

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 ... Gergashites

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 Emites 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 Hazezon 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:

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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"

bless

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 children's 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:
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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 Potiphera 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 Potiphera 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 Potiphra 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 Potiphra

"Potiphra" 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 Potiphra

"Potiphra" 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:

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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:

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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:

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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:

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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: Español (Latin American Spanish)

Book: Genesis

Genesis

Chapter 1

¹ En el principio Dios creó los cielos y la tierra. ² La tierra estaba sin forma y vacía. La oscuridad estaba sobre la superficie del abismo. El Espíritu de Dios se movía sobre la superficie de las aguas. ³ Dios dijo: "Que haya luz," y hubo luz. ⁴ Dios vio la luz, que era buena. El dividió la luz de la oscuridad. ⁵ Dios llamó la luz "día," y la oscuridad la llamó "noche." Esto fue la tarde y mañana, el primer día. ⁶ Dios dijo: "Haya una expansión entre las aguas, y que ésta divida las aguas de las aguas." ⁷ Dios hizo la extensión y dividió las aguas que estaban debajo de la extensión de las aguas que estaban sobre la extensión. Y así fue. ⁸ Dios llamó la extensión "cielo." Esta fue la tarde y mañana, el segundo día. ⁹ Dios dijo: "Que las aguas debajo del cielo se reúnan en un solo lugar, y que aparezca la tierra seca." Y así fue. ¹⁰ Dios llamó a la tierra seca "tierra," y a las aguas reunidas Él llamó "mares." Él vio que esto era bueno. ¹¹ Dios dijo: "Que la tierra brote vegetación: plantas que produzcan semillas y árboles frutales dando fruto cuyas semillas están dentro de la fruta, cada uno de acuerdo a su clase." Y así fue. ¹² La tierra produjo vegetación, plantas produciendo semillas de su clase, y árboles produciendo fruto cuyas semillas estaban en él, de acuerdo a su clase. Dios vio que esto era bueno. ¹³ Esto fue la tarde y mañana, el tercer día. ¹⁴ Dios dijo: "Haya luces en el cielo para dividir el día de la noche y que ellas sean como señales, para estaciones, para días y años. ¹⁵ Que éstas sean luces en el cielo para alumbrar sobre la tierra." Y así fue. ¹⁶ Dios hizo las dos grandes lumbreras, la luz más grande para dominar el día y la luz más pequeña para dominar la noche. Él también hizo las estrellas. ¹⁷ Dios las colocó en el cielo para alumbrar sobre la tierra, ¹⁸ para reinar sobre el día y sobre la noche, y para dividir la luz de la oscuridad. Dios vio que era bueno. ¹⁹ Esto fue la tarde y noche, el cuarto día. ²⁰ Dios dijo: "Llénense las aguas de grandes números de criaturas vivientes, y haya aves que vuelen sobre la tierra en la expansión del cielo." ²¹ Dios creó las grandes criaturas del mar, así como cada criatura viviente por su clase, criaturas que se mueven y que llenan las aguas en todo lugar, y toda ave alada según su especie. Dios vio que era bueno. ²² Dios los bendijo diciendo: "Sean fructíferos y multiplíquense, y llenen las aguas en los mares. Que las aves se multipliquen en la tierra." ²³ Esto fue la tarde y mañana, el quinto día. ²⁴ Dios dijo: "Que la tierra produzca criaturas vivientes, cada una de acuerdo a su propia especie, ganado, cosas que se arrastran, y bestias de la tierra, cada una de acuerdo a su propia especie." Y así fue. ²⁵ Dios hizo las bestias de la tierra de acuerdo a su especie, el ganado según sus especies, y todo lo que se arrastra sobre el suelo según su especie. Él vio que era bueno. ²⁶ Dios dijo: "Hagamos al hombre a nuestra imagen, a nuestra semejanza. Dejen que tengan dominio sobre los peces del mar, sobre las aves del cielo, sobre el ganado, sobre toda la tierra, y sobre toda cosa rastrera que se arrastra sobre la tierra." ²⁷ Dios creó al hombre a Su propia imagen. A Su propia imagen Él lo creó. Varón y hembra Él los creó. ²⁸ Dios los bendijo y les dijo: "Sean fructíferos, y multiplíquense. Llenen la tierra, y sométanla. Tengan dominio sobre los peces del mar, sobre las aves del cielo, y sobre toda cosa viviente que se mueve sobre la tierra." ²⁹ Dios dijo: "Vean, Yo les he dado toda planta que da semilla la cual está sobre la superficie de toda la tierra, y todo árbol con fruto que tiene semilla en él. Ellos serán alimento para ustedes." ³⁰ A cada bestia de la tierra, a cada ave de los cielos, y a toda cosa que se arrastra sobre la tierra, y a toda criatura que tiene aliento de vida, Yo les he dado toda planta verde como alimento." Y así fue. ³¹ Dios vio todo lo que había hecho. Miren, era muy bueno. Esto fue la tarde y mañana, el sexto día.

Genesis 1:1

En el principio Dios creó los cielos y la tierra
 "Esto es acerca de cómo Dios hizo los cielos y la tierra en el principio." Éste oración resume el resto

del capítulo. Algunos idiomas lo traducen como "Hace mucho tiempo atrás Dios creó los cielos y la tierra." Traduzcalo de una manera que muestre como realmente sucedió y no sólo como un cuento o leyenda popular.

En el principio

Esto se refiere al inicio del mundo y todo lo que contiene.

Los cielos y la tierra

"El cielo, el suelo, y todo lo que hay en ellos"

Cielos

Esto se refiere al cielo físico.

Sin forma y vacía

Dios no había aún puesto el mundo en orden.

el abismo

"el agua" o "las aguas profunda" (UDB) o "las vastas aguas"

las aguas

"las aguas" o "la superficie de las aguas"

Genesis 1:3

Que haya luz

Esto es un mandato. Al ordenar que la luz debería existir, Dios la hizo existir.

Dios vió la luz, que era buena

"Dios contempló la luz y se complació con ella".
"Buena" aquí significa "complacer" o "ser adecuado."

dividió la luz de las tinieblas

"separó la luz y la oscuridad" o "la iluminó en un momento y la oscureció en otro." Esto se refiere a Dios creando el día y la noche.

