাকে বারণ করেছিলাম, তুমি কি তার ফল খেয়েছ? ¹² তাতে আদম বললেন, "তুমি আমার সঙ্গিনী করে যে স্ত্রীকে দিয়েছ, সে আমাকে ঐ গাছের ফল দিয়েছিল, তাই খেয়েছি।" ¹³ তখন সদাপ্রভু ঈশ্বর নারীকে বললেন, "তুমি এ কি করলে?" নারী বললেন, "সাপ আমাকে ভুলিয়েছিল, তাই খেয়েছি।" ¹⁴ পরে সদাপ্রভু ঈশ্বর সাপকে বললেন, "তুমি এই কাজ করেছ, এই জন্য পশুপাল ও বন্য পশুদের মধ্যে তুমি সবচেয়ে বেশি শাপগ্রস্ত; তুমি বুকো হাঁটবে এবং যাবজ্জীবন ধূলো খাবে।" ¹⁵ আর আমি তোমাতে ও নারীতে এবং তোমার বংশে ও তার বংশে পরস্পর শত্রুতা জন্মাব; সে তোমার মাথা ভেঙ্গে দেবে এবং তুমি তার পাদমূল দংশন করবে।" ¹⁶ পরে তিনি নারীকে বললেন, "আমি তোমার গর্ভ বেদনা খুবই বাড়িয়ে দেব, তুমি কষ্টে সন্তান প্রসব করবে এবং স্বামীর প্রতি তোমার বাসনা থাকবে ও সে তোমার উপরে কর্তৃত্ব করবে।" ¹⁷ আর তিনি আদমকে বললেন, "যে বৃক্ষের ফলের বিষয়ে আমি তোমাকে বলেছিলাম, তুমি তা খেওনা, তুমি তোমার স্ত্রীর কথা শুনে তার ফল খেয়েছ, এই জন্য তোমার জন্য ভূমি অভিশপ্ত হল; তুমি সারাজীবন কষ্টে তা ভোগ করবে; ¹⁸ আর মাটিতে তোমার জন্য কাঁটা ও শেয়াল কাঁটা জন্মাবে এবং তুমি জমির ওষধি খাবে।" ¹⁹ তুমি ঘাম ঝরা মুখে খাবার খাবে, যে পর্যন্ত তুমি মাটিতে ফিরে না যাবে; তুমি তো তা থেকেই এসেছ; কারণ তোমাকে ধূলো থেকে নেওয়া হয়েছে এবং ধূলোতে মিশে যাবে।" ²⁰ পরে আদম নিজের স্ত্রীর নাম হবা [জীবিত] রাখলেন, কারণ তিনি জীবিত সকলের মা হলেন। ²¹ আর সদাপ্রভু ঈশ্বর আদম ও তাঁর স্ত্রীর জন্য চামড়ার বস্ত্র তৈরী করে তাঁদেরকে পরালেন। ²² আর সদাপ্রভু ঈশ্বর বললেন, "দেখ, মানুষ সদ-সদজ্ঞান প্রাপ্ত হবার বিষয়ে আমাদের একজনের মত হল, এখন যদি সে হাত বাড়িয়ে জীবনবৃক্ষের ফলও পেড়ে খায় ও অনন্তজীবী হয়।" ²³ এই জন্য সদাপ্রভু ঈশ্বর তাঁকে এদনের বাগান থেকে বের করে দিলেন, যেন, তিনি যা থেকে সৃষ্টি, সেই মাটিতে কৃষিকাজ করেন। ²⁴ এইভাবে ঈশ্বর মানুষকে তাড়িয়ে দিলেন এবং জীবনবৃক্ষের পথ রক্ষা করবার জন্য এদন বাগানের পূর্বদিকে করবদেরকে ও ঘূর্ণায়মান তেজোময় তলোয়ার রাখলেন।

Chapter 4

¹ পরে আদম নিজের স্ত্রী হবার সঙ্গে শারীরিক সম্পর্ক করলে তিনি গর্ভবতী হয়ে কয়িনকে প্রসব করে বললেন, "সদাপ্রভুর সাহায্যে আমি একটা মানুষকে জন্ম দিতে পেরেছি।" ² পরে তিনি হেবল নামে তার ভাইকে প্রসব করলেন। হেবল মেষপালক ছিল, ও কয়িন চাষী ছিল। ³ পরে নির্ধারিত সময়ে কয়িন উপহাররূপে সদাপ্রভুর উদ্দেশ্যে ভূমির ফল উৎসর্গ করল। ⁴ আর হেবলও নিজের পালের প্রথমজাত কয়েকটি পশু ও তাদের মেদ উৎসর্গ করল। তখন সদাপ্রভু হেবলকে ও তার উপহার গ্রহণ করলেন; ⁵ কিন্তু কয়িনকে ও তার উপহার গ্রহণ করলেন না; এই জন্য কয়িন খুবই রেগে গেল, তার মুখ বিষম হল। ⁶ তাতে সদাপ্রভু কয়িনকে বললেন, "তুমি কেন রাগ করেছ? তোমার মুখ কেন বিষম হয়েছে? ⁷ যদি ভালো আচরণ কর, তবে কি গ্রহণ করা হবে না? আর যদি ভালো আচরণ না কর, তবে পাপ দরজায় ঠুঁড়ি মেরে বসে আছে। তোমার প্রতি তার বাসনা থাকবে কিন্তু তোমার তার উপরে কর্তৃত্ব করা উচিত।" ⁸ আর কয়িন নিজের ভাই হেবলের সঙ্গে কথোপকথন করল; পরে তারা ক্ষেতে গেলে কয়িন নিজের ভাই হেবলের বিরুদ্ধে উঠে তাকে মেরে ফেলল। ⁹ পরে সদাপ্রভু কয়িনকে বললেন, "তোমার ভাই হেবল কোথায়? সে উত্তর করল, "আমি জানি না, আমি কি আমার ভাইয়ের রক্ষক?" ¹⁰ তিনি বললেন, "তুমি কি করেছ? তোমার ভাইয়ের রক্ত ভূমি থেকে আমার কাছে কাঁদছে।" ¹¹ আর এখন, যে ভূমি তোমার হাত থেকে তোমার ভাইয়ের রক্ত গ্রহণ করার জন্য নিজের মুখ খুলেছে, সেই ভূমিতে তুমি শাপগ্রস্ত হলে। ¹² যখন তুমি ভূমিতে কৃষিকাজ করবে তা নিজের শক্তি দিয়ে তোমার সেবা আর করবে না; তুমি পৃথিবীতে পলাতক ও ভ্রমণকারী হবে। ¹³ তাতে কয়িন সদাপ্রভুকে বলল, "আমার অপরাধের ভার অসহ্য।" ¹⁴ দেখ, আজ তুমি পৃথিবী থেকে আমাকে তাড়িয়ে দিলে, আর তোমার সামনে থেকে আমি লুকিয়ে থাকব। আমি পৃথিবীতে পলাতক ও ভ্রমণকারী হব, আর আমাকে যে পাবে, সে হত্যা করবে।" ¹⁵ তাতে সদাপ্রভু তাকে বললেন, "এই জন্য কয়িনকে যে মারবে, সে সাত গুন প্রতিফল পাবে।" আর সদাপ্রভু কয়িনের জন্য এক চিহ্ন রাখলেন, যদি কেউ তাকে পেলে আক্রমণ করে। ¹⁶ পরে কয়িন সদাপ্রভুর সামনে থেকে চলে গিয়ে এদনের পূর্ব দিকে নোদ দেশে বাস করল। ¹⁷ আর কয়িন নিজের স্ত্রীর সঙ্গে শারীরিক সম্পর্ক করলে সে গর্ভবতী হয়ে হনোককে প্রসব করল। আর কয়িন এক নগর তৈরী করে নিজের ছেলের নামানুসারে তার নাম হনোক রাখল। ¹⁸ হনোকের ছেলে ঈরদ, ঈরদের ছেলে মছয়ায়েল, মছয়ায়েলের ছেলে মথুশায়েল ও ¹⁹ মথুশায়েলের ছেলে লেমক। লেমক দুই স্ত্রী গ্রহণ করল, একজন স্ত্রীর নাম আদা, অন্যের নাম সিল্লা। ²⁰ আদার গর্ভে যাবল জন্মাল, সে তাঁবুনিবাসী পশুপালকদের আদিপুরুষ ছিল। তার ভাইয়ের নাম যুবল; ²¹ সে বীণা ও বংশীধারী সকলের আদিপুরুষ ছিল। ²² আর সিল্লার গর্ভে তুবল-কয়িন জন্মাল, সে পিতলের ও লোহার নানা প্রকার অস্ত্র তৈরী করত। তুবল-কয়িনের বোনের নাম নয়মা। ²³ আর লেমক নিজের দুই স্ত্রীকে বলল, "আদে, সিল্লে, তোমরা আমার কথা শোন, লেমকের স্ত্রীরা আমার কথা শোন; কারন আমি আঘাতের পরিশোধে পুরুষকে, প্রহারের পরিশোধে যুবাকে মেরে ফেলেছি। ²⁴ যদি কয়িনের হত্যার প্রতিফল সাত গুন হয়, তবে লেমকের হত্যার প্রতিফল সাতাত্তর গুন হবে।" ²⁵ আর আদম আবার নিজের স্ত্রীর পরিচয় নিলে তিনি ছেলে প্রসব করলেন ও তার নাম শেথ রাখলেন। কারণ [তিনি বললেন] কয়িনের মাধ্যমে হত হেবলের পরিবর্তে ঈশ্বর আমাকে আর এক ছেলে দিলেন। পরে ²⁶ শেথেরও ছেলে হল, আর তিনি তার নাম ইনোশ রাখলেন। তখন লোকেরা সদাপ্রভুর নামে ডাকতে আরম্ভ করল।

Chapter 5

¹ আদমের বংশাবলী-পত্র এই। যে দিন ঈশ্বর মানুষের সৃষ্টি করলেন, সেই দিনে ঈশ্বরের সাদৃশ্যই তাঁকে তৈরী করলেন, ² পুরুষ ও স্ত্রী করে তাঁদের সৃষ্টি করলেন; এবং সেই সৃষ্টিদিনে তাঁদেরকে আশীর্বাদ করে আদম, এই নাম দিলেন। ³ পরে আদম একশো ত্রিশ বছর বয়সে নিজের মতো ও প্রতিমূর্তিতে ছেলের জন্ম দিয়ে তার নাম শেথ রাখলেন। ⁴ শেথের জন্ম দিলে পর আদম আটশো বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ⁵ সব মিলিয়ে আদমের নয়শো ত্রিশ বছর বয়স হলে তাঁর মৃত্যু হল। ⁶ শেথ একশো পাঁচ বছর বয়সে ইনোশের জন্ম দিলেন। ⁷ ইনোশের জন্ম দিলে পর শেথ আটশো সাত বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ⁸ সব মিলিয়ে শেথের নয়শো বারো বছর বয়স হলে তাঁর মৃত্যু হল। ⁹ ইনোশ নব্বই বছর বয়সে কৈননের জন্ম দিলেন। ¹⁰ কৈননের জন্ম দিলে পর ইনোশ আটশো পনের বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ¹¹ সব মিলিয়ে ইনোশের নয়শো পাঁচ বছর বয়স হলে তাঁর মৃত্যু হল। ¹² কৈনন সত্তর বছর বয়সে মহললেলের জন্ম দিলেন। ¹³ মহললেলের জন্ম দিলে পর কৈনন আটশো চল্লিশ বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ¹⁴ সব মিলিয়ে কৈননের নয়শো দশ বছর বয়স হলে তাঁর মৃত্যু হল। ¹⁵ মহললেল পঁয়ষট্টি বছর বয়সে যেরদের জন্ম দিলেন। ¹⁶ যেরদের জন্ম দিলে পর মহললেল আটশো ত্রিশ বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ¹⁷ সব মিলিয়ে মহললেলের আটশো পঁচানব্বই বছর বয়স হলে তাঁর মৃত্যু হল। ¹⁸ যেরদ একশো বাষট্টি বছর বয়সে হনোকের জন্ম দিলেন। ¹⁹ হনোকের জন্ম দিলে পর যেরদ আটশো বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ²⁰ সব মিলিয়ে যেরদের নয়শো বাষটি বছর বয়স হলে তাঁর মৃত্যু হল। ²¹ হনোক পয়ষট্টি বছর বয়সে মথুশেলহের জন্ম দিলেন। ²² মথুশেলহের জন্ম দিলে পর হনোক তিনশো বছর ঈশ্বরের সঙ্গে যাতায়াত করলেন এবং আরও ছেলেমেয়ের জন্ম দিলেন। ²³ সব মিলিয়ে হনোক তিনশো পয়ষটি বছর থাকলেন। ²⁴ হনোক ঈশ্বরের সঙ্গে যাতায়াত করতেন। পরে তিনি আর থাকলেন না, কারণ ঈশ্বর তাঁকে গ্রহণ করলেন। ²⁵ মথুশেলহ একশো সাতাশী বছর বয়সে লেমকের জন্ম দিলেন। ²⁶ লেমকের জন্ম দিলে পর মথুশেলহ সাতশো বিরাসী বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ²⁷ সব মিলিয়ে মথুশেলহের নয়শো ঊনসত্তর বছর বয়স হলে তাঁর মৃত্যু হল। ²⁸ লেমক একশো বিরাসী বৎসর বয়সে ছেলের জন্ম দিয়ে তাঁর নাম নোহ [বিশ্রাম] রাখলেন; ²⁹ কারণ তিনি বললেন, "সদাপ্রভুর মাধ্যমে অভিশপ্ত ভূমি থেকে আমাদের যে শ্রম ও হাতের কষ্ট হয়, তার বিষয়ে এ আমাদেরকে সান্ত্বনা করবে।" ³⁰ নোহের জন্ম দিলে পর লেমক পাঁচশো পঁচানব্বই বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ³¹ সব মিলিয়ে লেমকের সাতশো সাতাত্তর বছর বয়স হলে তাঁর মৃত্যু হল। ³² পরে নোহ পাঁচশো বছর বয়সে শেষ, হাম ও য়েফতের জন্ম দিলেন।

Chapter 6

¹ এভাবে যখন পৃথিবীতে মানুষদের সংখ্যা বৃদ্ধি পেতে লাগল ও অনেক মেয়ে জন্ম গ্রহণ করল, ² তখন ঈশ্বরের ছেলেরা মানুষদের মেয়েদেরকে সুন্দরী দেখে, যার যাকে ইচ্ছা, সে তাকে বিয়ে করতে লাগল। ³ তাতে সদাপ্রভু বললেন, "আমার আত্মা মানুষদের মধ্যে সবসময় থাকবে না, কারণ তারা মাংসমাত্র; কিন্তু তাদের সময় একশো কুড়ি বছর হবে। ⁴ সেই সময়ে পৃথিবীতে মহাবীররা ছিল এবং তার পরেও ঈশ্বরের ছেলেরা মানুষদের মেয়েদের কাছে গেলে তাদের গর্ভে ছেলেমেয়ে জন্মাল, তারাই সেকালের প্রসিদ্ধ বীর। ⁵ আর সদাপ্রভু দেখলেন, পৃথিবীতে মানুষের দুষ্টতা বড় এবং তার হৃদয়ের চিন্তার সমস্ত কল্পনা সবসময় কেবল খারাপ। ⁶ তাই সদাপ্রভু পৃথিবীতে মানুষের সৃষ্টির জন্য দুঃখিত হলেন ও মনে আঘাত পেলেন। ⁷ আর সদাপ্রভু বললেন, "আমি যে মানুষকে সৃষ্টি করেছি, তাকে পৃথিবী থেকে উচ্ছিন্ন করব; মানুষের সঙ্গে পশু, সরীসৃপ জীব ও আকাশের পাখিদেরকেও উচ্ছিন্ন করব; কারণ তাদের সৃষ্টির জন্য আমার দুঃখ হচ্ছে।" ⁸ কিন্তু নোহ সদাপ্রভুর দৃষ্টিতে অনুগ্রহ প্রাপ্ত হলেন। নোহের বংশ বৃত্তান্ত এই। ⁹ নোহ সেই সময়ের লোকদের মধ্যে ধার্মিক ও সিদ্ধ লোক ছিলেন, নোহ ঈশ্বরের সঙ্গে যাতায়াত করতেন। ¹⁰ নোহ শেম, হাম ও যফৎ নামে তিন ছেলের জন্ম দেন। ¹¹ সেই সময়ে পৃথিবী ঈশ্বরের সামনে ভ্রষ্ট ও মন্দতায় পরিপূর্ণ ছিল। ¹² আর ঈশ্বর পৃথিবীতে দেখলেন, আর দেখ, সে ভ্রষ্ট হয়েছে, কারণ পৃথিবীতে অবস্থিত সমস্ত প্রাণী ভ্রষ্টাচারী হয়েছিল। ¹³ তখন ঈশ্বর নোহকে বললেন, "আমার চোখের সামনে সমস্ত প্রাণীর অন্তিমকাল উপস্থিত, কারণ তাদের দিয়ে পৃথিবী অত্যাচারে পরিপূর্ণ হয়েছে; আর দেখ, আমি পৃথিবীর সঙ্গে তাদেরকে বিনষ্ট করব। ¹⁴ তুমি গোফর কাঠ দিয়ে এক জাহাজ তৈরী কর; সেই জাহাজের মধ্যে কামরা তৈরী করবে ও তার ভিতরে ও বাইরে ধূনা দিয়ে লেপে দেবে। ¹⁵ এইভাবে তা তৈরী করবে। জাহাজ দৈর্ঘ্যে তিনশো হাত, প্রস্থে পঞ্চাশ হাত ও উচ্চতায় ত্রিশ হাত হবে। ¹⁶ আর তার ছাদের এক হাত নিচে জানালা তৈরী করে রাখবে ও জাহাজের পাশে দরজা রাখবে; তার প্রথম, দ্বিতীয় ও তৃতীয় তলা তৈরী করবে। ¹⁷ আর দেখ, আকাশের নীচে প্রাণবায়ুবিশিষ্ট যত জীবজন্তু আছে, সবাইকে বিনষ্ট করার জন্য আমি পৃথিবীর উপরে বন্যা আনব, পৃথিবীতে সবাই মারা যাবে। ¹⁸ কিন্তু তোমার সঙ্গে আমি নিজের নিয়ম স্থির করব; তুমি নিজের ছেলেদের, স্ত্রী ও ছেলের বউদেরকে সঙ্গে নিয়ে সেই জাহাজে প্রবেশ করবে। ¹⁹ আর মাংসবিশিষ্ট সমস্ত জীবজন্তুর স্ত্রীপুরুষ জোড়া জোড়া নিয়ে তাদের প্রাণরক্ষার জন্য নিজের সঙ্গে ²⁰ সেই জাহাজে প্রবেশ করাবে; সর্বজাতীয় পাখি ও সর্বজাতীয় পশু ও সর্বজাতীয় মাটিতে চলা সরীসৃপ জোড়া জোড়া প্রাণরক্ষার জন্য তোমার কাছে প্রবেশ করবে। ²¹ আর তোমার ও তাদের আহারের জন্য তুমি সব ধরনের খাদ্য সামগ্রী এনে নিজের কাছে সঞ্চয় করবে।" ²² তাতে নোহ সেরকম করলেন, ঈশ্বরের আদেশ অনুসারেই সব কাজ করলেন।

Chapter 7

¹ আর সদাপ্রভু নোহকে বললেন, "তুমি সপরিবারে জাহাজে প্রবেশ কর, কারণ এই কালের লোকদের মধ্যে আমার সামনে তোমাকেই ধার্মিক দেখেছি। ² তুমি শুচি পশুর স্ত্রীপুরুষ নিয়ে প্রত্যেক জাতির সাত সাত জোড়া এবং অশুচি পশুর স্ত্রী ও পুরুষ নিয়ে প্রত্যেক জাতির ³ এক এক জোড়া এবং আকাশের পাখিদেরও স্ত্রীপুরুষ নিয়ে প্রত্যেক জাতির সাত সাত জোড়া, সমস্ত ভূমণ্ডলে তাদের বংশ রক্ষার জন্য নিজের সঙ্গে রাখ। ⁴ কারণ সাত দিনের পর আমি পৃথিবীতে চল্লিশ দিনরাত বৃষ্টি বর্ষণ করে আমার সৃষ্টি যাবতীয় প্রাণীকে পৃথিবী থেকে উচ্ছিন্ন করব। ⁵ তখন নোহ সদাপ্রভুর আদেশ অনুসারে সব কাজ করলেন। ⁶ নোহের ছয়শো বছর বয়সে পৃথিবীতে জলপ্লাবন হল। ⁷ জলপ্লাবনের জন্য নোহ ও তাঁর ছেলেরা এবং তাঁর স্ত্রী ও ছেলের বউরা জাহাজে প্রবেশ করলেন। ⁸ নোহের প্রতি ঈশ্বরের আদেশ অনুসারে শুচি অশুচি পশুর ⁹ এবং পাখির ও ভূমিতে চলাচল যাবতীয় জীবের স্ত্রী পুরুষ জোড়া জোড়া জাহাজে নোহের কাছে প্রবেশ করল। ¹⁰ আর সেই সাত দিন পরে পৃথিবীতে জলপ্লাবন হল। ¹¹ নোহের বয়সের ছয়শো বছরের দ্বিতীয় মাসের সতেরো দিনে মহাজলধির সমস্ত উনুই ভেঙ্গে গেল এবং আকাশের বাতায়ন সব মুক্ত হল; ¹² তাতে পৃথিবীতে চল্লিশ দিনরাত মহাবৃষ্টি হল। ¹³ সেই দিন নোহ এবং শেম, হাম ও য়েফৎ নামে নোহের ছেলেরা এবং তাঁদের সঙ্গে নোহের স্ত্রী ও তিন ছেলের বউরা জাহাজে প্রবেশ করলেন। ¹⁴ আর তাঁদের সঙ্গে সর্বজাতীয় বন্য পশু, সবজাতীয় গ্রাম্য পশু, সবজাতীয় মাটিতে চলাচল করা সরীসৃপ জীব ও সবজাতীয় পাখি, ¹⁵ প্রাণবায়ুবিশিষ্ট সবপ্রকার জীবজন্তু জোড়া জোড়া জাহাজে নোহের কাছে প্রবেশ করল। ¹⁶ ফলতঃ তাঁর প্রতি ঈশ্বরের আদেশ অনুসারে সমস্ত প্রাণীর স্ত্রী ও পুরুষ প্রবেশ করল। পরে সদাপ্রভু তাঁর জন্য পিছনের দরজা বন্ধ করলেন। ¹⁷ আর চল্লিশ দিন পর্যন্ত পৃথিবীতে বন্যা হল, তাতে জল বৃদ্ধি পেয়ে জাহাজ ভাসালে তা মাটি ছেড়ে উঠল। ¹⁸ পরে জল প্রবল হয়ে পৃথিবীতে অনেক বেড়ে গেল এবং জাহাজ জলের উপরে ভেসে উঠল। ¹⁹ আর পৃথিবীতে জল অত্যন্ত প্রবল হল, আকাশমণ্ডলের নীচের সব মহাপর্বত ডুবে গেল। ²⁰ তার উপরে পনেরো হাত জল উঠে প্রবল হল, পর্বত সকল ডুবে গেল। ²¹ তাতে মাটিতে চলাচল যাবতীয় প্রাণী, পাখি, পশুপাল ও বন্য পশু সব এবং সমস্ত মানুষ মারা গেল। ²² মাটিতে চলনশীল যত প্রাণীর নাকে প্রাণবায়ুর সঞ্চার ছিল, সকলে মারা গেল। ²³ এইভাবে পৃথিবী নিবাসী সমস্ত প্রাণী মানুষ, পশু, সরীসৃপ, জীব ও আকাশের পাখি সকল উচ্ছিন্ন হল, পৃথিবী থেকে উচ্ছিন্ন হল, কেবল নোহ ও তাঁর সঙ্গী জাহাজে প্রাণীরা বেঁচে গেলেন। ²⁴ আর জল পৃথিবীর উপরে একশো পঞ্চাশ দিন পর্যন্ত প্রবল থাকল।

Chapter 8

¹ আর ঈশ্বর নোহকে ও জাহাজে অবস্থিত তাঁর সঙ্গী পশু যাবতীয় প্রাণীকে স্মরণ করলেন, ঈশ্বর পৃথিবীতে বাতাস বহালেন, তাতে জল থামল।
² আর গভীর জলের উনুই ও আকাশের বাতায়ন সকল বন্ধ এবং আকাশের মহাবৃষ্টি থামল। ³ আর জল ক্রমশঃ মাটির ওপর থেকে সরে গিয়ে একশো পঞ্চাশ দিনের শেষে কমে গেল। ⁴ তাতে সপ্তম মাসে, সতেরো দিনে অরারটের পর্বতের ওপরে জাহাজ লেগে থাকল। ⁵ পরে দশ মাস পর্যন্ত জল কমতে থাকল, ঐ দশ মাসের প্রথম দিনে পর্বতের শৃঙ্গ দেখা গেল। ⁶ আর চল্লিশ দিন পরে নোহ নিজের বানানো জাহাজের জানালা খুলে, একটা দাঁড়কাক ছেড়ে দিলেন; ⁷ তাতে সে উড়ে ভূমির উপরের জল শুকনো না হওয়া পর্যন্ত এখানে ওখানে ঘোরাফেরা করতে লাগলো।
⁸ আর মাটির ওপরে জল কমেছে কি না, তা জানবার জন্য তিনি নিজের কাছ থেকে এক ঘুঘু ছেড়ে দিলেন। ⁹ তাতে সমস্ত পৃথিবী জলে ভরে থাকাতে ঘুঘু নামার জায়গা পেল না, তাই জাহাজে তাঁর কাছে ফিরে আসল। তখন তিনি হাত বাড়িয়ে তাকে ধরলেন ও জাহাজের ভিতরে নিজের কাছে রাখলেন। ¹⁰ পরে তিনি আর সাত দিন অপেক্ষা করে জাহাজ থেকে সেই ঘুঘু আবার ছেড়ে দিলেন ¹¹ এবং ঘুঘুটি সন্ধ্যাবেলায় তাঁর কাছে ফিরে এল; আর দেখ, তার ঠোঁটে জিতগাছের একটা নতুন পাতা ছিল; এতে নোহ বুঝলেন, মাটির ওপরে জল কমেছে। ¹² পরে তিনি আর সাত দিন অপেক্ষা করে সেই ঘুঘু ছেড়ে দিলেন, তখন সে তাঁর কাছে আর ফিরে এল না। ¹³ [নোহের বয়সের] ছয়শো এক বছরের প্রথম মাসের প্রথম দিনে পৃথিবীর ওপরে জল শুকনো হল; তাতে নোহ জাহাজের ছাদ খুলে দেখলেন, আর দেখ, মাটিতে জল নেই। ¹⁴ পরে দ্বিতীয় মাসের সাতাশ দিনে ভূমি শুকনো হল।

¹⁵ পরে ঈশ্বর নোহকে বললেন, ¹⁶ তুমি নিজের বউ, ছেলেদের ও ছেলের বউদেরকে সঙ্গে নিয়ে জাহাজ থেকে বাইরে যাও। ¹⁷ আর তোমার সঙ্গী পশু, পাখি ও মাটিতে চলা সরীসৃপ প্রভৃতি মাংসময় যত জীবজন্তু আছে, সেই সমস্ত কিছুকে তোমার সঙ্গে বাইরে আন, তারা পৃথিবীতে প্রাণীময় করুক এবং পৃথিবীতে ফলবান ও বহুবংশ হোক। ¹⁸ তখন নোহ নিজের ছেলেদের এবং নিজের স্ত্রী ও ছেলের স্ত্রীদেরকে সঙ্গে নিয়ে বের হলেন। ¹⁹ আর নিজের নিজের জাতি অনুসারে প্রত্যেক পশু, সরীসৃপ জীব ও পাখি, সমস্ত মাটিতে চলনশীল প্রাণী জাহাজ থেকে বের হল। ²⁰ পরে নোহ সদাপ্রভুর উদ্দেশ্যে যজ্ঞবেদি নির্মাণ করলেন এবং সমস্ত রকমের শুচি পশুর ও সমস্ত রকমের শুচি পাখির মধ্যে কতকগুলি নিয়ে বেদির ওপরে হোম করলেন। ²¹ তাতে সদাপ্রভু তার সুগন্ধ গ্রহণ করলেন, আর সদাপ্রভু মনে মনে বললেন, "আমি মানুষের জন্য মাটিকে আর অভিশাপ দেব না, কারণ বাল্যকাল পর্যন্ত মানুষের মনের কল্লনা দুষ্ট; যেমন করলাম, তেমন আর কখনও সকল প্রাণীকে ধ্বংস করব না। ²² যতদিন পৃথিবী থাকবে, ততদিন শস্য বোনার ও শস্য কাটার সময় এবং শীত ও উত্তাপ এবং গ্রীষ্মকাল ও হেমন্তকাল এবং দিন ও রাত, এই সমস্ত থেমে যাবে না।"

Chapter 9

¹ পরে ঈশ্বর নোহকে ও তাঁর ছেলেদেরকে এই আশীর্বাদ করলেন ও বললেন, "তোমরা ফলবান ও বহুবংশ হও, পৃথিবী ভরিয়ে তোলা। ² পৃথিবীর যাবতীয় প্রাণী ও আকাশের যাবতীয় পাখি তোমাদের থেকে ভয় ও ভ্রাসযুক্ত হবে; সমস্ত মাটিতে চলা জীব ও সমুদ্রের সমস্ত মাছ সে সব তোমাদেরই হাতে দেওয়া আছে। ³ প্রত্যেক গমনশীল প্রাণী তোমাদের খাদ্য হবে; আমি সবুজ গাছপালার মতো সে সকল তোমাদেরকে দিলাম। ⁴ কিন্তু প্রাণসহ অর্থাৎ রক্তসহ মাংস খেও না। ⁵ আর তোমাদের রক্তপাত হলে আমি তোমাদের প্রাণের পক্ষে তার প্রতিশোধ অবশ্যই নেব; সকল পশুর কাছে তার প্রতিশোধ নেব। এবং মানুষের ভাই মানুষের কাছে আমি মানুষের প্রাণের প্রতিশোধ নেব। ⁶ যে কেউ মানুষের রক্তপাত করবে, মানুষের মাধ্যমে তার রক্তপাত করা যাবে; কারণ ঈশ্বর নিজের প্রতিমূর্তিতে মানুষকে নির্মাণ করেছেন। ⁷ তোমরা ফলবান ও বহুবংশ হও, পৃথিবীকে প্রাণীময় কর, ও তার মধ্যে বেড়ে ওঠ। ⁸ পরে ঈশ্বর নোহকে ও তাঁর সঙ্গী ছেলেদেরকে বললেন, ⁹ "দেখ, তোমাদের সঙ্গে, তোমাদের আগামী বংশের সঙ্গে ও তোমাদের সঙ্গী যাবতীয় প্রাণীর সঙ্গে, ¹⁰ পাখি এবং পশুপাল ও বন্য পশু, পৃথিবীতে অবস্থিত যত প্রাণী জাহাজ থেকে বের হয়েছে, তাদের সঙ্গে আমি আমার নিয়ম স্থির করি। ¹¹ আমি তোমাদের সঙ্গে আমার নিয়ম স্থির করি; বন্যার মাধ্যমে সমস্ত প্রাণী আর ধ্বংস হবে না এবং পৃথিবীর বিনাশের জন্য জলপ্লাবন আর হবে না।" ¹² ঈশ্বর আরও বললেন, "আমি তোমাদের সঙ্গে ও তোমাদের সঙ্গী যাবতীয় প্রাণীর সঙ্গে চিরস্থায়ী পুরুষ পরম্পরার জন্য যে নিয়ম স্থির করলাম, তাঁর চিহ্ন এই।" ¹³ আমি মেঘে নিজের মেঘধনু স্থাপন করি, সেটাই পৃথিবীর সঙ্গে আমার নিয়মের চিহ্ন হবে। ¹⁴ যখন আমি পৃথিবীর উপরে মেঘ আনব, তখন সেই মেঘধনু মেঘে দেখা যাবে; ¹⁵ তাতে তোমাদের সঙ্গে ও মাংসময় সমস্ত প্রাণীর সঙ্গে আমার যে নিয়ম আছে, তা আমার স্মরণ হবে এবং সকল প্রাণীর বিনাশের জন্য জলপ্লাবন আর হবে না। ¹⁶ আর মেঘধনু হলে আমি তার প্রতি দৃষ্টিপাত করব; তাতে মাংসময় যত প্রাণী পৃথিবীতে আছে, তাদের সঙ্গে ঈশ্বরের যে চিরস্থায়ী নিয়ম, তা আমি স্মরণ করব। ¹⁷ ঈশ্বর নোহকে বললেন, "এটি একটি নিয়মের চিহ্ন যা আমার এবং পৃথিবীর সব প্রাণীর সঙ্গে স্থাপিত হবে।

¹⁸ নোহের যে ছেলেরা জাহাজ থেকে বের হলেন, তাঁদের নাম শেম, হাম ও যফৎ; সেই হাম কনানের বাবা। ¹⁹ এই তিনজন নোহের ছেলে; এদেরই বংশ সমস্ত পৃথিবীতে ছড়িয়ে পড়ল। ²⁰ পরে নোহ কৃষিকাজে যুক্ত হয়ে আঙ্গুরের ক্ষেত করলেন। ²¹ আর তিনি আঙ্গুর রস পান করে মাতাল হলেন এবং তাঁবুর মধ্যে বিবস্ত্র হয়ে পড়লেন। ²² তখন কনানের বাবা হাম নিজের বাবার উলঙ্গতা দেখে বাইরে নিজের দুই ভাইকে বলল। ²³ তাতে শেম ও যফৎ কাপড় নিয়ে নিজেদের কাঁধে রেখে পিছনে হেঁটে বাবার উলঙ্গতা ঢেকে দিলেন; পিছন দিকে মুখ থাকাতে তাঁরা পিতার উলঙ্গতা দেখলেন না। ²⁴ পরে নোহ আঙ্গুর রসের ঘুম থেকে জেগে উঠে তাঁর প্রতি ছোট ছেলের আচরণ জানতে পারলেন। ²⁵ আর তিনি বললেন, "কনান অভিশপ্ত হোক, সে নিজের ভাইদের দাসানুদাস হবে।" ²⁶ তিনি আরও বললেন, "শেমের ঈশ্বর সদাপ্রভু ধন্য; কনান তার দাস হোক। ²⁷ ঈশ্বর যফৎকে বিস্তীর্ণ করুন; সে শেমের তাঁবুতে বাস করুক, আর কনান তার দাস হোক।" ²⁸ জলপ্লাবনের পরে নোহ তিনশো পঞ্চাশ বছর জীবিত থাকলেন। ²⁹ সব মিলিয়ে নোহের নয়শো পঞ্চাশ বছর বয়স হলে তাঁর মৃত্যু হল।

Chapter 10

¹ নোহের ছেলে শেম, হাম ও য়েফতের বংশ বৃত্তান্ত এই। বন্যার পরে তাঁদের ছেলেমেয়ে জন্মাল। ² য়েফতের ছেলে গোমর, মাগোগ, মাদয়, যবন, তুবল, মেশক ও তীরস। ³ গোমরের ছেলে অস্কিনস, রীফৎ ও ⁴ তোগর্ম। যবনের ছেলে ইলীশা, তর্শীশ, ⁵ কিত্তীম ও দোদানীম। এই সমস্ত থেকে জাতিদের দ্বীপনিবাসীরা নিজের নিজের দেশে নিজের নিজের ভাষানুসারে নিজের নিজের জাতির নানা গোষ্ঠীতে বিভক্ত হল। ⁶ আর হামের ছেলে কূশ, মিসর, পুট ও কনান। ⁷ কূশের ছেলে সবা, হবীলা, সপ্তা, রয়মা ও সপ্তকা। রয়মার ছেলে শিবা ও দদান। ⁸ নিম্রদ কূশের ছেলে; তিনি পৃথিবীতে শক্তিশালী হতে লাগলেন। ⁹ তিনি সদাপ্রভুর সামনে শক্তিশালী শিকারী হলেন; তার জন্য লোকে বলে, সদাপ্রভুর সামনে শক্তিশালী শিকারী নিম্রদের তুল্য। ¹⁰ শিনিয়র দেশে বাবিল, এরক, অক্কদ ও কলনী, এই সব জায়গা তাঁর রাজ্যের প্রথম অংশ ছিল। ¹¹ সেই দেশ থেকে তিনি অশুরে গিয়ে নীনবী, ¹² রহবোৎপুরী, কেলহ এবং নীনবী ও কেলহের মাঝখানে রেমন পত্তন করলেন; ওটা মহানগর। ¹³ আর লুদীয়, অনামীয়, ¹⁴ লহাবীয়, নপ্তুহীয়, পথোষীয়, পলেক্তীয়দের পূর্বপুরুষ কসলুহীয় এবং কপ্তরীয়, এই সব মিসরের সন্তান। ¹⁵ এবং কনানের বড় ছেলে সীদন, ¹⁶ তারপর হেৎ, যিবুযীয়, ইমরীয়, গির্গাশীয়, হিব্বীয়, অক্কীয়, সীনীয়, অর্বদীয়, সমারীয় ও হমাতীয়। ¹⁷ পরে কনানীয়দের গোষ্ঠী সকল বিস্তারিত হল। ¹⁸ সীদান থেকে গরারের দিকে ঘসা পর্যন্ত ¹⁹ এবং সদোম, ঘমোরা, অদমা ও সবোয়ীমের দিকে লাশা পর্যন্ত কনানীয়দের সীমা ছিল। ²⁰ নিজের নিজের গোষ্ঠী, ভাষা, দেশ ও জাতি অনুসারে এই সব হামের ছেলে। ²¹ যে শেম এবরের সব লোকদের পূর্বপুরুষ, আর য়েফতের বড় ভাই, তাঁরও ছেলেমেয়ে ছিল। ²² শেমের এই সকল ছেলে এলম, অশুর, অফকষদ, লুদ ও অরাম। ²³ অরামের সন্তান উষ, হুল, গেথর ও মশ। ²⁴ আর অফকষদ শেলহের জন্ম দিলেন ও শেলহ এবরের জন্ম দিলেন। ²⁵ এবরের দুই ছেলে; একের নাম পেলগ [বিভাগ], কারণ সেই সময়ে পৃথিবী ভাগ হল; ²⁶ তাঁর ভাইয়ের নাম যক্তন। ²⁷ আর যক্তন অলমোদদ, শেলফ, হৎসর্মাৎ, যেরহ, ²⁸ হদোরাম উষল, দিক্র, ওবল, অবীমায়েল, শিবা, ওফীর, হবীলা ও যোববের জন্ম দিলেন; ²⁹ এরা সবাই যক্তনের ছেলে। ³⁰ মেসা থেকে পূর্বদিকের সফার পর্বত পর্যন্ত তাদের বসতি ছিল। ³¹ নিজের নিজের গোষ্ঠী, ভাষা, দেশ ও জাতি অনুসারে এই সকল শেমের ছেলে। ³² নিজের নিজের বংশ ও জাতি অনুসারে এরা নোহের ছেলেদের গোষ্ঠী এবং বন্যার পরে এদের থেকে তৈরী নানা জাতি পৃথিবীতে ভাগ হল।

Chapter 11

¹ সমস্ত পৃথিবীতে এক ভাষা ও একই কথা ছিল। ² পরে লোকেরা পূর্বদিকে ঘুরতে ঘুরতে শিনীয়র দেশে এক সমভূমি পেয়ে সে জায়গায় বাস করল; ³ আর একে-অপরকে বলল, "এস, আমরা ইট তৈরী করে আগুনে পোড়াই," তাতে তাদের পাথরের পরিবর্তে ইট ও চূনের পরিবর্তে আলকাতরা ছিল। ⁴ পরে তারা বলল, "এস, আমরা নিজেদের জন্য এক শহর ও আকাশকে নাগাল পেতে পারে এমন এক উঁচু বাড়ি (মিনার) তৈরী করে নিজেদের নাম বিখ্যাত করি, যদি সমস্ত পৃথিবীতে ছড়িয়ে ছিটিয়ে পড়ি।" ⁵ পরে মানুষেরা যে শহর ও উঁচু বাড়ি (মিনার) তৈরী করছিল, তা দেখতে সদাপ্রভু নেমে এলেন। ⁶ আর সদাপ্রভু বললেন, "দেখ, তারা সবাই এক জাতি ও এক ভাষাবাদী; এখন এই কাজে যুক্ত হলে; এর পরে যা কিছু করতে ইচ্ছা করবে, তা থেকে তারা থেমে যাবে না।" ⁷ এস, আমরা নিচে গিয়ে, সেই জায়গায় তাদের ভাষার ভেদ জন্মাই, যেন তারা এক জন অন্যের ভাষা বুঝতে না পারে।" ⁸ আর সদাপ্রভু সেখান থেকে সমস্ত পৃথিবীতে তাদেরকে ছিন্নভিন্ন করলেন এবং তারা শহর তৈরী করা থেকে থেমে গেল। ⁹ এই জন্য সেই শহরের নাম বাবিল [ভেদ] হল; কারণ সেই জায়গায় সদাপ্রভু সমস্ত পৃথিবীর ভাষার ভেদ জন্মিয়েছিলেন এবং সেখান থেকে সদাপ্রভু তাদেরকে সমস্ত পৃথিবীতে ছিন্নভিন্ন করেছিলেন।

¹⁰ শেমের বংশ-বৃত্তান্ত এই। শেম একশো বছর বয়সে, বন্যার দুই বছর পরে, অর্ফকষদের জন্ম দিলেন। ¹¹ অর্ফকষদের জন্ম দিলে পর শেম পাঁচশো বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ¹² অর্ফকষদ পঁয়ত্রিশ বছর বয়সে শেলহের জন্ম দিলেন। ¹³ শেলহের জন্ম দিলে পর অর্ফকষদ চারশো তিন বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ¹⁴ শেলহ ত্রিশ বছর বয়সে এবরের জন্ম দিলেন। ¹⁵ এবরের জন্ম দিলে পর শেলহ চারশো তিন বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ¹⁶ এবর চৌত্রিশ বছর বয়সে পেলগের জন্ম দিলেন। ¹⁷ পেলগের জন্ম দিলে পর এবর চারশো ত্রিশ বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ¹⁸ পেলগ ত্রিশ বছর বয়সে রিয়ূর জন্ম দিলেন। ¹⁹ রিয়ূর জন্ম দিলে পর পেলগ দুইশো নয় বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ²⁰ রিয়ূ বত্রিশ বছর বয়সে সরূগের জন্ম দিলেন। ²¹ সরূগের জন্ম দিলে পর রিয়ূ দুশো সাত বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ²² সরূগ ত্রিশ বছর বয়সে নাহোরের জন্ম দিলেন। ²³ নাহোরের জন্ম দিলে পর সরূগ দুশো বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ²⁴ নাহোর উনত্রিশ বছর বয়সে তেরহের জন্ম দিলেন। ²⁵ তেরহের জন্ম দিলে পর নাহোর একশো উনিশ বছর জীবিত থেকে আরও ছেলেমেয়ের জন্ম দিলেন। ²⁶ তেরহ সত্তর বছর বয়সে অব্রাম, নাহোর ও হারণের জন্ম দিলেন। ²⁷ তেরহের বংশ বৃত্তান্ত এই। তেরহ অব্রাম, নাহোর ও হারণের জন্ম দিলেন। ²⁸ আর হারণ লোটের জন্ম দিলেন। কিন্তু হারণ নিজের বাবা তেরহের সামনে নিজের জন্মস্থান কলদীয় দেশের উরে প্রাণত্যাগ করলেন। ²⁹ অব্রাম ও নাহর উভয়েই বিয়ে করলেন; অব্রাহামের স্ত্রীর নাম সারী ও নাহোরের স্ত্রীর নাম মিলকা। এই স্ত্রী হারণের মেয়ে; হারণ মিলকার ও যিস্কার বাবা। ³⁰ সারী বন্ধ্যা ছিলেন, তাঁর সন্তান হল না। ³¹ আর তেরহ নিজের ছেলে অব্রামকে ও হারণের ছেলে নিজের নাতি লোটকে এবং অব্রাহামের স্ত্রী সারী নাম্নী ছেলের স্ত্রীকে সঙ্গে নিলেন; তাঁরা একসঙ্গে কনান দেশে যাবার জন্য কলদীয় দেশের উর থেকে যাত্রা করলেন; আর হারণ নগর পর্যন্ত গিয়ে সেখানে বাস করলেন। ³² পরে তেরহের দুশো পাঁচ বছর বয়স হলে হারণে তাঁর মৃত্যু হল।