Esto fue la tarde y la mañana del primer día

Dios hizo estas cosas en el primer día que el universo existió.

tarde y mañana

Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura judía, un día comienza cuando el sol se pone.

Genesis 1:6

Haya una extensión... que divida

Estos son mandatos. Al comandar que la extensión debería existir y que separe las aguas, Dios hizo que existiera y separara las aguas.

extensión

"gran espacio vacío". El pueblo judío pensaba que este espacio tenía la forma del interior de la cúpula o del interior de un cuenco que estaba al revés.

entre las aguas

"en el agua"

Dios hizo la extensión que separó las aguas

"De esta forma Dios hizo el firmamento y separó las aguas". Cuando Dios habló, sucedió. Esta oración explica lo que Dios hizo cuando habló.

Y así fue

"Sucedio así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado donde sea que aparezca.

tarde y mañana

Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el segundo día

Esto se refiere al segundo día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:9

Que las aguas ... se reúnan

Esto se puede traducir con un verbo activo. Este es un mandato. Al ordenar que las aguas se juntaran, Dios las hizo juntarse. TA: "Deje que las aguas ... se reúnan" o "Deje que las aguas ... se junten"

que aparezca la tierra seca

El agua había cubierto la tierra. Ahora el agua se movería a un lado y parte de la tierra sería descubierta. Este es un mandato. Al ordenar que apareciera la tierra seca, Dios la hizo aparecer. TA: "que la tierra seca se haga visible" o "que la tierra seca se vuelva clara" o "que la tierra quede descubierta"

tierra seca

Esto se refiere a la tierra que no está cubierta de agua. No se refiere a tierras que son muy secas para la agricultura.

Y fue así

"Sucedio así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado donde sea que aparezca. Traduzca como están en el 1:6.

tierra

"tierra" o "suelo"

Él vió que esto era bueno

Aquí "esto" se refiere a la tierra y al mar. Vea cómo tradujo esto en el 1:3

Genesis 1:11**Que la tierra brote vegetación**

Este es un mandato. Al ordenar que la vegetación brotara en la tierra, Dios hizo que brotara. TA: "Que brote la vegetación en la tierra" o "Que la vegetación crezca en la tierra"

Vegetación: plantas que producen semillas y árboles frutales con frutos.

"vegetación, cada planta que produce semillas y cada árbol que da frutos" o "vegetación. Que sean plantas que producen semillas y árboles frutales que producen frutos". Vegetación se usa aquí como un término general que incluye todas las plantas y árboles.

plantas

Estos son tipos de vegetación que tienen tallos suaves, en vez de tallos leñosos.

árboles frutales que producen frutos cuya semilla está en la fruta

"árboles que dan fruto con semillas dentro"

cada uno de acuerdo a su clase

Las semillas producirían plantas y árboles que serían como de los que provienen. De esta manera, las plantas y los árboles se "reproducirían" (UDB).

Y así fue

"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado donde sea que aparezca. Traduzca como está en el 1:6.

Dios vió que esto era bueno

Aquí "esto" se refiere a la vegetación, plantas, y árboles. Vea cómo tradujo esto en el 1:9.

tarde y mañana

Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el tercer día

Esto se refiere al tercer día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:14**Que haya luces en el cielo**

Esto es un mandato. Al ordenar que la luz debería existir, Dios lo hizo existir.

luces en el cielo

"cosas que brillan en el cielo" o "cosas que dan luz en el cielo". Esto se refiere al sol, luna, y estrellas.

en el cielo

"en la expansión del cielo" o "en el gran espacio del cielo"

para dividir el día de la noche

"para separar el día de la noche." Esto significa "para ayudarnos a diferenciar entre el día y la noche." El sol significa que es de día, y la luna y las estrellas significa que es de noche.

que ellas sean como señales

Esto es un mandato. Al ordenar que debían servir como señales, Dios hizo que sirvieran como señales. TA: "Que sirvan como señales" o "Que se muestren"

señales

Aquí esto significa algo que revela o apunta a algo.

estaciones

"Estaciones" se refiere a tiempos que se reservan para festivales y otras cosas que la gente hace.

para estaciones, para días y años

El sol, la luna, y las estrellas muestran el paso del tiempo. Esto nos permite saber cuándo es el momento para los eventos que suceden cada semana, mes, o año.

Que estas sean luces en el cielo para alumbrar sobre la tierra

Esto es un mandato. Al ordenar que debían alumbrar la tierra, Dios hizo que alumbraran la tierra.

para alumbrar sobre la tierra

"para que brillen luz en la tierra" o "para iluminar la tierra." La tierra no se ilumina a si misma, pero está encendida y así refleja la luz.

Y así fue

"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado. Vea cómo lo tradujo en el 1:6.

Genesis 1:16**Dios hizo las dos grandes lumbreras**

"De esta manera Dios hizo las dos grandes luces". Esta oración explica lo que Dios hizo cuando habló.

las dos grandes lumbreras

"las dos luces grandes" o "las dos luces brillantes". Las dos grandes luces son el sol y la luna.

para dominar el día

"para dirigir el día como un líder dirige a un grupo de personas" o "para marcar las horas del día"

día

Esto se refiere solamente a las horas de luz.

la luz más pequeña

"la luz más pequeña" o "la luz más tenue"

en el cielo

"en los cielos" o "en el espacio abierto del cielo"

para dividir la luz de la oscuridad

"para separar la luz de la oscuridad" o "para que sea claro en un momento y oscuro en otro." Vea cómo tradujo en 1:3

Dios vio que era bueno

Aquí "esto" se refiere al sol, la luna, y las estrellas. Vea cómo tradujo en el 1:3

tarde y mañana

Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el cuarto día

Esto se refiere al cuarto día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:20**Llénense las aguas con multitudes de criaturas vivientes**

Esto es un mandato. Al ordenar que las criaturas vivientes llenen las aguas, Dios los hizo existir. Algunos idiomas pueden tener una palabra que se refiere a todo tipo de peces y animales marinos. TA: "Que las aguas estén llenas de muchos seres vivos" o "Que muchos animales que nadan vivan en los océanos"

haya aves que vuelen

Esto es un mandato. Al ordenar que las aves vuelen, Dios hizo que vuelen.

aves

"animales que vuelan" o "seres voladores"

en la extensión del cielo

"el espacio abierto del cielo" o "el cielo"

Dios creó

"De esta forma creó Dios"

grandes animales del mar

"grandes animales que viven en el mar"

cada clase

Los seres vivos de la misma "clase o especie" son como los de los que vinieron. Vea cómo tradujo "especie" en 1:11

todas las aves

"cada ser volador que tenga alas." Si la palabra para pájaros es usada, puede ser más natural en

algunos idiomas simplemente decir "cada pájaro", ya que todos los pájaros tienen alas.

Dios vio que esto era bueno

Aquí "esto" se refiere a las aves y a los peces. Vea cómo tradujo esto en el 1:3

Genesis 1:22**los bendijo**

"bendijo los animales que él creó"

Sean fructíferos y multiplíquense

Ésta es la bendición de Dios. Les dijo a los animales marinos que produjeran más animales marinos como ellos mismos, para que hubiera muchos de ellos en el mar. La palabra "multiplicar" explica cómo deben ser "fructíferos".

multiplíquense

"Incrementense grandemente en número" o "Conviértanse en muchos"

Que las aves se multipliquen

Esto es un mandato. Al ordenar que las aves se multipliquen, Dios hizo que se multiplicaran.

aves

"animales que vuelan" o "seres voladores." Vea cómo tradujo esto en 1:20

tarde y mañana

Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el quinto día

Esto se refiere al quinto día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:24**Que la tierra produzca criaturas vivientes**

"Que la tierra produzca seres vivientes" o "Que muchos animales vivientes vivan en la tierra". Este es un mandato. Al ordenar que la tierra produzca seres vivientes, Dios hizo que la tierra produzca seres vivientes.

de acuerdo a su propia clase

"para que cada tipo de animal produzca más de su propia clase"

ganado, cosas que se arrastran, y bestias de la tierra

Esto muestra que Dios creó todo tipo de animales. Si su idioma tiene otra manera de agrupar todos los animales, puede usar eso, o puede usar estos grupos.

ganado

"animales que las personas cuidan"

cosas que se arrastran
"animales pequeños"

bestias de la tierra
"animales salvajes" o "animales peligrosos"

Y así fue
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado. Vea cómo lo tradujo en el 1:6.

Dios hizo las bestias
"De este modo Dios creó las bestias"

Dios vio que esto era bueno
Aquí "esto" se refiere a los seres vivientes en la tierra. Vea cómo tradujo esto en el 1:3

Genesis 1:26

Hagamos
La palabra "nosotros" aquí se refiere a Dios. Dios estaba diciendo lo que pretendía hacer. El pronombre "nosotros" es plural. Las posibles razones para el uso plural son 1) la forma plural sugiere que Dios está discutiendo algo con los ángeles que conforman su corte celestial o 2) la forma plural anticipa las implicaciones posteriores del Nuevo Testamento de que Dios existe en la forma de la Santa Trinidad. Algunos lo traducen como "Haré". Si haces esto, considera agregar una nota al pie para decir que la palabra es plural.

hombre
"seres humanos" o "personas". Esta palabra aquí no se refiere sólo a varones.

a nuestra imagen, a nuestra semejanza
Estas dos frases significan lo mismo y enfatizan que Dios hizo que la humanidad fuera como él. Este versículo no dice de qué maneras Dios hizo que las personas fueran como él. Dios no tiene un cuerpo, por lo que no significa que las personas se parezcan a Dios. TA: "para ser verdaderamente como nosotros"

que tenga dominio sobre
"gobernar sobre" o "tener autoridad sobre"

Dios creó al hombre ... lo creó
Estas dos oraciones significan lo mismo y enfatiza que Dios creó a las personas a su propia imagen.

Dios creó al hombre
La forma en que Dios creó al hombre fue diferente de la forma en que creó todo lo demás. No especifique que creó al hombre simplemente hablando, como en los versículos anteriores.

Genesis 1:28

Dios los bendijo
La palabra "los" se refiere al hombre y la mujer que Dios había creado.

Sean fructíferos, y multiplíquense
Dios le dijo al hombre y a la mujer que produjeran más personas como ellos para que hubiera muchos de ellos. La palabra "multiplicar" explica cómo deben ser "fructíferos". Vea cómo tradujo esto en 1:22.

Llenen la tierra
Llenen la tierra con personas.

Genesis 1:30

Información general:
Dios continua hablando

cada ave de los cielos
"todas las aves que vuelan en el cielo"

que tiene aliento de vida
"que respire" (UDB). Esta frase enfatiza que estos animales tenían un tipo de vida diferente al de las plantas. Las plantas no respiran, e iba a ser utilizados como alimento para los animales. Aquí "vida" significa vida física.

Y así fue
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado. Vea cómo lo tradujo en el 1:6.

Miren
"Ciertamente." La palabra "miren" añade énfasis a lo que sigue.

era muy bueno
Ahora, cuando Dios miró todo lo que había hecho, fue "muy bueno". Vea cómo tradujo "fue bueno" en 1: 9.

tarde y mañana
Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el sexto día
Esto se refiere al sexto día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Chapter 2