Chapter 12

¹ সদাপ্রভু অব্রামকে বললেন, "তুমি নিজের দেশ, আত্মীয় ও বাবার বাড়ি ছেড়ে দিয়ে, আমি যে দেশ তোমাকে দেখাই, সেই দেশে চল।" ² আমি তোমার থেকে এক মহাজাতি সৃষ্টি করব এবং তোমাকে আশীর্বাদ করে তোমার নাম মহৎ করব, তাতে তুমি আশীর্বাদের আকর হবে। ³ যারা তোমাকে আশীর্বাদ করবে, তাদেরকে আমি আশীর্বাদ করব, যে কেউ তোমাকে অভিশাপ দেবে, তাকে আমি অভিশাপ দেব এবং তোমাতে পৃথিবীর যাবতীয় গোষ্ঠী আশীর্বাদ পাবে।" ⁴ পরে অব্রাম সদাপ্রভুর সেই বাক্যানুসারে যাত্রা করলেন এবং লোট ও তাঁর সঙ্গে গেলেন। হারন থেকে চলে যাবার সময় অব্রামের পঁচাত্তর বছর বয়স ছিল। ⁵ অব্রাম নিজের স্ত্রী সারীকে ও ভাইয়ের ছেলে লোটকে এবং হারনে তাঁরা যে ধন উপার্জন করেছিলেন ও যে প্রাণীদেরকে লাভ করেছিলেন, সে সমস্ত নিয়ে কনান দেশে যাওয়ার জন্য যাত্রা করলেন এবং কনান দেশে আসলেন। ⁶ আর অব্রাম দেশ দিয়ে যেতে যেতে শিখিমে, মোরির এলোন গাছের কাছে উপস্থিত হলেন। সেই সময়ে কনানীয়েরা সেই দেশে বাস করত। ⁷ পরে সদাপ্রভু অব্রামকে দেখা দিয়ে বললেন, "আমি তোমার বংশকে এই দেশ দেব," তখন সেই জায়গায় অব্রাম সদাপ্রভুর উদ্দেশ্যে এক যজ্ঞবেদি নির্মাণ করলেন, যিনি তাঁকে দর্শন দিয়েছিলেন। ⁸ পরে তিনি ঐ জায়গা ত্যাগ করে পর্বতে গিয়ে বৈথেলের পূর্ব দিকে নিজের তাঁবু স্থাপন করলেন; তার পশ্চিমে বৈথেল ও পূর্ব দিকে অয় ছিল; তিনি সে জায়গায় সদাপ্রভুর উদ্দেশ্যে এক যজ্ঞবেদি নির্মাণ করলেন ও সদাপ্রভুর নামে ডাকলেন। ⁹ পরে অব্রাম ক্রমে ক্রমে দক্ষিণ দিকে গেলেন। ¹⁰ আর দেশে দুর্ভিক্ষ হল, তখন অব্রাম মিসরে বাস করতে যাত্রা করলেন; কারণ [কনান] দেশে ভারী দুর্ভিক্ষ হয়েছিল। ¹¹ আর অব্রাম যখন মিসরে প্রবেশ করতে উদ্যত হন, তখন নিজের স্ত্রী সারীকে বললেন, "দেখ, আমি জানি, তুমি দেখতে সুন্দরী; ¹² এ কারণ মিসরীয়েরা যখন তোমাকে দেখে বলবে, 'এ তাঁর স্ত্রী,' এবং আমাকে হত্যা করবে, আর তারা তোমাকে জীবিত রাখবে।" ¹³ অনুরোধ করে, এই কথা বলো যে, তুমি আমার বোন; যেন তোমার অনুরোধে আমার ভালো হয়, তোমার জন্য আমার প্রাণ বাঁচে।" ¹⁴ পরে অব্রাম মিসরে প্রবেশ করলে মিসরীয়েরা ঐ স্ত্রীকে খুব সুন্দরী দেখল। ¹⁵ আর ফরৌণের সামনে তাঁর প্রশংসা করলেন; তাঁতে সেই স্ত্রীকে ফরৌণের বাড়িতে নিয়ে যাওয়া হল। ¹⁶ আর তাঁর অনুরোধে তিনি অব্রামকে আদর করলেন; তাতে অব্রাম মেষ, গোরু, গাধা এবং দাস দাসী গাধী ও উট পেলেন। ¹⁷ কিন্তু অব্রামের স্ত্রী সারীর জন্য সদাপ্রভু ফরৌণ ও তাঁর পরিবারের ওপরে ভারী ভারী উৎপাত ঘটালেন। ¹⁸ তাতে ফরৌণ অব্রামকে ডেকে বললেন, "আপনি আমার সঙ্গে এ কি ব্যবহার করলেন? উনি আপনার স্ত্রী, এ কথা আমাকে কেন বলেননি? ¹⁹ ওনাকে আপনার বোন কেন বললেন? আমি তো ওনাকে বিয়ে করার জন্য নিয়েছিলাম। এখন আপনার স্ত্রীকে নিয়ে চলে যান।" ²⁰ তখন ফরৌণ লোকদেরকে তাঁর বিষয়ে আদেশ দিলেন, আর তারা সব কিছু সঙ্গের সঙ্গে তাঁকে ও তাঁর স্ত্রীকে বিদায় করল।

Chapter 13

¹ পরে অব্রাম ও তাঁর স্ত্রী সমস্ত সম্পত্তি নিয়ে লোটের সঙ্গে মিসর থেকে [কনান দেশের] দক্ষিণাঞ্চলে যাত্রা করলেন। ² অব্রাম পশুধনে ও সোনা রূপোতে খুব ধনবান ছিলেন। ³ পরে তিনি দক্ষিণ থেকে বৈথেলের দিকে যেতে যেতে বৈথেলের ও অয়ের মাঝখানে যে জায়গায় আগে তাঁর তাঁবু ছিল, ⁴ সেই জায়গায় নিজের আগে নির্মাণ করা যজ্ঞবেদির কাছে উপস্থিত হলেন; সেখানে অব্রাম সদাপ্রভুর নামে ডাকলেন। ⁵ আর অব্রামের সহযাত্রী লোটেরও অনেক ভেড়া ও গোরু এবং তাঁবু ছিল। ⁶ আর সেই দেশে একসঙ্গে তাদের বসবাস করা হল না, কারণ তাঁদের প্রচুর সম্পত্তি থাকতে তাঁরা একসঙ্গে বাস করতে পারলেন না। ⁷ আর অব্রামের পশুপালকদের ও লোটের পশুপালকদের পরস্পর ঝগড়া হল। সেইসময়ে সেই দেশে কনানীয়েরা ও পরিশীয়েরা বাস করত। ⁸ তাতে অব্রাম লোটকে বললেন, "অনুরোধ করি, তোমার ও আমার মধ্যে এবং তোমার পশুপালকদের ও আমার পশুপালকদের মধ্যে ঝগড়া না হোক; কারণ আমরা পরস্পর জ্ঞাতি। ⁹ তোমার সামনে কি সমস্ত দেশ নেই? অনুরোধ করি, আমার থেকে আলাদা হও; হয়, তুমি বামে যাও, আমি দক্ষিণে যাই; নয়, তুমি দক্ষিণে যাও, আমি বামে যাই।" ¹⁰ তখন লোট চোখ তুলে দেখলেন, যর্দনের সমস্ত অঞ্চল সোয়র পর্যন্ত সব জায়গা সজল, সদাপ্রভুর বাগানের মতো, মিসর দেশের মতো, কারণ সেইসময়ে সদাপ্রভু সদোম ও ঘমোরা বিনষ্ট করেননি। ¹¹ অতএব লোট নিজের জন্য যর্দনের সব অঞ্চল বেছে নিয়ে পূর্বদিকে চলে গেলেন; এইভাবে তাঁরা পরস্পর আলাদা হলেন। ¹² অব্রাম কনান দেশে থাকলেন এবং লোট সেই অঞ্চলের নগরগুলির মধ্যে থেকে সদোম পর্যন্ত তাঁবু স্থাপন করতে লাগলেন। ¹³ সদোমের লোকেরা অনেক দুষ্ট ও সদাপ্রভুর বিরুদ্ধে অনেক পাপ করেছিল। ¹⁴ অব্রাম থেকে লোট আলাদা হলে পর সদাপ্রভু অব্রামকে বললেন, "চোখ তুলে এই যে জায়গায় তুমি আছ, এই জায়গা থেকে উত্তর দক্ষিণে ও পূর্ব পশ্চিমে দেখো; ¹⁵ কারণ এই যে সমস্ত দেশ তুমি দেখতে পাচ্ছ, এটা আমি তোমাকে ও যুগে যুগে তোমার বংশকে দেব। ¹⁶ আর পৃথিবীর ধূলোর মতো তোমার বংশ বৃদ্ধি করব; কেউ যদি পৃথিবীর ধূলা গুণতে পারে, তবে তোমার বংশও গোনা যাবে। ¹⁷ ওঠ, এই দেশের দৈর্ঘ্য ও প্রস্থ অনুসারে ঘুরে দেখ, কারণ আমি তোমাকেই এটা দেব। ¹⁸ তখন অব্রাম তাঁবু তুলে হিব্রোণে অবস্থিত মন্দির এলোন বনের কাছে গিয়ে বাস করলেন এবং সেখানে সদাপ্রভুর উদ্দেশ্যে এক যজ্ঞবেদি নির্মাণ করলেন।

Chapter 14

¹ শিনীয়রের অম্রাফল রাজা, ইল্লাসরের অরিয়োক রাজা, এলমের কদল্যায়েমর রাজা ² এবং গোয়ীমের তিদিয়ল রাজার সময়ে ঐ রাজারা সদোমের রাজা বিরা, ঘমোরার রাজা বির্সা, অদমার রাজা শিনাব, সবোয়িমের রাজা শিমেবর ও বিলার অর্থাৎ সোয়রের রাজার সঙ্গে যুদ্ধ করলেন। ³ এরা সবাই সিদ্দীম উপত্যকাতে অর্থাৎ লবণসমুদ্রে জড়ো হয়েছিলেন। ⁴ এরা বারো বছর পর্যন্ত কদরলায়মের দাসত্বে থেকে তেরো বছরে বিদ্রোহী হন। ⁵ পরে চোন্দো বছরে কদরলায়মের ও তাঁর সঙ্গী রাজারা এসে অন্তরোৎ কর্ণয়ীমে রফায়ীয়েদেরকে, হমে সুযীয়েদেরকে, শাবি ⁶ কিরিয়্যাথয়ীমে এমীয়েদেরকে ও প্রান্তরের পাশে এল-পারন পর্যন্ত সেয়ীর পর্বতে সেখানকার হোরীয়েদেরকে আঘাত করলেন। ⁷ পরে সেখান থেকে ফিরে ঐনমিষ্পটে অর্থাৎ কাদেশ গিয়ে অমালেকীয়দের সমস্ত দেশকে এবং হৎসসোন-তামর নিবাসী ইমোরীয়েদেরকে আঘাত করলেন। ⁸ আর সদোমের রাজা, ঘমোরার রাজা, অদমার রাজা, সবোয়িমের রাজা ও বিলার অর্থাৎ সোয়রের রাজা বের হয়ে ⁹ এলমের কদল্যায়েমর রাজার, গোয়ীমের তিদিয়ল রাজার, শিনীয়রের অম্রাফল রাজার ও ইল্লাসরের অরিয়োক রাজার সঙ্গে, পাঁচ জন রাজা চারজন রাজার সঙ্গে যুদ্ধ করার জন্য সিদ্দীম উপত্যকাতে সেনা স্থাপন করলেন। ¹⁰ ঐ সিদ্দীম উপত্যকাতে আলকাতরার অনেক খাত ছিল; আর সদোম ও ঘমোরার রাজারা পালিয়ে গেলেন ও তাঁর মধ্যে পড়ে গেলেন এবং অবশিষ্টেরা পর্বতে পালিয়ে গেলেন। ¹¹ আর শত্রুরা সদোম ঘমোরার সমস্ত সম্পত্তি ও খাদ্য দ্রব্য নিয়ে চলে গেলেন। ¹² বিশেষতঃ তাঁরা অব্রামের ভাইয়ের ছেলে লোটকে ও তাঁর সম্পত্তি নিয়ে গেলেন, কারণ তিনি সদোমে বাস করছিলেন। ¹³ তখন এক জন পলাতক ইব্রীয় অব্রামকে খবর দিল; ঐ সময়ে তিনি ইস্কেলের ভাই ও আনেরের ভাই ইমোরর মন্দির এলোন বনে বাস করছিলেন এবং তাঁরা অব্রামের সঙ্গে যুক্ত ছিলেন। ¹⁴ অব্রাম যখন শুনলেন, তার আত্মীয় ধরা পড়েছেন, তখন তিনি বাড়িতে জন্মানো তিনশো আঠারো জন প্রশিক্ষণপ্রাপ্ত দাসকে নিয়ে দান পর্যন্ত তাড়া করে গেলেন। ¹⁵ পরে রাতে নিজের দাসদেরকে দুই দলে ভাগ করে তিনি শত্রুদেরকে আঘাত করলেন এবং দম্বেশকের উত্তরে অবস্থিত হোবা পর্যন্ত তাড়িয়ে দিলেন। ¹⁶ এবং সকল সম্পত্তি, আর নিজের আত্মীয় লোট ও তাঁর সম্পত্তি এবং স্ত্রীলোকদেরকে ও লোক সকলকে ফিরিয়ে আনলেন। ¹⁷ অব্রাম কদল্যায়েমরকে ও তাঁর সঙ্গী রাজাদেরকে জয় করে ফিরে আসলে পর, সদোমের রাজা তাঁর সঙ্গে দেখা করতে শাবী তলভূমিতে অর্থাৎ রাজার তলভূমিতে গেলেন। ¹⁸ এবং শালেমের রাজা মন্কীষেদক রুটি ও আঙ্গুর রস বের করে আনলেন, তিনি সর্বশক্তিমান ঈশ্বরের যাজক। ¹⁹ তিনি অব্রামকে আশীর্বাদ করলেন, বললেন, "অব্রাম স্বর্গমর্তের সৃষ্টিকর্তা সর্বশক্তিমান ঈশ্বরের আশীর্বাদযুক্ত হোন, ²⁰ আর সর্বশক্তিমান ঈশ্বর ধন্য হোন, যিনি তোমার বিপক্ষদেরকে তোমার হাতে দিয়েছেন।" তখন অব্রাম সমস্ত দ্রব্যের দশমাংশ তাকে দিলেন। ²¹ আর সদোমের রাজা অব্রামকে বললেন, "সব লোকজনকে আমাকে দিন, সম্পত্তি নিজের জন্য নিন।" ²² তখন অব্রাম সদোমের রাজাকে উত্তর করলেন, "আমি স্বর্গমর্তের অধিকারী সর্বশক্তিমান ঈশ্বর সদাপ্রভুর উদ্দেশ্যে হাত উঠিয়ে বলছি, ²³ আমি আপনার কিছুই নেব না, এক গাছি সুতো কি জুতোর ফিতেও নেব না; যদি আপনি বলেন, আমি অব্রামকে ধনবান্ করেছি। ²⁴ কেবল [আমার] যুবকরা যা খেয়েছে তা নেব এবং যে ব্যক্তির আমার সঙ্গে গিয়েছিলেন, আনের, ইস্কেল ও মন্দি, তাঁরা নিজের নিজের প্রাপ্ত অংশ গ্রহণ করুন।"

Chapter 15

¹ ঐ ঘটনার পরে দর্শনে সদাপ্রভুর বাক্য অব্রামের কাছে উপস্থিত হল, তিনি বললেন, "অব্রাম, ভয় কর না, আমিই তোমার ঢাল ও তোমার মহাপুরস্কার।" ² অব্রাম বললেন, "হে প্রভু সদাপ্রভু, তুমি আমাকে কি দেবে? আমি তো নিঃসন্তান হয়ে মারা যাচ্ছি এবং এই দশ্মেশকীয় ইলীয়েষর আমার বাড়ির উত্তরাধিকারী।" ³ আর অব্রাম বললেন, "দেখ, তুমি আমাকে সন্তান দিলে না এবং আমার গৃহের এক জন আমার উত্তরাধিকারী হবে।" ⁴ তখন দেখ, তাঁর কাছে সদাপ্রভুর বাক্য উপস্থিত হল, যেমন ঐ ব্যক্তি তোমার উত্তরাধিকারী হবে না, কিন্তু যে তোমার ঔরসে জন্মাবে, সেই তোমার উত্তরাধিকারী হবে।" ⁵ পরে তিনি তাঁকে বাইরে এনে বললেন, "তুমি আকাশের দিকে দেখে যদি তারা গুণতে পার, তবে গুণে বল; তিনি তাঁকে আরও বললেন এইরকম তোমার বংশ হবে।" ⁶ তখন তিনি সদাপ্রভুতে বিশ্বাস করলেন, আর সদাপ্রভু তাঁর পক্ষে তা ধার্মিকতা বলে গণনা করলেন। ⁷ আর তাঁকে বললেন, "যিনি তোমার অধিকারের জন্য এই দেশ দেবেন বলে কলদীয় দেশের ঊর থেকে তোমাকে বের করে এনেছেন, সেই সদাপ্রভু আমি।" ⁸ তখন তিনি বললেন, "হে প্রভু সদাপ্রভু, আমি যে এর অধিকারী হব, তা কিভাবে জানব?" ⁹ তিনি তাঁকে বললেন, "তুমি তিন বছরের এক গরু, তিন বছরের এক ছাগল, তিন বছরের একটি ভেড়া এবং এক ঘুঘু ও এক পায়রার বাচ্চা আমার কাছে আন।" ¹⁰ পরে তিনি ঐ সব তাঁর কাছে এনে দুটো করে টুকরো করলেন এবং এক এক টুকরোর আগে অন্য অন্য টুকরো রাখলেন, কিন্তু পাখিদেরকে দুই টুকরো করলেন না। ¹¹ পরে হিংস্র পাখিরা সেই মৃত পশুদের ওপরে পড়লে অব্রাম তাদেরকে তাড়িয়ে দিলেন। ¹² পরে সূর্য অস্ত যাবার সময়ে অব্রাম গভীরভাবে ঘুমিয়ে পড়লেন; আর দেখ, তিনি ভয়ে ও ভয়ঙ্কর অন্ধকারে মগ্ন হলেন। ¹³ তখন তিনি অব্রামকে বললেন, নিশ্চয় জেনো, তোমার বংশধরেরা পরদেশে প্রবাসী থাকবে এবং বিদেশী লোকদের দাসত্ব করবে ও লোকে তাদেরকে চারশো বছর পর্যন্ত দুঃখ দেবে; ¹⁴ আবার তারা যে জাতির দাস হবে, আমিই তাঁর বিচার করব; তারপরে তাঁরা যথেষ্ট সম্পত্তি নিয়ে বের হবে। ¹⁵ আর তুমি শান্তিতে নিজের পূর্বপুরুষদের কাছে যাবে ও ভালোভাবে বৃদ্ধ অবস্থায় কবর প্রাপ্ত হবে। ¹⁶ আর [তোমার বংশের] চতুর্থ পুরুষ এই দেশে ফিরে আসবে; কারণ ইমরীয়দের অপরাধ এখনও সম্পূর্ণ হয়নি। ¹⁷ পরে সূর্য অস্ত হলে ও অন্ধকার হলে দেখ, ধোঁয়াযুক্ত উনুন ও জলন্ত বাতি ঐ দুটি টুকরোর মধ্য দিয়ে চলে গেল। ¹⁸ সেই দিন সদাপ্রভু অব্রামের সঙ্গে নিয়ম স্থির করে বললেন, "আমি মিসরের নদী থেকে মহানদী, ফরাৎ নদী পর্যন্ত এই দেশ তোমার বংশকে দিলাম; ¹⁹ কেনিয়, কনিষীয়, কদমোনীয়, ²⁰ হিত্তীয়, পরিষীয়, রফারীয়, ²¹ ইমোরীয়, কনানীয়, গির্গাশীয় ও যিবুষীয় লোকদের দেশ দিলাম।"

Chapter 16

¹ অব্রামের স্ত্রী সারী নিঃসন্তান ছিলেন এবং হাগার নামে তাঁর এক মিসরীয় দাসী ছিল। ² তাতে সারী অব্রামকে বললেন, "দেখ, সদাপ্রভু আমাকে বন্ধ্যা করেছেন; অনুরোধ করি, তুমি আমার দাসীর কাছে যাও; কি জানি, এর দ্বারা আমি সন্তান লাভ করতে পারব।" তখন অব্রাম সারীর বাক্যে রাজি হলেন। ³ এইভাবে কনান দেশে অব্রাম দশ বছর বাস করলে পর অব্রামের স্ত্রী সারী নিজের দাসী মিসরীয় হাগারকে নিয়ে নিজের স্বামী অব্রামের সঙ্গে বিবাহ দিলেন। ⁴ পরে অব্রাম হাগারের কাছে গেলে সে গর্ভবতী হল এবং নিজের গর্ভ হয়েছে দেখে নিজ কন্যাকে তুচ্ছ জ্ঞান করতে লাগল। ⁵ তাতে সারী অব্রামকে বললেন, "আমার উপরে করা এই অন্যায় তোমার উপরেই ফলুক; আমিই নিজের দাসীকে তোমার হাতে দিয়েছিলাম, সে নিজেকে গর্ভবতী দেখে আমাকে তুচ্ছজ্ঞান করছে; সদাপ্রভুই তোমার ও আমার বিচার করুন!" ⁶ তখন অব্রাম সারীকে বললেন, "দেখ, তোমার দাসী তোমারই হাতে; তোমার যা ভাল মনে হয়, তার প্রতি তাই কর।" তাতে সারী হাগারকে দুঃখ দিলেন, আর সে তাঁর কাছ থেকে পালিয়ে গেল। ⁷ পরে সদাপ্রভুর দূত মরুভূমির মধ্যে এক জলের উনুইয়ের কাছে, শুরের পথে যে উনুই আছে, ⁸ তার কাছে তাকে পেয়ে বললেন, "হে সারীর দাসী হাগার, তুমি কোথা থেকে আসলে? এবং কোথায় যাবে?" তাতে সে বলল, "আমি নিজের কন্যা" ⁹ সারীর কাছ থেকে পালাচ্ছি। তখন সদাপ্রভুর দূত তাকে বললেন, "তুমি নিজের কন্যার কাছে ফিরে যাও এবং নিজেকে সমর্পণ করে তার অধীনে থাক।" ¹⁰ সদাপ্রভুর দূত তাকে আরও বললেন, "আমি তোমার বংশের এমন বৃদ্ধি করব যে, গণনা করা যাবে না।" ¹¹ সদাপ্রভুর দূত তাকে আরও বললেন, "দেখ, তোমার গর্ভ হয়েছে, তুমি ছেলে জন্ম দেবে ও তার নাম ইশ্মায়েল [ঈশ্বর শুনেন] রাখবে, কারণ সদাপ্রভু তোমার দুঃখ শুনলেন।" ¹² আর সে বন্য গাধার মতো মানুষ হবে; তার হাত সবার বিরুদ্ধে ও সবার হাত তার বিরুদ্ধে হবে; সে তার সব ভাইদের সামনে বাস করবে। ¹³ পরে হাগার, যিনি তার সঙ্গে কথা বললেন, "সেই সদাপ্রভুর এই নাম রাখল, তুমি দর্শনকারী ঈশ্বর;" কারণ সে বলল, "যিনি আমাকে দেখেন, আমি কি এই জায়গাতেই তাঁর দর্শন করেছি?" ¹⁴ এই কারণে সেই কূপের নাম বের-লহয়-রয়ী [জীবৎ মদদর্শকের কূপ] হল; দেখ, তা কাদেশ ও বেরদের মধ্যে রয়েছে। ¹⁵ পরে হাগার অব্রামের জন্য ছেলের জন্ম দিল; আর অব্রাম হাগারের গর্ভে জন্মানো নিজের সেই ছেলের নাম ইশ্মায়েল রাখলেন। ¹⁶ অব্রামের ছিয়াশি বছর বয়সে হাগার অব্রামের জন্য ইশ্মায়েলকে জন্ম দিল।

Chapter 17

¹ অব্রাহামের নিরানব্বই বছর বয়সে সদাপ্রভু তাঁকে দর্শন দিলেন ও বললেন, "আমিই সর্বশক্তিমান ঈশ্বর, তুমি আমার সামনে যাতায়াত করে সিদ্ধ হও। ² আর আমি তোমার সঙ্গে নিজের নিয়ম স্থির করব ও তোমার প্রচুর পরিমাণে বংশবৃদ্ধি করব।" ³ তখন অব্রাহাম উপুড় হয়ে পড়লেন এবং ঈশ্বর তাঁর সঙ্গে আলাপ করে বললেন, ⁴ "দেখ, আমিই তোমার সঙ্গে নিজের নিয়ম স্থির করছি, তুমি বহুজাতির আদিপিতা হবে। ⁵ তোমার নাম অব্রাহাম [মহাপিতা] আর থাকবে না, কিন্তু তোমার নাম অব্রাহাম [বহুলোকের পিতা] হবে; কারণ আমি তোমাকে বহুজাতির আদিপিতা করলাম। ⁶ আমি তোমাকে অত্যধিক পরিমাণে ফলবান করব এবং তোমার থেকে বহুজাতি সৃষ্টি করব; আর রাজারা তোমার থেকে সৃষ্টি হবে। ⁷ আমি তোমার সঙ্গে ও পুরুষানুক্রমে তোমার ভাবী বংশের সঙ্গে যে নিয়ম স্থাপন করব, তা চিরকালের নিয়ম হবে; কারণ আমি তোমার ঈশ্বর ও তোমার ভাবী বংশের ঈশ্বর হব। ⁸ আর তুমি এই যে কনান দেশে বাস করছ, এর সম্পূর্ণ আমি তোমাকে ও তোমার ভাবী বংশকে চিরস্থায়ী অধিকারের জন্য দেব, আর আমি তাদের ঈশ্বর হব।" ⁹ ঈশ্বর অব্রাহামকে আরও বললেন, "তুমিও আমার নিয়ম পালন করবে; তুমি ও তোমার ভাবী বংশ পুরুষানুক্রমে তা পালন করবে। ¹⁰ তোমাদের সঙ্গে ও তোমার ভাবী বংশের সঙ্গে করা আমার যে নিয়ম তোমরা পালন করবে, তা এই, তোমাদের প্রত্যেক পুরুষের স্বকচ্ছেদ হবে। ¹¹ তোমরা নিজের নিজের লিঙ্গের মুখের চামড়া কাঁটবে; সেটাই তোমাদের সঙ্গে আমার নিয়মের চিহ্ন হবে। ¹² পুরুষানুক্রমে তোমার প্রত্যেক ছেলে সন্তানের আট দিন বয়সে স্বকচ্ছেদ হবে এবং যারা তোমার বংশ নয়, এমন পরজাতীয়দের মধ্যে তোমাদের বাড়িতে জন্মানো কিস্মা মূল্য দিয়ে কেনা লোকদেরও স্বকচ্ছেদ হবে। ¹³ তোমার গৃহ জন্মানো কিস্মা মূল্য দিয়ে কেনা লোকের স্বকচ্ছেদ অবশ্য কর্তব্য; আর তোমাদের মাংসে অবস্থিত আমার নিয়ম চিরকালের নিয়ম হবে। ¹⁴ কিন্তু যার লিঙ্গের স্বকচ্ছেদ না হবে, এমন স্বকচ্ছেদ বিহীন পুরুষ নিজের লোকদের মধ্য থেকে বিতাড়িত হবে; সে আমার নিয়ম ভঙ্গ করেছে। ¹⁵ আর ঈশ্বর অব্রাহামকে বললেন, "তুমি তোমার স্ত্রী সারীকে আর সারী বলে ডেকো না; তার নাম সারা [রাণী] হল। ¹⁶ আর আমি তাকে আশীর্বাদ করব এবং তা থেকে এক ছেলেও তোমাকে দেব; আমি তাকে আশীর্বাদ করব, তাকে সে জাতির [আদি-মা] করা হবে, তা থেকে লোকদের রাজারা সৃষ্টি হবে।" ¹⁷ তখন অব্রাহাম উপুড় হয়ে পড়ে হাসলেন, মনে মনে বললেন, "একশো বছর বয়স্ক পুরুষের কি সন্তান হবে? আর নব্বই বছর বয়স্কা সারা কি প্রসব করবে?" ¹⁸ পরে অব্রাহাম ঈশ্বরকে বললেন, "ইশ্মায়েলই তোমার সামনে বেঁচে থাকুক।" ¹⁹ তখন ঈশ্বর বললেন, "তোমার স্ত্রী সারা অবশ্য তোমার জন্য ছেলে প্রসব করবে এবং তুমি তার নাম ইসহাক [হাস্য] রাখবে, আর আমি তার সঙ্গে আমার নিয়ম স্থাপন করব, তা তার আগামী বংশধরদের পক্ষে চিরস্থায়ী নিয়ম হবে। ²⁰ আর ইস্মায়েলের বিষয়েও তোমার প্রার্থনা শুনলাম; দেখ, আমি তাকে আশীর্বাদ করলাম এবং তাকে ফলবান করে তার প্রচুর পরিমাণে বংশবৃদ্ধি করব; তা থেকে বারোটি রাজা সৃষ্টি হবে ও আমি তাকে বড় জাতি করব। ²¹ কিন্তু আগামী বছরের এই ঋতুতে সারা তোমার জন্য যাকে প্রসব করবে, সেই ইসহাকের সঙ্গে আমি আমার নিয়ম স্থাপন করব।" ²² পরে কথোপকথন শেষ করে ঈশ্বর অব্রাহামের কাছ থেকে উপরে চলে গেলেন। ²³ পরে অব্রাহাম আপন ছেলে। ইস্মায়েলকে ও নিজের গৃহে জন্মানো ও মূল্য দিয়ে কেনা সমস্ত লোককে, অব্রাহামের গৃহে যত পুরুষ ছিল, সেই সকলকে নিয়ে ঈশ্বরের আজ্ঞানুসারে সেই দিনে তাদের লিঙ্গের মুখের চামড়া কাটলেন। ²⁴ অব্রাহামের লিঙ্গের মুখের চামড়া কাটার সময়ে তাঁর বয়স নিরানব্বই বছর। ²⁵ আর তাঁর ছেলে ইস্মায়েলের লিঙ্গের মুখের চামড়া কাটার সময়ে তাঁর বয়স তের বছর। ²⁶ সেই দিনেই অব্রাহাম ও তাঁর ছেলে ইস্মায়েল, উভয়ের স্বকচ্ছেদ হল। ²⁷ আর তাঁর গৃহে জন্মানো এবং পরজাতীয়দের কাছে মূল্য দিয়ে কেনা তাঁর গৃহের সব পুরুষেরও স্বকচ্ছেদ সেই সময়ে হল।

Chapter 18

¹ পরে সদাপ্রভু মন্দির এলোন বনের কাছে তাঁকে দর্শন দিলেন। তিনি দিনের গরমের সময়ে তাঁবুর দুয়ারের মুখে বসেছিলেন; চোখ তুলে দেখলেন। ² আর দেখ, তিনটে পুরুষ সামনে দাঁড়িয়ে ছিল। দেখতে পাওয়ার সঙ্গে সঙ্গেই তিনি তাঁবুর দুয়ারের মুখে থেকে তাঁদের কাছে দৌড়ে গিয়ে মাটিতে প্রণাম করলেন। ³ তিনি বললেন, "হে প্রভু, অনুরোধ করি, যদি আমি আপনার দৃষ্টিতে অনুগ্রহের পাত্র হয়ে থাকি, তবে আপনার এই দাসের কাছ থেকে যাবেন না।" ⁴ অনুরোধ করি, অল্প জল এনে দিই, আপনারা পা ধুয়ে এই গাছের তলায় বিশ্রাম করুন। ⁵ কিছু খাবার এনে দিই, তা দিয়ে প্রাণ তৃপ্ত করুন, পরে নিজের পথে এগিয়ে যাবেন; কারণ এরই জন্য নিজের দাসের কাছে এসেছেন।" তখন তাঁরা বললেন, "যা বললে, তাই কর।" ⁶ তাতে অব্রাহাম তাড়াতাড়ি করে তাঁবুতে সারার কাছে গিয়ে বললেন, "শীঘ্র তিন মণ উত্তম ময়দা নিয়ে মেখে গোলা বানিয়ে রুটি তৈরী কর।" ⁷ পরে অব্রাহাম দৌড়িয়ে গিয়ে পশুপাল থেকে উৎকৃষ্ট কোমল এক বাছুর নিয়ে দাসকে দিলে সে তা তাড়াতাড়ি রান্না করল। ⁸ তখন তিনি দই, দুধ ও রান্না মাংস নিয়ে তাঁদের সামনে দিলেন এবং তাঁদের কাছে বৃক্ষ তলায় দাঁড়ালেন ও তাঁরা ভোজন করলেন। ⁹ আর তাঁরা তাঁকে জিজ্ঞাসা করলেন, "তোমার স্ত্রী সারা কোথায়?" তিনি বললেন, "দেখুন, তিনি তাঁবুতে আছেন।" ¹⁰ তিনি বললেন, "বসন্তকালে আমি অবশ্যই তোমার কাছে ফিরে আসব; আর দেখ, তোমার স্ত্রী সারার এক ছেলে হবে।" এই কথা সারা দরজার পিছনে থেকে শুনলেন। ¹¹ সেই সময়ে অব্রাহাম ও সারা অনেক বয়স্ক ছিলেন; সারার সন্তান প্রসব করার বয়স পার হয়ে গিয়েছিল। ¹² অতএব সারা নিজে মনে মনে হেসে বললেন, "আমার এই শীর্ণ দশার পরে কি এমন আনন্দ হবে? আমার প্রভুও তো বৃদ্ধ।" ¹³ তখন সদাপ্রভু অব্রাহামকে বললেন, "সারা কেন এই বলে হাসল যে, 'আমি কি সত্যই প্রসব করব, আমি যে বৃদ্ধী?' কোন কাজ কি সদাপ্রভুর অসাধ্য?" ¹⁴ সঠিক সময়ে এই ঋতু আবার উপস্থিত হলে আমি তোমার কাছে ফিরে আসব, আর সারার ছেলে হবে।" ¹⁵ তাতে সারা অস্বীকার করে বললেন, "আমি হাসিনি; কারণ তিনি ভয় পেয়েছিলেন।" তিনি বললেন, "না, অবশ্যই হেসেছিলে।" ¹⁶ পরে সেই ব্যক্তির সেখান থেকে উঠে সদোমের দিকে দেখলেন, আর অব্রাহাম তাঁদেরকে বিদায় দিতে তাঁদের সঙ্গে সঙ্গে চললেন। ¹⁷ কিন্তু সদাপ্রভু বললেন, "আমি যা করব, তা কি অব্রাহাম থেকে লুকাব?" ¹⁸ অব্রাহাম থেকে মহান ও বলবান এক জাতি সৃষ্টি হবে এবং পৃথিবীর যাবতীয় জাতি তাতেই আশীর্বাদ প্রাপ্ত হবে। ¹⁹ কারণ আমি তাকে জানিয়েছি, যেন সে নিজের ভাবী সন্তানদেরকে ও পরিবারদেরকে আদেশ করে, যেন তারা ধার্মিকতায় ও ন্যায্য আচরণ করতে করতে সদাপ্রভুর পথে চলে; এইভাবে সদাপ্রভু যেন অব্রাহামের বিষয়ে কথিত নিজের বাক্য সফল করেন।" ²⁰ পরে সদাপ্রভু বললেন, "কারণ সদোমের ও ঘমোরার কান্না অত্যন্ত বেশি এবং তাদের পাপ অতিশয় ভারী; ²¹ আমি নীচে গিয়ে দেখব, আমার কাছে আসা কান্না অনুসারে তারা সম্পূর্ণরূপে করেছে কি না; যদি না করে থাকে, তা জানব।" ²² পরে সেই ব্যক্তির সেখান থেকে ফিরে সদোমের দিকে গেলেন; কিন্তু অব্রাহাম তখনও সদাপ্রভুর সামনে দাঁড়িয়ে থাকলেন। ²³ পরে অব্রাহাম কাছে গিয়ে বললেন, "আপনি কি দুষ্টের সঙ্গে ধার্মিককেও ধ্বংস করবেন?" ²⁴ সেই নগরের মধ্যে যদি পঞ্চাশ জন ধার্মিক পাওয়া যায়, তবে আপনি কি সেখানকার পঞ্চাশ জন ধার্মিকের অনুরোধে সেই জায়গার প্রতি দয়া না করে তা বিনষ্ট করবেন?" ²⁵ দুষ্টের সঙ্গে ধার্মিককে ধ্বংস করা, এই রকম কাজ আপনার থেকে দূরে থাকুক; ধার্মিককে দুষ্টের সমান করা আপনার কাছ থেকে দূর থাকুক। সমস্ত পৃথিবীর বিচারকর্তা কি ন্যায়বিচার করবেন না?" ²⁶ সদাপ্রভু বললেন, 'আমি যদি সদোমের মধ্যে পঞ্চাশ জন ধার্মিক দেখি, তবে তাদের অনুরোধে সেই সমস্ত জায়গার প্রতি দয়া করব।' ²⁷ অব্রাহাম উত্তর করে বললেন, "দেখুন, ধুলো ও ছাইমাত্র যে আমি, আমি প্রভুর সঙ্গে কথা বলতে সাহসী হয়েছি! ²⁸ কি জানি, পঞ্চাশ জন ধার্মিকের পাঁচ জন কম হবে; সেই পাঁচ জনের অভাবের জন্য আপনি কি সমস্ত নগর ধ্বংস করবেন? তিনি বললেন, "সেই জায়গায় পঁয়তাল্লিশ জন পেলে আমি তা বিনষ্ট করব না।" ²⁹ তিনি তাঁকে আবার বললেন, "সেই জায়গায় যদি চল্লিশ জন পাওয়া যায়?" তিনি বললেন, "সেই চল্লিশ জনের জন্য তা করব না।" ³⁰ আবার তিনি বললেন, "প্রভু বিরক্ত হবেন না, আমি আরও বলি; যদি সেখানে ত্রিশ জন পাওয়া যায়?" তিনি বললেন, "সেখানে ত্রিশ জন পেলে তা করব না।" ³¹ তিনি বললেন, "দেখুন, প্রভুর কাছে আমি সাহসী হয়ে আবার বলি, যদি সেখানে কুড়ি জন পাওয়া যায়?" তিনি বললেন, "সেই কুড়ি জনের অনুরোধে তা বিনষ্ট করব না।" ³² তিনি বললেন, "প্রভু রাগ করবেন না। আমি শুধু মাত্র আর একবার বলব; যদি সেখানে দশ জন পাওয়া যায়?" তিনি বললেন, "সেই দশ জনের অনুরোধে তা ধ্বংস করব না।" ³³ তখন সদাপ্রভু অব্রাহামের সঙ্গে কথাবার্তা শেষ করে চলে গেলেন এবং অব্রাহাম নিজের জায়গায় ফিরে এলেন।

Chapter 19

¹ পরে সন্ধ্যাবেলায় ঐ দুই দূত সদোমে এলেন। তখন লোট সদোমের দরজার কাছে বসেছিলেন, আর তাঁদেরকে দেখে তাঁদের কাছে যাবার জন্য উঠলেন এবং মাটিতে মুখ দিয়ে প্রণাম করলেন। ² তিনি বললেন, "হে আমার প্রভুরা, দেখুন, অনুরোধ করি, আপনাদের এই দাসের বাড়িতে প্রবেশ করুন, রাতে থাকুন ও আপনার পা ধুয়ে নিন; পরে সকালে উঠে নিজের যাত্রায় এগিয়ে যাবেন।" এবং তাঁরা বললেন, "না, আমরা চকেই রাত কাটাব।" ³ কিন্তু লোট অতিরিক্ত আগ্রহ দেখাবার পর, তাঁরা তাঁর সঙ্গে গেলেন ও তাঁর বাড়িতে প্রবেশ করলেন; তাতে তিনি তাঁদের জন্য খাবার তৈরী করলেন ও তাড়ীশূন্য রুটি তৈরী করলেন, আর তাঁরা ভোজন করলেন। ⁴ পরে তাঁদের শোয়ার আগে ঐ নগরের পুরুষেরা, সদোমের যুবক ও বৃদ্ধ সমস্ত লোক চারদিক থেকে এসে তাঁর বাড়ি ঘিরে ফেলল। ⁵ তারা লোটকে ডেকে বলল, "আজ রাত্রে যে দুজন লোক তোমার বাড়িতে আসল, তারা কোথায়? তাদেরকে বার করে আমাদের কাছে আন, আমরা তাদের পরিচয় নেব।" ⁶ তখন লোট ঘরের দরজার বাইরে তাদের কাছে এসে নিজে পেছনের দরজা বন্ধ করলেন। ⁷ তিনি বললেন, "ভাই সব, অনুরোধ করি, এমন খারাপ ব্যবহার কর না।" ⁸ দেখ, পুরুষের পরিচয় পায়নি এমন যুবতী আমার দুটি মেয়ে আছে, তাদেরকে তোমাদের কাছে আনি, তোমাদের দৃষ্টিতে যা ভাল, তা কর, কিন্তু সেই ব্যক্তিদের প্রতি কিছুই কর না, কারণ এই সময়ে তাঁরা আমার বাড়ির ছায়ায় আশ্রয় নিলেন।" ⁹ তখন তারা বলল, "সরে যা!" তারা আরও বলল, "একজন বিদেশী হিসাবে এখানে বাস করতে এসে এখন এ আমাদের বিচারকর্তা হল; এখন তাদের থেকে তোর প্রতি আরও খারাপ ব্যবহার করব।" তারা লোটের ওপরে চাপ দিতে লাগল এবং তারা দরজা ভাঙতে কাছে এল। ¹⁰ তখন সেই দুই ব্যক্তি হাত বাড়িয়ে লোটকে ঘরের মধ্যে নিজেদের কাছে টেনে নিয়ে দরজা বন্ধ করলেন; ¹¹ এবং বাড়ির দরজার কাছে ছোট কী বড় সব লোককে অন্ধতায় আহত করলেন; তাতে তারা দরজা খুঁজতে খুঁজতে পরিশ্রান্ত হল। ¹² পরে সেই ব্যক্তির লোটকে বললেন, "এই জায়গায় তোমার আর কে কে আছে? তোমার জামাই ও ছেলে মেয়ে যত জন এই নগরে আছে, সে সকলকে এই জায়গা থেকে নিয়ে যাও।" ¹³ কারণ আমরা এই জায়গা ধ্বংস করব; কারণ সদাপ্রভুর সামনে এই লোকদের বিপরীতে ভীষণ কান্নার আওয়াজ উঠেছে, তাই সদাপ্রভু এটা ধ্বংস করতে আমাদেরকে পাঠিয়েছেন।" ¹⁴ তখন লোট বাইরে গিয়ে, যারা তাঁর মেয়েদেরকে বিয়ে করেছিল, নিজের সেই জামাইদেরকে বললেন, "তাড়াতাড়ি ওঠ, এ জায়গা থেকে বেরিয়ে যাও, কারণ সদাপ্রভু এই নগর ধ্বংস করবেন।" কিন্তু তাঁর জামাইরা তাঁকে উপহাসকারী বলে মনে করল। ¹⁵ যখন প্রভাত হল সেই দূতেরা লোটকে তাড়াতাড়ি বললেন, "ওঠ, তোমার স্ত্রীকে ও এই যে মেয়ে দুটি এখানে আছে, এদেরকে নিয়ে যাও, যদি তোমরা নগরের অপরাধে বিনষ্ট হও।" ¹⁶ কিন্তু তিনি এদিক-ওদিক করতে লাগলেন; তাতে তাঁর প্রতি সদাপ্রভুর স্নেহের জন্য সেই ব্যক্তির তাঁর ও তাঁর স্ত্রীর ও মেয়ে দুটির হাত ধরে শহরের বাইরে নিয়ে রাখলেন। ¹⁷ যখন তাদেরকে বের করে তিনি লোটকে বললেন, "প্রাণরক্ষার জন্য পালিয়ে যাও! পিছন দিকে দেখ না; অথবা সমতলে যেকোনো জায়গায় থেকো না; পর্বতে পালিয়ে যাও, যাতে বিনষ্ট না হও।" ¹⁸ লোট তাঁদেরকে বললেন, "হে আমার প্রভু, এমন না হোক।" ¹⁹ দেখুন, আপনার দাস আপনার কাছে অনুগ্রহ প্রাপ্ত হয়েছে; আমার প্রাণরক্ষা করাতে আপনি আমার প্রতি আপনার মহাদয়্য প্রকাশ করেছেন; কিন্তু আমি পর্বতে পালাতে পারি না; কি জানি, সেই বিপদ এসে পড়লে আমিও মরব।" ²⁰ দেখুন, পালানোর জন্য ঐ শহর কাছাকাছি, ওটা ছোট; ওখানে পালাবার অনুমতি দিন, তা হলে আমার প্রাণ বাঁচবে; ওটা কী ছোট না?" ²¹ তিনি বললেন, "ভাল, আমি এ বিষয়েও তোমার প্রতি অনুগ্রহ করছি, ঐ যে নগরের কথা বললে, উহা ধ্বংস করব না।" ²² তাড়াতাড়ি! ঐ জায়গায় পালিয়ে যাও, কারণ তুমি ঐ জায়গায় না পৌঁছালে আমি কিছু করতে পারি না।" এই জন্য সেই জায়গার নাম সোয়র অর্থাৎ ক্ষুদ্র হল। ²³ দেশের উপর সূর্য উদিত হলে লোট সোয়রে প্রবেশ করলেন, ²⁴ এমন সময়ে সদাপ্রভু নিজের কাছ থেকে, আকাশ থেকে, সদোমের ও ঘমোরার ওপরে গন্ধক ও আগুন বর্ষণ করলেন। ²⁵ সেই সব নগর, সমস্ত অঞ্চল নগরবাসী সব লোক ও সেই ভূমিতে উত্পন্ন সমস্ত বস্তু ধ্বংস করলেন। ²⁶ কিন্তু লোটের স্ত্রী, যে তাঁর পিছনে ছিল, সে পিছনের দিকে তাকাল এবং লবণস্তম্ভ হয়ে গেল। ²⁷ আর অব্রাহাম খুব সকালে ঘুম থেকে উঠলেন এবং সেই জায়গায় গেলেন, আগে যে জায়গায় সদাপ্রভু দাড়িয়ে ছিলেন ²⁸ সদোম ও ঘমোরার দিকে ও সেই অঞ্চলের সব ভূমির দিকে চেয়ে দেখলেন, আর দেখ, ভাটির ধোঁয়ার মতো সেই দেশের থেকে ধোঁয়া উঠছে। ²⁹ এইভাবে সেই অঞ্চলে অবস্থিত সমস্ত নগরের ধ্বংসের সময়ে ঈশ্বর অব্রাহামকে স্মরণ করলেন। যে যে নগরে লোট বাস করতেন, সেই সেই নগরের ধ্বংসের সময়ে ধ্বংসের মধ্য থেকে লোটকে পাঠালেন। ³⁰ পরে লোট ও তাঁর দুটি মেয়েকে নিয়ে সোয়র থেকে পর্বতে উঠে গিয়ে সেখানে থাকলেন; কারণ তিনি সোয়রে বাস করতে ভয় পেলেন আর তিনি ও তাঁর সেই দুই মেয়ে গুহার মধ্যে বাস করলেন। ³¹ পরে তাঁর বড় মেয়ে ছোট মেয়েকে বলল, "আমাদের বাবা বৃদ্ধ, এবং জগৎ সংসারের ব্যবহার অনুসারে আমাদের সঙ্গে সম্পর্ক স্থাপন করতে এ দেশে কোন পুরুষ নেই; ³² এস, আমরা বাবাকে আগুর রস পান করিয়ে তাঁর সঙ্গে শয়ন করি, এইভাবে আমরা বাবার বংশ বৃদ্ধি করি।" ³³ তাতে তারা সেই রাতে নিজেদের বাবাকে আগুর রস পান করাল, পরে তাঁর বড় মেয়ে বাবার সঙ্গে শয়ন করতে গেল; তাঁর শয়ন করা ও উঠে যাওয়া লোট টের পেলেন না। ³⁴ আর পরদিন বড় মেয়েটি ছোট মেয়েটিকে বলল, "দেখ, গত রাতে আমি বাবার সঙ্গে শয়ন করেছিলাম; এস, আমরা আজ রাতেও বাবাকে আগুর রস পান করাই; পরে তুমি গিয়ে তাঁর সঙ্গে শয়ন কর, এইভাবে বাবার বংশ রক্ষা করব।" ³⁵ এইভাবে তারা সেই রাতেও বাবাকে আগুর রস পান করাল; পরে ছোট মেয়ে উঠে গিয়ে তাঁর সঙ্গে শয়ন করল; তার শয়ন করা ও উঠে যাওয়া লোট টের পেলেন না। ³⁶ এইভাবে লোটের দুটি মেয়েই নিজেদের বাবা থেকে গর্ভবতী হল। ³⁷ পরে বড় মেয়ে ছেলের জন্ম দিয়ে তার নাম মোয়াব রাখল; সে এখনকার মোয়াবীয়দের আদিপিতা। ³⁸ আর ছোট মেয়েটিও ছেলের জন্ম দিয়ে তার নাম বিন-অম্মি রাখল, সে এখনকার অম্মোন-লোকদের আদিবাবা।

Chapter 20

¹ আর অব্রাহাম সেখান থেকে দক্ষিণ দেশে যাত্রা করে কাদেশ ও শূরের মাঝখানে থাকলেন ও গবারে বাস করলেন। ² আর অব্রাহাম নিজের স্ত্রী সারার বিষয়ে বললেন, "এ আমার বোন" তাতে গবারের রাজা অবীমেলক লোক পাঠিয়ে সারাকে গ্রহণ করলেন। ³ কিন্তু রাতে ঈশ্বর স্বপ্নে অবীমেলকের কাছে এসে বললেন, "দেখ, ঐ যে নারীকে গ্রহণ করেছে, তার জন্য তোমার মৃত্যু হবে, কারণ সে একজন লোকের স্ত্রী।" ⁴ তখন অবীমেলক তাঁর কাছে যাননি; তাই তিনি বললেন, "প্রভু, যে জাতি নির্দোষ, তাকেও কি আপনি হত্যা করবেন?" ⁵ সেই ব্যক্তি কি আমাকে বলেনি, এ আমার বোন? এবং সেই স্ত্রীও কি বলেনি, এ আমার ভাই? আমি যা করেছি, তা হৃদয়ের সরলতায় ও হাতের নির্দোষতায় করেছি। ⁶ তখন ঈশ্বর স্বপ্নে তাঁকে বললেন, "তুমি হৃদয়ের সরলতায় এ কাজ করেছে, তা আমিও জানি, এবং আমার বিরুদ্ধে পাপ করতে আমি তোমাকে বারণ করলাম; এই জন্য তাকে স্পর্শ করতে দিলাম না।" ⁷ অতএব, সেই ব্যক্তির স্ত্রীকে ফিরিয়ে দাও, কারণ সে ভাববাদী; আর সে তোমার জন্য প্রার্থনা করবে, তাতে তুমি বাঁচবে; কিন্তু যদি তাকে ফিরিয়ে না দাও, তবে এটা জেনে রাখ, তুমি ও তোমরা সকলেই নিশ্চয় মরবে।" ⁸ অবীমেলক খুব সকালে উঠে নিজের সব দাসকে ডেকে ঐ সমস্ত বিবরণ তাদেরকে বললেন; তাতে তারা খুব ভয় পেল। ⁹ পরে অবীমেলক অব্রাহামকে ডেকে বললেন, "আপনি আমাদের সঙ্গে এ কি ব্যবহার করলেন? আমি আপনার কাছে কি দোষ করেছি যে আপনি আমাকে ও আমার রাজ্যকে এমন মহাপাপগ্রস্ত করলেন? আপনি আমার প্রতি অনুচিত কাজ করলেন।" ¹⁰ অবীমেলক অব্রাহামকে বললেন, "আপনি কি দেখেছিলেন যে, এমন কাজ করলেন?" ¹¹ তখন অব্রাহাম বললেন, "আমি ভেবেছিলাম, এই জায়গায় নিশ্চয় ঈশ্বর ভয় নেই, তাই এরা হয়তো আমার স্ত্রীর লোভে আমাকে হত্যা করবে।" ¹² আর সে অবশ্যই আমার বোন, সে আমার বাবার মেয়ে কিন্তু মায়ের নয়, পরে আমার স্ত্রী হল। ¹³ যখন ঈশ্বর আমাকে বাবার বাড়ি ছেড়ে যেতে বলেছিলেন তখন আমি তাকে বলেছিলাম, তুমি আমার প্রতি তোমার এই দয়া করতে হবে, আমরা যে সমস্ত জায়গায় যাব আমার সম্মুখে বলবে, এ আমার ভাই।" ¹⁴ তখন অবীমেলক ভেড়া, গোরু ও দাস দাসী এনে অব্রাহামকে দান করলেন এবং তাঁর স্ত্রী সারাকেও ফিরিয়ে দিলেন; ¹⁵ অবীমেলক বললেন, "দেখুন, আমার দেশ আপনার সামনে আছে আপনার যেখানে ইচ্ছা সেখানে বাস করুন।" ¹⁶ আর তিনি সারাকে বললেন, "দেখুন, আমি আপনার ভাইকে হাজার টুকরো রূপো দিলাম; দেখুন, আপনার সঙ্গী সকলের কাছে তা আপনার চোখের আবরণ স্বরূপ; সব বিষয়ে আপনার বিচার নিষ্পত্তি হল।" ¹⁷ পরে অব্রাহাম ঈশ্বরের কাছে প্রার্থনা করলেন, আর ঈশ্বর অবীমেলককে ও তাঁর স্ত্রীকে ও তাঁর দাসীদেরকে সুস্থ করলেন; তাতে তারা প্রসব করল। ¹⁸ কারণ অব্রাহামের স্ত্রী সারার জন্য সদাপ্রভু অবীমেলকের পরিবারে সমস্ত গর্ভ রোধ করেছিলেন।

Chapter 21

¹ সদাপ্রভু নিজের কথা অনুযায়ী সারার যত্ন নিলেন; সদাপ্রভু যা বলেছেন, সারার প্রতি তাই করলেন। ² সারা গর্ভবতী হয়ে ঈশ্বরের বলা নির্দিষ্ট সময়ে অব্রাহামের বৃদ্ধ বয়সে তাঁর জন্য একটি ছেলের জন্ম দিলেন। ³ অব্রাহাম সারার গর্ভজাত নিজের ছেলের নাম ইসহাক অর্থাৎ হাস্য, রাখলেন। ⁴ পরে ঐ ছেলে ইসহাকের আট দিন বয়সে অব্রাহাম ঈশ্বরের আশ্বিনাসারে তাঁর স্বকছেদ করলেন। ⁵ যখন ইসহাকের জন্ম হয়, তখন অব্রাহামের একশো বছর বয়স ছিল। ⁶ আর সারা বললেন, "ঈশ্বর আমাকে হাসালেন; যে কেউ এটা শুনবে, সে আমার সঙ্গে হাসবে।" ⁷ তিনি আরও বললেন, "সারা শিশুদেরকে স্তন পান করাবে, এমন কথা অব্রাহামকে কে বলতে পারত? কারণ আমি তাঁর বৃদ্ধ বয়সে তাঁর জন্য ছেলের জন্ম দিলাম!" ⁸ পরে বালকটি বড় হয়ে স্তন পান ত্যাগ করল এবং যে দিন ইসহাক স্তন পান ত্যাগ করল, সেই দিন অব্রাহাম মহাভোজ প্রস্তুত করলেন। ⁹ আর মিস্ত্রীয়া হাগার অব্রাহামের জন্য যে ছেলের জন্ম দিয়েছিল, সারা তাকে ঠাট্টা করতে দেখলেন। ¹⁰ তাতে তিনি অব্রাহামকে বললেন, "তুমি ঐ দাসীকে ও ওর ছেলেকে তাড়িয়ে দাও; কারণ আমার ছেলে ইসহাকের সঙ্গে ঐ দাসীর ছেলে উত্তরাধিকারী হবে না।" ¹¹ এই কথায় অব্রাহাম নিজের ছেলের কারণে অতি দুঃখিত হলেন। ¹² কিন্তু ঈশ্বর অব্রাহামকে বললেন, "ঐ বালকের কারণে ও তোমার ঐ দাসীর কারণে দুঃখিত হয়ো না; সারা তোমাকে যা বলছে, তার সেই কথা শোন; কারণ ইসহাকের মাধ্যমে তোমার বংশ আখ্যাত হবে।" ¹³ আর ঐ দাসীর ছেলে থেকেও আমি এক জাতি তৈরী করব, কারণ সে তোমার বংশীয়।" ¹⁴ পরে অব্রাহাম ভোরবেলায় উঠে রুটি ও জলের থলি নিয়ে হাগারের কাঁধে দিয়ে ছেলেটিকে সমর্পণ করে তাকে বিদায় করলেন। তাতে সে চলে গিয়ে বের-শেবা মরুভূমিতে ঘুরে বেড়াল। ¹⁵ যখন থলির জল শেষ হল, তাতে সে এক ঝোপের নীচে ছেলেটিকে ফেলে রাখল; ¹⁶ তারপর সে তার কাছ থেকে কিছুটা দূরে গিয়ে বসল, কারণ সে বলল, "ছেলেটির মৃত্যু আমি দেখব না।" আর সে তার কাছ থেকে দূরে বসে উচ্চৈঃস্বরে কাঁদতে লাগল। ¹⁷ ঈশ্বর ছেলেটির বর শুনলেন; এবং ঈশ্বরের দূত আকাশ থেকে ডেকে হাগারকে বললেন, "হাগার, তোমার কি হল? ভয় কর না, ছেলেটি যেখানে আছে, ঈশ্বর সেখান থেকে তার রব শুনলেন; ¹⁸ তুমি ওঠ, ছেলেটিকে তোলা এবং তাকে উত্সাহ দাও; কারণ আমি তার মধ্যে দিয়ে এক মহাজাতি তৈরী করব।" ¹⁹ তখন ঈশ্বর তার চোখ খুলে দিলেন এবং সে এক জলের কুয়ো দেখতে পেল। সে সেখানে গিয়ে জলের থলিতে জল ভরে ছেলেটিকে পান করাল। ²⁰ পরে ঈশ্বর ছেলেটির সঙ্গে ছিলেন এবং সে বড় হয়ে উঠল। সে মরুভূমি থেকে ধনুকধারী হয়ে উঠল। ²¹ সে পারন প্রান্তরে বাস করল এবং তার মা তার বিয়ের জন্য মিসর দেশ থেকে একটি মেয়ে আনল। ²² ঐ সময়ে অবীমেলক এবং তাঁর সেনাপতি ফীখোল অব্রাহামকে বললেন, "আপনি যা কিছু করেন, সে সব কিছুতেই ঈশ্বর আপনার সঙ্গী।" ²³ অতএব আপনি এখন এই জায়গায় ঈশ্বরের দিব্যি করে আমাকে বলুন যে, আমার প্রতি ও আমার ছেলে ও বংশধরদের প্রতি বিশ্বাসঘাতকতা করবেন না; আমি আপনার যেমন চুক্তির প্রতি বিশ্বস্ততা করেছি, আপনিও আমার প্রতি ও আপনার বাসস্থান এই দেশের প্রতি সেরকম চুক্তির প্রতি বিশ্বস্ততা করবেন।" ²⁴ তখন অব্রাহাম বললেন, "শপথ করব।" ²⁵ কিন্তু অবীমেলকের দাসেরা একটি জলপূর্ণ কূপ সবলে অধিকার করেছিল, এই জন্য অব্রাহাম অবীমেলককে অভিযোগ করলেন। ²⁶ অবীমেলক বললেন, "এই কাজ কে করেছে, তা আমি জানি না; আপনিও আমাকে জানাননি এবং আমিও কেবল আজ এ কথা শুনলাম।" ²⁷ পরে অব্রাহাম ভেড়া ও গরু নিয়ে অবীমেলককে দিলেন এবং উভয়ে একটি নিয়ম তৈরী করলেন। ²⁸ আর অব্রাহাম পাল থেকে সাতটা বাচ্চা ভেড়া আলাদা করে রাখলেন। ²⁹ অবীমেলক তাঁকে জিজ্ঞাসা করলেন, "আপনি কি অর্থে এই সাত বাচ্চা ভেড়া আলাদা করে রাখলেন?" ³⁰ তিনি বললেন, "আমি যে এই কুয়ো খুঁড়েছি, তাঁর প্রমাণের জন্য আমার থেকে এই সাত বাচ্চা ভেড়া আপনাকে গ্রহণ করতে হবে।" ³¹ এজন্য তিনি সে জায়গার নাম বের-শেবা [শপথের কুয়ো] রাখলেন, কারণ সেই জায়গায় তাঁরা উভয়ে শপথ করলেন। ³² এইভাবে তাঁরা বের-শেবাতে নিয়ম তৈরী করলেন এবং পরে অবীমেলক ও তাঁর সেনাপতি ফীখোল উঠে পলেষ্টিয়দের দেশে ফিরে গেলেন। ³³ পরে অব্রাহাম বের-শেবায় ঝাউগাছ রোপণ করে সেই জায়গায় অনন্তকালস্থায়ী ঈশ্বর সদাপ্রভুর নামে উপাসনা করলেন। ³⁴ অব্রাহাম পলেষ্টিয়দের দেশে অনেক দিন বাস করলেন।

Chapter 22

¹ এই সব ঘটনার পরে ঈশ্বর অব্রাহামের পরীক্ষা করলেন। তিনি তাঁকে বললেন, "অব্রাহাম;" তিনি উত্তর করলেন, "এখানে আমি।" ² তখন তিনি বললেন, "তুমি নিজের ছেলেকে, তোমার একমাত্র ছেলেকে, যাকে তুমি ভালবাস, সেই ইসহাককে নিয়ে মোরিয়া দেশে যাও এবং সেখানকার যে এক পর্বতের কথা আমি তোমাকে বলব, তার উপরে তাকে হোম বলির জন্য বলিদান কর।" ³ পরে অব্রাহাম ভোরবেলায় উঠে গাধা সাজিয়ে দুই জন দাস ও তাঁর ছেলে ইসহাককে সঙ্গে নিলেন, হোমের জন্য কাঠ কাটলেন, আর উঠে ঈশ্বরের নিদিষ্ট জায়গায় দিকে গেলেন। ⁴ তৃতীয় দিনে অব্রাহাম চোখ তুলে দূর থেকে সেই জায়গা দেখলেন। ⁵ তখন অব্রাহাম নিজের দাসদেরকে বললেন, "তোমরা এই জায়গায় গাধার সঙ্গে থাক; আমি ও ছেলেটি, আমরা ঐ জায়গায় গিয়ে প্রার্থনা করি, পরে তোমাদের কাছে ফিরে আসব।" ⁶ তখন অব্রাহাম হোমের কাঠ নিয়ে নিজের ছেলে ইসহাকের কাঁধে দিলেন এবং নিজের হাতে আগুন ও ছুরি; দুজনেই একসঙ্গে চলে গেলেন। ⁷ ইসহাক নিজের বাবা অব্রাহামকে বললেন, "হে আমার বাবা।" তিনি বললেন, "হে আমার ছেলে, দেখ, এই আমি।" তখন তিনি বললেন, "এই দেখুন, আগুন ও কাঠ, কিন্তু হোমের জন্য বাচ্চা ভেড়া কোথায়?" ⁸ অব্রাহাম বললেন, "বৎস, ঈশ্বর নিজের হোমের জন্য বাচ্চা ভেড়া যোগাবেন।" পরে উভয়ে একসঙ্গে গেলেন। ⁹ ঈশ্বরের নিদিষ্ট জায়গায় উপস্থিত হলে অব্রাহাম সেখানে যজ্ঞবেদি নির্মাণ করে কাঠ সাজালেন, পরে নিজের ছেলে ইসহাককে বেঁধে বেদিতে কাঠের ওপরে রাখলেন। ¹⁰ পরে অব্রাহাম হাত বাড়িয়ে নিজের ছেলেকে হত্যা করার জন্য ছুরি গ্রহণ করলেন। ¹¹ এমন সময়ে আকাশ থেকে সদাপ্রভুর দূত তাঁকে ডাকলেন, "বললেন, অব্রাহাম, অব্রাহাম।" তিনি বললেন, "দেখুন এই আমি।" ¹² তখন তিনি বললেন, "ছেলেটির প্রতি তোমার হাত বাড়িয়ে না ওর প্রতি কিছুই কর না, কারণ এখন আমি বুঝলাম, তুমি ঈশ্বরকে ভয় কর, আমাকে নিজের একমাত্র ছেলে দিতেও হয় নি।" ¹³ তখন অব্রাহাম চোখ তুলে চাইলেন, আর দেখ, তাঁর পিছন দিকে একটি ভেড়া, তার শিং ঝোপে বাঁধা; পরে অব্রাহাম গিয়ে সেই মেষটি নিয়ে নিজের পুত্রের পরিবর্তে হোমের জন্য বলিদান করলেন। ¹⁴ আর অব্রাহাম সেই জায়গার নাম যিহোবা-যিরি [সদাপ্রভু যোগাবেন] রাখলেন। এই জন্য আজও লোকে বলে, "সদাপ্রভুর পর্বতে যোগান হবে।" ¹⁵ পরে সদাপ্রভুর দূত দ্বিতীয় বার আকাশ থেকে অব্রাহামকে ডেকে বললেন, ¹⁶ সদাপ্রভু বলছেন, "তুমি এই কাজ করলে, আমাকে নিজের একমাত্র পুত্র দিতে অসম্মত হলে না, ¹⁷ এই জন্য আমি আমারই দিব্য করে বলছি, আমি অবশ্য তোমাকে আশীর্বাদ করব, এবং আকাশের তারাদের ও সুমদ্রতীরের বালির মতো তোমার অতিশয় বংশ বৃদ্ধি করব; তোমার বংশ শত্রুদের পুরদ্বার অধিকার করবে; ¹⁸ আর তোমার বংশে পৃথিবীর সব জাতি আশীর্বাদ প্রাপ্ত হবে; কারণ তুমি আমার বাক্যে পালন করেছ।" ¹⁹ পরে অব্রাহাম নিজের দাসদের কাছে গেলেন, আর সবাই উঠে একসঙ্গে বের-শেবাতে গেলেন; এবং অব্রাহাম বের-শেবাতে বাস করতে লাগলেন। ²⁰ ঐ ঘটনার পরে অব্রাহামের কাছে এই সংবাদ আসল, "দেখুন, আপনার ভাই নাহোরের জন্য মিস্রাও ছেলেদেরকে জন্ম দিয়েছেন; ²¹ তাঁর বড় ছেলে উষ ও তার ভাই বুষ ও অরামের পিতা কমুয়েল, এবং ²² কেষদ, হসো, পিলদশ, যিদলফ ও বথুয়েল। বথুয়েলের মেয়ে রিবিকা। ²³ অব্রাহামের ভাই নাহোরের জন্য মিস্রা এই আট জনকে জন্ম দিলেন। ²⁴ আর রুমা নামে তাঁর উপপত্নী টেবহ, গহম, তহশ এবং মাখা, এই সবাইকে জন্ম দিলেন।

Chapter 23

¹ সারার বয়স একশো সাতাশ বছর হয়েছিল; সারার জীবনকাল এত বছর। ² পরে সারা কনান দেশে কিরিয়থবের্ অর্থাৎ হিব্রোণে মারা গেলেন। আর অব্রাহাম সারার জন্য শোক ও কাঁদতে আসলেন। ³ পরে অব্রাহাম নিজের মৃত স্ত্রীর সামনে থেকে উঠে গিয়ে হেতের সন্তানদেরকে বললেন, ⁴ "আমি আপনাদের মধ্যে বিদেশী ও প্রবাসী; আপনাদের মধ্যে আমাকে কবরস্থানের অধিকার দিন; যেন আমি আমার সামনে আমার মৃত স্ত্রীকে কবর দিই।" ⁵ তখন হেতের ছেলেরা অব্রাহামকে উত্তর দিলেন, ⁶ "হে প্রভু, আমাদের কথা শুনুন; আপনি আমাদের মধ্যে ঈশ্বর নিযুক্ত রাজাস্বরূপ; আপনার মৃত স্ত্রীকে আমাদের কবরস্থানের মধ্যে আপনার পছন্দের কবরে রাখুন, আপনার মৃত স্ত্রীকে কবর দেবার জন্য আমাদের কেউ নিজ কবর অস্বীকার করবে না।" ⁷ তখন অব্রাহাম উঠে সেই দেশের লোকদের, অর্থাৎ হেতের ছেলেদের কাছে নত হলেন, ⁸ তিনি সম্ভাষণ করে বললেন, "আমার সামনে থেকে আমার মৃত স্ত্রীকে কবরে রাখতে যদি আপনাদের সম্মতি হয়, তবে আমার কথা শুনুন। আপনারা আমার জন্য সোহরের ছেলে ইফ্রোণের কাছে অনুরোধ করুন; ⁹ তাঁর ক্ষেত্রের শেষপ্রান্তে মকপেলা গুহা আছে, আপনাদের মধ্যে আমার কবরস্থানের অধিকারের জন্য তিনি আমাকে তাই দিন; সম্পূর্ণ মূল্য নিয়ে দিন।" ¹⁰ তখন ইফ্রোণ হেতের সন্তানদের মধ্যে বসে ছিলেন; আর হেতের যত সন্তান তাঁর নগরের দরজা দিয়ে প্রবেশ করলেন, তাঁদের কর্ণগোচরে সেই হিত্তীয় ইফ্রোণ অব্রাহামকে উত্তর করলেন, ¹¹ "হে আমার প্রভু, তা হবে না, আমার কথা শুনুন, আমি সেই ক্ষেত্র ও সেখানকার গুহা আপনাকে দান করলাম; আমি নিজ জাতির সন্তানদের সামনেই আপনাকে তা দিলাম, আপনার মৃত স্ত্রীকে কবর দিন।" ¹² তখন অব্রাহাম সেই দেশের লোকদের সামনে নত হলেন, ¹³ আর সেই দেশের সকলের সামনে ইফ্রোণকে বললেন, "যদি আপনার ইচ্ছা হয়, নিবেদন করি, আমার কথা শুনুন, আমি সেই ক্ষেত্রের মূল্য দিই, আপনি আমার কাছে তা গ্রহণ করুন, পরে আমি সে জায়গায় আমার মৃত স্ত্রীকে কবর দেব।" ¹⁴ তখন ইফ্রন উত্তর দিয়ে অব্রাহামকে বললেন, ¹⁵ "হে আমার প্রভু, আমার কথা শুনুন, সেই ভূমির মূল্য মাত্র চারশো শেকল রূপো; এতে আপনার ও আমার কি এসে যায়? আপনি নিজ মৃত স্ত্রীকে কবর দিন।" ¹⁶ তখন অব্রাহাম ইফ্রনের কথা শুনলেন; ইফ্রন হেতের সন্তানদের সামনে যে রূপোর কথা বলেছিলেন, অব্রাহাম তা, অর্থাৎ বনিকদের মধ্যে প্রচলিত চারশো শেকল রূপো তুলে ইফ্রনকে দিলেন। ¹⁷ এইভাবে মন্দির সামনে মকপেলায় ইফ্রনের যে ক্ষেত ছিল, সেই ক্ষেত, সেখানকার গুহা ও সেই ক্ষেতের গাছগুলি, তার চারদিকের অন্তর্গত গাছগুলি, ¹⁸ এই সব কিছু হেতের সন্তানদের সামনে, তাঁর নগরের দরজায় প্রবেশকারী সকলের সামনে, অব্রাহামের নিজের অধিকার স্থির করা হল। ¹⁹ তারপরে অব্রাহাম কনান দেশের মন্দির, অর্থাৎ হিব্রোণের সামনে মকপেলা ক্ষেত্রে অবস্থিত গুহাতে নিজের স্ত্রী সারার কবর দিলেন। ²⁰ এইভাবে কবরস্থানের অধিকারের জন্য সেই ক্ষেত্রে ও সেখানকার গুহাতে অব্রাহামের অধিকার হেতের সন্তানদের মাধ্যমে স্থির করা হল।

Chapter 24

¹ সেইসময়ে অব্রাহাম বৃদ্ধ ও তাঁর অনেক বয়স হয়েছিল এবং সদাপ্রভু অব্রাহামকে সব বিষয়ে আশীর্বাদ করেছিলেন। ² তখন অব্রাহাম নিজের দাসকে, তাঁর সমস্ত বিষয়ের অধ্যক্ষ, গৃহের প্রাচীনকে বললেন, "অনুরোধ করি, তুমি আমার উরুর নীচে হাত দাও; ³ আমি তোমাকে স্বর্গ মর্ত্যের ঈশ্বর সদাপ্রভুর নামে এই শপথ করাই, যে কনানীয় লোকদের মধ্যে আমি বাস করছি, তুমি আমার ছেলের বিয়ের জন্য তাঁদের কোনো মেয়ে গ্রহণ করব না, ⁴ কিন্তু আমার দেশে আমার আত্মীয়দের কাছে গিয়ে আমার পুত্র ইসহাকের জন্য মেয়ে আনবে।" ⁵ তখন সেই দাস তাঁকে বললেন, "কি জানি, আমার সঙ্গে এই দেশে আসতে কোনো মেয়ে রাজি হবে না; আপনি যে দেশ ছেড়ে এসেছেন, আপনার ছেলেকে কি আবার সেই দেশে নিয়ে যাব? ⁶ তখন অব্রাহাম তাঁকে বললেন, "সাবধান, কোনোভাবে আমার ছেলেকে আবার সেখানে নিয়ে যেও না।" ⁷ সদাপ্রভু, স্বর্গের ঈশ্বর, যিনি আমাকে বাবার বাড়ি ও জন্মদেশের মধ্য থেকে এনেছেন, আমার সঙ্গে আলাপ করেছেন এবং এমন শপথ করেছেন যে, 'আমি তোমার বংশকে এই দেশ দেব, তিনিই তোমার আগে নিজের দূত পাঠাবেন; তাতে তুমি আমার ছেলের জন্য সেখান থেকে একটি মেয়ে নিয়ে আসতে পারবে।' ⁸ যদি কোনো মেয়ে তোমার সঙ্গে আসতে রাজি না হয়, তবে তুমি আমার এই শপথ থেকে মুক্ত হবে; কিন্তু কোনো ভাবে আমার ছেলেকে আবার সে দেশে নিয়ে যেও না।" ⁹ তাতে সেই দাস নিজের প্রভু অব্রাহামের উরুর নীচে হাত দিয়ে সেই বিষয়ে শপথ করলেন। ¹⁰ পরে সেই দাস নিজের প্রভুর উটদের মধ্য থেকে দশটা উট ও নিজের প্রভুর সব রকমের ভালো জিনিসপত্র হাতে নিয়ে চলে গেলেন, অরাম-নহরয়িম দেশে, নাহোরের নগরে যাত্রা করলেন। ¹¹ আর সন্ধ্যাবেলায় যে সময়ে স্ত্রীলোকের জল তুলতে বের হয়, সেই সময়ে তিনি নগরের বাইরে কুয়ার কাছে উটদেরকে বসিয়ে রাখলেন। ¹² তিনি বললেন, "হে সদাপ্রভু, আমার কর্তা অব্রাহামের ঈশ্বর, অনুরোধ করি, আজ আমার সামনে শুভফল উপস্থিত কর, আমার প্রভু অব্রাহামের প্রতি দয়া কর।" ¹³ দেখ, আমি এই সজল কুয়ার কাছে দাঁড়িয়ে আছি এবং এই নগরবাসীদের মেয়েরা জল তুলতে বাইরে আসছে; ¹⁴ অতএব যে মেয়েকে আমি বলব, আপনার কলসি নামিয়ে আমাকে জল পান করান, সে যদি বলে, পান কর, তোমার উটদেরকেও পান করাব, তবে তোমার দাস ইসহাকের জন্য তোমার নিরুপিত মেয়ে সেই হোক; এতে আমি জানব যে, তুমি আমার প্রভুর প্রতি দয়া করলে।" ¹⁵ এই কথা বলতে না বলতে, দেখ, রিবিকা কলসি কাঁধে করে বাইরে আসলেন; তিনি অব্রাহামের নাহর নামক ভাইয়ের স্ত্রী মিস্কানর ছেলে বথুয়েলের মেয়ে। ¹⁶ সেই মেয়ে দেখতে বড়ই সুন্দরী এবং অবিবাহিতা ও পুরুষের পরিচয় অপ্রাপ্তা ছিলেন। তিনি কূপে নেমে কলসিতে জল ভরে উঠে আসছেন, ¹⁷ এমন সময়ে সেই দাস দৌড়িয়ে এসে তাঁর সঙ্গে দেখা করে বললেন, "অনুরোধ করি, আপনার কলসি থেকে আমাকে কিছু জল পান করতে দিন।" ¹⁸ তিনি বললেন, "মহাশয়, পান করুন;" এই বলে তিনি শীঘ্র কলসি হাতের ওপরে নামিয়ে তাঁকে পান করতে দিলেন। ¹⁹ আর তাঁকে পান করাবার পর বললেন, "যতক্ষণ আপনার উটদের জলপান শেষ না হয়, ততক্ষণ আমি ওদের জন্যও জল তুলব।" ²⁰ পরে তিনি শীঘ্র পাত্রে কলশির জল ঢেলে আবার জল তুলতে কুয়ার কাছে দৌড়ে গিয়ে তাঁর উটদের জন্য জল তুললেন। ²¹ তাতে সেই পুরুষ তাঁর প্রতি এক নজরে চেয়ে, সদাপ্রভু তাঁর যাত্রা সফল করেন কি না, তা জানার জন্য নীরব থাকলেন। ²² উটেরা জল পান করার পর সেই পুরুষ অর্ধেক শেকল পরিমিত দুই হাতের সোনার নখ এবং দশ তোলা পরিমিত দুই হাতের সোনার বালা নিয়ে বললেন, ²³ "আপনি কার মেয়ে? অনুরোধ করি, আমাকে বলুন, আপনার বাবার বাড়িতে কি আমাদের রাত কাটানোর জায়গা আছে?" ²⁴ তিনি উত্তর করলেন, "আমি সেই বথুয়েলের মেয়ে, যিনি মিস্কানর ছেলে, যাঁকে তিনি নাহোরের জন্য জন্ম দিয়েছিলেন।" ²⁵ তিনি আরও বললেন, "খড় ও কলাই আমাদের কাছে যথেষ্ট আছে এবং রাত কাটাবার জায়গাও আছে।" ²⁶ তখন সে ব্যক্তি মাথা নিচু করে সদাপ্রভুর উদ্দেশ্যে প্রার্থনা করলেন, ²⁷ তিনি বললেন, "আমার কর্তা অব্রাহামের ঈশ্বর সদাপ্রভু ধন্য হোন, তিনি আমার কর্তার সঙ্গে নিজের দয়া ও সত্য ব্যবহার অস্বীকার করেননি; সদাপ্রভু আমাকেও পথঘটনাতে আমার কর্তার আত্মীয়দের বাড়িতে আনলেন।" ²⁸ পরে সেই মেয়ে দৌড়ে গিয়ে নিজের মায়ের ঘরের লোকদেরকে এই সব কথা জানালেন। ²⁹ আর রিবিকার এক ভাই ছিলেন, তাঁর নাম লাবন; সেই লাবন বাইরে ঐ ব্যক্তির উদ্দেশ্যে কূপের কাছে দৌড়ে গেলেন। ³⁰ নখ ও বোনের হাতে বালা দেখে এবং সেই ব্যক্তি আমাকে এই কথা বললেন, নিজের বোন রিবিকার মুখে এই শুনে, তিনি সেই পুরুষের কাছে গেলেন, আর দেখ, তিনি কুয়ার কাছে উটদের সঙ্গে দাঁড়িয়ে ছিলেন; ³¹ আর লাবন বললেন, "হে সদাপ্রভুর আশীর্বাদপাত্র, আসুন, কেন বাইরে দাঁড়িয়ে আছেন? আমি তো ঘর এবং উটদের জন্যও জায়গা তৈরী করেছি।" ³² তখন ঐ লোক বাড়িতে ঢুকে উটদের সজ্জা খুললে তিনি উটদের জন্য খড় ও কলাই দিলেন এবং তাঁর ও তার সঙ্গী লোকদের পা ধোবার জল দিলেন। ³³ পরে তাঁর সামনে আহারের জিনিস রাখা হল, কিন্তু তিনি বললেন, "যা বলার না বলে আমি আহার করব না।" লাবন বললেন, "বলুন।" ³⁴ তখন তিনি বলতে লাগলেন, "আমি অব্রাহামের দাস;" ³⁵ সদাপ্রভু আমার কর্তাকে প্রচুর আশীর্বাদ করেছেন, আর তিনি বড় মানুষ হয়েছেন এবং [সদাপ্রভু] তাঁকে ভেড়া ও পশুপাল এবং রূপো ও সোনা এবং দাস ও দাসী এবং উট ও গাধা দিয়েছেন। ³⁶ আর আমার কর্তার স্ত্রী সারা বৃদ্ধ বয়সে তাঁর জন্য এক ছেলের জন্ম দিয়েছেন, তাঁকেই তিনি আপনার সব কিছু দিয়েছেন। ³⁷ আর আমার কর্তা আমাকে শপথ করিয়ে বললেন, "আমি যাদের দেশে বাস করছি, তুমি আমার ছেলের জন্য সেই কনানীয়দের কোনো মেয়ে এন না; ³⁸ কিন্তু আমার বাবার বংশের ও আমার আত্মীয়ের কাছে গিয়ে আমার ছেলের জন্য মেয়ে এন।" ³⁹ তখন আমি কর্তাকে বললাম, "কি জানি, কোনো মেয়ে আমার সঙ্গে আসবে না।" ⁴⁰ তিনি বললেন, "আমি যাঁর সামনে চলাফেরা করি সেই সদাপ্রভু তোমার সঙ্গে নিজের দূত পাঠিয়ে তোমার যাত্রা সফল করবেন; এবং তুমি আমার আত্মীয় ও আমার বাবার বংশ থেকে আমার ছেলের জন্য মেয়ে আনবে।" ⁴¹ তা করলে এই শপথ থেকে মুক্ত হবে; আমার আত্মীয়ের কাছে গেলে যদি তারা [মেয়ে] না দেয়, তবে তুমি এই শপথ থেকে মুক্ত হবে। ⁴² আর আজ আমি ঐ কূপের কাছে পৌছলাম, আর বললাম, "হে সদাপ্রভু, আমার কর্তা অব্রাহামের ঈশ্বর, তুমি যদি আমার এই যাত্রা সফল কর, ⁴³ তবে দেখ, আমি এই কুয়ার কাছে দাঁড়িয়ে আছি; অতএব জল তুলতে আসার জন্য যে মেয়েকে আমি বলব, নিজের কলসি থেকে আমাকে কিছু জল পান করতে দিন, ⁴⁴ তিনি যদি বলেন, 'তুমিও পান কর এবং তোমার উটদের জন্যও আমি জল তুলে দেব; তবে তিনি সেই মেয়ে হোন, যাঁকে সদাপ্রভু আমার কর্তার ছেলের জন্য মনোনীত করেছেন।' ⁴⁵ এই কথা আমি মনে মনে বলতে না বলতে, দেখ, রিবিকা কলসি কাঁধে করে বাইরে আসলেন; পরে তিনি কূপে নেমে জল তুললে আমি বললাম, 'অনুরোধ করি, আমাকে জল পান করান।' ⁴⁶ তখন তিনি তাড়াতাড়ি কাঁধ থেকে কলসি নামিয়ে বললেন 'পান করুন, আমি আপনার উটদেরকেও পান করাব। তখন আমি পান করলাম; আর তিনি উটদেরকেও পান করালেন।' ⁴⁷ পরে আমি তাঁকে জিজ্ঞাসা