¹ Entonces los cielos y la tierra fueron terminados, y todas las cosas vivientes que los llenaban. ² En el séptimo día Dios llegó al final de Su trabajo que Él había hecho, y así descansó en el séptimo día de todo Su trabajo. ³ Dios bendijo el séptimo día y lo santificó, porque en él descansó de todo Su trabajo que Él había hecho en Su creación. ⁴ Estos fueron los eventos referentes a los cielos y la tierra, cuando estos fueron creados, en el día que el SEÑOR Dios hizo la tierra y los cielos. ⁵ Ningún arbusto del campo estaba aún en la tierra, y ninguna planta del campo había brotado aún, porque el SEÑOR Dios no había hecho llover sobre la tierra, y no había hombre para cultivar la tierra. ⁶ Pero un vapor subía de la tierra y rociaba toda la superficie de la tierra. ⁷ El SEÑOR Dios formó al hombre del polvo de la tierra, y sopló dentro de su nariz el aliento de vida, y el hombre se convirtió en un ser viviente. ⁸ El SEÑOR Dios plantó un jardín hacia el este, en Edén, y ahí Él puso al hombre a quien Él había formado. ⁹ De la tierra el SEÑOR Dios hizo crecer todo árbol que es agradable a la vista y bueno para comer. Esto incluyó el árbol de la vida que estaba en el medio del jardín, y el árbol del conocimiento del bien y el mal. ¹⁰ Un río salía del Edén para regar el jardín. Desde ahí se dividía y se convertía en cuatro ríos. ¹¹ El nombre del primero es Pisón. Es el que fluye a través de toda la tierra de Havila, donde hay oro. ¹² El oro de esa tierra es bueno. También hay bedelio y la piedra de ónice. ¹³ El nombre del segundo río es Gihón. Este fluye a través de toda la tierra de Cus. ¹⁴ El nombre del tercer río es Tigris, el cual fluye al este de Asiria. El cuarto río es el Eufrates. ¹⁵ El SEÑOR Dios tomó al hombre y lo puso dentro del jardín del Edén para trabajarlo y mantenerlo. ¹⁶ El SEÑOR Dios ordenó al hombre, diciendo: "De todo árbol en el jardín tú puedes comer libremente. ¹⁷ Pero del árbol del conocimiento del bien y mal no puedes comer, porque en el día que comas de él, tú ciertamente morirás." ¹⁸ Entonces el SEÑOR Dios dijo: "No es bueno que el hombre deba estar solo. Yo le haré una ayudante adecuada para él." ¹⁹ De la tierra el SEÑOR Dios formó cada animal del campo y cada ave del cielo. Entonces Él los trajo al hombre para ver qué él los llamaría. Lo que el hombre llamara a cada criatura viviente, ése era su nombre. ²⁰ El hombre dio nombres a todo el ganado, a todas las aves del cielo, y a toda bestia del campo. Pero para el hombre mismo no se encontró ninguna ayuda adecuada para él. ²¹ El SEÑOR Dios causó que un profundo sueño cayera sobre el hombre, así que el hombre durmió. El SEÑOR Dios tomó una de sus costillas y cerró la carne de donde Él tomó la costilla. ²² Con la costilla que el SEÑOR Dios había tomado del hombre, Él hizo una mujer y la trajo al hombre. ²³ El hombre dijo: "Esta vez, ésta es hueso de mis huesos, y carne de mi carne. Ella será llamada 'varona,' porque ella fue sacada del varón." ²⁴ Por lo tanto, el hombre dejará a su padre y a su madre, él será unido a su esposa, y ellos se convertirán en una carne. ²⁵ Ellos estaban ambos desnudos, el hombre y su esposa, pero no estaban avergonzados.

Genesis 2:1

los cielos

"el cielo" o "los cielos"

y todas las cosas vivientes que los llenaban

"y todos los muchos seres vivos que están en ellos"
o "y todas las multitudes de seres vivos en ellos"

fueron terminados

Esto se puede afirmar en forma activa. AT: "Dios había terminado de crearlos"

El séptimo día Dios llegó al final de Su trabajo

Dios no trabajó en el séptimo día.

llegó al final de

esto es un modismo. AT: "había terminado"

el descansó en el séptimo día de todo Su trabajo

"en ese día no trabajó"

Dios bendijo el séptimo día

Los posibles significados son 1) Dios causó que el séptimo día produjera un buen resultado o 2) Dios dijo que el séptimo día fue bueno.

y lo santificó

"y lo apartó" o "y lo llamó suyo"

en el Él descanso de toda su trabajo

"en el Él no trabajó"

Genesis 2:4

Información general:

El resto de Génesis 2 cuenta cómo Dios creó a las personas en el sexto día.

Estos fueron los eventos concernientes a los cielos y la tierra

Este es el relato de los cielos y la tierra" o "Esta es la historia de los cielos y la tierra". Los posibles significados son 1) es un resumen de los eventos

descritos en Génesis 1: 1-2: 3 o 2) presenta los eventos descritos en Génesis 2. Si es posible, tradúzcalos de modo que las personas puedan entenderlo de cualquier manera.

fuieron creados

"El SEÑOR Dios los creó." En el capítulo 1, el escritor siempre habla de Dios como "Dios", pero en el capítulo 2 siempre habla de Dios como "El SEÑOR ."

en el día que El SEÑOR Dios hizo

"cuando El SEÑOR creó". La palabra "día" se refiere a todo el período de tiempo de la creación, no a un solo día en particular.

El SEÑOR

Este es el nombre de Dios que él reveló a su pueblo en el Antiguo Testamento. Vea la página translationWord sobre El SEÑOR acerca de cómo traducir esto.

Ningún arbusto del campo

no hay arbustos creciendo en la naturaleza que los animales puedan comer.

ninguna planta del campo

no hay plantas frondosas como vegetales u hortalizas de hoja verde que tanto los animales como los humanos puedan comer

para cultivar

para hacer todo lo necesario para que las plantas crecieran bien.

vapor

Los posibles significados son 1) algo así como rocío o niebla de la mañana o 2) manantiales de corrientes subterráneas.

toda la superficie del suelo

toda la tierra

Genesis 2:7

formó

"moldeó" o "dió forma" o "creó"

hombre ... hombre

"un ser humano ... el humano" o "una persona ... la persona" no específicamente un varón

dentro de su nariz

"su nariz"

aliento de vida

"Aliento que hace que las cosas vivan". Aquí "vida" se refiere a la vida física.

un jardín

Esto podría haber sido un huerto de árboles frutales o un área con todo tipo de árboles.

hacia el este

"en el este"

Genesis 2:9

el árbol de la vida

"el árbol que da vida a la gente"

vida

Aquí esto significa "vida eterna" o vida que no termina.

el árbol del conocimiento del bien y del mal

"el árbol que le da a la gente la capacidad de entender tanto el bien como el mal" o "el árbol que hace que las personas que comen su fruta puedan saber cosas buenas y cosas malas"

del bien y del mal

Esta es una figura retórica que se refiere a ambos extremos y todo lo que está en el medio. TA: "todo, incluyendo tanto el bien como el mal"

en medio del jardín

"En medio del jardín". Los dos árboles pueden no haber estado en el centro exacto del jardín.

Un río salía del Éden para regar el jardín

El jardín estaba en el Edén. El río continuó fluyendo fuera del Edén. TA: "Un río fluyó a través del Edén para regar el jardín".