করলাম, "আপনি কার মেয়ে?" তিনি উত্তর করলেন, "আমি বথুয়েলের মেয়ে, তিনি নাহোরের ছেলে, যাঁকে মিস্ত্রী তাঁর জন্য জন্ম দিয়েছিলেন।" তখন আমি তাঁর নাকে নখ ও হাতে বালা পরিয়ে দিলাম। ⁴⁸ আর মাথা নিচু করে সদাপ্রভুর উদ্দেশ্যে প্রার্থনা করলাম এবং যিনি আমার কর্তার ছেলের জন্য তাঁর ভাইয়ের মেয়ে গ্রহণের জন্য আমাকে প্রকৃত পথে আনলেন, আমার কর্তা অত্রাহামের ঈশ্বর সেই সদাপ্রভুকে ধন্যবাদ করলাম। ⁴⁹ অতএব আপনারা যদি এখন আমার কর্তার সঙ্গে দয়া ও সত্য ব্যবহার করতে রাজি হন, তা বলুন; আর যদি না হন, তাও বলুন; তাতে আমি ডান দিকে কিম্বা বাম দিকে ফিরতে পারব। ⁵⁰ তখন লাবন ও বথুয়েল উত্তর করলেন, বললেন, "সদাপ্রভু থেকে এই ঘটনা হল, আমরা ভাল মন্দ কিছুই বলতে পারি না। ⁵¹ ঐ দেখুন, রিবিকা আপনার সামনে আছে; ওকে নিয়ে চলে যান; এ আপনার কর্তার ছেলের স্ত্রী হোক, যেমন সদাপ্রভু বলেছেন।" ⁵² তাঁদের কথা শোনামাত্র অত্রাহামের দাস সদাপ্রভুর উদ্দেশ্যে মাটিতে নত হলেন। ⁵³ পরে সেই দাস রূপোর সোনার গহনা ও বস্ত্র বের করে রিবিকাকে দিলেন এবং তাঁর ভাইকে ও মাকে বহুমূল্য দ্রব্য দিলেন। ⁵⁴ আর তিনি ও তাঁর সাথীরা ভোজন পান করে সেখানে রাত কাটালেন; পরে তাঁরা সকালে উঠলে তিনি বললেন, "আমার কর্তার কাছে আমাকে যেতে দিন। ⁵⁵ তাতে রিবিকার ভাই ও মা বললেন, "মেয়েটা আমাদের কাছে কিছু দিন থাকুক, কমপক্ষে দশ দিন থাকুক, পরে যাবে।" ⁵⁶ কিন্তু তিনি তাঁদেরকে বললেন, "আমাকে দেবী করাবেন না কারণ সদাপ্রভু আমার যাত্রা সফল করলেন; আমাকে বিদায় করুন; আমি নিজ কর্তার কাছে যাই।" ⁵⁷ তাকে তাঁরা বললেন, "আমার মেয়েকে ডেকে তাকে সামনে জিজ্ঞাসা করি।" ⁵⁸ পরে তাঁরা রিবিকাকে ডেকে বললেন, "তুমি কি এই ব্যক্তির সঙ্গে যাবে?" তিনি বললেন, "যাব।" ⁵⁹ তখন তাঁরা নিজেদের বোন রিবিকার কাছে ও তাঁর ধাত্রীকে এবং অত্রাহামের দাসকে ও তাঁর লোকদেরকে বিদায় করলেন। ⁶⁰ আর রিবিকাকে আশীর্বাদ করে বললেন, "তুমি আমাদের বোন, হাজার হাজার অযুতের মা হও; তোমার বংশ নিজের শত্রুর পুরদ্বার অধিকার করুক।" ⁶¹ পরে রিবিকা ও তাঁর দাসীরা উঠলেন এবং উটে চড়ে সেই মানুষের পিছনে গেলেন। এইভাবে সেই দাস রিবিকাকে নিয়ে চলে গেলেন। ⁶² আর ইসহাক বের-লহয়-রোয়ী নামক জায়গায় গিয়ে ফিরে এসেছিলেন, কারণ তিনি দক্ষিণ দেশে বাস করছিলেন। ⁶³ ইসহাক সন্ধ্যাবেলায় ধ্যান করতে ক্ষেত্রে গিয়েছিলেন, পরে চোখ তুলে দেখলেন, আর দেখ, উট আসছে। ⁶⁴ আর রিবিকা চোখ তুলে যখন ইসহাককে দেখলেন, তখন উট থেকে নামলেন। ⁶⁵ সেই দাসকে জিজ্ঞাসা করলেন, "আমাদের সঙ্গে দেখা করতে ক্ষেত্রের মধ্য দিয়ে আসছেন, ঐ লোকটি কে?" দাস বললেন, "উনি আমার কর্তা।" তখন রিবিকা ঘোমটা দিয়ে নিজেকে ঢাকলেন। ⁶⁶ পরে সেই দাস ইসহাককে আপনার করা সমস্ত কাজের বিবরণ বললেন। ⁶⁷ তখন ইসহাক রিবিকাকে গ্রহণ করে সারা মায়ের তাঁবুতে নিয়ে গিয়ে তাকে বিয়ে করলেন এবং তাকে প্রেম করলেন। তাতে ইসহাক মায়ের মৃত্যুর শোক থেকে সান্তনা পেলেন।

Chapter 25

¹ অব্রাহাম কটুরা নামে আর এক স্ত্রীকে বিয়ে করেন। ² তিনি তাঁর জন্য সিম্রন, যক্বন, মদান, মিদিয়ন, যিশ্বক ও শূহ, এদের সকলকে প্রসব করলেন। ³ যক্বন শিবা ও দদানের বাবা হলেন। অশুরীয়, লটুশীয় ও লিয়ুশ্মীয় লোকেরা দদানের বংশধর। ⁴ মিদিয়নের ছেলে ঐফা, এফর, হনোক, অবীদ ও ইল্দায়া; এরা সকলে কটুরার বংশধর। ⁵ অব্রাহাম ইসহাককে নিজের সব কিছু দিলেন। ⁶ কিন্তু নিজের উপপত্নীদের ছেলেদের কে অব্রাহাম ভিন্ন ভিন্ন দান দিয়ে নিজের জীবদ্দশাতেই নিজের ছেলে ইসহাকের কাছ থেকে তাঁদেরকে পূর্বদিকে, পূর্বদেশে পাঠালেন। ⁷ অব্রাহামের জীবনকাল একশো পাঁচাত্তর বছর; তিনি এত বছর জীবিত ছিলেন। ⁸ পরে অব্রাহাম বৃদ্ধ ও পূর্ণায়ু হয়ে শুভ বৃদ্ধ অবস্থায় প্রাণত্যাগ করে নিজের লোকদের কাছে সংগৃহীত হলেন। ⁹ তাঁর ছেলে ইসহাক ও ইস্মায়েল মন্দির সামনে হেতীয় সোহরের ছেলে ইফ্রোনের ক্ষেত্রে অবস্থিত মক্কেলা গুহাতে তাঁর কবর দিলেন। ¹⁰ অব্রাহাম হেতর ছেলেদের কাছে সেই ক্ষেত্র কিনেছিলেন। সেই জায়গায় অব্রাহামের ও তাঁর স্ত্রী সারার কবর দেওয়া হয়। ¹¹ অব্রাহামের মৃত্যু হলে পর ঈশ্বর তাঁর ছেলে ইসহাককে আশীর্বাদ করলেন এবং ইসহাক বের-লহয়-রয়ীর কাছে বাস করলেন। ¹² অব্রাহামের ছেলে ইস্মায়েলের বংশ বৃদ্ধান্ত এই। সারার দাসী মিসরীয় হাগার অব্রাহামের জন্য তাঁকে জন্ম দিয়েছিল। ¹³ নিজের নিজের নাম ও গোষ্ঠী অনুসারে ইস্মায়েলের ছেলেদের নাম এই। ইস্মায়েলের বড় ছেলে নবায়োৎ, ¹⁴ পরে কেদর, অদবেল, মিবসম, ¹⁵ মিশম, দুমা, মসা, হদদ, তোমা, জিতুর নাবীশ ও কেদমা। ¹⁶ এই সকল ইস্মায়েলের ছেলে এবং তাঁদের গ্রাম ও তাঁবুপল্লি অনুসারে তাঁদের এই এই নাম; তাঁরা নিজের নিজের জাতি অনুসারে বারো জন নেতা ছিলেন। ¹⁷ ইস্মায়েলের জীবনকাল একশো সাঁইত্রিশ বছর ছিল; পরে তিনি প্রাণত্যাগ করে নিজের লোকদের কাছে সংগৃহীত হলেন। ¹⁸ আর তাঁর ছেলেরা হবীলা থেকে অশুরিয়ার দিকে মিসরের সামনে অবস্থিত শূর পর্যন্ত বাস করল; তিনি তাঁর সব ভাইয়ের সামনে বাস করার জায়গা পেলেন।

¹⁹ অব্রাহামের ছেলে ইসহাকের বংশ বিবরণ এই। অব্রাহাম ইসহাকের জন্ম দিয়েছিলেন। ²⁰ চল্লিশ বছর বয়সে ইসহাক অরামীয় বথুয়েলের মেয়ে অরামীয় লাবনের বোন রিবিকাকে পদ্মন- অরাম থেকে এনে বিয়ে করেন। ²¹ ইসহাকের স্ত্রী বন্ধ্যা হওয়াতে তিনি তাঁর জন্য সদাপ্রভুর কাছে প্রার্থনা করলেন। তাতে সদাপ্রভু তাঁর প্রার্থনা শুনলেন, তাঁর স্ত্রী রিবিকা গর্ভবতী হলেন। ²² তাঁর গর্ভমধ্যে শিশুরা জড়াজড়ি করল, তাতে তিনি বললেন, "যদি এমন হয়, তবে আমি কেন বেঁচে আছি?" আর তিনি সদাপ্রভুর কাছে জিজ্ঞাসা করতে গেলেন। ²³ তখন সদাপ্রভু তাঁকে বললেন, "তোমার গর্ভে দুই জাতি আছে ও তোমার উদর থেকে দুই বংশ আলাদা হবে; এক বংশ অন্য বংশের থেকে শক্তিশালী হবে ও বড় ছোটর দাস হবে।" ²⁴ পরে প্রসবকাল সম্পূর্ণ হল, আর দেখ, তাঁর গর্ভে যমজ ছেলে। ²⁵ যে প্রথমে ভূমিষ্ঠ হল, সে রক্তবর্ণ এবং তার সর্বাঙ্গ লোমশ বস্ত্রের মতো ছিল। তার নাম এষৌ [লোমশ] রাখা গেল। ²⁶ পরে তার ভাই ভূমিষ্ঠ হল। তার হাত এষৌর পা ধরেছিল, আর তার নাম যাকোব [পাদগ্রাহী] হল; ইসহাকের ষাট বছর বয়সে এই যমজ ছেলে হল। ²⁷ পরে সেই বালকেরা বড় হলে এষৌই নিপুণ শিকারি ও মরুভূমিতে মানুষ হলেন; কিন্তু যাকোব শান্ত ছিলেন, তিনি তাঁবুতে বাস করতেন। ²⁸ ইসহাক এষৌকে ভালবাসতেন, কারণ তাঁর মুখে শিকার করা মাংস ভাল লাগত; কিন্তু রিবিকা যাকোবকে ভালবাসতেন। ²⁹ একবার যাকোব ঝোল রান্না করেছেন, এমন সময় এষৌ ক্লান্ত হয়ে মরুভূমি থেকে এসে ³⁰ যাকোবকে বললেন, "আমি ক্লান্ত হয়েছি, অনুরোধ করি, ঐ লাল, ঐ লাল ঝোল দিয়ে আমার পেট ভর্তি কর। এই জন্য তাঁর নাম ইদোম [লাল] খ্যাত হল। ³¹ তখন যাকোব বললেন, "আজ তোমার বড় হওয়ার অধিকার আমার কাছে বিক্রি কর। ³² এষৌ বললেন, "দেখ, আমি মৃতপ্রায়, বড় হওয়ার অধিকারে আমার কি লাভ?" ³³ যাকোব বললেন, "তুমি আজ আমার কাছে শপথ কর।" তাতে তিনি তাঁর কাছে শপথ করলেন। এইভাবে তিনি নিজের বড় হওয়ার অধিকার যাকোবের কাছে বিক্রি করলেন। ³⁴ আর যাকোব এষৌকে রুটি ও মসুরের রান্না ভাল দিলেন। তিনি ভোজন পান করলেন, পরে উঠে চলে গেলেন। এইভাবে এষৌ নিজের বড় হওয়ার অধিকার তুচ্ছ করলেন।

Chapter 26

¹ আগে অব্রাহামের সময়ে যে দুর্ভিক্ষ হয়, তাছাড়া দেশে আর এক দুর্ভিক্ষ দেখা দিল। তখন ইসহাক গরারে পলেষ্টীয়দের রাজা অবীমেলকের কাছে গেলেন। ² সদাপ্রভু তাঁকে দর্শন দিয়ে বললেন, "তুমি মিসর দেশে নেমে যেও না, আমি তোমাকে যে দেশের কথা বলব, সেখানে থাক; ³ এই দেশে বসবাস কর; আমি তোমার সঙ্গে থেকে তোমাকে আশীর্বাদ করব, কারণ আমিই তোমাকে ও তোমার বংশকে এই সব দেশ দেব এবং তোমার বাবা অব্রাহামের কাছে যে শপথ করেছিলাম, তা সফল করব। ⁴ আমি আকাশের তারাদের মতো তোমার বংশ বৃদ্ধি করব, তোমার বংশকে এই সব দেশ দেব ও তোমার বংশে পৃথিবীর যাবতীয় জাতি আশীর্বাদ প্রাপ্ত হবে। ⁵ কারণ অব্রাহাম আমার বাক্য মেনে আমার আদেশ, আমার আজ্ঞা, আমার বিধি ও আমার ব্যবস্থা সব পালন করেছে।" ⁶ তাই ইসহাক গরারে বাস করলেন। ⁷ আর সে জায়গার লোকেরা তাঁর স্ত্রীর বিষয়ে জিজ্ঞাসা করলে তিনি বললেন, "উনি আমার বোন; কারণ, এ আমার স্ত্রী, এই কথা বলতে তিনি ভয় পেলেন, ভাবলেন, কি জানি এই জায়গার লোকেরা রিবিংকার জন্য আমাকে হত্যা করবে; কারণ তিনি দেখতে সুন্দরী ছিলেন। ⁸ কিন্তু সে জায়গায় বহুকাল বাস করলে পর কোনো সময়ে পলেষ্টীয়দের রাজা অবীমেলক জানালা দিয়ে দেখলেন, আর দেখ, ইসহাক নিজের স্ত্রী রিবিংকার সঙ্গে সোহাগপূর্ণ ব্যবহার করছে। ⁹ তখন অবীমেলক ইসহাককে ডেকে বললেন, "দেখুন, তিনি অবশ্য আপনার স্ত্রী; তবে আপনি বোন বলে তাঁর পরিচয় কেন দিয়েছিলেন?" ইসহাক উত্তর করলেন, "আমি ভাবছিলাম, কি জানি, তাঁর জন্য আমার মৃত্যু হবে।" ¹⁰ তখন অবীমেলক বললেন, "আপনি আমাদের সঙ্গে এ কি ব্যবহার করলেন? কোনো লোক আপনার ভার্য্যার সঙ্গে অনায়াসে শয়ন করতে পারত; তা হলে আপনি আমাদেরকে দোষী করতেন।" ¹¹ তাই অবীমেলক সব লোককে এই আজ্ঞা দিলেন, "যে কেউ এই ব্যক্তিকে কিম্বা এর স্ত্রীকে স্পর্শ করবে, তাঁর প্রাণদণ্ড অবশ্য হবে।" ¹² আর ইসহাক সেই দেশে চাষবাস করে সেই বছর একশো গুণ শস্য পেলেন এবং সদাপ্রভু তাঁকে আশীর্বাদ করলেন। ¹³ আর তিনি ধনী হলেন এবং আরো বৃদ্ধি পেয়ে অনেক বড় লোক হলেন; ¹⁴ আর তাঁর ভেড়া ও গরু সম্পত্তি এবং অনেক দাস দাসী হল; আর পলেষ্টীয়রা তাঁর প্রতি হিংসা করতে লাগল। ¹⁵ তাঁর বাবা অব্রাহামের সময়ে তাঁর দাসরা যে যে কুয়ো খুঁড়েছিল, পলেষ্টীয়রা সেসব বুজিয়ে ফেলেছিল ও ধুলোতে ভর্তি করেছিল। ¹⁶ পরে অবীমেলক ইসহাককে বললেন, "আমাদের কাছ থেকে চলে যান, কারণ আপনি আমাদের থেকে অনেক শক্তিশালী হয়েছেন। ¹⁷ পরে ইসহাক সেখান থেকে চলে গেলেন ও গরার উপত্যকাতে তাঁবু স্থাপন করে সেখানে বাস করলেন। ¹⁸ ইসহাক নিজের বাবা অব্রাহামের সময়ে খোঁড়া কুয়ো সব আবার খুঁড়লেন; কারণ অব্রাহামের মৃত্যুর পরে পলেষ্টীয়রা সেসব বুজিয়ে ফেলেছিল; তাঁর বাবা সেই সকলের যে যে নাম রেখেছিলেন, তিনিও সেই সেই নাম রাখলেন। ¹⁹ সেই উপত্যকায় ইসহাকের দাসরা খুঁড়ে জলের উনুই বিশিষ্ট এক কুয়ো পেল। ²⁰ তাতে গরারীয় পশুপালকেরা ইসহাকের পশুপালকদের সঙ্গে বিবাদ করে বলল, "এ জল আমাদের; অতএব তিনি সেই কুয়ের নাম এষক [বিবাদ] রাখলেন, যেহেতু তারা তাঁর সঙ্গে বিবাদ করেছিল। ²¹ পরে তাঁর দাসরা আর এক কুয়ো খনন করলে তারা সেটির জন্যও বিবাদ করল; তাতে তিনি সেটির নাম সিটনা [বিপক্ষতা] রাখলেন। ²² তিনি সেখান থেকে চলে গিয়ে অন্য এক কুয়ো খনন করলেন; সেটার জন্য তারা বিবাদ করল না; তাই তিনি সেটার নাম রহোবোৎ [প্রশস্ত স্থান] রেখে বললেন, "এখন সদাপ্রভু আমাদেরকে প্রশস্ত স্থান দিলেন, আমরা দেশে ফলবন্ত হব। ²³ পরে তিনি সেখান থেকে বের-শেবাতে উঠে গেলেন। ²⁴ সেই রাতে সদাপ্রভু তাঁকে দর্শন দিয়ে বললেন, "আমি তোমার পিতা অব্রাহামের ঈশ্বর, ভয় কর না, কারণ আমি নিজের দাস অব্রাহামের অনুরোধে তোমার সহবর্তী, আমি আশীর্বাদ করব ও তোমার বংশবৃদ্ধি করব।" ²⁵ ইসহাক সেই জায়গায় যজ্ঞবেদি নির্মাণ করে সদাপ্রভুর নামে ডাকলেন, আর সেই জায়গায় তিনি তাঁবু স্থাপন করলেন ও তাঁর দাসরা সেখানে একটা কুয়ো খুঁড়ল। ²⁶ আর অবীমেলক নিজের বন্ধু অহুশৎকে ও সেনাপতি ফীকোলকে সঙ্গে নিয়ে গরার থেকে ইসহাকের কাছে গেলেন। ²⁷ ইসহাক তাঁদেরকে বললেন, "আপনারা আমার কাছে কি জন্য আসলেন? আপনারা তো আমাকে হিংসা করে আপনাদের থেকে দূর করে দিয়েছেন।" ²⁸ তাঁরা বললেন, "আমরা স্পষ্টই দেখলাম, সদাপ্রভু আপনার সহবর্তী, এই জন্য বললাম, আমাদের মধ্য অর্থাৎ আমাদের ও আপনার মধ্যে একটা শপথ হোক, আর আমরা একটা নিয়ম স্থির করি। ²⁹ আমরা যেমন আপনাকে স্পর্শ করিনি ও আপনার মঙ্গল ছাড়া আর কিছুই করিনি, বরং আপনাকে শান্তিতে বিদায় করেছি, সেইরকম আপনিও আমাদের উপর হিংসা করবেন না; আপনিই এমন সদাপ্রভুর আশীর্বাদের পাত্র।" ³⁰ তখন ইসহাক তাঁদের জন্যে ভোজ প্রস্তুত করলে তাঁরা ভোজন পান করলেন। ³¹ পরে তাঁরা ভোরবেলায় উঠে পরস্পর শপথ করলেন; তখন ইসহাক তাঁদেরকে বিদায় করলে তাঁরা শান্তিতে তাঁর কাছ থেকে চলে গেলেন। ³² সেই দিন ইসহাকের দাসরা এসে নিজেদের খোঁড়া কুপের বিষয়ে সংবাদ দিয়ে তাঁকে বলল, "জল পেয়েছি।" ³³ তিনি তার নাম শিবিয়া [দিব্য] রাখলেন, এই জন্য আজ পর্যন্ত সেই নগরের নাম বের-শেবা রয়েছে। ³⁴ আর এষো চল্লিশ বছর বয়সে হিত্তীয় বেরির যিহুদীৎকে এবং হিত্তীয় বাসমৎকে বিয়ে করলেন। ³⁵ এরা ইসহাকের ও রিবিংকার জীবনে দুঃখ দিল।

Chapter 27

১ পরে ইসহাক বৃদ্ধ হলে তাঁর চোখ নিম্নেজ হওয়ায় আর দেখতে পেতেন না; তখন তিনি আপনার বড় ছেলে এষৌকে ডেকে বললেন, "বৎস।" ২ তিনি উত্তর করলেন, "দেখুন, এই আমি।" তখন ইসহাক বললেন, "দেখ, আমি বৃদ্ধ হয়েছি; কোন দিন আমার মৃত্যু হবে, জানি না।" ৩ এখন অনুরোধ করি, তোমার শস্ত্র, তোমার তীর ও ধনুক নিয়ে প্রান্তরে যাও, আমার জন্য পশু শিকার করে আন। ৪ আমি যেমন ভালবাসি, সেরকম সুস্বাদু খাদ্য তৈরী করে আমার কাছে আন, আমি ভোজন করব; যেন মৃত্যুর আগে আমার প্রাণ তোমাকে আশীর্বাদ করে।" ৫ যখন ইসহাক নিজের ছেলে এষৌকে এই কথা বলেন, তখন রিবিকা তা শুনতে পেলেন। অতএব এষৌ পশু শিকার করে আনবার জন্য প্রান্তরে গেলে পর ৬ রিবিকা নিজের ছেলে যাকোবকে বললেন, "দেখ, তোমার ভাই এষৌকে তোমার বাবা যা বলেছেন, আমি শুনেছি; ৭ তিনি বলেছেন, "তুমি আমার জন্য পশু শিকার করে এনে সুস্বাদু খাদ্য তৈরী কর, তাতে আমি ভোজন করে মৃত্যুর আগে সদাপ্রভুর সামনে তোমাকে আশীর্বাদ করব।" ৮ হে আমার ছেলে, এখন আমি তোমাকে যা আদেশ করি, আমার সেই কথা শুন। ৯ তুমি পালে গিয়ে সেখান থেকে উত্তম দুটি বাচ্চা ছাগল আন, তোমার বাবা যেমন ভাল বাসেন, সেরকম সুস্বাদু খাবার আমি প্রস্তুত করে দিই; ১০ পরে তুমি নিজের বাবার কাছে তা নিয়ে যাও, তিনি তা ভোজন করুন; যেন তিনি মৃত্যুর আগে তোমাকে আশীর্বাদ করেন।" ১১ তখন যাকোব নিজের মা রিবিকাকে বললেন, "দেখ, আমার ভাই এষৌ লোমশ, কিন্তু আমি নির্লোম। ১২ কি জানি, বাবা আমাকে স্পর্শ করবেন, আর আমি তাঁর দৃষ্টিতে প্রতারক বলে গণিত হব; তা হলে আমি আমার প্রতি আশীর্বাদ না পেয়ে অভিশাপ পাব।" ১৩ তাঁর মা বললেন, "বৎস, সেই অভিশাপ আমাতেই আসুক, কেবল আমার কথা শোনো, একটি বাচ্চা ছাগল নিয়ে এস।" ১৪ পরে যাকোব গিয়ে তা নিয়ে মায়ের কাছে নিয়ে গেলেন, আর তাঁর বাবা যেমন ভালবাসতেন, মা সেরকম সুস্বাদু খাবার তৈরী করলেন। ১৫ আর ঘরে নিজের কাছে বড় ছেলে এষৌর যে যে সুন্দর বস্ত্র ছিল, রিবিকা তা নিয়ে ছোট ছেলে যাকোবকে পরিয়ে দিলেন। ১৬ ঐ দুই বাচ্চা ছাগলের চামড়া নিয়ে তাঁর হাতে ও গলার নির্লোম জায়গায় জড়িয়ে দিলেন। ১৭ আর তিনি যে সুস্বাদু খাবার ও রুটি রান্না করেছিলেন, তা তাঁর ছেলে যাকোবের হাতে দিলেন। ১৮ পরে তিনি নিজের বাবার কাছে গিয়ে বললেন, "বাবা।" তিনি উত্তর করলেন, "দেখ, এই আমি; বৎস, তুমি কে?" ১৯ যাকোব নিজের বাবাকে বললেন, "আমি আপনার বড় ছেলে এষৌ; আপনি আমাকে যা আদেশ করেছিলেন, তা করেছি। অনুরোধ করি, আপনি উঠে বসে আমার আনা পশুর মাংস ভোজন করুন, যেন আপনার প্রাণ আমাকে আশীর্বাদ করে।" ২০ তখন ইসহাক নিজের ছেলেকে বললেন, "বৎস, কেমন করে এত তাড়াতড়ি ওটা পেলে?" তিনি বললেন, "আপনার ঈশ্বর সদাপ্রভু আমার সামনে শুভফল উপস্থিত করলেন।" ২১ ইসহাক যাকোবকে বললেন, "বৎস, কাছে এস; আমি তোমাকে স্পর্শ করে বুঝি, তুমি নিশ্চয় আমার ছেলে এষৌ কি না।" ২২ তখন যাকোব নিজের বাবা ইসহাকের কাছে গেলে তিনি তাঁকে স্পর্শ করে বললেন, "গলার আওয়াজ তো যাকোবের আওয়াজ, কিন্তু হাত এষৌর হাত।" ২৩ বাস্তবিক তিনি তাঁকে চিনতে পারলেন না, কারন ভাই এষৌর হাতের মতো তাঁর হাত লোমযুক্ত ছিল; অতএব তিনি তাঁকে আশীর্বাদ করলেন। ২৪ তিনি বললেন, "তুমি নিশ্চয়ই আমার ছেলে এষৌ?" তিনি বললেন, "হ্যাঁ।" ২৫ তখন ইসহাক বললেন, "আমার কাছে আন; আমি ছেলের আনা পশুর মাংস ভোজন করি, যেন আমার প্রাণ তোমাকে আশীর্বাদ করে।" তিনি মাংস আনলে ইসহাক ভোজন করলেন এবং দ্রাক্ষারস এনে দিলে তা পান করলেন। ২৬ পরে তাঁর বাবা ইসহাক বললেন, "বৎস, অনুরোধ করি, কাছে এসে আমাকে চুম্বন কর।" ২৭ তখন তিনি কাছে গিয়ে চুম্বন করলেন, আর ইসহাক তাঁর বস্ত্রের গন্ধ নিয়ে তাঁকে আশীর্বাদ করে বললেন, "দেখ, আমার ছেলের সুগন্ধ সদাপ্রভুর আশীর্বাদযুক্ত ক্ষেত্রের সুগন্ধের মতো।" ২৮ ঈশ্বর আকাশের শিশির থেকে ও ভূমির উর্বরতা থেকে তোমাকে দিন; প্রচুর শস্য ও আঙ্গুরের রস তোমাকে দিন। ২৯ লোকবৃন্দ তোমার দাস হোক, জাতিরা তোমার কাছে নত হোক; তুমি নিজের আত্মীয়দের কর্তা হও, তোমার মায়ের ছেলেরা তোমার কাছে নত হোক। যে কেউ তোমাকে অভিশাপ দেয়, সে অভিশপ্ত হোক; যে কেউ তোমাকে আশীর্বাদ করে, সে আশীর্বাদযুক্ত হোক।" ৩০ ইসহাক যখন যাকোবের প্রতি আশীর্বাদ শেষ করলেন, তখন যাকোব নিজের পিতা ইসহাকের সামনে থেকে যেতে না যেতেই তাঁর ভাই এষৌ শিকার করে ঘরে আসলেন। ৩১ তিনিও সুস্বাদু খাবার তৈরী করে বাবার কাছে এনে বললেন, "বাবা আপনি উঠে ছেলের আনা পশুর মাংস ভোজন করুন, যেন আপনার প্রাণ আমাকে আশীর্বাদ করে।" ৩২ তাঁর বাবা ইসহাক বললেন, "তুমি কে?" তিনি বললেন, "আমি আপনার বড় ছেলে এষৌ।" ৩৩ ইসহাক ভীষণভাবে কেঁপে উঠে বললেন, "তবে সে কে, যে শিকার করে আমার কাছে পশুর মাংস এনেছিল? আমি তোমার আসবার আগেই তা ভোজন করে তাকে আশীর্বাদ করেছি, আর সেই আশীর্বাদযুক্ত থাকবে।" ৩৪ বাবার এই কথা শোনামাত্র এষৌ ভীষণ ব্যকুলভাবে কাঁদলেন এবং নিজের বাবাকে বললেন, "হে বাবা, আমাকে, আমাকেও আশীর্বাদ করুন।" ৩৫ ইসহাক বললেন, "তোমার ভাই ছলনা করে এসে তোমার আশীর্বাদ নিয়ে নিয়েছে।" ৩৬ এষৌ বললেন, "তার নাম কি যাকোব [বঞ্চক] না? বাস্তবিক সে দু-বার আমাকে [প্রতারণা] করেছে; সে আমার বড় হওয়ার অধিকার নিয়ে নিয়েছিল এবং দেখুন, এখন আমার আশীর্বাদও নিয়ে নিয়েছে।" তিনি আবার বললেন, "আপনি কি আমার জন্য কিছুই আশীর্বাদ রাখেননি?" ৩৭ তখন ইসহাক উত্তর করে এষৌকে বললেন, "দেখ, আমি তাঁকে তোমার কর্তা করেছি এবং তার আত্মীয় সবাইকে তারই দাস করেছি এবং তাঁকে শস্য ও দ্রাক্ষারস দিয়ে সবল করেছি; বৎস, এখন তোমার জন্য আর কি করিতে পারি?" ৩৮ এষৌ আবার নিজের বাবাকে বললেন, "হে বাবা, আপনার কি কেবল ঐ একটা আশীর্বাদ ছিল? হে বাবা, আমাকেও আশীর্বাদ করুন।" এই বলে এষৌ উচ্চৈঃস্বরে কাঁদতে লাগলেন। ৩৯ তখন তাঁর বাবা ইসহাক উত্তর করে বললেন, "দেখ, তোমার বাসভূমি উর্বরতা বিহীন হবে। ৪০ তুমি তরোয়ালের জোরে বাঁচবে এবং নিজের ভাইয়ের দাস হবে; কিন্তু যখন তুমি বিদ্রোহ করবে, নিজের ঘাড় থেকে তার যোঁয়ালি ভাঙ্গবে।"

৪১ যাকোব নিজের বাবার কাছ থেকে আশীর্বাদ পেয়েছিলেন বলে এষৌ যাকোবকে হিংসা করতে লাগলেন। এষৌ মনে মনে বললেন, "আমার বাবার জন্য দুঃখ প্রকাশ করার সময় প্রায় উপস্থিত, তারপরে আমার ভাই যাকোবকে হত্যা করব।" ৪২ বড় ছেলে এষৌর এরকম কথা রিবিকার কানে গেল, তাতে তিনি লোক পাঠিয়ে ছোট ছেলে যাকোবকে ডাকলেন, বললেন, "দেখ, তোমার ভাই এষৌ তোমাকে হত্যা করবার আশাতেই মনকে সান্ত্বনা দিচ্ছে। ৪৩ এখন, হে বৎস, আমার কথা শোনো; ওঠ, হারনে আমার ভাই লাবনের কাছে পালিয়ে যাও ৪৪ সেখানে কিছু সময় থাক, যে পর্যন্ত তোমার ভাইয়ের রাগ না কমে। ৪৫ তোমার প্রতি ভাইয়ের রাগ কমে গেলে এবং তুমি তার প্রতি যা করেছ, তা সে ভুলে গেলে আমি লোক পাঠিয়ে সেখান থেকে তোমাকে আনাব; এক দিনে তোমাদের দুই জনকেই কেন হারাব?" ৪৬ রিবিকা ইসহাককে বললেন, "এই

হিত্তীয়দের মেয়েদের বিষয় আমার প্রাণে ঘুণা হচ্ছে; যদি যাকোবও এদের মতো কোনো হিত্তীয় মেয়েকে, এদেশীয় মেয়েদের মধ্যে কোনো মেয়েকে বিয়ে করে, তবে বেঁচে থেকে আমার কি লাভ?

Chapter 28

¹ তখন ইসহাক যাকোবকে ডেকে আশীর্বাদ করলেন এবং এই আজ্ঞা দিয়ে তাঁকে বললেন, "তুমি কনান দেশীয় কোনো মেয়েকে বিয়ে কর না। ² ওঠ, পদ্মন অরামে নিজের দাদুর বখুয়েলের বাড়িতে গিয়ে সে জায়গায় নিজের মামা লাবনের কোনো মেয়েকে বিয়ে কর। ³ আর সর্বশক্তিমান ঈশ্বর তোমাকে আশীর্বাদ করে ফলবান ও বংশ বৃদ্ধি করুন, যেন তুমি বড় জাতি হয়ে ওঠ। ⁴ তিনি অব্রাহামের আশীর্বাদ তোমাকে ও তোমার বংশকে দিন; যেন তোমার বাসস্থান এই যে দেশ ঈশ্বর অব্রাহামকে দিয়েছেন, এতে তোমার অধিকার হয়। ⁵ পরে ইসহাক যাকোবকে বিদায় করলে তিনি পদ্মন অরামে অরামী বখুয়েলের ছেলে লাবনের কাছে গেলেন; সেই ব্যক্তি যাকোবের ও এসৌর মা রিবিকার ভাই। ⁶ এসৌ যখন দেখলেন, ইসহাক যাকোবকে আশীর্বাদ করে বিবাহের মেয়ে গ্রহণের জন্য পদ্মন অরামে বিদায় করেছেন এবং আশীর্বাদের সময় কনানীয় কোনো মেয়েকে বিয়ে করতে নিষেধ করেছেন ⁷ তাই যাকোব মা-বাবার আদেশ মেনে পদ্মন অরামে গিয়েছেন, ⁸ তখন এসৌ দেখলেন যে, কনানীয় মেয়েরা তাঁর বাবা ইসহাকের অসন্তোষের পাত্রী; ⁹ অতএব দুই স্ত্রী থাকলেও এসৌ ইশ্মায়েলের কাছে গিয়ে অব্রাহামের ছেলে ইশ্মায়েলের মেয়ে, নবায়তের বোন, মহলৎকে বিয়ে করলেন। ¹⁰ আর যাকোব বের-শেবা থেকে বের হয়ে হারনের দিকে গেলেন ¹¹ কোনো এক জায়গায় পৌঁছালে সূর্য অস্ত যাওয়ায় সেখানে রাত কাটালেন। আর তিনি সেখানকার পাথর নিয়ে বালিশ করে সেই জায়গায় ঘুমানোর জন্য শুয়ে পড়লেন। ¹² পরে তিনি স্বপ্ন দেখলেন, পৃথিবীর উপরে এক সিঁড়ি স্থাপিত, তার মাথা আকাশছোঁয়া, আর দেখ তা দিয়ে ঈশ্বরের দূতেরা উঠছেন ও নামছেন। ¹³ আর দেখ, সদাপ্রভু তার উপরে দাঁড়িয়ে আছেন; তিনি বললেন, "আমি সদাপ্রভু, তোমার বাবা অব্রাহামের ঈশ্বর ও ইসহাকের ঈশ্বর; এই যে ভূমিতে তুমি শুয়ে আছ, এটা আমি তোমাকে ও তোমার বংশকে দেব। ¹⁴ তোমার বংশ পৃথিবীর ধুলোর মতো [অসংখ্য] হবে এবং তুমি পশ্চিম ও পূর্ব, উত্তর ও দক্ষিণ চারদিকে বিস্তীর্ণ হবে এবং তোমাতে ও তোমার বংশে পৃথিবীর যাবতীয় গোষ্ঠী আশীর্বাদ প্রাপ্ত হবে। ¹⁵ আর দেখ, আমি তোমার সহবর্তী, যে যে জায়গায় তুমি যাবে, সেই সেই জায়গায় তোমাকে রক্ষা করব ও আবার এই দেশে নিয়ে আসব; কারণ আমি তোমাকে যা যা বললাম, তা যতক্ষণ সফল না করি, ততক্ষণ তোমাকে ত্যাগ করব না। ¹⁶ পরে ঘুম ভেঙ্গে গেলে যাকোব বললেন, "অবশ্য এই জায়গায় সদাপ্রভু আছেন, আর আমি তা জানতাম না।" ¹⁷ আর তিনি ভয় পেয়ে বললেন, "এ কেমন ভয়াবহ জায়গা! এ নিতান্তই ঈশ্বরের গৃহ, এ স্বর্গের দরজা।" ¹⁸ পরে যাকোব ভোরবেলায় উঠে বালিশের জন্য যে পাথর রেখেছিলেন, তা নিয়ে স্তম্ভরূপে স্থাপন করে তার উপর তেল ঢেলে দিলেন। ¹⁹ আর সেই জায়গার নাম বৈথেল [ঈশ্বরের গৃহ] রাখলেন, কিন্তু আগে ঐ নগরের নাম লুস ছিল। ²⁰ যাকোব মানত করে এই প্রতিজ্ঞা করলেন, "যদি ঈশ্বর আমার সহবর্তী হন, আমার এই গন্তব্য পথে আমাকে রক্ষা করেন এবং আহারের জন্য খাবার ও পরিধানের জন্য বস্ত্র দেন, ²¹ আর আমি যদি ভালোভাবে বাবার বাড়ি ফিরে যেতে পারি, তবে সদাপ্রভু আমার ঈশ্বর হবেন ²² এবং এই যে পাথর আমি স্তম্ভরূপে স্থাপন করেছি, এটা ঈশ্বরের গৃহ হবে; আর তুমি আমাকে যা কিছু দেবে, তার দশমাংশ আমি তোমাকে অবশ্য দেব।

Chapter 29

¹ পরে যাকোব পূর্বদিকের লোকদের দেশে গেলেন। সেখানে দেখলেন, মাঠের মধ্যে এক কূপ আছে, ² আর দেখ, তার কাছে ভেড়ার তিনটি পাল শুয়ে আছে; কারন লোকে ভেড়ার পাল সকলকে সেই কুয়ার জল পান করাত; আর সেই কূপের মুখে একটা বড় পাথর ছিল। ³ সেই জায়গায় পাল সকল জড়ো করা হলে লোকে কুয়ার মুখ থেকে পাথরখানা সরিয়ে ভেড়াদেরকে জল পান করাত, পরে আবার কুয়ার মুখে সঠিক জায়গায় সেই পাথর রাখত। ⁴ যাকোব তাদেরকে বললেন, "ভাই সব, তোমরা কোন জায়গার লোক? তারা বলল, "আমরা হারনের লোক।" ⁵ তিনি বললেন, "নাহরের নাতি লাবণকে চেনো কি না?" তারা বলল, "চিনি।" ⁶ তিনি বললেন, "সে ভালো আছে তো?" তারা বলল, "ভালো;" দেখ, তাঁর মেয়ে রাহেল ভেড়ার পাল নিয়ে আসছেন। ⁷ তখন তিনি বললেন, "দেখ, এখনও অনেক বেলা আছে; পশুপাল জড়ো করার সময় হয়নি; তোমরা মেষদেরকে জল পান করিয়ে আবার চরাতে নিয়ে যাও।" ⁸ তারা বলল, "যতক্ষণ পাল সব জড়ো না হয়, ততক্ষণ আমরা তা করতে পারি না; পরে কুয়ার মুখ থেকে পাথর খানা সরান যায়; তখন আমরা ভেড়াদেরকে জল পান করাই।" ⁹ যাকোব তাদের সঙ্গে এরকম কথাবার্তা বলছেন, এমন সময়ে রাহেল নিজের বাবার মেষপাল নিয়ে উপস্থিত হলেন, কারণ তিনি ভেড়াপালিকা ছিলেন। ¹⁰ তখন যাকোব নিজের মামা লাবনের মেয়ে রাহেলকে ও মামার ভেড়ার পালকে দেখামাত্র কাছে গিয়ে কুয়ার মুখ থেকে পাথরখানা সরিয়ে তাঁর মামা লাবনের ভেড়ার পালকে জল পান করালেন। ¹¹ পরে যাকোব রাহেলকে চুম্বন করে উচ্চৈঃস্বরে কাঁদতে লাগলেন। ¹² আপনি যে তাঁর বাবার কুটুম্ব ও রিবিকার ছেলে, যাকোব রাহেলকে এই পরিচয় দিলে রাহেল দৌড়ে গিয়ে নিজের বাবাকে সংবাদ দিলেন। ¹³ তাতে লাবন তাঁর ভাগ্নে যাকোবের সংবাদ পেয়ে দৌড়ে তাঁর সঙ্গে দেখা করতে গেলেন, তাঁকে আলিঙ্গন ও চুম্বন করলেন ও নিজের বাড়িতে নিয়ে গেলেন; পরে তিনি লাবণকে বলা সমস্ত বৃত্তান্ত জানালেন। ¹⁴ তাতে লাবন বললেন, "তুমি সত্যিই আমার হাড় ও আমার মাংস।" পরে যাকোব তাঁর বাড়িতে এক মাস বাস করলেন। ¹⁵ পরে লাবন যাকোবকে বললেন, "তুমি আত্মীয় বলে কি বিনা বেতনে আমার দাসের কাজ করবে? বল দেখি, কি বেতন নেবে?" ¹⁶ লাবনের দুই মেয়ে ছিলেন; বড়টার নাম লেয়া ও ছোটটার নাম রাহেল। ¹⁷ লেয়া মৃদুলোচনা, কিন্তু রাহেল রূপবতী ও সুন্দরী ছিলেন। ¹⁸ আর যাকোব রাহেলকে ভালবাসতেন, এজন্য তিনি উত্তর করলেন, "আপনার ছোট মেয়ে রাহেলের জন্য আমি সাত বছর আপনার দাসের কাজ করব।" ¹⁹ লাবন বললেন, "অন্য পাত্রকে দান করার থেকে তোমাকে দান করা ভালো বটে; আমার কাছে থাক।" ²⁰ এইভাবে যাকোব রাহেলের জন্য সাত বছর দাসের কাজ করলেন; রাহেলের প্রতি তাঁর ভালোবাসার জন্য এক এক বছর তাঁর কাছে এক এক দিন মনে হল। ²¹ পরে যাকোব লাবণকে বললেন, "আমার নিয়মিত কাল সম্পূর্ণ হল, এখন আমার স্ত্রী আমাকে দিন, আমি তার কাছে যাব।" ²² তখন লাবন ঐ জায়গার সব লোককে জড়ো করে ভোজ প্রস্তুত করলেন। ²³ আর সন্ধ্যাবেলায় তিনি নিজের মেয়ে লেয়াকে নিয়ে তাঁর কাছে এনে দিলেন, আর যাকোব তাঁর কাছে গেলেন। ²⁴ আর লাবন সিল্লা নামে নিজের দাসীকে নিজের মেয়ে লেয়ার দাসী বলে তাঁকে দিলেন। ²⁵ আর সকাল হলে, দেখ, তিনি লেয়া। তাতে যাকোব লাবনকে বললেন, "আপনি আমার সঙ্গে এ কি ব্যবহার করলেন? আমি কি রাহেলের জন্য আপনার দাসের কাজ করিনি? তবে কেন আমাকে প্রতারণা করলেন?" ²⁶ তখন লাবন বললেন, "বড়র আগে ছোটকে দান করা আমাদের এই জায়গায় কর্তব্য নয়।" ²⁷ তুমি এর সপ্তাহ পূর্ণ কর; পরে আর সাত বছর আমার দাসের কাজ স্বীকার করবে, সেজন্য আমরা ওকেও তোমাকে দান করব।" ²⁸ তাতে যাকোব সেইরকম করলেন, তাঁর সপ্তাহ পূর্ণ করলেন; পরে লাবন তাঁর সঙ্গে নিজের মেয়ে রাহেলের বিয়ে দিলেন। ²⁹ আর লাবন বিলহা নামে নিজের দাসীকে রাহেলের দাসী বলে তাঁকে দিলেন। ³⁰ তাই তিনি রাহেলের কাছেও গেলেন এবং লেয়ার থেকে রাহেলকে বেশি ভালবাসলেন এবং আরও সাত বছর লাবনের কাছে দাসের কাজ করলেন। ³¹ পরে সদাপ্রভু লেয়াকে অবজ্ঞা করা দেখে তাঁর গর্ভ মুক্ত করলেন, কিন্তু রাহেল বক্ষ্যা হলেন। ³² আর লেয়া গর্ভবতী হয়ে ছেলের জন্ম দিলেন ও তার নাম রুবেন [ছেলেকে দেখ] রাখলেন; কারণ তিনি বললেন, "সদাপ্রভু আমার দুঃখ দেখেছেন; এখন আমার স্বামী আমাকে ভালবাসবেন।" ³³ পরে তিনি আবার গর্ভবতী হয়ে ছেলের জন্ম দিয়ে বললেন, "সদাপ্রভু শুনেছেন যে, আমি ঘৃণার পাত্রী, তাই আমাকে এই ছেলেও দিলেন;" আর তার নাম শিমিয়ন [শ্রবন] রাখলেন। ³⁴ আবার তিনি গর্ভবতী হয়ে ছেলের জন্ম দিয়ে বললেন, "এ বার আমার স্বামী আমাতে আসক্ত হবেন, কারণ আমি তাঁর জন্য তিন ছেলের জন্ম দিয়েছি;" অতএব তার নাম, লেবি [আসক্ত] রাখা গেল। ³⁵ পরে আবার তাঁর গর্ভ হলে তিনি ছেলের জন্ম দিয়ে বললেন, "এ বার আমি সদাপ্রভুর স্তব গান করি;" অতএব তিনি তার নাম যিহুদা [স্তব] রাখলেন। তারপরে তাঁর গর্ভ বন্ধ হল।