Genesis 2:11

Pisón

Esta es la única vez que se hace referencia a este río en la Biblia. .

toda la tierra de Havila

"Toda la tierra llamada Havila". Estaba en algún lugar del desierto de Arabia. .

donde hay oro

Esta frase da información sobre Havila. Algunos idiomas lo traducirían como una oración separada. TA: "Hay oro en Havila"

También bedelio y la piedra de ónice.

La palabra "allí" se coloca primero en la oración para enfatizar. TA: "Aquí también es donde las personas pueden encontrar piedras de bedelio y ónice."

bedelio

Esta resina proviene de un árbol y huele bien. Una resina es un material pegajoso que sale de algunos árboles y puede quemarse.

la piedra de ónice

"piedras de ónice". Ónice es un cierto tipo de piedra preciosa.

Genesis 2:13

Gihón

Ésta es la única mención de este río en la Biblia.

rodeando toda la tierra de Cus

El río no cubría toda la tierra, sino que atravesaba varias partes de la tierra.

toda la tierra de Cus

"la región entera llamada Cus"

el cual fluye al este de Asiria

"que fluye en la tierra al este de la ciudad de Asiria". El río Tigris fluye de norte a sur. La frase "que fluye al este de Asiria" da información sobre dónde está el río Tigris. Algunos idiomas lo traducirían como una oración separada. TA: "y fluye al este de Asiria"

Genesis 2:15

el jardín del Edén

"el jardín que estaba en Edén"

para trabajarlo

"para cultivarlo". Esto significa hacer todo lo necesario para que las plantas crezcan bien.

y mantenerlo

para cuidarlo contra cualquier cosa mala que suceda en ella

De cada árbol en el jardín

"El fruto de cada árbol en el jardín"

tú

Este pronombre es singular.

puedes comer libremente ... no puedes comer

En algunos idiomas, sería natural decir primero lo que no está permitido y luego decir lo que está permitido, como en el UDB.

puedes comer libremente

"puedes comer sin restricción"

el árbol del conocimiento del conocimiento del bien y del mal

"el árbol que da a las personas la capacidad de entender tanto el bien como el mal" o "el árbol que hace que las personas que comen su fruta puedan saber cosas buenas y cosas malas". Vea cómo tradujo esto en 2: 9.

no puedes comer

"No te permitiré que comas" (UDB) o "no deberás comer"

Genesis 2:18

Voy a hacerle una ayudante correspondiente a él

"Haré un ayudante que sea justo para él"

cada animal del campo y cada ave del cielo

Las frases "del campo" y "del cielo" indican dónde se encuentran generalmente los animales y las aves. TA: "Todo tipo de animales y aves".

todo el ganado

"todos los animales que las personas cuidan"

no se encontró ninguna ayuda correspondiente para el

Esto se puede decir también en forma activa. TA: "no había compañía que fuera adecuado para él"

Genesis 2:21

causó que un sueño profundo cayera sobre el hombre

"hizo que el hombre durmiera profundamente." Un sueño profundo es un tiempo al dormir en donde una persona no es fácilmente perturbada o despertada.

Con la costilla ... él hizo una mujer

"De la costilla ... él hizo una mujer." La costilla fue el material con el que Dios hizo a la mujer.

Ésta vez, ésta es hueso de mis huesos, y carne de mi carne

"Finalmente, los huesos de ésta son como mis huesos, y su carne es como mi carne". Después de buscar un compañero entre todos los animales y no encontrarlo, finalmente vio a alguien que era como él y podía ser su compañero. El hombre probablemente estaba expresando su sentimiento de alivio y alegría.

carne

Esto se refiere a las partes blandas del cuerpo como piel y músculo

Se llamará 'varona', porque del hombre fue sacada

El traductor puede escribir una nota al pie que diga "la palabra hebrea para 'mujer' suena como la palabra hebrea para 'hombre'".

Genesis 2:24

Información General:

Lo que sigue fue escrito por el autor. El hombre no dijo éstas cosas

Por tanto

Por eso

un hombre dejará a su padre y a su madre

"un hombre dejará de vivir en casa de su padre y madre." Esto es sobre los hombres en general. No se refiere a ningún hombre en particular en ningún momento en particular.

ellos se convertirán en una sola carne

Ésta expresión idiomática habla de la actividad sexual como si los cuerpos que están juntos se conviertan en un solo cuerpo. AT: "sus dos cuerpos se convertirán en un cuerpo"

Ellos estaban ambos desnudos

La palabra "ellos" se refiere al hombre y la mujer que Dios había creado.

pero no estaban avergonzados

"ellos no estaban avergonzados de estar desnudos" (UDB)

desnudos

"no llevando ropa"