Chapter 30

¹ রাহেল যখন দেখলেন, তিনি যাকোবের কোনো ছেলেমেয়ের জন্ম দেননি, তখন তিনি তাঁর বোনের প্রতি ঈর্ষা করলেন ও যাকোবকে বললেন, "আমাকে সন্তান দাও, না হয় আমি মরব।" ² তাতে রাহেলের প্রতি যাকোবের রাগ হল; তিনি বললেন, "আমি কি ঈশ্বরের প্রতিনিধি?" তিনিই তোমাকে গর্ভফল দিতে অস্বীকার করেছেন।" ³ তখন রাহেল বললেন, "দেখ, আমার দাসী বিলহা আছে, ওর কাছে যাও; যেন ও ছেলের জন্ম দিয়ে আমার কোলে দেয় এবং ওর মাধ্যমে আমিও ছেলেমেয়ের মা হব।" ⁴ এই বলে তিনি তাঁর সঙ্গে নিজের দাসী বিলহার বিয়ে দিলেন। ⁵ তখন যাকোব তার কাছে গেলেন, আর বিলহা গর্ভবতী হয়ে যাকোবের জন্য ছেলের জন্ম দিল। ⁶ তখন রাহেল বললেন, "ঈশ্বর আমার বিচার করলেন এবং আমার রবও শুনে আমাকে ছেলে দিলেন;" তাই তিনি তার নাম দান [বিচার] রাখলেন। ⁷ পরে রাহেলের বিলহা দাসী আবার গর্ভবতী হয়ে যাকোবের জন্য দ্বিতীয় ছেলের জন্ম দিল। ⁸ তখন রাহেল বললেন, "আমি বোনের সঙ্গে ঈশ্বর সম্বন্ধীয় কুস্তি করে জয়লাভ করলাম;" আর তিনি তার নাম নপ্তালি [কুস্তি] রাখলেন। ⁹ পরে লেয়া নিজের গর্ভ বন্ধ হলে বুঝে নিজের দাসী সিল্লাকে নিয়ে যাকোবের সঙ্গে বিয়ে দিলেন। ¹⁰ তাতে লেয়ার দাসী সিল্লা যাকোবের জন্য এক ছেলের জন্ম দিলেন। ¹¹ তখন লেয়া বললেন, "সৌভাগ্য হল;" আর তার নাম গাদ [সৌভাগ্য] রাখলেন। ¹² পরে লেয়ার দাসী সিল্লা যাকোবের জন্য দ্বিতীয় ছেলের জন্ম দিলেন। ¹³ তখন লেয়া বললেন, "আমি ধন্যা, যুবতীরা আমাকে ধন্যা বলবে;" আর তিনি তার নাম আশের [ধন্য] রাখলেন। ¹⁴ আর গম কাটার সময়ে রুবেন বাইরে গিয়ে ক্ষেতে দুদাফল পেয়ে নিজের মা লেয়াকে এনে দিল; তাতে রাহেল লেয়াকে বললেন, "তোমার ছেলের কতগুলি দুদাফল আমাকে দাও না।" ¹⁵ তাতে তিনি বললেন, "তুমি আমার স্বামীকে হরণ করেছ, এ কি ছোট ব্যাপার? আমার ছেলের দুদাফলও কি হরণ করবে?" তখন রাহেল বললেন, "তবে তোমার ছেলের দুদাফলের পরিবর্তে তিনি আজ রাতে তোমার সঙ্গে শোবেন।" ¹⁶ পরে সন্ধ্যাবেলা ক্ষেত্র থেকে যাকোবের আসার সময়ে লেয়া বাইরে তাঁর কাছে গিয়ে বললেন, "আমার কাছে আসতে হবে, কারণ আমি নিজের ছেলের দুদাফল দিয়ে তোমাকে ভাড়া করেছি;" তাই সেই রাত্রিতে তিনি তাঁর সঙ্গে শয়ন করলেন। ¹⁷ আর ঈশ্বর লেয়ার প্রার্থনা শোনাতে তিনি গর্ভবতী হয়ে যাকোবের জন্য পঞ্চম ছেলের জন্ম দিলেন। ¹⁸ তখন লেয়া বললেন, "আমি স্বামীকে নিজের দাসী দিয়েছিলাম, তার বেতন ঈশ্বর আমাকে দিলেন; আর তিনি তার নাম ইষাখর [বেতন] রাখলেন।" ¹⁹ পরে লেয়া আবার গর্ভধারণ করে যাকোবের জন্য ষষ্ঠ ছেলের জন্ম দিলেন। ²⁰ তখন লেয়া বললেন, "ঈশ্বর আমাকে উত্তম উপহার দিলেন, এখন আমার স্বামী আমার সঙ্গে বাস করবেন, কারণ আমি তাঁর জন্য ছয় ছেলের জন্ম দিয়েছি;" আর তিনি তার নাম সবলুন [বাস] রাখলেন। ²¹ তারপরে তাঁর এক মেয়ে জন্মাল, আর তিনি তার নাম দীনা রাখলেন। ²² আর ঈশ্বর রাহেলকে স্মরণ করলেন, ঈশ্বর তাঁর প্রার্থনা শুনলেন, তাঁর গর্ভ মুক্ত করলেন। ²³ তখন তাঁর গর্ভ হলে তিনি ছেলের জন্ম দিয়ে বললেন, "ঈশ্বর আমার অপযশ হরণ করেছেন।" ²⁴ আর তিনি তার নাম যোষেফ [বৃদ্ধি] রাখলেন, বললেন, "সদাপ্রভু আমাকে আরো এক ছেলে দিন।" ²⁵ আর রাহেলের গর্ভে যোষেফ জন্মালে পর যাকোব লাভণকে বললেন, "আমাকে বিদায় করুন, আমি নিজের জায়গায়, নিজ দেশে, চলে যাই;" ²⁶ আমি যাদের জন্য আপনার দাসত্ব করেছি, আমার সেই স্ত্রীদেরকে ও ছেলেমেয়েদেরকে আমার হাতে সমর্পণ করে আমাকে যেতে দিন; কারণ আমি যেমন পরিশ্রমে আপনার দাসত্ব করেছি, তা আপনি জানেন।" ²⁷ তখন লাবন তাঁকে বললেন, "আমি যদি তোমার দৃষ্টিতে অনুগ্রহ পেয়ে থাকি [তবে থাক]; কারণ আমি অনুভবে জানলাম, তোমার অনুরোধে সদাপ্রভু আমাকে আশীর্বাদ করলেন।" ²⁸ তিনি আরও বললেন, "তোমার বেতন ঠিক করে আমাকে বল, আমি দেব।" ²⁹ তখন যাকোব তাঁকে বললেন, "আমি যেমন আপনার দাসত্ব করেছি এবং আমার কাছে আপনার যেমন পশুধন হয়েছে, তা আপনি জানেন।" ³⁰ কারণ আমার আসবার আগে আপনার অল্প সম্পত্তি ছিল, এখন বৃদ্ধি পেয়ে প্রচুর হয়েছে; আমার যত্নে সদাপ্রভু আপনাকে আশীর্বাদ করেছেন; কিন্তু আমি নিজ পরিবারের জন্য কবে সঞ্চয় করব?" ³¹ তাতে লাবন বললেন, "আমি তোমাকে কি দেব? যাকোব বললেন, "আপনি আমাকে আর কিছুই না দিয়ে যদি আমার জন্য একটা কাজ করেন, তবে আমি আপনার পশুদেরকে আবার চড়াব ও পালন করব।" ³² আজ আমি আপনার সব পশুপালের মধ্য দিয়ে যাব; আমি ভেড়াদের মধ্যে বিন্দুচিহ্নিত ও দাগযুক্ত ও কৃষ্ণবর্ণ সকল এবং ছাগলদের মধ্যে দাগযুক্ত ও বিন্দু চিহ্নিত সকলকে পৃথক করি; সেগুলি আমার বেতন হবে।" ³³ এর পরে যখন আপনার সামনে উপস্থিত বেতনের জন্য আপনি আসবেন, তখন আমার ধার্মিকতা আমার পক্ষে উত্তর দেবে; ফলে ছাগলদের বিন্দুচিহ্নিত কি দাগযুক্ত ছাড়া ও মেষেদের মধ্যে কৃষ্ণবর্ণ ছাড়া যা থাকবে, তা আমার চুরি রূপে গণ্য হবে।" ³⁴ তখন লাবন বললেন, "দেখ, তোমার বাক্যানুসারেই হোক।" ³⁵ পরে তিনি সেই দিন রেখাঙ্কিত ও দাগযুক্ত ছাগল সকল এবং বিন্দুচিহ্নিত ও দাগযুক্তদের মধ্য কিছু সাদাবর্ণ ছিল, এমন ছাগী সকল এবং কালো রঙের ভেড়া সকল আলাদা করে নিজের ছেলেদের হাতে দিলেন। ³⁶ এবং আপনার ও যাকোবের মধ্যে তিন দিনের পথ ব্যবধান রাখলেন। আর যাকোব লাবনের অবশিষ্ট পশুপাল চরাতে লাগলেন। ³⁷ আর যাকোব লিবনী, লুস ও আমোণ গাছের সরস শাখা কেটে তার ছাল খুলে কাঠের সাদা রেখা বের করলেন। ³⁸ পরে যে জায়গায় পশুপাল জল পানের জন্য আসে, সেই জায়গায় পালের সামনে জল পান করার জায়গার মধ্যে ঐ স্বকশূন্য রেখাবিশিষ্ট শাখা সকল রাখতে লাগলেন; তাতে জলপান করবার সময়ে তারা গর্ভ ধারণ করত। ³⁹ আর সেই শাখার কাছে তাদের গর্ভধারণের জন্য রেখাঙ্কিত ও বিন্দুচিহ্নিত ও দাগযুক্ত বৎস জন্মাত। ⁴⁰ পরে যাকোব সেই সব বৎস আলাদা করতেন এবং লাবনের রেখাঙ্কিত ও কালো রঙের ভেড়ার প্রতি স্ত্রী ভেড়াদের দৃষ্টি রাখতেন; এইভাবে তিনি লাবনের পালের সঙ্গে না রেখে নিজের পালকে আলাদা করতেন। ⁴¹ আর বলবান পশুরা যেন শাখার কাছে গর্ভধারণ করে, এই জন্য জল পান করার জায়গার মধ্যে পশুদের সামনে ঐ শাখা রাখতেন; ⁴² কিন্তু দুর্বল পশুদের সামনে রাখতেন না। তাতে দুর্বল পশুরা লাবনের ও বলবান পশুরা যাকোবের হত। ⁴³ আর যাকোব খুব সমৃদ্ধিশালী হলেন এবং তাঁর পশু ও দাস দাসী এবং উট ও গাধা যথেষ্ট হল।

Chapter 31

১ পরে তিনি লাবনের ছেলেদের এই কথা শুনতে পেলেন, যাকোব আমাদের বাবার সব কিছু কেড়ে নিয়েছে, আমাদের বাবার সম্পত্তি থেকে তার এই সব ঐশ্বর্য হয়েছে। ২ আর যাকোব লাবনের মুখ দেখলেন, আর দেখ, তা আর তাঁর প্রতি আগের মত নয়। ৩ আর সদাপ্রভু যাকোবকে বললেন, "তুমি নিজের বাবার দেশে আত্মীয়দের কাছে ফিরে যাও, আমি তোমার সঙ্গী হব। ৪ তাই যাকোব লোক পাঠিয়ে মাঠে পশুদের কাছে রাহেল ও লেয়াকে ডেকে বললেন, ৫ আমি তোমাদের বাবার মুখ দেখে বুঝতে পারছি, তা আর আমার কাছে আগের মত নয়, কিন্তু আমার বাবার ঈশ্বর আমার সহবর্তী রয়েছেন। ৬ আর তোমরা নিজেরা জান, আমি যথাস্থিতি তোমাদের বাবার দাসত্ব করেছি। ৭ তোমার বাবা আমাকে প্রবঞ্চনা করে দশ বার আমার বেতন অন্যথা করেছেন; কিন্তু ঈশ্বর তাঁকে আমার ক্ষতি করতে দেননি। ৮ কারন যখন তিনি বলতেন, বিন্দুচিহ্নিত পশুরা তোমার বেতন স্বরূপ হবে, তখন সব পাল বিন্দু চিহ্নিত শাবক প্রসব করত এবং যখন বলতেন, দাগযুক্ত পশু সব তোমার বেতন স্বরূপ হবে, তখন মেষরা সব দাগযুক্ত শাবক প্রসব করত। ৯ এভাবে ঈশ্বর তোমাদের বাবার পশুধন নিয়ে আমাকে দিয়েছেন।" ১০ পশুদের গর্ভধারণের সময়ে আমি স্বপ্নে চোখ তুলে দেখলাম, আর দেখ, পালের মধ্যে স্ত্রী পশুদের উপরে যত পুরুষ পশু উঠছে, সকলেই বিন্দুচিহ্নিত ও চিত্রবিচিত্র। ১১ তখন ঈশ্বরের দূত স্বপ্নে আমাকে বললেন, "হে যাকোব;" আর আমি বললাম, "দেখুন, এই আমি।" ১২ তিনি বললেন, "তোমার চোখ তুলে দেখ, স্ত্রীপশুদের ওপরে যত পুরুষ পশু উঠছে, সকলেই রেখাঙ্কিত, দাগযুক্ত ও চিত্রবিচিত্র; কারন, লাবন তোমার প্রতি যা যা করে, তা সবই আমি দেখলাম। ১৩ যে জায়গায় তুমি স্তম্ভের অভিষেক ও আমার কাছে মানত করেছ, সেই বৈথেলের ঈশ্বর আমি; এখন উঠ, এই দেশ ত্যাগ করে নিজের জন্মভূমিতে ফিরে যাও।" ১৪ তখন রাহেল ও লেয়া উত্তর করে তাঁকে বললেন, "বাবার বাড়িতে আমাদের কি আর কিছু অংশ ও অধিকার আছে? ১৫ আমরা কি তাঁহার কাছে বিদেশীদের মতো না? তিনি তো আমাদেরকে বিক্রি করেছেন এবং আমাদের রূপো নিজে ভোগ করেছেন। ১৬ ঈশ্বর আমাদের বাবা থেকে যে সব সম্পত্তি কেড়ে নিয়েছেন, সে সবই আমাদের ও আমাদের ছেলেমেয়েদের। তাই ঈশ্বর তোমাকে যা কিছু বলেছেন, তুমি তাই কর। ১৭ তখন যাকোব উঠে আপন ছেলেদের ও স্ত্রীদেরকে উঠে চড়িয়ে আপনার উপার্জিত সমস্ত পশুধন, ১৮ অর্থাৎ পদন অরামে যে পশু ও যে সম্পত্তি উপার্জন করেছিলেন, তা নিয়ে কনান দেশে নিজের বাবা ইসহাকের কাছে যাত্রা করলেন। ১৯ সে সময় লাবন ভেড়ার লোম কাটতে গিয়েছিলেন; তখন রাহেল নিজের বাবার ঠাকুরগুলাকে চুরি করলেন। ২০ আর যাকোব নিজের পালানোর কোনো খবর না দিয়ে অরামিয় লাবনকে ঠকালেন। ২১ তিনি নিজের সর্বস্ব নিয়ে পালিয়ে গেলেন এবং উঠে [ফরাৎ] নদী পার হয়ে গিলিয়দ পর্বত সামনে রেখে চলতে লাগলেন। ২২ পরে তৃতীয় দিনে লাবন যাকোবের পালানোর খবর পেলেন ২৩ এবং নিজের আত্মীয়দেরকে সঙ্গে নিয়ে সাত দিনের পথ তাঁর পেছনে গেলেন ও গিলিয়দ পর্বতে তাঁর দেখা পেলেন। ২৪ কিন্তু ঈশ্বর রাতে স্বপ্নযোগে অরামীয় লাবনের কাছে উপস্থিত হয়ে তাঁকে বললেন, "সাবধান, যাকোবকে ভাল মন্দ কিছুই বোলো না।" ২৫ লাবন যখন যাকোবের দেখা পেলেন, তখন যাকোবের তাঁবু পর্বতের ওপরে স্থাপিত ছিল; তাতে লাবনও কুটুম্বদের সঙ্গে গিলিয়দ পর্বতের ওপরে তাঁবু স্থাপন করলেন। ২৬ পরে লাবন যাকোবকে বললেন, "তুমি কেন এমন কাজ করলে? আমাকে ঠকিয়ে আমার যেমন তরোয়াল দিয়ে বন্দী বানানো হয় সেই বন্দিদের মত কেন আমার মেয়েদেরকে নিয়ে আসলে? ২৭ তুমি আমাকে বঞ্চনা করে কেন গোপনে পালালে? কেন আমাকে খবর দিলে না? দিলে আমি তোমাকে উদযাপন ও গান এবং খঞ্জনির ও বীনার বাজনা দিয়ে বিদায় করতাম। ২৮ তুমি আমার নাতি ও মেয়েদেরকে চুমু দিতে আমাকে দিলে না; এ মুখের কাজ করেছ। ২৯ তোমাদের ক্ষতি করতে আমার হাতে শক্তি আছে; কিন্তু গত রাতে তোমাদের বাবার ঈশ্বর আমাকে বললেন, "সাবধান, যাকোবকে ভাল খারাপ কিছুই বল না। ৩০ আর এখন, তুমি দূরে চলে গেছ কারণ তুমি তোমার বাবার বাড়ির জন্য অনেক প্রত্যাশিত; কিন্তু আমার দেবতা দেরকে কেন চুরি করলে?" ৩১ যাকোব লাবনকে উত্তরে বললেন, "আমি ভয় পেয়েছিলাম; কারন ভেবেছিলাম, যদি আপনি আমার কাছ থেকে আপনার মেয়েদেরকে জোর করে কেড়ে নেন। ৩২ আপনি যার কাছে আপনার দেবতাদেরকে পাবেন, সে বাঁচবে না। আমাদের আত্মীয়দের কাছে খোঁজ নিয়ে আমার কাছে আপনার যা আছে, তা নিন।" আসলে যাকোব জানতেন না যে, রাহেল সেগুলো চুরি করেছেন। ৩৩ তখন লাবন যাকোবের তাঁবুতে ও লেয়ার তাঁবুতে ও দুই দাসীর তাঁবুতে প্রবেশ করলেন, কিন্তু পেলেন না। পরে তিনি লেয়ার তাঁবু থেকে রাহেলের তাঁবুতে প্রবেশ করলেন। ৩৪ কিন্তু রাহেল সেই ঠাকুরগুলাকে নিয়ে উটের গদীর ভেতরে রেখে তাদের ওপরে বসে ছিলেন; সে জন্য লাবন তাঁর তাঁবুর সব জায়গায় হাতড়ালেও তাদেরকে পেলেন না। ৩৫ তখন রাহেল বাবাকে বললেন, "প্রভু, আপনার সামনে আমি উঠতে পারলাম না, এতে বিরক্ত হবেন না, কারণ আমার ঋতুচক্র চলছে।" এভাবে তিনি খোঁজ করলেও সেই ঠাকুরগুলাকে পেলেন না। ৩৬ তখন যাকোব রেগে গিয়ে লাবনের সঙ্গে ঝগড়া করতে লাগলেন। যাকোব লাবনকে বললেন, "আমার অপরাধ কি, ও আমার পাপ কি যে, তুমি রেগে গিয়ে আমার পেছনে পেছনে দৌড়ে এসেছো? ৩৭ তুমি আমার সব জিনিসপত্র হাতড়িয়ে তোমার বাড়ির কোন জিনিস পেলে? আমার ও তোমার এই আত্মীয়দের সামনে তা রাখ, এরা উভয় পক্ষের বিচার করুন। ৩৮ এই কুড়ি বছর আমি তোমার কাছে আছি; তোমার ভেড়ীদের কি ছাগীদের গর্ভপাত হয়নি এবং আমি তোমার পালের ভেড়াদেরকে খাইনি; ৩৯ পশুতে ছিন্নভিন্ন করা ভেড়া তোমার কাছে আনতাম না; সে ক্ষতি নিজে স্বীকার করতাম; দিনে কিম্বা রাতে যা চুরি হোত, তার পরিবর্তে তুমি আমার কাছ থেকে নিতে ৪০ আমার এরকম দশা হত, আমি দিনের তাপ ও রাতে শীত ভোগ করতাম, ঘুম আমার চোখ থেকে দূরে পালিয়ে যেত। ৪১ এই কুড়ি বছর আমি তোমার বাড়িতে আছি; তোমার দুই মেয়ের জন্য চোদ্দ বছর, আর তোমার পশুদের জন্য ছয় বছর দাসবৃত্তি করেছি; এর মধ্যে তুমি দশ বার আমার বেতন অন্যথা করেছ। ৪২ আমার বাবার ঈশ্বর, অব্রাহামের ঈশ্বর ও ইসহাকের ঈশ্বর যদি আমার পক্ষ না হতেন, তবে অবশ্য এখন তুমি আমাকে খালি হাতে বিদায় করতে। ঈশ্বর আমার দুঃখ ও হাতের পরিশ্রম দেখেছেন, এ জন্য গত রাতে তোমাকে ধমকালেন।" ৪৩ তখন লাবন উত্তর করে যাকোবকে বললেন, "এই মেয়েরা আমারই মেয়ে, এই ছেলেরা আমারই ছেলে এবং এই পশুরা আমারই পশু; যা যা দেখছ, এ সবই আমার। এখন আমার এই মেয়েদেরকে ও এদের প্রস্তুত এই ছেলেদের কে আমি কি করব? ৪৪ এস তোমাতে ও আমাতে নিয়ম স্থির করি, তা তোমার ও আমার সাক্ষী থাকবে।" ৪৫ তখন যাকোব এক পাথর নিয়ে স্তম্ভরূপে স্থাপন করলেন। ৪৬ আর যাকোব নিজের আত্মীয়দেরকে বললেন, আপনারাও পাথর সংগ্রহ করুন। তাতে তাঁরা পাথর এনে এক রাশি করলেন এবং সেই জায়গায় ঐ রাশির কাছে ভোজন করলেন। ৪৭ আর লাবন তার নাম যিগর-সাহদূখা [সাক্ষি-রাশি] রাখলেন, কিন্তু যাকোব তার নাম গল-এদ [সাক্ষি-রাশি] রাখলেন। ৪৮ তখন লাবন বললেন, "এই রাশি আজ তোমার ও আমার সাক্ষী থাকল। ৪৯ এই জন্য তার নাম গিলিয়দ এবং মিস্পা [প্রহরী স্থান] রাখা গেল; কারণ তিনি বললেন, "আমরা পরস্পর অদৃশ্য হলে সদাপ্রভু আমার ও তোমার প্রহরী থাকবেন।

⁵⁰ তুমি যদি আমার মেয়েদেরকে দুঃখ দাও আর যদি আমার মেয়ে ছাড়া অন্য স্ত্রীকে বিয়ে কর, তবে কোন মানুষ আমার কাছে থাকবে না বটে, কিন্তু দেখ, ঈশ্বর আমার ও তোমার সাক্ষী হবেন।" ⁵¹ লাবন যাকোবকে আর ও বললেন, "এই রাশি দেখ ও এই স্তম্ভ দেখ, আমার ও তোমার মধ্যে আমি এটা স্থাপন করলাম। ⁵² হিংসভাবে আমিও এই রাশি পার হয়ে তোমার কাছে যাব না এবং তুমিও এই রাশি ও এই স্তম্ভ পার হয়ে আমার কাছে আসবে না, এর সাক্ষী এই রাশি ও এর সাক্ষী এই স্তম্ভ; ⁵³ অব্রাহামের ঈশ্বর, নাহোরের ঈশ্বর ও তাঁদের বাবার ঈশ্বর আমাদের মধ্যে বিচার করবেন।" তখন যাকোব নিজের বাবা ইসহাকের ভয়স্বানের শপথ করলেন। ⁵⁴ পরে যাকোব সেই পর্বতে বলিদান করে আহার করতে নিজের আত্মীদের নিমন্ত্রণ করলেন, তাতে তারা ভোজন করে পর্বতে রাত কাটালেন। ⁵⁵ পরে লাবন সকালে উঠে নিজের নাতি মেয়েদেরকে চুম্বনপূর্বক আশীর্বাদ করলেন। আর লাবন নিজের জায়গায় ফিরে গেলেন।

Chapter 32

¹ আর যাকোব নিজের পথে এগিয়ে গেলে ঈশ্বরের দূতেরা তাঁর সঙ্গে দেখা করলেন। ² তখন যাকোব তাঁদেরকে দেখে বললেন, "এ ঈশ্বরের সেনাদল, তাই সেই জায়গার নাম মহনয়িম [দুই সেনাদল] রাখলেন।" ³ তার পর যাকোব নিজের আগে সৈয়ীর দেশের ইদোম অঞ্চলে তাঁর ভাই এশৌর কাছে দূতদেরকে পাঠালেন। ⁴ তিনি তাদেরকে এই আজ্ঞা করলেন, "তোমরা আমার প্রভু এশৌকে বলবে, "আপনার দাস যাকোব আপনাকে জানালেন, আমি লাবনের কাছে বাস করছিলাম, এ পর্যন্ত থেকেছি।" ⁵ আমার গোরু, গাধা, ভেড়ার পাল ও দাস দাসী আছে, আর আমি প্রভুর অনুগ্রহ দৃষ্টি পাবার জন্য আপনাকে খবর পাঠালাম।" ⁶ পরে দূতেরা যাকোবের কাছে ফিরে এসে এসে বলল, "আমরা আপনার ভাই এশৌর কাছে গিয়েছিলাম; আর তিনি চারশো লোক সঙ্গে নিয়ে আপনার সঙ্গে দেখা করতে আসছেন।" ⁷ তখন যাকোব খুব ভয় পেলেন ও চিন্তিত হলেন, আর যে সব লোক তাঁর সঙ্গে ছিল, তাদেরকে ও গোরু ও ভেড়ার দল সমস্ত পাল ও উটদেরকে বিভক্ত করে দুটি দল করলেন, ⁸ বললেন, "এশৌ এসে যদিও এক দলকে আক্রমণ করেন, তবুও অন্য দল অবশিষ্ট থেকে রক্ষা পাবে।" ⁹ তখন যাকোব বললেন, "হে আমার বাবা অব্রাহামের ঈশ্বর ও আমার বাবা ইসহাকের ঈশ্বর, তুমি সদাপ্রভু নিজে আমাকে বলেছিলে, তোমার দেশে আত্মীয়দের কাছে ফিরে যাও, তাতে আমি তোমার মঙ্গল করব।" ¹⁰ তুমি এই দাসের প্রতি যে সমস্ত দয়া ও যে সমস্ত সত্যচরণ করেছ, আমি তার কিছুই যোগ্য নই; কারণ আমি আমার এই লাঠিটি নিয়ে এই যর্দন পার হয়েছিলাম, এখন দুই দল হয়েছি।" ¹¹ অনুরোধ করি, আমার ভাইয়ের হাত থেকে, এশৌর হাত থেকে আমাকে রক্ষা কর, কারণ আমি তাকে ভয় করি, যদি সে এসে আমাকে, ছেলেদের সঙ্গে মাকে হত্যা করে।" ¹² তুমিই তো বলেছ, আমি অবশ্য তোমার মঙ্গল করব এবং সমুদ্রতীরে অবস্থিত যে বালি তার মতো তোমার বংশ বৃদ্ধি করব, যা গোনা যায় না।" ¹³ পরে যাকোব সেই জায়গায় রাত কাটালেন ও তার কাছে যা ছিল, তার কিছু নিয়ে তাঁর ভাই এশৌর জন্য এই উপহার প্রস্তুত করলেন; ¹⁴ দুশো ছাগী ও কুড়িটা ছাগল, দুশো ভেড়ী ও কুড়িটা ভেড়া, ¹⁵ বাচ্চা সহ দুগ্ধবতী ত্রিশটি উট, চল্লিশটি গরু ও দশটি ষাঁড় এবং কুড়িটি গাধী ও দশটি গাধার বাচ্চা। ¹⁶ পরে তিনি নিজের এক এক দাসের হাতে এক এক পাল সমর্পণ করে দাসদেরকে এই আদেশ দিলেন, "তোমরা আমার আগে পার হয়ে যাও এবং মাঝে মাঝে জায়গা রেখে প্রত্যেক পাল আলাদা কর।" ¹⁷ পরে তিনি প্রথম দাসকে এই আদেশ দিলেন, "আমার ভাই এশৌর সঙ্গে তোমার দেখা হলে তিনি যখন জিজ্ঞাসা করবেন, তুমি কার দাস? কোথায় যাচ্ছ? আর তোমার আগে অবস্থিত এই সব কার?" ¹⁸ তখন তুমি উত্তর করবে, "এই সব আপনার দাস যাকোবের; তিনি উপহার হিসাবে এই সব আমার প্রভু এশৌর জন্য পাঠালেন;" আর দেখুন, তিনিও আমাদের পিছনে আসছেন।" ¹⁹ পরে তিনি দ্বিতীয় ও তৃতীয় প্রভৃতি পালের পিছনে চলা দাস সবাইকেও আদেশ দিয়ে বললেন, "এশৌর সঙ্গে দেখা হলে তোমরা এই এই ধরনের কথা বল।" ²⁰ আরো বল, দেখুন, আপনার দাস যাকোবও আমাদের পিছনে আসছেন।" কারণ তিনি বললেন, "আমি আগে উপহার পাঠিয়ে তাঁকে শান্ত করব, পরে তাঁর সঙ্গে দেখা করব, তাতে তিনি আমার প্রতি অনুগ্রহ করলেও করতে পারেন।" ²¹ তাই তাঁর আগে উপহারের জিনিস পার হয়ে গেল, কিন্তু নিজে সেই রাতে দলের মধ্যে থাকলেন। ²² পরে তিনি রাতে উঠে নিজের দুই স্ত্রী, দুই দাসী ও এগারো জন ছেলেকে নিয়ে যব্বোক নদীর অগভীর অংশ দিয়ে পার হলেন। ²³ তিনি তাঁদেরকে নদী পার করিয়ে নিজের সব জিনিস পাড়ে পাঠিয়ে দিলেন। ²⁴ আর যাকোব সেখানে একা থাকলেন এবং এক পুরুষ ভোর পর্যন্ত তাঁর সঙ্গে মল্লযুদ্ধ করলেন; ²⁵ কিন্তু তাঁকে জয় করতে পারলেন না দেখে, তিনি যাকোবের ঊরুসন্ধিতে আঘাত করলেন। তাঁর সঙ্গে এরকম মল্লযুদ্ধ করাতে যাকোবের ঊরুসন্ধির হাড় সরে গেল। ²⁶ পরে সেই পুরুষ বললেন, "আমাকে ছাড়, কারণ ভোর হল।" যাকোব বললেন, "আপনি আমাকে আশীর্বাদ না করলে আপনাকে ছাড়ব না।" ²⁷ আবার তিনি বললেন, "তোমার নাম কি?" তিনি উত্তর করলেন, "যাকোব।" ²⁸ তিনি বললেন, "তুমি যাকোব নামে আর আখ্যাত হবে না, কিন্তু ইস্রায়েল [ঈশ্বরের সঙ্গে যুদ্ধকারী] নামে আখ্যাত হবে; কারণ তুমি ঈশ্বরের ও মানুষদের সঙ্গে যুদ্ধ করে জয়ী হয়েছ।" ²⁹ তখন যাকোব জিজ্ঞাসা করে বললেন, "অনুরোধ করি, আপনার নাম কি? বলুন।" তিনি বললেন, "কি জন্য আমার নাম জিজ্ঞাসা কর?" পরে সেখানে যাকোবকে আশীর্বাদ করলেন। ³⁰ তখন যাকোব সেই জায়গার নাম পনুয়েল [ঈশ্বরের মুখ] রাখলেন; কারণ তিনি বললেন, "আমি ঈশ্বরকে সামনাসামনি হয়ে দেখলাম, তবুও আমার প্রাণ বাঁচল।" ³¹ পরে তিনি পনুয়েল পার হলে সূর্যোদয় হল। আর তিনি উরুতে খোঁড়াতে লাগলেন। ³² এই কারণ ইস্রায়েল-সন্তানেরা আজও ঊরুসন্ধির হাড়ের উপরের ঊরুসন্ধির শিরা খায় না, কারণ তিনি যাকোবের ঊরুসন্ধির হাড় অর্থাৎ ঊরুসন্ধির শিরা স্পর্শ করেছিলেন।

Chapter 33

¹ পরে যাকোব চোখ তুলে চাইলেন, আর দেখ, এষৌ আসছেন ও তাঁর সঙ্গে চারশো লোক। তখন তিনি ছেলেদেরকে বিভাগ করে লেয়াকে, রাহেলকে ও দুই দাসীকে সমর্পন করলেন; ² সবার আগে দুই দাসী ও তাদের ছেলেমেয়েদেরকে, তার পিছনে লেয়া ও তাঁর ছেলেমেয়েদেরকে, সবার পিছনে রাহেল ও যোষেফকে রাখলেন। ³ পরে নিজে সবার আগে গিয়ে সাত বার ভূমিতে নত হতে হতে নিজের ভাইয়ের কাছে উপস্থিত হলেন। ⁴ তখন এষৌ তাঁর সঙ্গে দেখা করতে দৌড়ে এসে তাঁর গলা ধরে আলিঙ্গন ও চুম্বন করলেন এবং উভয়েই কাঁদলেন। ⁵ পরে এষৌ চোখ তুলে নারীদেরকে ও বালকদেরকে দেখে জিজ্ঞাসা করলেন, "এরা তোমার কে?" তিনি বললেন, "ঈশ্বর অনুগ্রহ করে আপনার দাসকে এই সব সম্ভান দিয়েছেন।" ⁶ তখন দাসীরা ও তাদের ছেলেমেয়েরা কাছে এসে প্রণাম করল; ⁷ পরে লেয়া ও তাঁর ছেলেমেয়েরা কাছে এসে প্রণাম করলেন; শেষে যোষেফ ও রাহেল কাছে এসে প্রণাম করলেন। ⁸ পরে এষৌ জিজ্ঞাসা করলেন, "আমি যে সব দলের সঙ্গে মিলিত হলাম, সে সমস্ত কিসের জন্য?" তিনি বললেন, "প্রভুর দৃষ্টিতে অনুগ্রহ পাবার জন্য।" ⁹ তখন এষৌ বললেন, "আমার যথেষ্ট আছে, ভাই, তোমার যা আছে তা তোমার থাকুক।" ¹⁰ যাকোব বললেন, "তা না, অনুরোধ করি, আমি যদি আপনার দৃষ্টিতে অনুগ্রহ পেয়ে থাকি, তবে আমার হাত থেকে উপহার গ্রহণ করুন; কারণ আমি ঈশ্বরের মুখ দর্শনের মতো আপনার মুখ দর্শন করলাম, আপনিও আমার প্রতি প্রসন্ন হলেন।" ¹¹ অনুরোধ করি, আপনার কাছে যে উপহার আনা হয়েছে, তা গ্রহণ করুন; কারণ ঈশ্বর আমার প্রতি অনুগ্রহ করেছেন এবং আমার সবই আছে।" এইভাবে অনুরোধ করলে এষৌ তা গ্রহণ করলেন। ¹² পরে এষৌ বললেন, "এস আমরা যাই; আমি তোমার আগে আগে যাব।" ¹³ তিনি তাঁকে বললেন, "আমার প্রভু জানেন, এই ছেলেরা কোমল এবং দুশ্চরিত্রী ভেড়ী ও গরু সব আমার সঙ্গে আছে; একদিন খুব জোরে গেলেই সব পালই মারা যাবে।" ¹⁴ "নিবেদন করি, হে আমার প্রভু আপনি নিজের দাসের আগে যান; আর আমি যতক্ষণ সেয়ীরে আমার প্রভুর কাছে উপস্থিত না হই, ততক্ষণ আমার সামনে চলা পশুদের চলবার শক্তি অনুসারে এবং এই ছেলেমেয়েদের, চলবার শক্তি অনুসারে ধীরে ধীরে চালাই।" ¹⁵ এষৌ বললেন, "তবে আমার সঙ্গী কিছু লোক তোমার কাছে রেখে যাই।" তিনি বললেন, "তাতেই বা প্রয়োজন কি? আমার প্রভুর দৃষ্টিতে আমি অনুগ্রহ পেলেই হল।" ¹⁶ আর এষৌ সেই দিন সেয়ীরের পথে ফিরে গেলেন। ¹⁷ কিন্তু যাকোব সুক্কোতে গিয়ে নিজের জন্য গৃহ ও পশুদের জন্য কয়েকটি ঘর তৈরী করলেন, এই জন্য সেই জায়গা সুক্কোৎ [কুটীর সকল] নামে আখ্যাত আছে।

¹⁸ পরে যাকোব পদ্ম-অরাম থেকে এসে, নিরাপদে কনান দেশের শিখিম নগরে উপস্থিত হয়ে, নগরের বাইরে তাঁবু স্থাপন করলেন। ¹⁹ পরে শিখিমের বাবা যে হমোর, তাঁর ছেলেদেরকে রূপোর একশো কসীতা [মুদ্রা] দিয়ে তিনি নিজের তাঁবু স্থাপনের ভূমিখণ্ড কিনলেন ²⁰ এবং সেখানে এক যজ্ঞবেদি নির্মাণ করে তার নাম এল-ইলহে-ইস্রায়েল [ঈশ্বর, ইস্রায়েলের ঈশ্বর] রাখলেন।

Chapter 34

¹ আর লেয়ার মেয়ে দীণা, যাকে তিনি যাকোবের জন্য প্রসব করেছিলেন, সেই দেশের মেয়েদের সঙ্গে দেখা করতে বাইরে গেল। ² আর হিব্রীয় হমোর যিনি সেই দেশের রাজা ছিলেন তার ছেলে শিখিম তাকে দেখতে পেল এবং তাকে ধরে নিয়ে তার সঙ্গে শয়ন করল, তাঁকে ভ্রষ্ট করল। ³ আর যাকোবের মেয়ে দীণার প্রতি তাঁর প্রাণ অনুরক্ত হওয়াতে সে সেই যুবতীকে প্রেম করল ও তাকে স্নেহপূর্বক কথা বলল। ⁴ পরে শিখিম নিজের বাবা হমোরকে বলল, "তুমি আমার সঙ্গে বিয়ে দেবার জন্য এই মেয়েকে গ্রহণ কর।" ⁵ আর যাকোব শুনলেন, "সে তার মেয়ে দীণাকে ভ্রষ্ট করেছে; ঐ সময়ে তার ছেলেরা মাঠে পশুপালের সঙ্গে ছিল; আর যাকোব তাদের আসা পর্যন্ত চুপ থাকলেন।" ⁶ পরে শিখিমের বাবা হমোর যাকোবের সঙ্গে কথাবার্তা বলতে গেল। ⁷ যাকোবের ছেলেরাও ঐ খবর পেয়ে মাঠ থেকে এসেছিল; তারা ক্ষুব্ধ ও খুব রেগে গিয়েছিল, কারণ যাকোবের মেয়ের সঙ্গে শয়ন করাতে শিখিম ইস্রায়েলের মধ্যে মূর্খামি ও অকর্তব্য কাজ করেছিল। ⁸ তখন হমোর তাদের সঙ্গে কথাবার্তা বলে বলল, "তোমাদের সেই মেয়ের প্রতি আমার ছেলে শিখিমের প্রাণ আসক্ত হয়েছে; অনুরোধ করি, আমার ছেলের সঙ্গে তার বিয়ে দাও।" ⁹ এবং আমাদের সঙ্গে আত্মীয়তা কর; তোমাদের মেয়েদেরকে আমাদেরকে দান কর এবং আমাদের মেয়েদেরকে তোমরা গ্রহণ কর। আর আমাদের সঙ্গে বাস কর; ¹⁰ এই দেশ তোমাদের সামনে থাকল, তোমরা এখানে বসবাস ও ব্যবসা-বাণিজ্য কর, এখানে অধিকার গ্রহণ কর। ¹¹ আর শিখিম দীণার বাবাকে ও ভাইদেরকে বলল, "আমার প্রতি তোমাদের অনুগ্রহ দৃষ্টি হোক; তা হলে যা বলবে, তাই দেব।" ¹² পণ ও দান যত বেশি চাইবে, তোমাদের কথানুসারে তাই দেব; কোনো মতে আমার সঙ্গে ঐ মেয়ের বিয়ে দাও।" ¹³ কিন্তু সে তাদের বোন দীণাকে ভ্রষ্ট করেছিল বলে যাকোবের ছেলেরা ছলনার সাথে আলাপ করে শিখিমকে ও তাঁর বাবা হমোরকে উত্তর দিল; ¹⁴ তারা তাদেরকে বলল, "অচ্ছিন্নত্বক লোককে যে আমাদের বোনকে দিই, এমন কাজ আমরা করতে পারিনা; করলে আমাদের বদনাম হবে।" ¹⁵ শুধু এই কাজটি করলে আমরা তোমাদের কথায় রাজি হব; আমাদের মতো তোমরা প্রত্যেক পুরুষ যদি ছিন্নত্বক হও, ¹⁶ তবে আমরা তোমাদেরকে নিজেদের মেয়েদের দেব, এবং তোমাদের মেয়েদেরকে গ্রহণ করব ও তোমাদের সঙ্গে বাস করে এক জাতি হব। ¹⁷ কিন্তু যদি ত্বকছেদের বিষয়ে আমাদের কথা না শোন, তবে আমরা নিজেদের ঐ মেয়েকে নিয়ে চলে যাব।" ¹⁸ তখন তাদের এই কথায় হমোর ও তার ছেলে শিখিম সন্তুষ্ট হল। ¹⁹ আর সেই যুবক তাড়াতাড়ি সেই কাজ করল, কারণ সে যাকোবের মেয়েতে প্রীত হয়েছিল; আর সে নিজের বাবার বংশে সবচেয়ে সম্মানীত ছিল। ²⁰ পরে হমোর ও তার ছেলে শিখিম নিজের নগরের দরজায় এসে নগর নিবাসীদের সঙ্গে আলোচনা বলে বলল, ²¹ "সেই লোকেরা আমাদের সঙ্গে শান্তিতে আছে; তাই তারা এই দেশে বসবাস ও ব্যবসা-বাণিজ্য করুক; কারণ দেখ, তাদের সামনে দেশটি সুপ্রশস্ত; এস, আমরা তাদের মেয়েদেরকে গ্রহণ করি ও আমাদের মেয়েদেরকে তাদেরকে দিই।" ²² কিন্তু তাদের এই এক পণ আছে, আমাদের মধ্যে প্রত্যেক পুরুষ যদি তাদের মত ছিন্নত্বক হয়, তবে তারা আমাদের সঙ্গে বাস করে এক জাতি হতে রাজি আছে। ²³ আর তাদের ধন, সম্পত্তি ও পশু সব কি আমাদের হবে না? আমরা তাদের কথায় রাজি হলেই তারা আমাদের সঙ্গে বাস করবে।" ²⁴ তখন হমোরের ও তার ছেলে শিখিমের কথায় তার নগরের দরজা দিয়ে যে সব লোক বাইরে যেত, তারা রাজি হল, আর তার নগর দরজা দিয়ে যে সব পুরুষ বাইরে যেত, তাদের ত্বকছেদ করা হল। ²⁵ পরে তৃতীয় দিনে যন্ত্রণায় পরিপূর্ণ হলে দীণার ভাই শিমিয়ন ও লেবি, যাকোবের এই দুই ছেলে নিজের নিজের খড়্গ গ্রহণ করে নির্ভয়ে নগর আক্রমণ করতঃ সকল পুরুষকে হত্যা করল। ²⁶ এবং হমোর ও তার ছেলে শিখিমকে তরবারির আঘাতে হত্যা করে শিখিমের বাড়ি থেকে দীণাকে নিয়ে চলে আসল। ²⁷ ওরা তাদের বোনকে ভ্রষ্ট করেছিল, এই জন্য যাকোবের ছেলেরা নিহত লোকদের কাছে গিয়ে নগর লুণ্ঠ করল। ²⁸ তারা ওদের ভেড়া, গরু ও গাধা সব এবং নগরের ও ক্ষেত্রের যাবতীয় দ্রব্য বাজেয়াপ্ত করল; ²⁹ আর ওদের শিশু ও স্ত্রীদেরকে বন্দি করে ওদের সমস্ত ধন ও গৃহের সর্বস্ব লুণ্ঠ করল।" ³⁰ তখন যাকোব শিমিয়ন ও লেবিকে বললেন, "তোমরা এই দেশনিবাসী কনানীয় ও পরিষীযদের কাছে আমাকে দুর্গন্ধস্বরূপ করে ব্যাকুল করলে; আমার লোক অল্প, তারা আমার বিরুদ্ধে জড়ো হয়ে আমাকে আঘাত করবে; আর আমি সপরিবারে বিনষ্ট হব।" ³¹ তারা উত্তর করল, "যেমন বেশ্যার সঙ্গে, তেমনি আমার বোনের সঙ্গে ব্যবহার করা কি তার উচিত ছিল?

Chapter 35

¹ পরে ঈশ্বর যাকোবকে বললেন, "তুমি উঠ, বৈথেলে গিয়ে সে জায়গায় বাস কর এবং তোমার ভাই এশৌর সামনে থেকে তোমার পালানোর সময়ে যে ঈশ্বর তোমাকে দেখা দিয়েছিলেন, তার উদ্দেশ্যে সেই জায়গায় যজ্ঞবেদি তৈরী কর।" ² তখন যাকোব নিজের আত্মীয় ও সঙ্গী লোক সবাইকে বললেন, "তোমাদের কাছে যে সব ইতর দেবতা আছে, তাদেরকে দূর কর এবং শুদ্ধ হও ও অন্য বস্ত্র পর।" ³ আর এস, আমরা উঠে বৈথেলে যাই; যে ঈশ্বর আমার সঙ্কটের দিনে আমাকে প্রার্থনার উত্তর দিয়েছিলেন এবং আমার যাত্রাপথে সঙ্গে ছিলেন, তাঁর উদ্দেশ্যে আমি সেই জায়গায় এক যজ্ঞবেদি নির্মাণ করব।" ⁴ তাতে তারা নিজেদের দেবমূর্তি ও কানের দুল সব যাকোবকে দিল এবং তিনি ঐ সব শিখিমের কাছাকাছি এলা গাছের তলায় পুঁতে রাখলেন। ⁵ পরে তাঁরা সেখান থেকে যাত্রা করলেন। তখন চারদিকের নগরসমূহে ঈশ্বর থেকে ভয় উপস্থিত হল, তাই সেখানকার লোকেরা যাকোবের ছেলেদের পিছনে গেল না। ⁶ পরে যাকোব ও তাঁর সঙ্গীরা সবাই কনান দেশের লুসে অর্থাৎ বৈথেলে উপস্থিত হলেন। ⁷ সেখানে তিনি এক যজ্ঞবেদি নির্মাণ করে সেই জায়গার নাম এল-বৈথেল [বৈথেলের ঈশ্বর] রাখলেন; কারণ ভাইয়ের সামনে থেকে তার পালাবার সময় ঈশ্বর সেই জায়গায় তাকে দর্শন দিয়েছিলেন। ⁸ আর রিবিকার দবোরা নামের ধাত্রীর মৃত্যু হল এবং বৈথেলের নীচে অবস্থিত অলোন গাছের তলায় তার কবর হল এবং সেই জায়গার নাম অলোন-বাখুৎ [ক্রন্দন গাছ] হল। ⁹ পদ্মন-অরাম থেকে যাকোব ফিরে আসলে ঈশ্বর তাঁকে আবার দর্শন দিয়ে আশীর্বাদ করলেন। ¹⁰ ফলে ঈশ্বর তাঁকে বললেন, "তোমার নাম যাকোব; লোকে তোমাকে আর যাকোব বলবে না, তোমার নাম ইস্রায়েল হবে;" আর তিনি তাঁর নাম ইস্রায়েল রাখলেন। ¹¹ ঈশ্বর তাঁকে আরো বললেন, "আমিই সর্বশক্তিমান ঈশ্বর, তুমি প্রজাবান ও বহুবংশ হও; তোমার থেকে এক জাতি, এমন কি, জাতিসমাজ সৃষ্টি হবে, আর তোমার থেকে রাজারা সৃষ্টি হবে।" ¹² আর আমি অব্রাহামকে ও ইসহাককে যে দেশ দান করেছি, সেই দেশ তোমাকে ও তোমার ভাবী বংশকে দেব।" ¹³ সেই জায়গায় তাঁর সঙ্গে কথাবার্তা বলে ঈশ্বর তাঁর কাছ থেকে চলে গেলেন। ¹⁴ আর যাকোব সেই কথাবার্তার জায়গায় এক স্তম্ভ, পাথরের স্তম্ভ, স্থাপন করে তার উপরে পানীয় নৈবেদ্য উৎসর্গ করলেন ও তেল ঢেলে দিলেন। ¹⁵ এবং যে জায়গায় ঈশ্বর তাঁর সঙ্গে কথা বললেন, যাকোব সেই জায়গার নাম বৈথেল রাখলেন। ¹⁶ পরে তাঁরা বৈথেল থেকে চলে গেলেন, আর ইফ্রাথে উপস্থিত হবার অল্প পথ বাকি থাকতে রাহেলের প্রসব বেদনা হল এবং তাঁর প্রসব করতে বড় কষ্ট হল। ¹⁷ আর প্রসব ব্যথা কঠিন হলে ধাত্রী তাকে বলল, "ভয় কর না, কারণ এবারও তোমার ছেলে হবে।" ¹⁸ পরে তার মৃত্যু হল, আর প্রাণ চলে যাবার সময়ে তিনি ছেলের নাম বিনোনি [আমার কষ্টের ছেলে] রাখলেন, কিন্তু তার বাবা তার নাম বিন্যামীন [ডান হাতের ছেলে] রাখলেন। ¹⁹ এইভাবে রাহেলের মৃত্যু হল এবং ইফ্রাথ অর্থাৎ বৈথেলহমের পথের পাশে তার কবর হল। ²⁰ পরে যাকোব তার কবরের ওপরে এক স্তম্ভ স্থাপন করলেন, রাহেলের সেই কবর স্তম্ভ আজও আছে। ²¹ পরে ইস্রায়েল সেখান থেকে যাত্রা করলেন এবং মিগদল-এদরের ওপাশে তাঁবু স্থাপন করলেন। ²² সেই দেশে ইস্রায়েলের বসবাসের সময়ে রুবেন গিয়ে নিজের বাবার বিলহা নামে উপপত্নীর সঙ্গে শয়ন করল এবং ইস্রায়েল তা শুনতে পেলেন।

²³ লেয়ার ছেলে; যাকোবের বড় ছেলে রুবেন এবং শিমিয়োন, লেবি, যিহূদা, ইষাখর ও সবুলুন। ²⁴ রাহেলের ছেলে; যোষেফ ও বিন্যামীন। ²⁵ রাহেলের দাসী বিলহার ছেলে; দান ও নপ্তালি। ²⁶ লেয়ার দাসী সিল্লার ছেলে; গাদ ও আশের। এরা যাকোবের ছেলে, পদ্মন-অরামে জন্মায়।

²⁷ পরে কিরিয়থবের্বে অর্থাৎ হিব্রোণের কাছাকাছি মন্দির নামক যে জায়গায় অব্রাহাম ও ইসহাক বাস করেছিলেন, সেই জায়গায় যাকোব নিজের বাবা ইসহাকের কাছে উপস্থিত হলেন। ²⁸ ইসহাকের বয়স একশো আশী বছর হয়েছিল। ²⁹ পরে ইসহাক বৃদ্ধ ও পুর্নায়ু হয়ে প্রাণত্যাগ করে নিজের পূর্বপুরুষদের সঙ্গে একত্রিত হলেন এবং তাঁর ছেলে এশৌ ও যাকোব তাঁর কবর দিলেন।

Chapter 36

¹ এষৌর অর্থাৎ ইদোমের বংশ-বৃত্তান্ত এই। ² এষৌ কনানীয়দের দুটি মেয়েকে, অর্থাৎ হিত্তীয় এলোনের মেয়ে আদাকে ও হিব্বীয় সিবিয়ানের নাতনি অনার মেয়ে অহলীবামাকে, ³ তাছাড়াও নবায়োতের বোনকে, অর্থাৎ ইশ্মায়েলের বাসমৎ নামে মেয়েকে বিয়ে করলেন। ⁴ আর এষৌর জন্য আদা ইলীফসকে ও বাসমৎ রুয়েলকে প্রসব করে। ⁵ এবং অহলীবামা যিযুশ, যালম ও কোরহকে প্রসব করে; এরা এষৌর ছেলে, কনান দেশে জন্মে। ⁶ পরে এষৌ নিজের স্ত্রী ছেলে মেয়েরা ও ঘরের অন্য সব প্রানীকে এবং নিজের সমস্ত পশুধন ও কনান দেশে উপার্জিত সমস্ত সম্পত্তি নিয়ে যাকোব ভাইয়ের সামনে থেকে আর এক দেশে চলে গেলেন। ⁷ কারণ তাঁদের প্রচুর সম্পত্তি থাকতে একসঙ্গে বসবাস করা সম্ভব হলে না, এবং পশুধনের জন্য তাঁদের সেই প্রবাস-দেশে জায়গা কুলাল না। ⁸ এইভাবে এষৌ সেয়ীর পর্বতে বাস করলেন; তিনিই ইদোম। ⁹ সেয়ীর পর্বতে অবস্থিত ইদোমীয়দের পূর্বপুরুষ এষৌর বংশ-বৃত্তান্ত এই। ¹⁰ এষৌর ছেলেদের নাম এই। এষৌর স্ত্রী আদার ছেলে ইলীফস ও এষৌর স্ত্রী বাসমতের ছেলে রুয়েল। ¹¹ আর ইলীফসের ছেলে তৈমন ও মার, সফো, গয়িতম ও কনস। ¹² আর এষৌর ছেলে ইলীফসের তিন্মা নামের এক উপপত্নী ছিল, সে ইলীফসের জন্য অমালেককে প্রসব করল। এরা এষৌর স্ত্রী আদার বংশধর। ¹³ আর রুয়েলের ছেলে নহৎ, সেরহ, শম্ম ও মিসা; এরা এষৌর স্ত্রী বাসমতের ছেলে। ¹⁴ আর সিবিয়ানের নাতনি অনার মেয়ে যে অহলীবামা এষৌর স্ত্রী ছিল, তার ছেলে যিযুশ, যালম ও কোরহ। ¹⁵ এষৌর বংশধরদের দলপতিরা এই। এষৌর বড় ছেলে যে ইলীফস, তার ছেলে দলপতি তৈমন, দলপতি ওমার, ¹⁶ দলপতি সফো, দলপতি কনস, দলপতি কোরহ, দলপতি গয়িতম ও দলপতি অমালেক; ইদোম দেশের ইলীফস বংশীয় এই দলপতিরা আদার বংশধর। ¹⁷ এষৌর ছেলে রুয়েলের ছেলে দলপতি নয়, দলপতি সেরহ, দলপতি শম্ম ও দলপতি মিসা; ইদোম দেশের রুয়েল বংশীয় এই দলপতিরা এষৌর স্ত্রী বাসমতের ছেলে। ¹⁸ আর এষৌর স্ত্রী অহলীবামার ছেলে দলপতি যিযুশ, দলপতি যালম ও দলপতি কোরহ; অনার মেয়ে যে অহলীবামা এষৌর স্ত্রী ছিল, এই দলপতিরা তার বংশধর। ¹⁹ এরা এষৌর অর্থাৎ ইদোমের সন্তান ও এরা তাদের দলপতি। ²⁰ সেই দেশনিবাসী হোরীয় সেয়ীরের ছেলে লোটন, শোবল, শিবিয়োন, অনা, দিশোন, এৎসর ও দীশন; ²¹ সেয়ীরের এই ছেলেরা ইদোম দেশের হোরীয় বংশোদ্ভব দলপতি ছিলেন। ²² লোটনের ছেলে হোরি ও হেমম এবং তিন্মা লোটনের বোন ছিল। ²³ আর শোবলের অলবন, মানহৎ, এবল, সফো ও ওনম। ²⁴ আর সিবিয়ানের ছেলে অয়া ও অনা; এই অনা তার বাবা সিবিয়ানের গাধা চরাবার সময়ে মরুভূমিতে গরম জলের উনুই খুঁজে পেয়েছিল। ²⁵ অনার ছেলে দিশোন ও অনার মেয়ে অহলীবামা। ²⁶ আর দিশোনের ছেলে হিমদন, ইশবন, যিজন ও করান। ²⁷ আর এৎসরের ছেলে বীলহন, সাবন ও আকন। ²⁸ আর দিশোনের ছেলে উষ ও অরান। ²⁹ হোরীয় বংশোদ্ভব দলপতিরা এই; দলপতি লোটন, দলপতি শোবল, দলপতি সিবিয়োন, দলপতি অনা, ³⁰ দলপতি দিশোন, দলপতি এৎসর ও দলপতি দীশন। এরা সেয়ীর দেশের হোরীয় বংশোদ্ভব দলপতি। ³¹ ইস্রায়েল-সন্তানদের ওপরে কোনো রাজা রাজত্ব করার আগে এরা ইদোম দেশের রাজা ছিলেন। ³² বিয়োরের ছেলে বেলা ইদোম দেশে রাজত্ব করেন, তাঁর রাজধানীর নাম দিনহাবা। ³³ আর বেলা মারা গেলে পর তাঁর পদে বস্মা-নিবাসী সেরহের ছেলে যোবব রাজত্ব করেন। ³⁴ আর যোবব মারা গেলে পর তৈমন দেশীয় হুশম তাঁর পদে রাজত্ব করেন। ³⁵ আর হুশম মারা যাবার পর বদদের ছেলে যে হদদ মোয়াব-ক্ষেত্রে মিদিয়নকে আঘাত করেছিলেন, তিনি তার পদে রাজত্ব করেন; তাঁর রাজধানীর নাম অবীৎ। ³⁶ আর হদদ মারা যাবার পর মস্কেকা-নিবাসী সল্ল তাঁর পদে রাজত্ব করেন। ³⁷ আর সল্ল মারা গেলে পর [ফরাৎ] নদীর নিকটবর্তী রহোবোৎ-নিবাসী শৌল তাঁর পদে রাজত্ব করেন। ³⁸ আর শৌল মারা গেলে পর অকবোরের ছেলে বাল্হানন তাঁর পদে রাজত্ব করেন। ³⁹ আর অকবোরের পুত্র বাল্হানন মারা গেলে পর হদর তাঁর পদে রাজত্ব করেন; তাঁর রাজধানীর নাম পায়ু ও স্ত্রীর নাম মহেটবেল, সে মট্ট্রের মেয়ে ও মেসাহবের নাতনী। ⁴⁰ গোষ্ঠী, স্থান ও নাম ভেদে এষৌ থেকে সৃষ্টি যে সব দলপতি ছিলেন, তাঁদের নাম হল; দলপতি তিম্ম, দলপতি অলবা দলপতি যিথেৎ, ⁴¹ দলপতি অহলীবামা, দলপতি এলা, দলপতি পীনোন, ⁴² দলপতি কনস, দলপতি তৈমন, দলপতি মিবসর, ⁴³ দলপতি মগদীয়েল ও দলপতি ঈরম। এরা নিজের নিজের অধিকার দেশে, নিজের নিজের বসবাস জায়গা ভেদে ইদোমের দলপতি ছিলেন। ইদোমীয়দের আদিপুরুষ এষৌর বৃত্তান্ত সমাপ্ত।

Chapter 37

¹ সেই সময়ে যাকোব তার বাবার দেশে, কনান দেশে বাস করছিলেন। ² যাকোবের বংশ-বৃত্তান্ত এই। যোষেফ সতেরো বছর বয়সে তার ভাইদের সঙ্গে পশুপাল চরাতে; সে ছোটবেলায় তার বাবার স্ত্রী বিলহার ও সিল্লার ছেলেদের সঙ্গী ছিল এবং যোষেফ তাদের খারাপ ব্যবহারের খবর বাবার কাছে আনত। ³ যোষেফ ইস্রায়েলের বৃদ্ধ বয়সের ছেলে, এই জন্য ইস্রায়েল সব ছেলের থেকে তাকে বেশি ভালবাসতেন এবং তাকে একটা সুন্দর পোশাক তৈরী করে দিয়েছিলেন। ⁴ কিন্তু বাবা তার সব ভাইদের থেকে তাকে বেশি ভালবাসেন, এটা দেখে তার ভাইয়েরা তাকে ঘৃণা করত, তার সঙ্গে আন্তরিকভাবে কথা বলতে পারত না। ⁵ আর যোষেফ স্বপ্ন দেখে নিজের ভাইদেরকে তা বলল; এতে তারা তাকে আরও বেশি ঘৃণা করল। ⁶ সে তাদেরকে বলল, "আমি এক স্বপ্ন দেখেছি, অনুরোধ করি, তা শোন। ⁷ দেখ, আমরা আটটি বাঁধছিলাম, আর দেখ, আমার আটটি উঠে দাঁড়িয়ে থাকল এবং দেখ, তোমাদের আটটি সব আমার আটিকে চারদিকে ঘিরে তার কাছে নত হল।" ⁸ এতে তার ভাইয়েরা তাকে বলল, "তুই কি বাস্তবে আমাদের রাজা হবি? আমাদের উপরে বাস্তবে কর্তৃত্ব করবি? ফলে তারা স্বপ্ন ও তার কথার জন্য তাকে আরো ঘৃণা করল। ⁹ পরে সে আরো এক স্বপ্ন দেখে ভাইদেরকে তার বৃত্তান্ত বলল। সে বলল, "দেখ, আমি আর এক স্বপ্ন দেখলাম; দেখ, সূর্য, চন্দ্র ও এগারো নক্ষত্র আমার সামনে নত হল।" ¹⁰ সে তার বাবা ও ভাইদেরকে এর বৃত্তান্ত বলল, তাতে তার বাবা তাকে ধমকিয়ে বললেন, "তুমি এ কেমন স্বপ্ন দেখলে? আমি, তোমার মা ও তোমার ভায়েরা, আমরা কি সত্যিই তোমার কাছে ভূমিতে নত হতে আসব?" ¹¹ আর তার ভায়েরা, তার প্রতি হিংসা করল, কিন্তু তার বাবা সেই কথা মনে রাখলেন। ¹² একবার তার ভায়েরা বাবার পশুপাল চরাতে শিখিমে গিয়েছিল। ¹³ তখন ইস্রায়েল যোষেফকে বললেন, "তোমার ভায়েরা কি শিখিমে পশুপাল চরাচ্ছে না? এস, আমি তাদের কাছে তোমাকে পাঠাই।" ¹⁴ সে বলল, "দেখুন, এই আমি।" তখন তিনি তাকে বললেন, "তুমি গিয়ে তোমার ভাইদের বিষয় ও পশুপালের বিষয় জেনে আমাকে সংবাদ এনে দাও।" এইভাবে তিনি হিব্রোনের উপত্যকা থেকে যোষেফকে পাঠালে সে শিখিমে উপস্থিত হল। ¹⁵ তখন এক জন লোক তাকে দেখতে পেল, আর দেখ, সে মরুভূমিতে ভ্রমণ করছে; সেই লোকটি তাকে জিজ্ঞাসা করল, "কিসের খোঁজ করছ?" ¹⁶ সে বলল, "আমার ভাইদের খোঁজ করছি; অনুগ্রহ করে আমাকে বল, তাঁরা কোথায় পাল চরাচ্ছেন।" ¹⁷ সে ব্যক্তি বলল, "তারা এ জায়গা থেকে চলে গিয়েছে, কারণ 'চল, দোথনে যাই,' তাদের এই কথা বলতে শুনেছিলাম।" পরে যোষেফ নিজের ভাইদের পিছন পিছনে গিয়ে দোথনে তাদের খুঁজে পেল। ¹⁸ তারা দূর থেকে তাকে দেখতে পেল এবং সে কাছে উপস্থিত হবার আগে তাকে হত্যা করার জন্য ষড়যন্ত্র করল। ¹⁹ তারা পরস্পর বলল, "ঐ দেখ, স্বপ্নদর্শক মহাশয় আসছেন, ²⁰ এখন এস, আমরা ওকে হত্যা করে একটা গর্তে ফেলে দিই; পরে বলব, কোনো হিংস্র জন্তু তাকে খেয়ে ফেলেছে; তাতে দেখব, ওর স্বপ্নের কি হয়।" ²¹ রুবেন এটা শুনে তাদের হাত থেকে তাকে উদ্ধার করল, বলল, "না, আমরা ওকে প্রাণে মারব না।" ²² আর রুবেন তাদেরকে বলল, "তোমরা রক্তপাত কর না, ওকে মরুভূমির এই গর্তের মধ্যে ফেলে দাও, কিন্তু ওর ওপরে হাত তুল না।" এইভাবে রুবেন তাদের হাত থেকে তাকে উদ্ধার করে বাবার কাছে ফেরত পাঠাবার চেষ্টা করল। ²³ পরে যোষেফ নিজের ভাইদের কাছে আসলে তারা তার গা থেকে, সেই বস্ত্র, সেই চোগাখানি খুলে নিল, ²⁴ আর তাকে ধরে গর্তের মধ্যে ফেলে দিল, সেই গর্ত শূন্য ছিল, তাতে জল ছিল না। ²⁵ পরে তারা খাবার খেতে বসল এবং চোখ তুলে চাইল, আর দেখ, গিলিয়দ থেকে এক দল ইস্রায়েলীয় ব্যবসায়ী লোক আসছে; তারা উটে সুগন্ধি দ্রব্য, গুগ্গলু ও গন্ধরস নিয়ে মিসর দেশে যাচ্ছিল। ²⁶ তখন যিহূদা নিজের ভাইদেরকে বলল, "আমাদের ভাইকে হত্যা করে তার রক্ত গোপন করলে আমাদের কি লাভ? ²⁷ এস, আমরা ঐ ইস্রায়েলীয়দের কাছে তাকে বিক্রি করি, আমরা তার ওপরে হাত তুলব না; কারণ সে আমাদের ভাই, আমাদের মাংস।" এতে তার ভায়েরা রাজি হল। ²⁸ পরে মিদিয়নীয় বনিকেরা কাছে আসলে ওরা যোষেফকে গর্ত থেকে টেনে তুলল এবং কুড়িটি রূপার মুদ্রায় সেই ইস্রায়েলীয়দের কাছে যোষেফকে বিক্রি করল; আর তারা যোষেফকে মিসর দেশে নিয়ে গেল। ²⁹ পরে রুবেন গর্তের কাছে ফিরে গেল, আর দেখ, যোষেফ সেখানে নাই; তখন সে নিজের পোশাক ছিঁড়ল, আর ভাইদের কাছে ফিরে এসে বলল, ³⁰ "যুবকটি নেই, আর আমি! আমি কোথায় যাই?" ³¹ পরে তারা যোষেফের পোশাক নিয়ে একটা ছাগল মেরে তার রক্তে তা ডুবাল; ³² আর লোক পাঠিয়ে সেই চোগাখানি বাবার কাছে এনে বলল, "আমরা এই মাত্র পেলাম, পরীক্ষা করে দেখ, এটা তোমার ছেলের পোশাক কি না? ³³ তিনি চিনতে পেরে বললেন, "এত আমার ছেলেরই পোশাক; কোনো হিংস্র জন্তু তাকে খেয়ে ফেলেছে, যোষেফ অবশ্য খণ্ড খণ্ড হয়েছে।" ³⁴ তখন যাকোব নিজের পোশাক ছিঁড়ে কোমরে চট পরিধান করে ছেলের জন্য অনেক দিন পর্যন্ত শোক করলেন। ³⁵ আর তাঁর সব ছেলেমেয়ে উঠে তাঁকে সাব্বনা করতে যত্ন করলেও তিনি প্রবোধ না মেনে বললেন, "আমি শোক করতে ছেলের কাছে পাতালে নামব।" এইভাবে তার বাবা তার জন্য কাঁদলেন। ³⁶ আর ঐ মিদিয়নীয়েরা যোষেফকে মিসরে নিয়ে গিয়ে ফরৌণের কর্মচারী রক্ষক-সেনাপতি পোটিফরের কাছে বিক্রি করল।

Chapter 38

¹ ঐ সময়ে যিহূদা নিজের ভাইদের কাছে থেকে চলে গিয়ে অদুল্লমীয় হীরা নামে একটি লোকের কাছে গেল। ² সে জায়গায় শূয় নামে এক কনানীয় পুরুষের মেয়েকে দেখে যিহূদা তাকে গ্রহণ করে তার কাছে গেল। ³ পরে সে গর্ভবতী হয়ে ছেলে প্রসব করল ও যিহূদা তার নাম এর রাখল। ⁴ পরে আবার তার গর্ভ হলে সে ছেলে প্রসব করে তার নাম ওনন রাখল। ⁵ আবার তার গর্ভ হলে সে ছেলে প্রসব করে তার নাম শেলা রাখল; এর জন্মের সময়ে যিহূদা কষীবে ছিল। ⁶ পরে যিহূদা তামর নামে একটি মেয়েকে এনে নিজের বড় ছেলে এরের সঙ্গে বিয়ে দিল। ⁷ কিন্তু যিহূদার বড় ছেলে এর সদাপ্রভুর দৃষ্টিতে দুষ্ট হওয়াতে সদাপ্রভু তাকে মেরে ফেললেন। ⁸ তাতে যিহূদা ওননকে বলল, "তুমি নিজের ভাইয়ের স্ত্রীর কাছে যাও ও তার প্রতি দেবরের কর্তব্য সাধন করে নিজের ভাইয়ের জন্য বংশ উৎপন্ন কর।" ⁹ কিন্তু ঐ বংশ নিজের হবে না, এই বুঝে ওনন ভাইয়ের স্ত্রীর কাছে গেলেও ভাইয়ের বংশ উৎপন্ন করবার অনিচ্ছাতে মাটিতে বীর্যপাত করল। ¹⁰ তার সেই কাজ সদাপ্রভুর দৃষ্টিতে মন্দ হওয়াতে তিনি তাকেও হত্যা করলেন। ¹¹ তখন যিহূদা ছেলের স্ত্রী তামরকে বলল, "যে পর্যন্ত আমার ছেলে শেলা বড় না হয়, ততক্ষণ তুমি নিজের বাবার বাড়ি গিয়ে বিধবাই থাক।" কারণ সে বলল যদি ভাইদের মতো সেও মারা যায়। অতএব তামর বাবার বাড়ি গিয়ে বাস করল। ¹² পরে অনেক দিন গেলে শূয়ের মেয়ে যিহূদার স্ত্রী মারা গেল, পরে যিহূদা সান্ত্বনায়ুক্ত হয়ে নিজের বন্ধু অদুল্লমীয় হীরার সঙ্গে তিন্নায়, যারা তাঁর মেষদের লোম কাটছিল, তাদের কাছে গেল। ¹³ তখন কেউ তামরকে বলল, "দেখ, তোমার শ্বশুর নিজের মেষদের লোম কাটতে তিন্নায় যাচ্ছেন।" ¹⁴ তখন সে বিধবার বস্ত্র ত্যাগ করে ঘোমটা দিয়ে নিজেকে ঢাকলেন ও গায়ে কাপড় দিয়ে তিন্নার পথের পাশে অবস্থিত ঐনিয়মের প্রবেশস্থানে বসে থাকল; কারণ সে দেখল, শেলা বড় হলেও তার সঙ্গে তার বিয়ে হল না। ¹⁵ পরে যিহূদা তাকে দেখে বেশ্যা মনে করল, কারণ সে মুখ আচ্ছাদন করেছিল। ¹⁶ তাই সে ছেলের স্ত্রীকে চিনতে না পারাতে পথের পাশে তার কাছে গিয়ে বলল, "এস, আমি তোমার কাছে যাই।" তামর বলল, "আমার কাছে আসার জন্য আমাকে কি দেবে?" ¹⁷ সে বলল, "পাল থেকে একটি ছাগল ছানা পাঠিয়ে দেব। তামর বলল, যতক্ষণ তা না পাঠাও, ততক্ষণ আমার কাছে কি কিছু বন্ধক রাখবে?" ¹⁸ সে বলল, "কি বন্ধক রাখব?" তামর বলল, "তোমার এই মোহর ও সুতো ও হাতের লাঠি।" তখন সে তাকে সেইগুলি দিয়ে তার কাছে গেল; তাতে সে তা থেকে গর্ভবতী হল। ¹⁹ পরে সে উঠে চলে গেল এবং সেই আবারণ ত্যাগ করে নিজের বৈধব্য বস্ত্র পরিধান করল। ²⁰ পরে যিহূদা সেই স্ত্রীলোকের কাছে থেকে বন্ধক দ্রব্য নেবার জন্য নিজের অদুল্লমীয় বন্ধুর হাতে ছাগল ছানাটি পাঠিয়ে দিল, কিন্তু সে তাকে পেল না। ²¹ তখন সে সেখানকার লোকদেরকে জিজ্ঞাসা করল, "ঐনিয়মের পথের পাশে যে বেশ্যা ছিল, সে কোথায়?" তারা বলল, "এ জায়গায় কোনো বেশ্যা আসেনি।" ²² পরে সে যিহূদার কাছে ফিরে গিয়ে বলল, "আমি তাকে পেলাম না এবং সেখানকার লোকেরাও বলল, এ জায়গায় কোনো বেশ্যা আসেনি।" ²³ তখন যিহূদা বলল, "তার কাছে যা আছে, সে তা রাখুক, না হলে আমরা লজ্জায় পড়ব। দেখ, আমি এই ছাগল ছানাটি পাঠিয়েছিলাম, কিন্তু তুমি তাকে পেলো না।" ²⁴ প্রায় তিন মাস পরে কেউ যিহূদাকে বলল, "তোমার ছেলের স্ত্রী তামর ব্যভিচারিণী হয়েছে, আরো দেখ, ব্যভিচারের জন্য তার গর্ভ হয়েছে।" তখন যিহূদা বলল, "তাকে বাইরে এনে পুড়িয়ে দাও।" ²⁵ পরে বাইরে আনার সময়ে সে শ্বশুরকে বলে পাঠাল, যার এই সব বস্ত্র, সেই পুরুষ থেকে আমার গর্ভ হয়েছে। সে আরো বলল, "এই মোহর, সুতো ও লাঠি কার? চিনে দেখ।" ²⁶ তখন যিহূদা সেগুলি চিনে বলল, "সে আমার থেকেও অনেক ধার্মিক, কারণ আমি তাকে নিজের ছেলে শেলাকে দিইনি। পরে যিহূদা তাঁর সঙ্গে আর কোনো শারীরিক সম্পর্ক স্থাপন করলেন না।" ²⁷ পরে তামরের প্রসবকাল উপস্থিত হল, আর দেখ। তার গর্ভে যমজ সন্তান। ²⁸ তার প্রসবকালে একটি বালক হাত বের করল; তাতে ধাত্রী তার সেই হাত ধরে রক্তবর্ণ সুতো বেঁধে বলল, "এই প্রথমে ভূমিষ্ট হল।" ²⁹ কিন্তু সে নিজের হাত টেনে নিলে দেখ, তার ভাই ভূমিষ্ট হল; তখন ধাত্রী বলল, "তুমি কিভাবে নিজের জন্য ভেদ করে আসলে?" অতএব তার নাম পেরস [ভেদ] হল। ³⁰ পরে হাতে রক্তবর্ণ সুতো বাঁধা তার ভাই ভূমিষ্ট হলে তার নাম সেরহ হল।

Chapter 39

¹ যোষেফকে মিসর দেশে নিয়ে যাওয়ার পর, যে ইশ্মায়েলীয়েরা তাকে সেখানে নিয়ে গিয়েছিল, তাদের কাছে ফরৌণের কর্মচারী পোচীফর তাকে কিনলেন, ইনি রক্ষক-সেনাপতি, একজন মিসরীয় লোক। ² আর সদাপ্রভু যোষেফের সঙ্গে ছিলেন এবং তিনি সমৃদ্ধিশালী হলেন ও নিজের মিসরীয় প্রভুর ঘরে থাকলেন। ³ আর সদাপ্রভু তাঁর সঙ্গে আছেন এবং তিনি যা কিছু করেন, সদাপ্রভু তাঁর হাতে তা সফল করছেন, এটা তাঁর প্রভু দেখলেন। ⁴ অতএব যোষেফ তার দৃষ্টিতে অনুগ্রহ প্রাপ্ত হলেন ও তার পরিচারক হলেন এবং তিনি যোষেফকে নিজের বাড়ির পরিচালক করে তার হাতে নিজের সব কিছুর দায়িত্ব দিলেন। ⁵ যখন থেকে তিনি যোষেফকে নিজের বাড়ির ও সব কিছুর পরিচালক করলেন, তখন থেকে সদাপ্রভু যোষেফের অনুরোধে সেই মিসরীয় ব্যক্তির বাড়ির প্রতি আশীর্বাদ করলেন; বাড়িতে ও ক্ষেতে অবস্থিত তাঁর সমস্ত সম্পদের প্রতি সদাপ্রভু আশীর্বাদ করলেন। ⁶ অতএব তিনি যোষেফের হাতে নিজের সব কিছুর ভার দিলেন, তিনি নিজের খাবারের জিনিস ছাড়া আর কিছুরই বিষয়ে চিন্তা করতেন না। যোষেফ রূপবান ও সুন্দর ছিলেন। ⁷ এই সব ঘটনার পর তাঁর প্রভুর স্ত্রী যোষেফের প্রতি দৃষ্টিপাত করল; আর তাঁকে বলল, "আমার সঙ্গে শয়ন কর।" ⁸ কিন্তু তিনি অস্বীকার করায় নিজের প্রভুর স্ত্রীকে বললেন, "দেখুন, এই বাড়িতে আমার হাতে কি কি আছে, আমার প্রভু তা জানেন না; আমারই হাতে সব কিছু রেখেছেন; ⁹ এই বাড়িতে আমার থেকে বড় কেউই নেই; তিনি সকলের মধ্যে শুধু আপনাকেই আমার অধীনা করেননি; কারন আপনি তাঁর স্ত্রী। অতএব আমি কিভাবে এই এত বড় খারাপ কাজ করতে ও ঈশ্বরের বিরুদ্ধে পাপ করতে পারি?" ¹⁰ সে দিন দিন যোষেফকে সেই কথা বললেও তিনি তার সঙ্গে শয়ন করতে কিম্বা সঙ্গে থাকতে তার কথায় রাজি হতেন না। ¹¹ পরে এক দিন যোষেফ কাজ করার জন্য ঘরের মধ্যে গেলেন, বাড়ির লোকদের মধ্যে অন্য কেউ সেখানে ছিল না, ¹² তখন সে যোষেফের পোশাক ধরে বলল, "আমার সঙ্গে শয়ন কর।" কিন্তু যোষেফ তার হাতে নিজের পোশাক ফেলে বাইরে পালিয়ে গেলেন। ¹³ তখন যোষেফ তার হাতে পোশাক ফেলে বাইরে পালালেন দেখে, সে নিজের ঘরের লোকদেরকে ডেকে বলল, ¹⁴ "দেখ, তিনি আমাদের সঙ্গে ঠাট্টা করতে একজন ইব্রীয় পুরুষকে এনেছেন; সে আমার সঙ্গে শয়ন করবার জন্য আমার কাছে এসেছিল, তাতে আমি চিৎকার করে উঠলাম; ¹⁵ আমার চিৎকার শুনে সে আমার কাছে নিজের পোশাকটি ফেলে বাইরে পালিয়ে গেল। ¹⁶ আর যতক্ষণ তার কর্তা ঘরে না আসলেন, সে পর্যন্ত সেই স্ত্রীলোক তাঁর পোশাক নিজের কাছে রেখে দিল। ¹⁷ পরে সে সেই কথা অনুযায়ী তাঁকে বলল, "তুমি যে ইব্রীয় দাসকে আমাদের কাছে এনেছ, সে আমার সঙ্গে ঠাট্টা করতে আমার কাছে এসেছিল; ¹⁸ পরে আমি চিৎকার করে উঠলে সে আমার কাছে তার বস্ত্রখানি ফেলে বাইরে পালিয়ে গেল।" ¹⁹ তাঁর প্রভু যখন নিজের স্ত্রীর এই কথা শুনলেন যে, 'তোমার দাস আমার প্রতি এইরকম ব্যবহার করেছে', তখন খুব রেগে গেলেন। ²⁰ অতএব যোষেফের প্রভু তাঁকে নিয়ে কারাগারে রাখলেন, যে জায়গায় রাজার বন্দিরা বন্ধ থাকত; তাতে তিনি সেখানে, সেই কারাগারে থাকলেন। ²¹ কিন্তু সদাপ্রভু যোষেফের সঙ্গে ছিলেন এবং তাঁর প্রতি দয়া করলেন ও তাঁকে কারারক্ষকের দৃষ্টিতে অনুগ্রহ-পাত্র করলেন। ²² তাতে কারারক্ষক কারাগারে অবস্থিত সমস্ত বন্দির ভার যোষেফের হাতে সমর্পন করলেন এবং সেখানকার লোকদের সমস্ত কাজ যোষেফের আদেশ অনুযায়ী চলতে লাগল। ²³ কারারক্ষক তাঁর অধিকারের কোনো বিষয়ে দেখতেন না, কারণ সদাপ্রভু তাঁর সঙ্গী ছিলেন এবং তিনি যা কিছু করতেন সদাপ্রভু তা সফল করতেন।

Chapter 40

¹ ঐ সব ঘটনার পরে মিসর-রাজের পান পাত্রবাহক ও রুটিওয়ালারা নিজেদের প্রভু মিসর রাজের বিরুদ্ধে দোষ করল। ² তাতে ফরৌণ নিজের সেই দুই কর্মচারীর প্রতি, ঐ প্রধান পাত্রবাহকের ও প্রধান রুটিওয়ালারা প্রতি প্রচণ্ড রেগে গেলেন ³ এবং তাদেরকে বন্দি করে রক্ষক-সেনাপতির বাড়িতে, কারাগারে, যোষেফ যে জায়গায় বন্দী ছিলেন, সেই জায়গায় রাখলেন। ⁴ তাতে রক্ষক-সেনাপতি তাদের কাছে যোষেফকে নিযুক্ত করলেন, আর তিনি তাদের পরিচর্যা করতে লাগলেন। এইভাবে তারা কিছু দিন কারাগারে থাকল। ⁵ পরে মিসর-রাজের পানপাত্র বাহক ও রুটিওয়ালারা, যারা জেলে বন্দী হয়েছিল, সেই দুইজনে এক রাতে দুই ধরনের অর্থবিশিষ্ট দুই স্বপ্ন দেখল। ⁶ আর যোষেফ সকালে তাদের কাছে এসে তাদেরকে দেখলেন, আর দেখ তারা দুঃখিত। ⁷ তখন তাঁর সঙ্গে ফরৌণের ঐ যে দুই কর্মচারী তাঁর প্রভুর বাড়িতে কারাবদ্ধ ছিল, তাদেরকে তিনি জিজ্ঞাসা করলেন, "আজ আপনাদের মুখ বিষন্ন কেন?" ⁸ তারা উত্তর করল, "আমরা স্বপ্ন দেখেছি, কিন্তু অর্থকারক কেউ নেই। যোষেফ তাদেরকে বললেন, "অর্থ করবার শক্তি কি ঈশ্বর থেকে হয় না? অনুরোধ করি, স্বপ্নের বৃত্তান্ত আমাকে বলুন।" ⁹ তখন প্রধান পানপাত্র বাহক যোষেফকে নিজের স্বপ্নের বৃত্তান্ত জানাল, তাঁকে বলল, "আমার স্বপ্নে, দেখ, আমার সামনে একটি আগুর গাছ। ¹⁰ সেই আগুর গাছের তিনটি শাখা; তা যেন পল্লবিত হল ও তাতে ফুল হল এবং স্তবকে তার ফল হল ও পেকে গেল। ¹¹ তখন আমার হাতে ফরৌণের পানপাত্র ছিল, আর আমি সেই দ্রাক্ষাফল নিয়ে ফরৌণের পাত্রে নিংড়িয়ে ফরৌণের হাতে সেই পাত্র দিলাম। ¹² যোষেফ তাকে বললেন, "এর অর্থ এই; ঐ তিনটি শাখা যা তিন দিন বোঝায়। ¹³ তিন দিনের মধ্যে ফরৌণ আপনাদের মাথা উঁচু করে আপনাকে আবার আগের পদে নিযুক্ত করবেন; আর আপনি আগের মতই পানপাত্র বাহক হয়ে আবার ফরৌণের হাতে পানপাত্র দেবেন। ¹⁴ কিন্তু অনুরোধ করি, যখন আপনার মঙ্গল হবে, তখন আমাকে মনে রাখবেন এবং আমার প্রতি দয়া করে ফরৌণের কাছে আমার কথা বলে আমাকে এই কারাগার থেকে উদ্ধার করবেন। ¹⁵ কারণ ইব্রীয়দের দেশ থেকে আমাকে প্রকৃতপক্ষে অপহরণ করে আনা হয়েছে; আর এ জায়গাতেও আমি কিছুই করিনি, যার জন্য এই কারা কুয়োতে বন্দী হই। ¹⁶ প্রধান রুটিওয়ালারা যখন দেখল, অনুবাদটা ভাল, তখন সে যোষেফকে বলল, "আমিও স্বপ্ন দেখেছি; দেখ আমার মাথার ওপরে সাদা পিঠের তিনটি বুড়ি। ¹⁷ তার ওপরের বুড়িতে ফরৌণের জন্য সব ধরনের তৈরী খাবার ছিল; আর পাখিরা আমার মাথার উপরের বুড়ি থেকে তা নিয়ে খেয়ে ফেলল।" ¹⁸ যোষেফ উত্তর করলেন, "এর অর্থ এই, সেই তিন বুড়ি তিন দিন বোঝায়। ¹⁹ তিন দিনের মধ্যে ফরৌণ তোমার দেহ থেকে মাথা তুলে নিয়ে তোমাকে গাছে ফাঁসি দেবেন এবং পাখিরা তোমার দেহ থেকে মাংস খাবে।" ²⁰ পরে তৃতীয় দিনে ফরৌণের জন্মদিন হল, আর তিনি নিজের সব দাসের জন্য খাবার তৈরী করলেন এবং নিজের দাসদের মধ্যে প্রধান পাত্রবাহকের ও প্রধান রুটিওয়ালার মাথা উঠাইলেন। ²¹ তিনি প্রধান পানপাত্রবাহককে তার নিজের পদে আবার নিযুক্ত করলেন, তাতে সে ফরৌণের হাতে পানপাত্র দিতে লাগল; ²² কিন্তু তিনি প্রধান রুটিওয়ালাকে ফাঁসি দিলেন; যেমন যোষেফ তাদেরকে স্বপ্নের অর্থ করে বলেছিলেন। ²³ অতঃপর প্রধান পানপাত্রবাহক যোষেফকে মনে করল না, ভুলে গেল।