Chapter 3

¹ Ahora la serpiente era más astuta que cualquier otra bestia del campo que el SEÑOR Dios había hecho. Él le dijo a la mujer: "¿Realmente Dios dijo: 'No debes comer de ningún árbol del jardín'?" ² La mujer le dijo a la serpiente: "Podemos comer del fruto de los árboles del jardín, ³ pero en cuanto al fruto del árbol que está en medio del jardín, Dios dijo: 'No podrán comerlo, ni podrán tocarlo, o morirán.'" ⁴ La serpiente dijo a la mujer: "Seguramente no morirán. ⁵ Porque Dios sabe que el día que coman de él, sus ojos serán abiertos y serán como Dios, conociendo el bien y el mal." ⁶ Cuando la mujer vio que el árbol era bueno para comer, y que era agradable a los ojos, y que el árbol era deseable para hacer a uno sabio, ella tomó algo de su fruto y lo comió. Entonces ella le dio también a su esposo que estaba con ella, y él se lo comió. ⁷ Los ojos de ambos fueron abiertos y supieron que estaban desnudos. Ellos cosieron hojas de higo y se hicieron cubiertas para sí mismos. ⁸ Ellos oyeron el sonido del SEÑOR Dios caminando en el jardín en el fresco del día, así que el hombre y su esposa se escondieron de la presencia del SEÑOR Dios entre los árboles del jardín. ⁹ El SEÑOR Dios llamó al hombre y le dijo: "¿Dónde estás?" ¹⁰ El hombre dijo: "Te oí en el jardín y tuve miedo porque estaba desnudo. Así que me escondí." ¹¹ Dios dijo: "¿Quién te dijo que estabas desnudo? ¿Has comido del árbol del cual te mandé que no comieras?" ¹² El hombre dijo: "La mujer a quien me diste para estar conmigo, ella me dio fruto del árbol y yo lo comí." ¹³ El SEÑOR Dios dijo a la mujer: "¿Qué es esto que has hecho?" La mujer dijo: "La serpiente me engañó y yo comí." ¹⁴ El SEÑOR Dios dijo a la serpiente: "Porque has hecho esto, maldita eres tú sola entre todo el ganado y todas las bestias del campo. Sobre tu vientre irás y será polvo lo que comerás todos los días de tu vida. ¹⁵ Pondré hostilidad entre tú y la mujer, y entre tu semilla y su semilla. Él herirá tu cabeza y tú herirás su talón." ¹⁶ A la mujer le dijo: "Multiplicaré grandemente tu dolor cuando tengas hijos; es con dolor que darás a luz a tus hijos. Tu deseo será para tu esposo, pero él dominará sobre ti." ¹⁷ A Adán le dijo: "Porque has escuchado la voz de tu esposa, y has comido del árbol del cual te ordené diciéndote: 'No puedes comer de él,' maldita es la tierra por tu causa; con trabajo doloroso comerás de ella todos los días de tu vida. ¹⁸ Ella producirá espinos y cardos para ti, y comerás las plantas del campo. ¹⁹ Por el sudor de tu rostro comerás pan, hasta que regreses a la tierra, porque de ella fuiste tomado. Pues polvo eres, y al polvo regresarás." ²⁰ El hombre llamó por nombre a su esposa Eva porque ella era la madre de todo lo viviente. ²¹ El SEÑOR Dios hizo para Adán y para su esposa vestiduras de pieles y los vistió. ²² El SEÑOR Dios dijo: "Ahora el hombre ha venido a ser como uno de nosotros, conociendo el bien y el mal. Así que, ahora no se le permitirá alcanzar con su mano, tomar del árbol de la vida, comerlo, y vivir para siempre." ²³ Por lo tanto, el SEÑOR Dios lo echó fuera del jardín del Edén, para cultivar la tierra de la cual él había sido tomado. ²⁴ Así que Dios echó al hombre fuera del jardín, y colocó querubines al este del jardín del Edén y una espada de fuego que giraba en toda dirección, para guardar el camino hacia el árbol de la vida.

Genesis 3:1

Ahora

El escritor esta comenzado una nueva parte de la historia

más astuta

"más astuto" (UDB) o "más inteligente para obtener lo que quería diciendo mentiras"

Realmente Dios dijo: 'Ustedes ... jardín'?

La serpiente finge estar sorprendida de que Dios haya hecho esta regla. Esta pregunta retórica se puede traducir como una declaración. AT: "Me sorprende que Dios haya dicho: 'Ustedes ... jardín'"

No debes comer

La palabra "ustedes" es plural y se refiere al hombre y la mujer.

Podemos comer ... Dios dijo: 'No podrán comerlo

Eva le dijo a la serpiente lo que Dios les había permitido hacer primero y luego lo que Dios les había dicho que no hicieran. Algunos idiomas dirían lo que se les dijo que no hicieran primero y luego lo que se les permitía hacer, como en el UDB.

Podemos comer

"Se nos permite comer" o "Tenemos permiso para comer"

No podrás ... ni podrás ... morirán

La palabra "ustedes" es plural y se refiere al hombre y a la mujer.

No podrás comerlo

"no deben comerlo" o "No lo coman"

ni podrás tocarlo

"y no deben tocarlo" o "no lo toquen"

Genesis 3:4**Ustedes ... ustedes ... sus ... ustedes**

Estas palabras se refieren al hombre y la mujer y, por lo tanto, son duales o plurales. (See:

sus ojos ojos serán abiertos

"sus ojos serán abiertos." Esta expresión idiomática significa "se darán cuenta de las cosas" o "entenderán cosas nuevas". Este significado puede ser escrito claramente. TA: "Serán como si sus ojos estuvieran abiertos"

conociendo el bien y el mal

Aquí, "bien y mal" es una figura retórica que se refiere tanto a los extremos como a todo lo que está en el medio. Vea cómo tradujo "conocimiento del bien y del mal" en 2: 9. TA: "saberlo todo, incluido el bien y el mal"

era agradable a la vista

"El árbol fue una delicia para mirar" o "fue agradable para mirar" o "fue muy hermoso" (UDB)

y que el árbol era deseable para hacer a uno sabio

"y ella quería la fruta del árbol porque podía hacer que una persona fuera sabia" o "y quería su fruta porque podía hacerle entender lo que estaba bien y lo que estaba mal tal como lo hace Dios"

Genesis 3:7**Los ojos de ambos fueron abiertos**

"Entonces sus ojos se abrieron" o "Se dieron cuenta" o "Ellos entendieron". Vea cómo tradujo "sus ojos se abrirán" en 3: 4.

Cosieron

"pegaron" o "juntaron"

hojas de higo

Si la gente no sabe cómo son las hojas de higo, esto puede traducirse como "hojas grandes de un árbol de higo" o simplemente "hojas grandes".

y se hicieron cubiertas para sí mismos.

Hicieron esto porque estaban avergonzados. Esta información implícita se puede hacer explícita si es necesario como en la UDB. TA: "y se vistieron con ellos porque estaban avergonzados"

en el fresco del día

"A la hora del día cuando sopla una brisa fresca"

de la presencia del SEÑOR Dios

"de la vista de El SEÑOR Dios" o "para que El SEÑOR Dios no los vea" (UDB) o "de El SEÑOR"

Genesis 3:9**¿Dónde estás?**

"¿Por qué estás tratando de esconderte de mí?" (UDB). Dios sabía dónde estaba el hombre. Cuando

el hombre respondió, no dijo dónde estaba sino por qué se escondía.

tú

En los versos 9 y 11, Dios estaba hablando al hombre. Los idiomas que tienen una forma singular de "tú" usarían eso aquí.

Te oí

"Escuché el sonido que estabas haciendo"

¿Quién te dijo...

Dios sabía la respuesta a esta pregunta. Él había preguntado para obligar a Adán a confesar que había desobedecido a Dios.

¿Has comido ... del

De nuevo, Dios sabía que esto había sucedido. Traduzca esta pregunta en una forma que muestre que Dios acusaba a Adán de desobediencia. La oración se puede traducir como una declaración. TA: "Tú debes haber comido ... de".