Chapter 41

¹ দুই বছর পরে ফরৌণ স্বপ্ন দেখলেন। ² দেখ, তিনি নদীর তীরে দাঁড়িয়ে আছেন, আর দেখ, নদী থেকে সাতটি মোটাসোটা সুন্দর গরু উঠল ও খাগড়া বনে চরতে লাগল। ³ সেগুলির পরে, দেখ, আর সাতটি রোগা ও বিদ্রী গরু নদী থেকে উঠল ও নদীর তীরে ঐ গরুদের কাছে দাঁড়াল। ⁴ পরে সেই রোগা বিদ্রী গাভীরা ঐ সাতটি মোটাসোটা সুন্দর গরুকে খেয়ে ফেলল। তখন ফরৌণের ঘুম ভেঙ্গে গেল। ⁵ তার পরে তিনি আবার ঘুমিয়ে পড়লে দ্বিতীয় বার স্বপ্ন দেখলেন; দেখ, এক বোঁটাতে সাতটি মোটা ও ভালো শীষ উঠল। ⁶ সেগুলির পরে, দেখ, পূর্বীয় বায়ুতে শোষিত অন্য সাতটি ক্ষীণ শীষ উঠল। ⁷ আর এই ক্ষীণ শীষগুলি ঐ সাতটি মোটা পরিপক্ক শীষকে খেয়ে ফেলল। পরে ফরৌণের ঘুম ভেঙ্গে গেল, আর দেখ, ওটা স্বপ্নমাত্র। ⁸ পরে সকালে তাঁর মন অস্থির হল; আর তিনি লোক পাঠিয়ে মিসরের সব জাদুকর ও সেখানকার সব জ্ঞানীকে ডাকলেন; আর ফরৌণ তাঁদের কাছে সেই স্বপ্নবৃত্তান্ত বললেন, কিন্তু তাঁদের মধ্যে কেউই ফরৌণকে তার অর্থ বলতে পারলেন না। ⁹ তখন প্রধান পানপাত্রবাহক ফরৌণকে অনুরোধ করল, "আজ আমার দোষ মনে পড়ছে।" ¹⁰ ফরৌণ নিজের দুই দাসের প্রতি, আমার ও প্রধান রুটিওয়ালার প্রতি, রেগে গিয়ে আমাদেরকে রক্ষক-সেনাপতির বাড়িতে কারাবদ্ধ করেছিলেন। ¹¹ আর সে ও আমি এক রাতে স্বপ্ন দেখেছিলাম এবং দুই জনের স্বপ্নের দুই প্রকার অর্থ হল। ¹² তখন সে জায়গায় রক্ষক-সেনাপতির দাস এক জন ইব্রীয় যুবক আমাদের সঙ্গে ছিল; তাকে স্বপ্নবৃত্তান্ত বললে সে আমাদেরকে তার অর্থ বলল; উভয়ের স্বপ্নের অর্থ বলল। ¹³ আর সে আমাদেরকে যেমন অর্থ বলেছিল, সেরকমই ঘটল; মহারাজ আমাকে আগের পদে নিযুক্ত করলেন ও তাকে ফাঁসি দিলেন। ¹⁴ তখন ফরৌণ যোষেফকে ডেকে পাঠালে লোকেরা কারাকূপ থেকে তাঁকে তাড়াতাড়ি আনল। পরে তিনি চুল-দাড়ি কেটে অন্য পোশাক পরে ফরৌণের কাছে উপস্থিত হলেন। ¹⁵ তখন ফরৌণ যোষেফকে বললেন, "আমি এক স্বপ্ন দেখেছি, তার অর্থ করতে পারে, এমন কেউ নেই। কিন্তু তোমার বিষয়ে আমি শুনেছি যে, তুমি স্বপ্ন শুনলে অর্থ করতে পার।" ¹⁶ যোষেফ ফরৌণকে উত্তর করলেন, "তা আমার পক্ষে অসম্ভব, ঈশ্বরই ফরৌণকে সঠিক উত্তর দেবেন।" ¹⁷ তখন ফরৌণ যোষেফকে বললেন, "দেখ, আমি স্বপ্নে নদীর তীরে দাঁড়িয়েছিলাম।" ¹⁸ আর দেখ, নদী থেকে সাতটি মোটাসোটা গরু উঠে খাগড়া বনে চরতে লাগল। ¹⁹ সেগুলির পরে, দেখ, রোগা ও বিদ্রী গাভী উঠল; আমি সমস্ত মিসর দেশে সেই ধরনের বিদ্রী গাভী কখনও দেখিনি। ²⁰ আর এই রোগা ও বিদ্রী গরুরা সেই আগের মোটাসোটা সাতটি গরুকে খেয়ে ফেলল। ²¹ কিন্তু তারা এদের খেয়ে ফেললে পর, খেয়ে ফেলেছে, এমন মনে হল না, কারণ এরা আগের মতো বিদ্রীই থাকল। ²² তখন আমার ঘুম ভেঙ্গে গেল। পরে আমি আর এক স্বপ্ন দেখলাম; আর দেখ, একটি বোঁটায় সম্পূর্ণ ভালো সাতটি শীষ উঠল। ²³ আর দেখ, সেগুলির পরে শুকনো, ক্ষীণ ও পূর্বীয় বায়ুতে শুকনো সাতটি শীষ উঠল। ²⁴ আর এই ক্ষীণ শীষগুলি সেই ভালো সাতটি শীষকে গ্রাস করল। এই স্বপ্ন আমি জাদুকরদেরকে বললাম, কিন্তু কেউই এর অর্থ আমাকে বলতে পারল না। ²⁵ তখন যোষেফ ফরৌণকে বললেন, "ফরৌণের স্বপ্ন এক; ঈশ্বর যা করতে প্রস্তুত হয়েছেন, তাই ফরৌণকে জানিয়েছেন।" ²⁶ ঐ সাতটি ভালো গরু সাত বছর এবং ঐ সাতটি ভালো শীষও সাত বছর; স্বপ্ন এক। ²⁷ আর তার পরে যে সাতটি রোগা ও বিদ্রী গরু উঠল, তারাও সাত বছর এবং পূর্বীয় বায়ুতে শুকনো যে সাতটি অপুষ্ট শীষ উঠল, তা দুর্ভিক্ষের সাত বছর হবে। ²⁸ আমি ফরৌণকে এটাই বললাম; "ঈশ্বর যা করতে প্রস্তুত হয়েছেন, তা ফরৌণকে দেখিয়েছেন।" ²⁹ দেখুন, সমস্ত মিসর দেশে সাত বছর প্রচুর শস্য হবে। ³⁰ তার পরে সাত বছর এমন দুর্ভিক্ষ হবে যে, মিসর দেশে সমস্ত শস্য নষ্ট হবে এবং সেই দুর্ভিক্ষে দেশ ধ্বংস হবে। ³¹ আর সেই পরে আসা দুর্ভিক্ষের জন্য দেশে আগের শস্যপ্রাচুর্য্যতার কথা মনে পড়বে না; কারণ তা খুব কষ্টকর হবে। ³² আর ফরৌণের কাছে দুবার স্বপ্ন দেখাবার ভাব এই; ঈশ্বর এটা স্থির করেছেন এবং ঈশ্বর এটা তাড়াতাড়ি ঘটাবেন। ³³ অতএব এখন ফরৌণ একজন সুবুদ্ধি ও জ্ঞানবান পুরুষের চেষ্টা করে তাঁকে মিসর দেশের উপরে নিযুক্ত করুন। ³⁴ আর ফরৌণ এই কাজ করুন; দেশে অধ্যক্ষদের নিযুক্ত করে যে সাত বছর শস্যপ্রাচুর্য্য হবে, সেই সময়ে মিসর দেশ থেকে শস্যের পঞ্চমাংশ গ্রহণ করুন। ³⁵ তাঁরা সেই আগামী ভালো বছরগুলিতে খাবার সংগ্রহ করুন ও ফরৌণের অধীনে নগরে নগরে খাবারের জন্য শস্য সঞ্চয় করুন ও রক্ষা করুন। ³⁶ এইভাবে মিসর দেশে যে দুর্ভিক্ষ হবে, সেই দুর্ভিক্ষের সাত বছরের জন্য সেই খাবার দেশের জন্য সঞ্চয়িত থাকবে, তাতে দুর্ভিক্ষে দেশ ধ্বংস হবে না। ³⁷ তখন ফরৌণের ও তাঁর সব দাসের দৃষ্টিতে এই কথা ভালো মনে হল। ³⁸ আর ফরৌণ নিজের দাসদেরকে বললেন, "এর তুল্য পুরুষ, যাঁর অন্তরে ঈশ্বরের আত্মা আছেন, এমন আর কাকে পাব?" ³⁹ তখন ফরৌণ যোষেফকে বললেন, "ঈশ্বর তোমাকে এই সব জানিয়েছেন, অতএব তোমার মতো সুবুদ্ধি ও জ্ঞানবান কেউই নেই।" ⁴⁰ তুমিই আমার বাড়ির পরিচালক হও; আমার সমস্ত প্রজা তোমার কথায় চলবে, কেবল সিংহাসনে আমি তোমার থেকে বড় থাকব।" ⁴¹ ফরৌণ যোষেফকে আরও বললেন, "দেখ, আমি তোমাকে সমস্ত মিসর দেশের ওপরে নিযুক্ত করলাম।" ⁴² পরে ফরৌণ হাত থেকে নিজের আংটি খুলে যোষেফের হাতে দিলেন, তাঁকে কার্পাসের ভালো কাপড় পরালেন এবং তাঁর গলায় সোনার হার দিলেন। ⁴³ আর তাঁকে নিজের দ্বিতীয় রথে আরোহণ করালেন এবং লোকেরা তাঁর আগে আগে 'হাঁটু পাত', 'হাঁটু পাত' বলে ঘোষণা করল। এইভাবে তিনি সমস্ত মিসর দেশের পরিচালকের পদে নিযুক্ত হলেন। ⁴⁴ আর ফরৌণ যোষেফকে বললেন, "আমি ফরৌণ, তোমার আদেশ ছাড়া সমস্ত মিসর দেশের কোনো লোক হাত কিংবা পা তুলতে পারবে না।" ⁴⁵ আর ফরৌণ যোষেফের নাম "সাফনৎ-পানেহ" রাখলেন এবং তার সঙ্গে ওন নগর-নিবাসী পোটিফেরঃ নামে যাজকের আসনৎ নামের মেয়ের বিয়ে দিলেন। পরে যোষেফ মিসর দেশের মধ্যে যাতায়াত করতে লাগলেন। ⁴⁶ যোষেফ ত্রিশ বছর বয়সে মিসর-রাজ ফরৌণের সামনে দাঁড়িয়েছিলেন। পরে যোষেফ ফরৌণের কাছ থেকে চলে গিয়ে মিসর দেশের সব জায়গায় ভ্রমণ করলেন। ⁴⁷ আর প্রচুর শস্যর ফলনের সেই সাত বছর ভূমিতে প্রচুর পরিমাণ শস্য জন্মাল। ⁴⁸ মিসর দেশে উপস্থিত সেই সাত বছরে সব শস্য সংগ্রহ করে তিনি প্রতি নগরে সঞ্চয় করলেন; যে নগরের চার সীমায় যে শস্য হল, সেই নগরে তা সঞ্চয় করলেন। ⁴⁹ এইভাবে যোষেফ সমুদ্রের বালির মতো এমন প্রচুর শস্য সংগ্রহ করলেন যে, তা মাপা বন্ধ করলেন, কারণ তা পরিমাপের বাইরে ছিল। ⁵⁰ দুর্ভিক্ষ বছরের আগে যোষেফের দুই ছেলে জন্মাল; ওন-নিবাসী পোটিফেরঃ যাজকের মেয়ে আসনৎ তাঁর জন্য তাদেরকে প্রসব করলেন। ⁵¹ আর যোষেফ তাদের বড় ছেলের নাম মনঃশি [ভুলে যাওয়া] রাখলেন, কারণ তিনি বললেন, "ঈশ্বর আমার সমস্ত দুঃখের ও আমার বাবার বংশের স্মৃতি ভুলিয়ে দিয়েছেন।" ⁵² পরে দ্বিতীয় ছেলের নাম ইফ্রয়িম [ফলবান] রাখলেন, কারণ তিনি বললেন, "আমার দুঃখভোগের দেশে ঈশ্বর আমাকে ফলবান করেছেন।" ⁵³ পরে মিসর দেশে উপস্থিত শস্যপ্রাচুর্য্যের সাত বছর শেষ হল। ⁵⁴ এবং যোষেফ যেমন বলেছিলেন, সেই অনুসারে দুর্ভিক্ষের সাত বছর আরম্ভ হল। সব দেশে দুর্ভিক্ষ হল, কিন্তু সমস্ত মিসর দেশে খাবার ছিল। ⁵⁵ পরে সমস্ত মিসর

দেশে দুর্ভিক্ষ হলে প্রজারা ফরৌণের কাছে খাবারের জন্য কাঁদল, তাতে ফরৌণ মিসরীয়দের সবাইকে বললেন, "তোমরা যোষেফের কাছে যাও; তিনি তোমাদেরকে যা বলেন, তাই কর।" ⁵⁶ তখন সমস্ত দেশেই দুর্ভিক্ষ হয়েছিল। আর যোষেফ সব জায়গার গোলা খুলে মিসরীয়দের কাছে শস্য বিক্রি করতে লাগলেন; আর মিসর দেশে দুর্ভিক্ষ প্রবল হয়ে উঠল ⁵⁷ এবং সবদেশের লোক মিসর দেশে যোষেফের কাছে শস্য কিনতে এল, কারণ সবদেশেই দুর্ভিক্ষ প্রবল হয়েছিল।

Chapter 42

¹ আর যাকোব দেখলেন যে, মিসর দেশে শস্য আছে, তাই যাকোব নিজের ছেলেরকে বললেন, "তোমরা একজন অন্যজনের মুখ দেখাদেখি কেন করছ?" ² তিনি আরও বললেন, "দেখ, আমি শুনলাম, মিসরে শস্য আছে, তোমরা সেখানে যাও, আমাদের জন্য শস্য কিনে আন; তা হলে আমরা বাঁচব, মরব না।" ³ পরে যোষেফের দশজন ভাই শস্য কিনতে মিসরে নেমে গেলেন। ⁴ কিন্তু যাকোব যোষেফের ভাই বিন্যামীনকে ভাইদের সঙ্গে পাঠালেন না; কারণ তিনি বললেন, যদি এর বিপদ ঘটে। ⁵ যারা সেখানে গিয়েছিল, তাঁদের মধ্যে ইস্রায়েলের ছেলেরাও শস্য কেনার জন্য গেলেন, কারণ কনান দেশেও দুর্ভিক্ষ হয়েছিল। ⁶ সেই সময়ে যোষেফই ঐ দেশের শাসক ছিলেন, তিনিই দেশীয় সব লোকদের কাছে শস্য বিক্রি করছিলেন; অতএব যোষেফের ভাইয়েরা তাঁর কাছে গিয়ে ভূমিতে নত হয়ে প্রণাম করলেন। ⁷ তখন যোষেফ নিজের ভাইদেরকে দেখে চিনতে পারলেন, কিন্তু তাঁদের কাছে অপরিচিতের মতো ব্যবহার করলেন ও কঠোরভাবে তাঁদের সঙ্গে কথা বললেন; তিনি তাঁদেরকে বললেন, "তোমরা কোন জায়গা থেকে এসেছ?" তাঁরা বললেন, "কনান দেশ থেকে খাবার কিনতে এসেছি।" ⁸ বাস্তবে যোষেফ নিজের ভাইদেরকে চিনতে পারলেন, কিন্তু তাঁরা তাঁকে চিনতে পারলেন না। ⁹ আর যোষেফ তাঁদের বিষয়ে যে যে স্বপ্ন দেখেছিলেন তা তাঁর মনে পড়ল এবং তিনি তাঁদেরকে বললেন, "তোমরা গুপ্তচর, দেশের অসুরক্ষিত জায়গা দেখতে এসেছ।" ¹⁰ তাঁরা বললেন, "না প্রভু, আপনার এই দাসেরা খাবার কিনতে এসেছে; ¹¹ আমরা সবাই এক বাবার ছেলে; আমরা সৎলোক, আপনার এই দাসেরা চর নয়। ¹² কিন্তু তিনি তাঁদেরকে বললেন, "না না, তোমরা দেশের অসুরক্ষিত জায়গা দেখতে এসেছ।" ¹³ তাঁরা বললেন, "আপনার এই দাসেরা বারো ভাই, কনান দেশে বসবাসকারী এক জনের ছেলে; দেখুন, আমাদের ছোট ভাই আজ বাবার কাছে আছে এবং এক জন নেই।" ¹⁴ তখন যোষেফ তাদেরকে বললেন, "আমি যে তোমাদেরকে বললাম, "তোমরা চর, তাই বটে। ¹⁵ এই দিয়ে তোমাদের পরীক্ষা করা যাবে; আমি ফরৌণের প্রাণের শপথ করে বলছি, তোমাদের ছোট ভাই এখানে না এলে তোমরা এখান থেকে বের হতে পারবে না। ¹⁶ তোমাদের এক জনকে পাঠিয়ে তোমাদের সেই ভাইকে আন, তোমরা বন্দী থাক; এইভাবে তোমাদের কথার পরীক্ষা হবে, তোমরা সত্যবাদী কি না, তা জানা যাবে; অথবা আমি ফরৌণের প্রাণের শপথ করে বলছি, "তোমরা অবশ্যই চর।" ¹⁷ পরে তিনি তাঁদেরকে তিন দিন কারাগারে বন্দী রাখলেন। ¹⁸ পরে তৃতীয় দিনে যোষেফ তাঁদেরকে বললেন, "এই কাজ কর, তাতে বাঁচবে; আমি ঈশ্বরকে ভয় করি। ¹⁹ তোমরা যদি সৎলোক হও, তবে তোমাদের এক ভাই তোমাদের এই কারাগারে বন্দী থাকুক; তোমরা নিজের নিজের গৃহের দুর্ভিক্ষের জন্য শস্য নিয়ে যাও; ²⁰ পরে তোমাদের ছোট ভাইকে আমার কাছে এন; এইভাবে তোমাদের কথা প্রমাণ হলে তোমার মারা যাবে না।" তাঁরা তাই করলেন। ²¹ আর তাঁরা পরস্পর বললেন, "নিশ্চয়ই আমরা নিজেদের ভাইয়ের বিষয়ে অপরাধী, কারণ সে আমাদের কাছে অনুরোধ করলে আমরা তার প্রাণের কষ্ট দেখেও তাঁ শুনিনি; এই জন্য আমাদের উপরে এই সঙ্কট উপস্থিত হয়েছে।" ²² তখন রুবেন উত্তর করে তাঁদেরকে বললেন, "আমি না তোমাদেরকে বলেছিলাম, ছেলের বিরুদ্ধে পাপ কর না? কিন্তু তোমার তা শোননি; দেখ, এখন তার রক্তেরও হিসাব দিতে হচ্ছে।" ²³ কিন্তু যোষেফ যে তাঁদের এই কথা বুঝলেন, এটা তাঁরা জানতে পারলেন না, কারণ দুটো ভাষার মাধ্যমে উভয় পক্ষের মধ্যে কথাবার্তা হচ্ছিল। ²⁴ তখন তিনি তাঁদের কাছ থেকে সরে গিয়ে কাঁদলেন; পরে ফিরে এসে তাঁদের সঙ্গে কথা বললেন ও তাঁদের মধ্যে শিমিয়োনকে ধরে তাঁদের সামনেই বাঁধলেন। ²⁵ পরে যোষেফ তাঁদের সব থলেতে শস্য ভরতে প্রত্যেক জনের থলে টাকা ফিরিয়ে দিতে ও তাঁদেরকে যাত্রা পথের খাবার দিতে আজ্ঞা দিলেন; আর তাঁদের জন্য সেরকম করা হল। ²⁶ পরে তাঁরা নিজের নিজের গাধার ওপরে শস্য চাপিয়ে সেখান থেকে চলে গেলেন। ²⁷ কিন্তু সরাইখানায় যখন এক জন নিজের গাধাকে খাবার দিতে থলে খুললেন, তখন নিজের টাকা দেখলেন, আর দেখ, থলের মুখেই টাকা। ²⁸ তাতে তিনি ভাইদের বললেন, "আমার টাকা ফিরেছে; দেখ, আমার থলেতেই আছে। তখন তাঁদের প্রাণ উড়ে গেল ও সবাই ভয়ে কাঁপতে কাঁপতে বললেন, "ঈশ্বর আমাদের প্রতি এ কি করলেন?" ²⁹ পরে তাঁরা কনান দেশে নিজেদের বাবা যাকোবের কাছে উপস্থিত হলেন। ও তাঁদের প্রতি যা যা ঘটেছিল, সে সব তাঁকে জানালেন। ³⁰ বললেন, "যে ব্যক্তি সেই দেশের শাসক," তিনি আমাদেরকে কঠোর কথা বললেন, আর দেশ অনুসন্ধানকারী চর মনে করলেন। ³¹ আমরা তাঁকে বললাম, "আমরা সৎ লোক, চর নই; ³² আমরা বারো ভাই, সবাই এক বাবার ছেলে; কিন্তু একজন নেই এবং ছোটটি আজ কনান দেশে বাবার কাছে আছে। ³³ তখন সেই ব্যক্তি, সেই দেশের শাসক আমাদেরকে বললেন, "এতেই জানতে পারব যে, তোমরা সৎলোক; তোমাদের এক ভাইকে আমার কাছে রেখে তোমাদের গৃহের দুর্ভিক্ষের জন্য শস্য নিয়ে যাও। ³⁴ পরে তোমাদের ছোট ভাইকে আমার কাছে এন, তাতে বুঝতে পারব যে, তোমরা চর না, তোমরা সৎলোক; আর আমি তোমাদের ভাইকে তোমাদের কাছে দেব এবং তোমরা দেশে বাণিজ্য করতে পারবে। ³⁵ পরে তাঁরা থলে থেকে শস্য চাললে দেখ, প্রত্যেক জন নিজের নিজের থলেতে নিজের নিজের টাকার গোছ পেলেন। তখন সেই সব টাকার গোছ দেখে তাঁরা ও তাঁদের বাবা ভয় পেলেন। ³⁶ আর তাঁদের বাবা যাকোব বললেন, "তোমরা আমাকে পুত্রহীন করেছ; যোষেফ নেই, শিমিয়ন নেই, আবার বিন্যামীনকেও নিয়ে যেতে চাইছ; এই সবই আমার বিরুদ্ধে। ³⁷ তখন রুবেন তাঁর বাবাকে বললেন, "আমি যদি তোমার কাছে তাঁকে না আনি, তবে আমার দুই ছেলেকে হত্যা কর; আমার হাতে তাঁকে সমর্পণ কর; আমি তোমার কাছে তাঁকে আবার এনে দেব।" ³⁸ তখন তিনি বললেন, "আমার ছেলে তোমাদের সঙ্গে যাবে না, কারণ তার ভাই মারা গিয়েছে, সে একা আছে; তোমরা যে পথে যাবে, সেই পথে যদি এর কোনো বিপদ ঘটে, তবে শোকে এই পাকা চুলে আমাকে পাতালে নামিয়ে দেবে।"

Chapter 43

¹ তখন দেশে খুব দুর্ভিক্ষ ছিল। ² আর তাঁরা মিসর থেকে যে শস্য এনেছিলেন, সে সমস্ত খাওয়া হয়ে গেলে তাঁদের বাবা তাঁদেরকে বললেন, "তোমরা আবার যাও, আমাদের জন্য কিছু খাবার কিনে আন।" ³ তখন যিহুদা তাঁকে বললেন, "সেই ব্যক্তি দৃঢ় প্রতিজ্ঞা করে আমাদেরকে বলেছেন, তোমাদের ভাই তোমাদের সঙ্গে না এলে তোমরা আমার মুখ দেখতে পাবে না।" ⁴ যদি তুমি আমাদের সঙ্গে আমাদের ভাইকে পাঠাও, তবে আমরা গিয়ে তোমার জন্য খাবার কিনে আনব। ⁵ কিন্তু যদি না পাঠাও, তবে যাব না;" কারণ সে ব্যক্তি আমাদেরকে বলেছেন, "তোমাদের ভাই তোমাদের সঙ্গে না আসলে তোমরা আমার মুখ দেখতে পাবে না।" ⁶ তখন ইস্রায়েল বললেন, "আমার সঙ্গে এমন খারাপ ব্যবহার কেন করেছে? ঐ ব্যক্তিকে কেন বলেছে যে, তোমাদের আর এক ভাই আছে?" ⁷ তাঁরা বললেন, "তিনি আমাদের বিষয়ে ও আমাদের বংশের বিষয়ে বিস্তারিতভাবে জিজ্ঞাসা করলেন, বললেন, "তোমাদের বাবা কি এখনও জীবিত আছেন? তোমাদের কি আরো ভাই আছে?" তাতে আমরা সেই কথা অনুসারে উত্তর করেছিলাম। আমরা কিভাবে জানব যে, তিনি বলবেন, "তোমাদের ভাইকে এখানে আন?" ⁸ যিহুদা নিজের বাবা ইস্রায়েলকে আরও বললেন, "বালকটিকে আমার সঙ্গে পাঠিয়ে দাও; আমরা উঠে চলে যাই, তাতে তুমি ও আমাদের বালকেরা ও আমরা বাঁচব; কেউ মরবে না।" ⁹ আমিই তার জামিন হলাম, আমারই হাত থেকে তাকে নিও, আমি যদি তোমার কাছে তাকে না আনি, তোমার সামনে তাকে উপস্থিত না করি, তবে আমি যাবজ্জীবন তোমার কাছে অপরাধী থাকব। ¹⁰ এত দেরী না করলে আমরা এর মধ্যে দ্বিতীয় বার ফিরে আসতে পারতাম।" ¹¹ তখন তাঁদের বাবা ইস্রায়েল তাঁদেরকে বললেন, "যদি তাই হয়, তবে এক কাজ কর; তোমরা নিজের নিজের পাত্রে এই দেশের সেরা জিনিস, গুগগলু, মধু, সুগন্ধি জিনিস, গন্ধরস, পেস্তা ও বাদাম কিছু কিছু নিয়ে গিয়ে সেই ব্যক্তিকে উপহার দাও।" ¹² আর নিজের নিজের হাতে দ্বিগুণ টাকা নাও এবং তোমাদের থলির মুখে যে টাকা ফিরে এসেছে তাও হাতে করে আবার নিয়ে যাও কি জানি বা ভুল হয়েছিল।" ¹³ আর তোমাদের ভাইকে নাও, ওঠ, আবার সেই ব্যক্তির কাছে যাও।" ¹⁴ সর্বশক্তিমান ঈশ্বর তোমাদেরকে সেই ব্যক্তির কাছে করুণার পাত্র করুন, যেন তিনি তোমাদের অন্য ভাইকে ও বিন্যামীনকে ছেড়ে দেন। আর যদি আমাকে পুত্রহীন হতে হয়, তবে পুত্রহীন হলাম।" ¹⁵ তখন তারা সেই উপহারের জিনিস নিলেন, আর হাতে দ্বিগুণ টাকা ও বিন্যামীনকে নিয়ে যাত্রা করলেন এবং মিসরে গিয়ে যোষেফের সামনে দাঁড়ালেন। ¹⁶ যোষেফ তাদের সঙ্গে বিন্যামীনকে দেখে নিজের বাড়ির পরিচারককে বললেন, "এই কজন লোককে বাড়ির ভিতরে নিয়ে যাও, আর পশু মেরে খাবার তৈরী কর; কারণ এরা দুপুরে আমার সঙ্গে খাবে।" ¹⁷ সেই ব্যক্তিকে, যোষেফ যেমন বললেন, সেরকম করল, তাদেরকে যোষেফের বাড়িতে নিয়ে গেল। ¹⁸ কিন্তু যোষেফের বাড়িতে উপস্থিত হওয়াতে তাঁরা ভয় পেলেন ও পরস্পর বললেন, "আগে আমাদের থলিতে যে টাকা ফিরে গিয়েছিল, তারই জন্য ইনি আমাদেরকে এখানে নিয়ে এসেছেন; এখন আমাদের ওপরে পড়ে আক্রমণ করবেন ও আমাদের গাধা নিয়ে আমাদেরকে দাস করে রাখবেন।" ¹⁹ অতএব তাঁরা যোষেফের বাড়ির পরিচালকের কাছে গিয়ে বাড়ির দরজায় তার সঙ্গে কথা বললেন, ²⁰ "মহাশয়, আমরা আগে খাবার কিনতে এসেছিলাম; ²¹ পরে ভাড়া নেওয়া জায়গায় গিয়ে নিজের নিজের থলে খুললাম, আর দেখুন, প্রত্যেক জনের থলের মুখে তার টাকা, যেমন আমাদের আনা টাকা আছে; তা আমরা আবার হাতে করে এনেছি; ²² এবং খাবার কেনার জন্য আরো টাকা এনেছি; আমাদের সেই টাকা আমাদের থলেতে কে রেখেছিল, তা আমরা জানি না।" ²³ সেই ব্যক্তি বলল, "তোমাদের মঙ্গল হোক, ভয় কর না; তোমাদের ঈশ্বর, তোমাদের পৈতৃক ঈশ্বর তোমাদের থলেতে তোমাদেরকে গুপ্ত ধন দিয়েছেন; আমি তোমাদের টাকা পেয়েছি।" পরে সে শিমিয়োনকে তাঁদের কাছে আনল। ²⁴ আর সে তাঁদেরকে যোষেফের বাড়ির ভিতরে নিয়ে গিয়ে জল দিল, তাতে তাঁরা পা ধুলেন এবং সে তাঁদের গাধাগুলিকে খাবার দিল। ²⁵ আর দুপুরে যোষেফ আসবেন বলে তাঁরা উপহার সাজালেন, কারণ তাঁরা শুনেছিলেন যে, সেখানে তাঁদেরকে খাবার খেতে হবে। ²⁶ পরে যোষেফ বাড়ি ফিরে এলে তাঁরা হাতের ওপরে রাখা উপহার ঘরের মধ্যে তাঁর কাছে আনলেন, ও তাঁর সামনে মাটিতে নত হলেন। ²⁷ তখন তিনি ভালো-মন্দ জিজ্ঞাসা করে তাঁদেরকে বললেন, "তোমাদের যে বৃদ্ধ বাবার কথা বলেছিলে, তিনি ভালো তো? তিনি কি এখনও জীবিত আছেন?" ²⁸ তাঁরা বললেন, "আপনার দাস আমাদের বাবা ভালো আছেন, তিনি এখনও জীবিত আছেন। পরে তাঁরা উপুড় হয়ে প্রণাম করলেন। ²⁹ তখন যোষেফ চোখ তুলে নিজের ভাই বিন্যামীনকে, নিজের ভাইকে দেখে বললেন, "তোমাদের যে ছোট ভাইয়ের কথা আমাকে বলেছিলে, সে কি এই?" আর তিনি বললেন, "বৎস, ঈশ্বর তোমার প্রতি অনুগ্রহ করুন।" ³⁰ তখন যোষেফ তাড়াতাড়ি করলেন, কারণ তাঁর ভাইয়ের জন্য তাঁর প্রাণ কাঁদছিল, তাই তিনি কাঁদবার জায়গা খুঁজলেন, আর নিজের ঘরে প্রবেশ করে সেখানে কাঁদলেন। ³¹ পরে তিনি মুখ ধুয়ে বাইরে আসলেন ও নিজেকে সামলে খাবার পরিবেশন করতে আদেশ দিলেন। ³² তখন তাঁর জন্য আলাদা ও তাঁর ভাইদের জন্য আলাদা এবং তাঁর সঙ্গে ভোজনকারী মিসরীয়দের জন্য আলাদা পরিবেশন করা হল, কারণ ইব্রীয়দের সঙ্গে মিসরীয়েরা খাবার খায় না; কারণ তা মিসরীয়দের ঘৃণার কাজ। ³³ আর তাঁরা যোষেফের সামনে বড় বড়র জায়গায় ও ছোট ছোটর জায়গায় বসলেন; তখন তাঁরা পরস্পর আশ্চর্য্য বলে মনে করলেন। ³⁴ আর তিনি নিজের সামনে থেকে খাবারের অংশ তুলে তাঁদেরকে পরিবেশন করালেন; কিন্তু সবার অংশ থেকে বিন্যামীনের অংশ পাঁচ গুণ বেশি ছিল। পরে তাঁরা পান করলেন ও তাঁর সঙ্গে আনন্দিত হলেন।

Chapter 44

¹ আর যোষেফ বাড়ির পরিচালককে আজ্ঞা করলেন, এই লোকদের খলেতে যত শস্য ধরে, ভরে দাও এবং প্রতিজনের টাকা তার খলের মুখে রাখ। ² আর কনিষ্ঠের খলের মুখে তার শস্য কেনার টাকার সঙ্গে আমার বাটি অর্থাৎ রূপোর বাটি রাখ। তখন সে যোষেফের বলা কথানুসারে কাজ করল। ³ আর সকাল হওয়ায় তাঁরা গাধাদের সঙ্গে বিদায় পেলেন। ⁴ তাঁরা নগর থেকে বের হয়ে অনেক দূরে যেতে না যেতে যোষেফ নিজের বাড়ির পরিচালককে বললেন, "ওঠ, ঐ লোকদের পিছনে দৌড়িয়ে গিয়ে তাদের সঙ্গ ধরে বল তোমরা উপকারের পরিবর্তে কেন অপকার করলে?" ⁵ আমার প্রভু যাতে পান করেন ও যার মাধ্যমে গণনা করেন, এ কি সেই বাটি না? এই কাজ করায় তোমরা দোষ করেছ।" ⁶ পরে সে তাদেরকে নাগালে পেয়ে সেই কথা বলল। ⁷ তাঁরা বললেন, "মহাশয়, কেন এমন কথা বললেন? আপনার দাসেরা যে এমন কাজ করবে, তা দূরে থাকুক।" ⁸ দেখুন, আমরা নিজের নিজের খলের মুখে যে টাকা পেয়েছিলাম, তা কনান দেশ থেকে আবার আপনার কাছে এনেছি; তবে আমরা কি কোনো মতে আপনার প্রভুর গৃহ থেকে রূপো বা সোনা চুরি করব? ⁹ আপনার দাসদের মধ্যে যার কাছে তা পাওয়া যায়, সে মরুক, এবং আমরাও প্রভুর দাস হব। ¹⁰ সে বলল, "ভাল, এক্ষণে তোমাদের কথানুসারেই হোক; যার কাছে তা পাওয়া যাবে, সে আমার দাস হবে, কিন্তু আর সবাই নির্দোষ হবে।" ¹¹ তখন তাঁরা তাড়াতাড়ি করে নিজদের খলিগুলি মাটিতে নামিয়ে প্রত্যেকে নিজের নিজের খলে খুললেন। ¹² আর সে বড় থেকে আরম্ভ করে ছোট পর্যন্ত খুঁজল; আর বিন্যাসীনের খলেতে সেই বাটি পাওয়া গেল। ¹³ তখন তাঁরা নিজের নিজের পোশাক ছিঁড়লেন ও নিজের নিজের গাধায় খলে চাপিয়ে নগরে ফিরে গেলেন। ¹⁴ পরে যিহুদা ও তাঁর ভাইরা যোষেফের বাড়িতে আসলেন; তিনি তখনও সেখানে ছিলেন; আর তাঁরা তাঁর আগে মাটিতে পড়লেন। ¹⁵ তখন যোষেফ তাঁদেরকে বললেন, "তোমরা এ কেমন কাজ করলে? আমার মত পুরুষ অবশ্য গণনা করতে পারে, এটা কি তোমরা জান না?" ¹⁶ যিহুদা বললেন, "আমরা প্রভুর কাছে কি উত্তর দেব? কি কথা বলব? কিসেই বা নিজেদেরকে নির্দোষ দেখাব? ঈশ্বর আপনার দাসদের অপরাধ প্রকাশ করেছেন, দেখুন, আমরা ও যার কাছে বাটি পাওয়া গিয়েছে, সবাই প্রভুর দাস হলাম।" ¹⁷ যোষেফ বললেন, "এমন কাজ আমার থেকে দূরে থাকুক; যার কাছে বাটি পাওয়া গিয়েছে, সেই আমার দাস হবে, কিন্তু তোমরা ভালোভাবে বাবার কাছে ফিরে যাও।" ¹⁸ তখন যিহুদা কাছে গিয়ে বললেন, "হে প্রভু, অনুরোধ করি, আপনার দাসকে প্রভুর কানে একটি কথা বলতে অনুমতি দিন; এই দাসের প্রতি আপনার রাগ প্রজ্জ্বলিত না হোক, কারণ আপনি ফরৌণের সমান।" ¹⁹ প্রভু এই দাসদেরকে জিজ্ঞাসা করেছিলেন, "তোমাদের বাবা কি ভাই আছে?" ²⁰ আমরা প্রভুকে উত্তর করেছিলাম, "আমাদের বৃদ্ধ বাবা আছেন এবং তাঁর বৃদ্ধ অবস্থায় এক ছোট ছেলে আছে; তার ভাই মারা গিয়েছে; সেই একমাত্র তার মায়ের অবশিষ্ট ছেলে এবং তার বাবা তাকে ভালবাসেন।" ²¹ পরে আপনি এই দাসদেরকে বলেছিলেন, "তোমরা আমার কাছে তাকে আন, আমি তাকে স্বচক্ষে দেখব।" ²² তখন আমরা প্রভুকে বলেছিলাম, "সেই যুবক বাবাকে ছেড়ে আসতে পারবে না, সে বাবাকে ছেড়ে আসলে বাবা মারা যাবেন।" ²³ তাতে আপনি এই দাসদেরকে বলেছিলেন, সেই ছোট ভাইটি তোমাদের সঙ্গে না আসলে তোমরা আমার মুখ আর দেখতে পাবে না।" ²⁴ আমরা আপনার দাস যে আমার বাবা, তাঁর কাছে গিয়ে তাঁকে প্রভুর সেই সব কথা বললাম। ²⁵ পরে আমাদের বাবা বললেন, "তোমরা আবার যাও, আমাদের জন্য কিছু খাবার কিনে আন।" ²⁶ আমরা বললাম, "যেতে পারব না; যদি ছোট ভাই আমাদের সঙ্গে থাকে, তবে যাই; কারণ ছোট ভাইটি সঙ্গে না থাকলে আমরা সেই ব্যক্তির মুখ দেখতে পাব না।" ²⁷ তাতে আপনার দাস আমার বাবা বললেন, "তোমরা জান, আমার সেই স্ত্রী থেকে দুটি মাত্র সন্তান জন্মায়। ²⁸ তাদের মধ্যে এক জন আমার কাছ থেকে চলে গেল, আর আমি বললাম, "সে নিশ্চয় খণ্ড খণ্ড হয়েছে এবং সেই থেকে আমি তাঁকে আর দেখতে পাইনি।" ²⁹ এখন আমার কাছ থেকে একেও নিয়ে গেলে যদি এর কোনো বিপদ ঘটে, তবে তোমরা শোকে এই পাকা চুলে আমাকে পাতালে নামিয়ে দেবে।" ³⁰ অতএব আপনার দাস যে আমার বাবা, আমি তাঁর কাছে উপস্থিত হলে আমাদের সঙ্গে যদি এই যুবক না থাকে, ³¹ তবে এই যুবকের প্রাণে তাঁর প্রাণ বাঁধা আছে বলে, যুবকটি নেই দেখলে তিনি মারা পড়বেন; এইভাবে আপনার এই দাসেরা শোকে পাকা চুলে আপনার দাস আমাদের বাবাকে পাতালে নামিয়ে দেবে।" ³² আবার আপনার দাস আমি বাবার কাছে এই যুবকটির জামিন হয়ে বলেছিলাম, আমি যদি তাকে তোমার কাছে না আনি, যাবজ্জীবন বাবার কাছে অপরাধী থাকব।" ³³ অতএব অনুরোধ করি, প্রভুর কাছে এই যুবকটির পরিবর্তে আপনার দাস আমি প্রভুর দাস হয়ে থাকি, কিন্তু এই যুবককে আপনি তাঁর ভাইদের সঙ্গে যেতে দিন।" ³⁴ কারণ এই যুবকটি আমার সঙ্গে না থাকলে আমি কিভাবে বাবার কাছে যেতে পারি? যদি বাবার যে বিপদ ঘটে, তাই আমাকে দেখতে হয়।