Genesis 3:12**¿Qué es esto que has hecho?**

Dios ya sabía lo que la mujer había hecho. Cuando él le hizo esta pregunta, le estaba dando la oportunidad de hablarle de ello y estaba expresando su decepción por lo que ella había hecho. Muchos idiomas usan preguntas retóricas para regañar o reprender. Si es posible, use una figura que exprese esta decepción. También puede ser traducido como una declaración. AT: "Has hecho algo terrible".

Genesis 3:14**maldita serás sola**

"tú sola estás maldita". La palabra "maldición" es la primera en hebreo para enfatizar el contraste entre la bendición de Dios sobre los animales y esta maldición sobre la serpiente. Esta es una "fórmula de maldición" o la forma en que se expresaron las maldiciones. Al decir esta maldición, Dios hizo que sucediera.

todos los animales y entre todas las bestias del campo

"todos los animales domésticos y animales salvajes"

Sobre tu vientre irás

"Te moverás por el suelo sobre tu estómago". Las palabras "es sobre tu estómago" vienen primero para enfatizar el contraste entre la forma en que otros animales se moverían usando sus patas y la forma en que la serpiente se deslizaría sobre su estómago. Esto también es parte de la fórmula de la maldición.

es polvo lo que comerás

"comerás polvo". Las palabras "es polvo" vienen primero para enfatizar el contraste entre las plantas sobre el suelo que comerían otros animales

y la comida sucia que comería la serpiente. Esto es parte de la fórmula de la maldición.

hostilidad entre tú y la mujer

Esto significa que la serpiente y la mujer se convertirían en enemigos.

semilla

"descendencia" o "descendiente". La palabra "semilla" se refiere a lo que un hombre pone en una mujer para hacer que un bebé crezca dentro de la mujer. Al igual que la palabra "descendencia", puede referirse a más de una persona, como en la palabra "descendientes". Trate de encontrar una palabra que sea singular pero que pueda referirse a más de una persona.

Él herirá ... tu talón

Las palabras "él" y "su" se refieren al descendiente de la mujer. Si "semilla" se tradujo como plural, esto se puede traducir como "van a herir... su talón"; en este caso, considere insertar notas al pie para decir que "ellos" y "sus" se usan para traducir un pronombre singular.

herir

"aplastar" o "golpear" o "atacar"

Genesis 3:16

Multiplicaré grandemente tu dolor

"Haré que tu dolor aumente mucho" o "Haré que tu dolor sea muy intenso"

cuando tengas hijos

"al dar a luz a niños" o "cuando da a luz a niños" (UDB)

Tu deseo será para tu esposo

"Tendrás un fuerte deseo por tu esposo". Los posibles significados son 1) "Querrás mucho estar con tu esposo" o 2) "Querrás controlar a tu esposo"

él dominará sobre ti

"el será tu amo" o "el te controlará"

Genesis 3:17

Adán

El nombre de Adán es el mismo que la palabra hebrea para "hombre". Algunas traducciones dicen "Adán" y otras dicen "el hombre". Puede usar cualquiera de las formas ya que se refiere a la misma persona.

has escuchado la voz de tu esposa

Esto es una expresión idiomática. TA: "has obedecido lo que dijo tu esposa"

has comido del árbol

Usted puede decir qué fue lo que comieron. TA: "han comido el fruto del árbol" o "han comido un poco del fruto del árbol"

No puedes comer de él

"No comerán de él" o "No coman su fruta"

maldita es la tierra

La palabra "maldición" aparece primero en la oración para enfatizar que el suelo, que había sido "bueno"

con trabajo doloroso

"haciendo trabajo duro"

Comerás de ella

La palabra "ella" se refiere a la tierra y es un metónimo para las partes de las plantas, que crecen en el suelo, que la gente come. TA: "comerás lo que crezca"

las plantas del campo

Los posibles significados son 1) "las plantas que cuidas en tus campos" o 2) "las plantas silvestres que crecen en los campos abiertos".

Por el sudor de tu rostro

"haciendo trabajo duro que te haga sudar la cara"

comerás pan

Aquí la palabra "pan" es una sinécdoque de la comida en general. TA: "comerás comida"

hasta que regreses a la tierra

"Hasta que mueras y tu cuerpo sea puesto en la tierra". En algunas culturas, ponen los cuerpos de personas que han muerto en un agujero en el suelo. El arduo trabajo del hombre no termina hasta el momento de su muerte y entierro.

Pues polvo eres, y al polvo volverás

"Te hice de la tierra, por lo que tu cuerpo se convertirá en tierra de nuevo". Traduzca las dos apariciones de "polvo" con la misma palabra para mostrar que el hombre comienza y termina en la misma condición.

Genesis 3:20

El hombre

Algunas traducciones dicen "Adán."

llamó por nombre a su esposa Eva

"dio a su esposa el nombre de Eva" o "llamó a su esposa Eva" (UDB)

Eva

Los traductores pueden escribir una nota al pie diciendo "El nombre Eva suena como la palabra hebrea que significa 'vivir'".

todo lo viviente

La palabra "viviente" se refiere a las personas. TA: "todas las personas"

vestiduras de piel

"ropa hecha con pieles de animales"

Genesis 3:22

el hombre

Los posibles significados son 1) Dios se refería a un humano, el hombre, o 2) Dios se refería a los humanos en general, por lo que esto significaría que el hombre y su esposa. Incluso si Dios estaba hablando de una persona, lo que dijo se aplicó a ambos.

como uno de nosotros

"como nosotros." El pronombre "nosotros" es plural. Vea cómo tradujo "Hagámos" en 1:26.

conociendo el bien y el mal

Aquí, "bien y mal" es una figura retórica que se refiere tanto a los extremos como a todo lo que está en el medio. Vea cómo tradujo "conocimiento del bien y del mal" en 2: 9. TA: "sabiendo todo, incluido el bien y el mal"

no se le permitirá

Esto se puede afirmar en forma activa. AT: "No le permitiré"

árbol de la vida

"el árbol que da vida a la gente." Traduzca esto como en 2:7

la tierra de cual él fue tomado

"polvo porque lo habían sacado del polvo". Esto no se refiere al lugar particular en la tierra de donde Dios tomó al hombre.