Chapter 45

¹ তখন যোষেফ নিজের কাছে দাঁড়িয়ে থাকা লোকদের সামনে নিজেকে নিয়ন্ত্রণ করতে পারলেন না; তিনি উচ্চৈঃস্বরে বললেন, "আমার সামনে থেকে সব লোককে বের কর।" তাতে কেউ তাঁর কাছে দাঁড়াল না, আর তখনই যোষেফ ভাইদের কাছে নিজের পরিচয় দিতে লাগলেন। ² তিনি উচ্চৈঃস্বরে কঁাদলেন; মিসরীয়েরা তা শুনে পেল ও ফরৌণের গৃহে অবস্থিত লোকেরাও শুনে পেল। ³ পরে যোষেফ তাঁর ভাইদের বললেন, "আমি যোষেফ; আমার বাবা কি এখনও জীবিত আছেন?" এতে তাঁর ভাইরা তাঁর সামনে বিস্মিত হয়ে পড়লেন, উত্তর করতে পারলেন না। ⁴ পরে যোষেফ নিজের ভাইদের বললেন, "অনুরোধ করি, আমার কাছে এস।" তাঁরা কাছে গেলেন। তিনি বললেন, "আমি যোষেফ, তোমাদের ভাই, যাকে তোমরা মিসরগামীদের কাছে বিক্রি করেছিলে।" ⁵ কিন্তু তোমরা আমাকে এই জায়গায় বিক্রি করেছ বলে এখন দুঃখিত কি বিরক্ত হয়ও না; কারণ প্রাণ রক্ষা করবার জন্যই ঈশ্বর তোমাদের আগে আমাকে পাঠিয়েছেন। ⁶ কারণ দুই বছর ধরে দেশে দুর্ভিক্ষ হয়েছে; আরও পাঁচ বছর পর্যন্ত চাষ কি ফসল হবে না। ⁷ আর ঈশ্বর পৃথিবীতে তোমাদের বংশ রক্ষা ও মহৎ উদ্ধারের দ্বারা তোমাদেরকে বাঁচাতে তোমাদের আগে আমাকে পাঠিয়েছেন। ⁸ অতএব তোমরাই আমাকে এই জায়গায় পাঠিয়েছ, তা নয়, ঈশ্বর পাঠিয়েছেন এবং আমাকে ফরৌণের পিতৃস্থানীয়, তাঁর সমস্ত বাড়ির প্রভু ও সমস্ত মিসর দেশের ওপরে শাসনকর্তা করেছেন। ⁹ তোমরা তাড়াতাড়ি করে আমার বাবার কাছে যাও, তাঁকে বল, তোমার ছেলে যোষেফ এরকম বলল, ঈশ্বর আমাকে সমস্ত মিসর দেশের কর্তা করেছেন; তুমি আমার কাছে এস, দেবী কোরো না। ¹⁰ তুমি ছেলে ও নাতিদের ও গরু ও ভেড়া সব কিছুর সঙ্গে গোশন প্রদেশে বাস করবে; তুমি আমার কাছেই থাকবে। ¹¹ সেই জায়গায় আমি তোমাকে প্রতিপালন করব, কারণ আরও পাঁচ বছর দুর্ভিক্ষ থাকবে; যদি তোমার ও তোমার পরিজনের ও তোমার সকল লোকদের অভাব হয়। ¹² আর দেখ, তোমরা ও আমার ভাই বিন্যামীন সরাসরি দেখছ যে, আমি নিজ মুখে তোমাদের সঙ্গে কথাবার্তা বলছি। ¹³ অতএব এই মিসর দেশে আমার প্রতাপ ও তোমরা যা যা দেখেছ, সে সব আমার বাবাকে জানাবে এবং তাঁকে তাড়াতাড়ি এই জায়গায় আনবে। ¹⁴ পরে যোষেফ নিজের ভাই বিন্যামীনের গলা ধরে কঁাদলেন এবং বিন্যামীনও তাঁর গলা ধরে কঁাদলেন। ¹⁵ আর যোষেফ অন্য সব ভাইকেও চুম্বন করলেন ও তাদের গলা ধরে কঁাদলেন; তার পরে তাঁর ভাইরা তাঁর সঙ্গে আলাপ করতে লাগলেন। ¹⁶ আর যোষেফের ভাইরা এসেছে, ফরৌণের বাড়িতে এই কথা উপস্থিত হলে ফরৌণ ও তাঁর দাসরা সবাই সন্তুষ্ট হলেন। ¹⁷ আর ফরৌণ যোষেফকে বললেন, "তুমি তোমার ভাইদের বল, তোমরা এই কাজ কর; তোমাদের পশুদের পিঠে শস্য চাপিয়ে কনান দেশে যাও এবং ¹⁸ তোমাদের বাবাকে ও নিজের নিজের পরিবারকে আমার কাছে নিয়ে এস; আমি তোমাদেরকে মিসর দেশের ভালো জিনিস দেব, আর তোমরা দেশের বেশি অংশ ভোগ করবে। ¹⁹ এখন তোমার প্রতি আমার আদেশ এই, তোমরা এই কাজ কর, তোমরা নিজের নিজের ছেলেমেয়েদের ও স্ত্রীদের জন্য মিসর দেশ থেকে মালবাহী গাড়ি নিয়ে গিয়ে তাদেরকে ও নিজেদের বাবাকে নিয়ে এস; ²⁰ আর নিজের নিজের দ্রব্য সামগ্রীর মমতা কোরো না, কারণ সমস্ত মিসর দেশের ভালো জিনিস তোমাদেরই।" ²¹ তখন ইস্রায়েলের ছেলেরা তাই করলেন এবং যোষেফ ফরৌণের আজ্ঞানুসারে তাদেরকে মালবাহী গাড়ি দিলেন এবং যাত্রা পথের জিনিসও দিলেন; ²² তিনি প্রত্যেক জনকে এক এক জোড়া বস্ত্র দিলেন, কিন্তু বিন্যামীনকে তিনশো রূপার মুদ্রা ও পাঁচ জোড়া বস্ত্র দিলেন। ²³ আর বাবার জন্য এই সব জিনিস পাঠালেন, দশ গাধাতে চাপিয়ে মিসরের ভালো জিনিস এবং বাবার যাত্রাপথের জন্য দশ গাধাতে চাপিয়ে শস্য ও রুটি প্রভৃতি খাবার। ²⁴ এইভাবে তিনি নিজের ভাইদেরকে বিদায় করলে তাঁরা চলে গেলেন; তিনি তাঁদেরকে বলে দিলেন, "পথে ঝগড়া কর না।" ²⁵ পরে তাঁরা মিসর থেকে যাত্রা করে কনান দেশে তাদের বাবা যাকোবের কাছে উপস্থিত হলেন ²⁶ ও তাকে বললেন যোষেফ এখনও জীবিত আছে, আবার সমস্ত মিসর দেশের ওপরে সেই শাসনকর্তা হয়েছে, তবুও তাঁর হৃদয় বিস্মিত থাকল, কারন তাঁদের কথায় তাঁর বিশ্বাস হল না। ²⁷ কিন্তু যোষেফ তাঁদেরকে যে সব কথা বলেছিলেন, সে সকল যখন তাঁরা তাঁকে বললেন এবং তাঁকে নিয়ে যাবার জন্যে যোষেফ যে সব মালগাড়ি পাঠিয়েছিলেন, তা যখন তিনি দেখলেন, তখন তাঁদের বাবা যাকোবের আত্মা পুনর্জীবিত হয়ে উঠল। ²⁸ আর ইস্রায়েল বললেন, "এই যথেষ্ট; আমার ছেলে যোষেফ এখনও জীবিত আছে; আমি যাব ও মৃত্যুর আগে তাকে দেখব।"

Chapter 46

¹ পরে ইস্রায়েল নিজের সর্বস্বের সঙ্গে যাত্রা করে বের-শেবাতে আসলেন এবং নিজের বাবা ইসহাকের ঈশ্বরের উদ্দেশ্যে বলিদান করলেন। ² পরে ঈশ্বর রাতে ইস্রায়েলকে দর্শন দিয়ে বললেন, "হে যাকোব, হে যাকোব।" তিনি উত্তর করলেন, "দেখ, এই আমি।" ³ তখন তিনি বললেন, "আমি ঈশ্বর, তোমার বাবার ঈশ্বর; তুমি মিসরে যেতে ভয় কোরো না, কারণ আমি সেই জায়গায় তোমাকে বড় জাতি করব।" ⁴ আমিই তোমার সঙ্গে মিসরে যাব এবং আমিই সেখান থেকে তোমাকে ফিরিয়েও আনব, আর যোষেফ তোমার চোখে হাত দেবে। ⁵ পরে যাকোব বের-শেবা থেকে যাত্রা করলেন। ইস্রায়েলের ছেলেরা নিজেদের বাবা যাকোবকে এবং নিজের নিজের ছেলেমেয়ে ও স্ত্রীদেরকে সেইসব মালবাহী গাড়িতে করে নিয়ে গেলেন, যা ফরৌণ তাদের বহনের জন্য পাঠিয়েছিলেন। ⁶ পরে তাঁরা, যাকোব ও তাঁর সমস্ত বংশ, নিজেদের পশুরা ও কনান দেশে উপার্জিত সব সম্পত্তি নিয়ে মিসর দেশে পৌঁছালেন। ⁷ এইভাবে যাকোব নিজের ছেলে নাতি, মেয়ে নাতনি প্রভৃতি সমস্ত বংশকে সঙ্গে করে মিসরে নিয়ে গেলেন। ⁸ ইস্রায়েলীয়রা, যাকোব ও তাঁর ছেলেমেয়েরা, যাঁরা মিসরে গেলেন, তাঁদের নাম। যাকোবের বড় ছেলে রুবেণ। ⁹ রুবেণের ছেলে হনোক, পললু, হিশ্রোণ ও কর্মি। ¹⁰ শিমিয়োনের ছেলে যিমুয়েল, যামীন, ওহদ, যাখীন, সোহর ও তার কনানীয়া স্ত্রীজাত ছেলে শৌল। ¹¹ লেবির ছেলে গেশোন, কহাৎ ও মরারি। ¹² যিহুদার ছেলে এর, ওনন, শেলা, পেরস ও সেরহ। কিন্তু এর ও ওনন কনান দেশে মারা গিয়েছিল এবং পেরসের ছেলে হিশ্রোণ ও হামুল। ¹³ ইষাখরের ছেলে তোলায়, পুয়, যোব ও শিমোণ। ¹⁴ আর সবুলূনের ছেলে সেরদ, এলোন ও যহলেল। ¹⁵ তারা লেয়ার সন্তান; তিনি পদ্দন-অরামে যাকোবের জন্য এদেরকে ও তার মেয়ে দীণাকে প্রসব করেন। যাকোবের এই ছেলে মেয়েরা সবশুদ্ধ তেত্রিশ জন। ¹⁶ আর গাদের ছেলে সিফিয়োন, হগি, শুনী, ইষবোন, এরি, অরোদী ও অরেলী। ¹⁷ আশেরের ছেলে যিম্মা, যিশবা, যিশবি, বরিয় ও তাদের বোন সেরহ। ¹⁸ বরিয়ের ছেলে হেবর ও মন্কীয়েল। এরা সেই সিল্লার সন্তান, যাকে লাবন নিজের মেয়ে লেয়াকে দিয়েছিলেন; সে যাকোবের জন্য এদেরকে প্রসব করেছিলেন। এরা ষোল জন। ¹⁹ আর যাকোবের স্ত্রী রাহেলের ছেলে যোষেফ ও বিন্যামীন। ²⁰ যোষেফের ছেলে মনঃশি ও ইফ্রয়িম মিসর দেশে জন্মেছিল; ওন নগরের পোতীফেরঃ যাজকের মেয়ে আসনৎ তাঁর জন্য তাদেরকে প্রসব করেছিলেন। ²¹ বিন্যামীনের ছেলে বেলা, বেখর, অসবেল, গেরা, নামন, এহী, রোশ, মুপপীম, হুপপীম ও অর্দ। ²² এই চৌদ্দ জন যাকোবের থেকে জন্মানো রাহেলের ছেলে। ²³ আর দানের ছেলে হুশীম। ²⁴ নপ্তালির ছেলে যহসিয়েল, গুনি, যেৎসর ও শিল্লেম। ²⁵ এরা সেই বিলহার ছেলে, যাকে লাবন নিজের মেয়ে রাহেলকে দিয়েছিলেন। সে যাকোবের জন্য এদেরকে প্রসব করেছিল; এরা সবশুদ্ধ সাত জন। ²⁶ যাকোবের দেহ থেকে সৃষ্টি যে লোকেরা তাঁর সঙ্গে মিসরে উপস্থিত হল, যাকোবের ছেলের স্ত্রীরা ছাড়া তারা সবশুদ্ধ ছেষটি জন। ²⁷ মিসরে যোষেফের যে ছেলেরা জন্মেছিল, তারা দুই জন। যাকোবের আত্মীয়েরা, যারা মিসরে গেল, তারা সবশুদ্ধ সত্তর জন। ²⁸ পরে আগে আগে গোশনের পথ দেখবার জন্যে যাকোব নিজের আগে যিহুদাকে যোষেফের কাছে পাঠালেন; আর তাঁরা গোশন প্রদেশে পৌঁছালেন। ²⁹ তখন যোষেফ নিজের রথ সাজিয়ে গোশনে তাঁর বাবা ইস্রায়েলের সঙ্গে দেখা করতে গেলেন; আর তাকে দেখা দিয়ে তাঁর গলা ধরে অনেকক্ষণ কাঁদলেন। ³⁰ তখন ইস্রায়েল যোষেফকে বললেন, "এখন স্বচ্ছন্দে মরব, কারণ তোমার মুখ দেখতে পেলাম, তুমি এখনও জীবিত আছ।" ³¹ পরে যোষেফ নিজের ভাইদেরকে ও বাবার আত্মীয়দেরকে বললেন, "আমি গিয়ে ফরৌণকে সংবাদ দেব, তাঁকে বলব, আমার ভাইরা ও বাবার সমস্ত আত্মীয় কনান দেশ থেকে আমার কাছে এসেছেন; ³² তাঁরা ভেড়াপালক, তাঁরা পশুপাল রাখেন; আর তাঁদের গরু ও ভেড়ার পাল এবং সব কিছু এনেছেন।" ³³ তাতে ফরৌণ তোমাদেরকে ডেকে যখন জিজ্ঞাসা করবেন, "তোমাদের ব্যবসা কি?" ³⁴ তখন তোমরা বলবে, "আপনার এই দাসরা পূর্বপুরুষদের ছেলেবেলা থেকে আজ পর্যন্ত পশুপাল রেখে আসছে;" তাতে তোমরা গোশন প্রদেশে বাস করতে পারবে; কারণ পশুপালক মাঝেই মিসরীয়দের ঘৃণার জিনিস।

Chapter 47

¹ পরে যোষেফ গিয়ে ফরৌণকে সংবাদ দিলেন, বললেন, আমার বাবা ও ভাইয়েরা নিজের নিজের গরু ও ভেড়ার পাল এবং সব কিছু কনান দেশ থেকে নিয়ে এসেছেন; আর দেখুন, তাঁরা গোশন প্রদেশে আছেন। ² আর তিনি নিজের ভাইদের মধ্যে পাঁচ জনকে নিয়ে ফরৌণের সামনে উপস্থিত করলেন। ³ তাতে ফরৌণ যোষেফের ভাইদেরকে জিজ্ঞাসা করলেন, "তোমাদের ব্যবসায় কি?" তাঁরা ফরৌণকে বললেন, "আপনার এই দাসরা পূর্বপুরুষদের সময় থেকেই পশুপালক।" ⁴ তাঁরা ফরৌণকে আরো বললেন, "আমরা এই দেশে বাস করতে এসেছি, কারণ আপনার এই দাসদের পশুপালের চরাণী হয় না, কারণ কনান দেশে অতি ভারী দুর্ভিক্ষ হয়েছে; অতএব অনুরোধ করি, আপনার এই দাসদেরকে গোশন প্রদেশে বাস করতে দিন।" ⁵ ফরৌণ যোষেফকে বললেন, "তোমার বাবা ও ভাইরা তোমার কাছে এসেছে; ⁶ মিসর দেশ তোমার সামনে আছে; দেশের ভালো জায়গায় নিজের বাবা ও ভাইদেরকে বাস করাও; তারা গোশন প্রদেশে বাস করুক; আর যদি তাদের মধ্যে কাউকে কাউকেও কাজে দক্ষ লোক বলে জান, তবে তাদেরকে আমার পশুপালের পরিচারক পদে নিযুক্ত কর।" ⁷ পরে যোষেফ নিজের বাবা যাকোবকে এনে ফরৌণের সামনে উপস্থিত করলেন, আর যাকোব ফরৌণকে আশীর্বাদ করলেন। ⁸ তখন ফরৌণ যাকোবকে জিজ্ঞাসা করলেন, "আপনার কত বছর বয়স হয়েছে?" ⁹ যাকোব ফরৌণকে বললেন, "আমার প্রবাসকালের একশো ত্রিশ বছর হয়েছে; আমার জীবনের সময় অল্প ও কষ্টকর হয়েছে এবং আমার পূর্বপুরুষদের প্রবাসকালের আয়ুর সমান হয় নি।" ¹⁰ পরে যাকোব ফরৌণকে আশীর্বাদ করে তাঁর সামনে থেকে বিদায় নিয়ে চলে গেলেন। ¹¹ তখন যোষেফ ফরৌণের আদেশ অনুযায়ী মিসর দেশের উত্তম অঞ্চলে, রামিষে প্রদেশে, অধিকার দিয়ে নিজের বাবা, ও ভাইদেরকে বসিয়ে দিলেন। ¹² আর যোষেফ নিজের বাবা ও ভাইদেরকে এবং বাবার সমস্ত আত্মীয়দেরকে তাদের পরিবার অনুসারে খাবার দিয়ে প্রতিপালন করলেন।

¹³ সেই সময়ে সমস্ত দেশে খাবার ছিল না, কারণ অতি ভারী দুর্ভিক্ষ হয়েছিল, তাতে মিসর দেশ ও কনান দেশ দুর্ভিক্ষের জন্য অবসন্ন হয়ে পড়ল। ¹⁴ আর মিসর দেশে ও কনান দেশে যত রূপো ছিল, লোকে তা দিয়ে শস্য কেনাতে যোষেফ সেই সমস্ত রূপো সংগ্রহ করে ফরৌণের ভাণ্ডারে আনলেন। ¹⁵ মিসর দেশে ও কনান দেশে রূপো ব্যয় হয়ে গেলে মিসরীয়েরা সবাই যোষেফের কাছে এসে বলল, "আমাদেরকে খাবার দিন, আমাদের রূপো শেষ হয়ে গিয়েছে বলে আমরা কি আপনার সামনে মারা যাব?" ¹⁶ যোষেফ বললেন, "তোমাদের পশু দাও; যদি রূপো শেষ হয়ে থাকে, তবে তোমাদের পশুর পরিবর্তে তোমাদেরকে খাবার দেব।" ¹⁷ তখন তারা যোষেফের কাছে নিজের নিজের পশু আনলে যোষেফ অশ্ব, মেষপাল, গোরুর পাল ও গাধাদের পরিবর্তে তাদেরকে খাবার দিতে লাগলেন; এইভাবে যোষেফ তাদের সমস্ত পশু নিয়ে সেই বছর খাবার দিয়ে তাদের চালিয়ে দিলেন। ¹⁸ আর সেই বছর চলে গেলে দ্বিতীয় বছরে তারা তাঁর কাছে এসে বলল, "আমরা প্রভু থেকে কিছু গোপন করব না; আমাদের সমস্ত রূপো শেষ হয়ে গিয়েছে এবং পশুধনও প্রভুরই হয়েছে; এখন প্রভুর সামনে আর কিছুই বাকি নেই, শুধু আমাদের শরীর ও জমি আছে।" ¹⁹ আমরা নিজের নিজের ভূমির সঙ্গে নিজেদের চোখের সামনে কেন মারা যাব? আপনি খাবার দিয়ে আমাদেরকে ও আমাদের ভূমি কিনে নিন; আমরা নিজের নিজের ভূমির সঙ্গে ফরৌণের দাস হব; আর আমাদেরকে বীজ দিন, তা হলে আমরা বাঁচব, মারা যাব না, ভূমিও নষ্ট হবে না। ²⁰ তখন যোষেফ মিসরের সমস্ত ভূমি ফরৌণের জন্যে কিনলেন, কারণ দুর্ভিক্ষ তাদের অসহ্য হওয়াতে মিসরীয়েরা প্রত্যেকে নিজের নিজের ক্ষেত্র বিক্রয় করল। ²¹ অতএব মাটি ফরৌণের হল। আর তিনি মিসরের এক সীমা থেকে অন্য সীমা পর্যন্ত প্রজাদেরকে নগরে নগরে প্রবাস করালেন। ²² তিনি কেবল যাজকদের ভূমি কিনলেন না, কারণ ফরৌণ যাজকদেরকে বৃত্তি দিতেন এবং তারা ফরৌণের দেওয়া বৃত্তি ভোগ করত; এই জন্যে নিজের নিজের ভূমি বিক্রয় করল না। ²³ পরে যোষেফ প্রজাদেরকে বললেন, "দেখ, আমি আজ তোমাদেরকে ও তোমাদের ভূমি ফরৌণের জন্যে কিনলাম। দেখ, এই বীজ নিয়ে মাটিতে বপন কর; ²⁴ তাতে যা যা উৎপন্ন হবে, তাঁর পঞ্চমাংশ ফরৌণকে দাও, অন্য চার অংশ ক্ষেত্রের বীজের জন্যে এবং নিজেদের ও আত্মীয়দের ও শিশুদের খাদ্যের জন্যে তোমাদেরই থাকবে।" ²⁵ তাতে তারা বলল, "আপনি আমাদের প্রাণ রক্ষা করলেন; আমাদের প্রতি আপনার অনুগ্রহদৃষ্টি হোক, আমরা ফরৌণের দাস হব।" ²⁶ মিসরের ভূমির সম্বন্ধে যোষেফ এই ব্যবস্থা তৈরী করেন, আর এটা আজও পর্যন্ত চলছে যে, পঞ্চমাংশ ফরৌণ পাবেন; কেবল যাজকদের ভূমি ফরৌণের হয়নি। ²⁷ আর ইস্রায়েল মিসর দেশে, গোশন অঞ্চলে বাস করল, তারা সেখানে অধিকার পেয়ে ফলবন্ত ও অতি বহুবংশ হয়ে উঠল।

²⁸ মিসর দেশে যাকোব সতেরো বছর জীবিত থাকলেন; যাকোবের আয়ুর পরিমাণ একশো সাতচল্লিশ বছর হল। ²⁹ পরে ইস্রায়েলের মরণ দিন সন্নিহিত হল। তখন তিনি নিজের ছেলে যোষেফকে ডেকে বললেন, "আমি যদি তোমার দৃষ্টিতে অনুগ্রহ পেয়ে থাকি, তবে অনুরোধ করি, তুমি আমার উরুর নীচে হাত দাও এবং আমার প্রতি সদয় ও সত্য ব্যবহার কর; মিসরে আমাকে কবর দিও না।" ³⁰ আমি যখন নিজের পূর্বপুরুষদের কাছে শয়ন করব, তখন তুমি আমাকে মিসর থেকে নিয়ে গিয়ে তাঁদের কবরস্থানে কবর দিয়ে। যোষেফ বললেন, "আপনি যা বললেন, তাই করব।" ³¹ আর যাকোব তাঁকে শপথ করতে বললে তিনি তাঁর কাছে শপথ করলেন। তখন ইস্রায়েল তাঁর বিছানার দিকে প্রণাম করলেন।

Chapter 48

¹ এ সব ঘটনা হলে পর কেউ যোষেফকে বলল, "দেখুন, আপনার বাবা অসুস্থ;" তাতে তিনি নিজের দুই ছেলে মনঃশি ও ইফ্রয়িমকে সঙ্গে নিয়ে গেলেন। ² তখন কেউ যাকোবকে সংবাদ দিয়ে বলল, "দেখুন, আপনার ছেলে যোষেফ এসেছেন; তাতে ইস্রায়েল নিজেকে সবল করে শয্যায় উঠে বসলেন। ³ আর যাকোব যোষেফকে বললেন, "কনান দেশে, লুস নামক জায়গায়, সর্বশক্তিমান ঈশ্বর আমাকে দর্শন দিয়ে আশীর্বাদ করেছিলেন। ⁴ ও বলেছিলেন, "দেখ, আমি তোমাকে ফলবান ও বহুবংশ করব, আর তোমার থেকে জাতিসমাজ সৃষ্টি করব এবং তোমার ভাবী বংশকে চিরস্থায়ী অধিকারের জন্য এই দেশ দেব। ⁵ আর মিসরে তোমার কাছে আমার আসবার আগে তোমার যে দুই ছেলে মিসর দেশে জন্মেছে, তারা আমারই; রুবেন ও শিমিয়নের মতো ইফ্রয়িম ও মনঃশিও আমারই হবে। ⁶ কিন্তু তুমি এদের পরে যাদের জন্ম দিয়েছ, তোমার সেই বংশধরেরা তোমারই হবে এবং এই দুই ভাইয়ের নামে এদেরই অধিকারে আখ্যাত হবে। ⁷ আর পদ্দন থেকে আমার আসবার সময়ে কনান দেশে রাহেল ইফ্রাথে পৌঁছাবার অল্প পথ থাকতে পথের মধ্যে আমার কাছে মারা গেলেন; তাতে আমি সেখানে, ইফ্রাথের, অর্থাৎ বৈৎলেহমের, পথের পাশে তাঁর কবর দিলাম। ⁸ পরে ইস্রায়েল যোষেফের দুই ছেলেকে দেখে জিজ্ঞাসা করলেন, "এরা কে?" ⁹ যোষেফ বাবাকে বললেন, "এরা আমার ছেলে, যাদেরকে ঈশ্বর এই দেশে আমাকে দিয়েছেন।" তখন তিনি বললেন, "অনুরোধ করি, এদেরকে আমার কাছে আন, আমি এদেরকে আশীর্বাদ করব।" ¹⁰ তখন ইস্রায়েল বার্ষিক্যের জন্য ক্ষীণ দৃষ্টি হওয়াতে দেখতে পেলেন না; আর তারা কাছে আসলে তিনি তাদেরকে চুম্বন ও আলিঙ্গন করলেন। ¹¹ পরে ইস্রায়েল যোষেফকে বললেন, "আমি ভেবেছিলাম, তোমার মুখ আর দেখতে পাব না; কিন্তু দেখ, ঈশ্বর আমাকে তোমার বংশও দেখালেন।" ¹² তখন যোষেফ দুই জানুর মধ্য থেকে তাদেরকে বের করলেন ও ভূমিতে মুখ দিয়ে প্রণাম করলেন। ¹³ পরে যোষেফ দুই জনকে নিয়ে নিজের ডান হাত দিয়ে ইফ্রয়িমকে ধরে ইস্রায়েলের বামদিকে ও বাম হাত দিয়ে মনঃশিকে ধরে ইস্রায়েলের ডানদিকে তাঁর কাছে উপস্থিত করলেন। ¹⁴ তখন ইস্রায়েল ডান হাত বাড়িয়ে ছোট ছেলে ইফ্রয়িমের মাথায় দিলেন এবং বাম হাত মনঃশির মাথায় রাখলেন। এ তার বিবেচনা সম্পন্ন বাহুচালন, কারণ মনঃশি প্রথমজাত। ¹⁵ পরে তিনি যোষেফকে আশীর্বাদ করে বললেন, "সেই ঈশ্বর, যাঁর সামনে আমার পূর্বপুরুষ অব্রাহাম ও ইসহাক যাতায়াত করতেন সেই ঈশ্বর, যিনি প্রথম থেকে আজ পর্যন্ত আমার পালক হয়ে আসছেন ¹⁶ সেই দূত, যিনি আমাকে সমস্ত বিপদ থেকে মুক্ত করেছেন তিনিই এই ছেলে দুটিকে আশীর্বাদ করুন। এদের মাধ্যমে আমার নাম ও আমার পূর্বপুরুষ অব্রাহামের ও ইসহাকের নাম আখ্যাত হোক এবং এরা দেশের মধ্যে বহুগোষ্ঠী হোক। ¹⁷ তখন ইফ্রয়িমের মাথায় বাবা ডান হাত দিয়েছেন দেখে যোষেফ অসন্তুষ্ট হলেন, আর তিনি ইফ্রয়িমের মাথা থেকে মনঃশির মাথায় রাখার জন্য বাবার হাত তুলে ধরলেন। ¹⁸ যোষেফ বাবাকে বললেন, "বাবা, এমন না, এই প্রথমজাত, এরই মাথায় ডান হাত দিন।" ¹⁹ কিন্তু তাঁর বাবা অসম্মত হয়ে বললেন, "বৎস তা আমি জানি, আমি জানি, এও এক জাতি হবে, এবং মহানও হবে, তবুও এর ছোট ভাই এর থেকেও মহান হবে ও তার বংশ বহুগোষ্ঠী হবে।" ²⁰ সেই দিন তিনি তাঁদেরকে আশীর্বাদ করে বললেন, "ইস্রায়েল তোমার নাম করে আশীর্বাদ করবে, বলবে, ঈশ্বর তোমাকে ইফ্রয়িমের ও মনঃশির সমান করুন।" এইভাবে তিনি মনঃশি থেকে ইফ্রয়িমকে অগ্রগণ্য করলেন। ²¹ পরে ইস্রায়েল যোষেফকে বললেন, "দেখ, আমি মারা যাচ্ছি; কিন্তু ঈশ্বর তোমাদের সঙ্গে থাকবেন ও তোমাদেরকে আবার তোমাদের পূর্বপুরুষদের দেশে নিয়ে যাবেন। ²² আর তোমার ভাইদের থেকে এক অংশ তোমাকে বেশী দিলাম; তা আমি নিজের তরোয়াল ও ধনুকের মাধ্যমে ইমোরীয়দের হাত থেকে নিয়েছি।

Chapter 49

¹ পরে যাকোব নিজের ছেলেদেরকে ডেকে বললেন, "তোমরা একজায়গায় জড়ো হও, পরবর্তীকালে তোমাদের প্রতি যা ঘটবে, তা তোমাদেরকে বলছি। ² যাকোবের ছেলেরা, সমবেত হও, শোন, তোমাদের বাবা ইস্রায়েলের বাক্য শোন। ³ রুবেন, তুমি আমার প্রথমজাত, আমার বল আমার শক্তির প্রথম ফল মহিমার প্রাধান্য ও পরাক্রমের প্রাধান্য। ⁴ তুমি [তপ্ত] জলের মতো চঞ্চল, তোমার প্রাধান্য থাকবে না; কারণ তুমি নিজের বাবার বিছানায় গিয়েছিলে; তখন অপবিত্র কাজ করেছিলে; সে আমার বিছানায় গিয়েছিল। ⁵ শিমিয়োন ও লেবি দুই ভাই; তাদের খড়্গ দৌরাভ্যের অস্ত্র। ⁶ হে আমার প্রাণ! তাঁদের সভায় যেও না; হে আমার গৌরব! তাদের সমাজে যোগ দিও না; করণ তারা রাগে নরহত্যা করল, স্বেচ্ছাচারীতায় ষাঁড়ের শিরা ছেদন করল। ⁷ অভিশপ্ত তাদের রাগ, কারণ তা প্রচণ্ড; তাদের কোপ, কারণ তা নিষ্ঠুর; আমি তাঁদেরকে যাকোবের মধ্যে বিভাগ করব, ইস্রায়েলের মধ্যে ছিন্নভিন্ন করব। ⁸ যিহুদা, তোমার ভায়েরা তোমারই স্তব করবে; তোমার হাত তোমার শত্রুদের ঘাড় ধরবে; তোমার বাবার ছেলেরা তোমার সামনে নত হবে। ⁹ যিহুদা সিংহশাবক; বৎস, তুমি শিকার থেকে উঠে আসলে; সে শুয়ে পড়ল, গুঁড়ি মারল, সিংহের মতো ও সিংহীর মতো; কে তাঁকে উঠাবে? ¹⁰ যিহুদা থেকে রাজদণ্ড যাবে না, তার পায়ের মধ্যে থেকে বিচারদণ্ড যাবে না, যে পর্যন্ত শীলো না আসেন; জাতিরা তাঁরই আজ্ঞাবহতা স্বীকার করবে। ¹¹ সে আস্তুর গাছে নিজের গাধা বাঁধবে, ভালো আস্তুর গাছে নিজের বাচ্চা ঘোড়া বাঁধবে; সে আস্তুর রসে নিজের পরিচ্ছদ কেচেছে, আস্তুরের রক্তে নিজের কাপড় কেচেছে। ¹² তার চোখ আস্তুর রসে রক্তবর্ণ, তার দাঁত দুধে সাদা রঙের। ¹³ সবলুন সমুদ্র-তীরে বাস করবে, তা বন্দরের তীর হবে, সীদোন পর্যন্ত তার সীমা হবে। ¹⁴ ইষাখর বলবান গাধা, সে খোঁয়াড়ের মধ্যে শয়ন করে। ¹⁵ সে দেখল, বিশ্রামের জায়গা ভালো, দেখল, এই দেশ আনন্দময়, তাই ভার বহন করতে কাঁধ পেতে দিল, আর করাধীন দাস হল। ¹⁶ দান নিজের প্রজাদের বিচার করবে, ইস্রায়েলের এক বংশের মতো। ¹⁷ দান পথে অবস্থিত সাপ, সে মার্গে অবস্থিত বিষাক্ত সাপ, যে ঘোড়ার পায়ে দংশন করে, আর আরোহী পিছনে পড়ে যায়। ¹⁸ সদাপ্রভু আমি তোমার পরিব্রাণের অপেক্ষায় আছি। ¹⁹ গাদকে সৈন্যদল আঘাত করবে; কিন্তু সে তাদের পিছন দিকে আঘাত করবে। ²⁰ আশের থেকে অতি ভালো খাবার জন্মাবে; সে রাজার সুস্বাদু খাদ্য জুগিয়ে দেবে। ²¹ নপ্তালি মুক্ত হরিণী, সে মনোহর বাক্য বলে। ²² যোষেফ ফলবান গাছের শাখা, জলপ্রবাহের পাশে অবস্থিত ফলবান গাছের শাখা; তার শাখা সকল পাঁচিল অতিক্রম করে। ²³ ধনুকধারীরা তাকে কঠিন কষ্ট দিয়েছিল, বাণের আঘাতে তাকে উৎপীড়ন করেছিল; ²⁴ কিন্তু তার ধনুক দৃঢ় থাকল, তার হাতের বাহুগুলি বলবান থাকল, যাকোবের একবীরের হাতের মাধ্যমে, যিনি ইস্রায়েলের পালক ও শৈল, তাঁর মাধ্যমে, ²⁵ তোমার পিতার সেই ঈশ্বরের মাধ্যমে, যিনি তোমাকে সাহায্য করবেন, সেই সর্বশক্তিমানের মাধ্যমে, যিনি তোমাকে আশীর্বাদ করবেন, উপরে অবস্থিত আকাশ থেকে নিঃসৃত আশীর্বাদে, অধোবিস্তীর্ণ জলধি থেকে নিঃসৃত আশীর্বাদে, স্তন ও গর্ভ থেকে নিঃসৃত আশীর্বাদে। ²⁶ আমার পূর্বপুরুষদের আশীর্বাদ অপেক্ষা তোমার বাবার আশীর্বাদ উৎকৃষ্ট। তা চিরন্তন গিরিমালার সীমা পর্যন্ত ব্যাপ্ত; তা আসবে যোষেফের মাথায়, ভাইদের থেকে পৃথককৃতের মাথার তালুতে। ²⁷ বিন্যামীন ক্ষুধার্ত নেকড়ের সমান; সকালে সে শিকার খাবে, সন্ধ্যাকালে সে লুণ্ঠের জিনিস ভাগ করবে। ²⁸ এরা সবাই ইস্রায়েলের বারো বংশ; এদের বাবা আশীর্বাদ করবার সময়ে এই কথা বললেন; এদের প্রত্যেক জনকে বিশেষ বিশেষ আশীর্বাদ করলেন।

²⁹ পরে যাকোব তাঁদেরকে আদেশ দিয়ে বললেন, আমি নিজের লোকদের কাছে সংগৃহীত হতে প্রস্তুত। ³⁰ হেতীয় ইফ্রোণের ক্ষেতে অবস্থিত গুহাতে আমার পূর্বপুরুষদের কাছে আমার কবর দিও; সেই গুহা কনান দেশে মম্বির কাছে মকপেলা ক্ষেত্রে অবস্থিত; আব্রাহাম হেতীয় ইফ্রোণের কাছে তা কবরস্থানের অধিকারের জন্য কিনেছিলেন। ³¹ সেই জায়গায় অব্রাহামের ও তাঁর স্ত্রী সারার কবর হয়েছে, সেই জায়গায় ইসহাকের ও তাঁর স্ত্রী রিবিকার কবর হয়েছে এবং সেই স্থানে আমিও লেয়ার কবর দিয়েছি; ³² সেই ক্ষেত্রে ও তাঁর মধ্যবর্তী গুহা হেতের লোকদের কাছে কেনা হয়েছিল। ³³ যাকোব নিজের ছেলেদের প্রতি আদেশ শেষ করলে পর শয্যাতে দুই পা জড়ো করলেন ও প্রাণত্যাগ করে নিজের লোকদের কাছে ফিরে গেলেন।

Chapter 50

¹ তখন যোষেফ নিজের বাবার মুখে মুখ দিয়ে কাঁদলেন ও তাকে চুম্বন করলেন। ² আর যোষেফ নিজের বাবার দেহে ক্ষয়-নিবারক দ্রব্য দিতে নিজের দাস চিকিৎসকদেরকে আদেশ করলেন, তাতে চিকিৎসকেরা ইস্রায়েলের দেহে ক্ষয়-নিবারক দ্রব্য দিল। ³ তারা সেই কাজে চল্লিশ দিন কাটাল, কারণ সেই ক্ষয়-নিবারক দ্রব্য দিতে চল্লিশ দিন লাগে; আর মিসরীয়েরা তাঁর জন্যে সত্তর দিন ধরে শোক করল। ⁴ সেই শোকের দিন চলে গেলে যোষেফ ফরৌণের আত্মীয়দেরকে বললেন, "যদি আমি আপনাদের দৃষ্টিতে অনুগ্রহ পেয়ে থাকি, তবে ফরৌণের কানে এই কথা বলুন, ⁵ আমার বাবা আমাকে শপথ করিয়ে বলেছেন, দেখ, আমি যাচ্ছি, কনান দেশে আমার জন্যে যে কবর খনন করেছি, তুমি আমাকে সেই কবরে রেখো। অতএব অনুরোধ করি, আমাকে যেতে দিন; আমি পিতাকে কবর দিয়ে আবার আসব।" ⁶ ফরৌণ বললেন, "যাও, তোমার বাবা তোমাকে যে শপথ করিয়েছেন, তুমি সেই অনুসারে তাঁর কবর দাও। ⁷ পরে যোষেফ নিজের বাবার কবর দিতে যাত্রা করলেন; আর ফরৌণের দাসরা সবাই তাঁর বাড়ির প্রাচীনরা ও মিসর দেশের প্রাচীনরা সবাই এবং যোষেফের সব পরিবার, ⁸ তাঁর ভাইরা ও তাঁর বাবার বংশধর তাঁর সঙ্গে গেলেন; তারা গোশন প্রদেশে শুধু তাঁদের ছেলে মেয়েরা, ভেড়ার পাল ও গোরুর পাল রেখে গেলেন। ⁹ তাঁর সঙ্গে রথ ও অশ্বারোহীরা গেল; অতি ভারী সমারোহ হল। ¹⁰ পরে তাঁরা যর্দনের পারে অবস্থিত আটদের খামারে উপস্থিত হয়ে সেখানে ভীষণ শোক করে কাঁদলেন; যোষেফ সেই জায়গায় বাবার উদ্দেশ্যে সাত দিন শোক করলেন। ¹¹ আটদের খামারে তাঁদের সেরকম শোক দেখে সেই দেশনিবাসী কনানীয়েরা বলল, "মিসরীয়দের এ অতি দারুন শোক;" এই জন্যে যর্দনপারে অবস্থিত সেই জায়গা আবেল-মিসরীয় [মিসরীয়দের শোক] নামে আখ্যাত হল। ¹² যাকোব নিজের ছেলেরদেরকে যেমন আদেশ দিয়েছিলেন, তাঁরা সেই অনুসারে তাঁর সৎকার করলেন। ¹³ ফলে তাঁর ছেলেরা তাকে কনান দেশে নিয়ে গেলেন এবং মন্দির সামনে অবস্থিত মকপেলা ক্ষেতের মাঝখানের গুহাতে তাঁর কবর দিলেন, যা আব্রাহাম ক্ষেতসহ কবরস্থানের অধিকারের জন্যে হেতীয় ইফ্রোণের কাছ থেকে কিনেছিলেন। ¹⁴ বাবার কবর হলে পর যোষেফ, তাঁর ভাইরা এবং যত লোক তাঁর বাবার কবর দিতে তাঁর সঙ্গে গিয়েছিলেন, সবাই মিসরে ফিরে আসলেন। ¹⁵ আর বাবার মৃত্যু হল দেখে যোষেফের ভাইয়েরা বললেন, "হয় তো যোষেফ আমাদেরকে ঘৃণা করবে, আর আমরা তাঁর যে সব অপকার করেছি, তাঁর সম্পূর্ণ প্রতিফল আমাদেরকে দেবে।" ¹⁶ আর তারা যোষেফের কাছে এই কথা বলে পাঠালেন, "তোমার বাবা মৃত্যুর আগে এই আদেশ দিয়েছিলেন", ¹⁷ তোমরা যোষেফকে এই কথা বল, "তোমার ভাইরা তোমার অপকার করেছে, কিন্তু অনুরোধ করি, তুমি তাদের সেই অধর্ম ও পাপ ক্ষমা কর। অতএব এখন আমরা অনুরোধ করি, তোমার বাবার ঈশ্বরের এই দাসদের অধর্ম ক্ষমা কর। তাদের এই কথায় যোষেফ কাঁদতে লাগলেন। ¹⁸ পরে তার ভায়েরা নিজেরা গিয়ে তাঁর সামনে নত হয়ে বললেন, "দেখ, আমরা তোমার দাস।" ¹⁹ তখন যোষেফ তাঁদেরকে বললেন, "ভয় কর না, আমি কি ঈশ্বরের প্রতিনিধি? ²⁰ তোমরা আমার বিরুদ্ধে অনিষ্ট কল্পনা করেছিলে বটে, কিন্তু ঈশ্বর তা মঙ্গলের কল্পনা করলেন; আজ যেমন দেখছ, এইভাবে অনেক লোকের প্রাণ রক্ষা করাই তাঁর উদ্দেশ্য ছিল। ²¹ তোমরা এখন ভীত হয়ো না, আমিই তোমাদেরকে ও তোমাদের ছেলে মেয়েদেরকে প্রতিপালন করব।" এইভাবে তিনি তাঁদেরকে সান্তনা করলেন ও ভালো কথা বললেন। ²² পরে যোষেফ ও তাঁর বাবার বংশ মিসরে বাস করতে থাকলেন এবং যোষেফ একশ দশ বছর জীবিত থাকলেন। ²³ যোষেফ ইফ্রায়িমের নাতি পর্যন্ত দেখলেন; মনঃশির মাখীর নামক ছেলের ছেলেমেয়েরাও যোষেফের কোলে জন্ম নিল। ²⁴ পরে যোষেফ নিজের ভাইদেরকে বললেন, "আমি মরছি কিন্তু ঈশ্বর অবশ্য তোমাদের পরিচালনা করবেন এবং আব্রাহামের, ইসহাকের ও যাকোবের কাছে যে দেশ দিতে শপথ করেছেন তোমাদেরকে এ দেশ থেকে ঐ দেশে নিয়ে যাবেন। ²⁵ আর যোষেফ ইস্রায়েলীয়দেরকে এই শপথ করালেন, বললেন, "ঈশ্বর অবশ্য তোমাদের পরিচালনা করবেন, আর তোমরা এ জায়গা থেকে আমার অস্থি নিয়ে যাবে। ²⁶ যোষেফ একশো দশ বছর বয়সে মারা গেলেন; আর লোকেরা তাঁর দেহে ক্ষয়-নিবারক দ্রব্য দিয়ে তা মিসর দেশে এক মৃতদেহ রাখার বাক্সের মধ্যে রাখল।