Así que Dios echó al hombre fuera del jardín

"Dios obligó al hombre a abandonar el jardín". Esto se refiere al evento en 3:22, donde dice: "Yahvé Dios lo envió fuera del jardín del Edén". Dios no envió al hombre por segunda vez.

para cultivar

Esto significa hacer lo que se necesita para que las plantas crezcan bien. Traducir esto como en 2:4.

para guardar el camino hacia árbol de la vida

"para evitar que la gente vaya al árbol de la vida"

espada de fuego

Los posibles significados son 1) una espada que tenía llamas o 2) un fuego que tenía la forma de una espada. Los idiomas que no tienen espadas podrían usar otra arma como una lanza o flecha.

Chapter 4

¹ El hombre durmió con Eva su esposa. Ella concibió y dio a luz a Caín. Ella dijo: "He producido un hombre con la ayuda del SEÑOR Dios." ² Entonces ella dio a luz a su hermano Abel. Ahora Abel llegó a ser pastor, pero Caín trabajaba la tierra. ³ Sucedió que luego de un tiempo Caín trajo algunos de los frutos de la tierra como ofrenda al SEÑOR. ⁴ En cuanto a Abel, éste trajo algunos de los primogénitos de su rebaño y algo de la grosura. El SEÑOR aceptó a Abel y su ofrenda, ⁵ pero a Caín y su ofrenda, Él no aceptó. Así que Caín estaba muy enojado, y frunció el ceño. ⁶ El SEÑOR dijo a Caín: "¿Por qué estas enojado y por qué frunces el ceño? ⁷ Si haces lo correcto, ¿no serás aceptado? Pero si no haces lo correcto, el pecado se agacha a la puerta y desea controlarte, pero tú debes dominarlo." ⁸ Caín habló a Abel su hermano. Sucedió que mientras ellos estaban en el campo, Caín se levantó contra su hermano Abel y lo mató. ⁹ Entonces el SEÑOR habló a Caín: "¿Dónde está Abel tu hermano? Él dijo: "Yo no sé. ¿Soy yo el guardián de mi hermano? ¹⁰ El SEÑOR dijo: "¿Qué has hecho? La sangre de tu hermano Me está llamando desde la tierra. ¹¹ Ahora maldito eres tú desde la tierra, la cual ha abierto su boca para recibir de tu mano la sangre de tu hermano. ¹² Cuando tú cultives la tierra, de ahora en adelante ella no te concederá su fuerza. Fugitivo y vagabundo serás en la tierra." ¹³ Dijo Caín al SEÑOR: "Mi castigo es más grande de lo que puedo llevar. ¹⁴ Ciertamente, Tú me has echado en este día de esta tierra, y yo estaré escondido de Tu rostro. Yo seré un fugitivo y vagabundo en la tierra, y quien sea que me encuentre me matará." ¹⁵ El SEÑOR le dijo: "Si alguien matara a Caín, la venganza vendrá sobre él siete veces." Entonces puso el SEÑOR una marca sobre Caín, para que si alguien lo encontrara, esa persona no lo atacará. ¹⁶ Así que Caín se fue de la presencia del SEÑOR y vivió en la tierra de Nod, al este del Edén. ¹⁷ Caín durmió con su esposa y ella concibió. Ella dio a luz a Enoc. Caín construyó una ciudad y la nombró igual que su hijo Enoc. ¹⁸ A Enoc le nació Irad. Irad vino a ser el padre de Mehujael. Mehujael vino a ser el padre de Metusael. Metusael vino a ser el padre de Lamec. ¹⁹ Lamec tomó para sí dos esposas: el nombre de una fue Ada, y el nombre de la otra fue Zila. ²⁰ Ada dio a luz a Jabal. Él fue el padre de aquellos que vivían en tiendas y tienen ganados ²¹ El nombre de su hermano fue Jubal. Él fue el padre de los que tocan el arpa y la flauta. ²² En cuanto a Zila, ella parió a Tubal Caín, el forjador de utensilios de bronce y hierro. La hermana de Tubal Caín fue Naama. ²³ Lamec dijo a sus esposas: "Ada y Zila, escuchen mi voz; ustedes, esposas de Lamec, escuchen lo que les digo. Pues yo he matado a un hombre por herirme, un hombre joven por golpearme. ²⁴ Si Caín es vengado siete veces, entonces Lamec será vengado setenta y siete veces." ²⁵ Adán durmió con su esposa otra vez, y ella dio a luz otro hijo. Ella llamó su nombre Seth y dijo, "Dios me ha dado otro hijo en el lugar de Abel, porque Caín lo mato." ²⁶ Un hijo le nació a Seth y él le llamó su nombre Enós. En ese tiempo, la gente comenzó a invocar el nombre del SEÑOR.

Genesis 4:1

El hombre

"el ser humano" o "Adán" (UDB)

durmió con

Su idioma puede tener una manera de decir esto de forma cortés. Algunas versiones anteriores dicen "conoció".

He producido un hombre

La palabra para "hombre" típicamente describe un adulto varón, en lugar de a un bebé o un niño. Si eso causara confusión, podría traducirse como "niño" o "bebé niño" o "hijo".

Caín

Los traductores pueden querer incluir una nota al pie que diga "El nombre Caín suena como la

palabra hebrea que significa 'producir'. Eva lo llamó Caín porque ella lo produjo".

Entonces ella dió a luz

No sabemos cuánto tiempo pasó entre los nacimientos de Caín y Abel. Es posible que hayan sido gemelos o que Abel haya nacido después de que Eva se embarazó nuevamente. Si es posible, use una expresión que no diga cuánto tiempo pasó.

trabajaba la tierra

Esto significa que el hizo todo lo que se necesita para que las plantas crecieran bien. Traducir esto como en 2:4.

Genesis 4:3

Sucedió que

Esta frase se usa para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una

forma de hacer esto, podría considerar usar ese método aquí.

luego de un tiempo

Los posibles significados son 1) "después de que pasó un tiempo" o 2) "en el momento correcto"

frutos de la tierra

Esto se refiere a la comida que provenía de plantas que él había cuidado. TA: "cultivos" o "cosecha"

algo de la grosura

Esto se refiere a las partes grasosas de los corderos que él había matado, era la mejor parte del animal. TA: "algunas de sus partes con grasas"

aceptó

"miró con agrado" o "se complació con"

estaba muy enojado

Algunos idiomas tienen una expresión idiomática para la ira, como "Se quemó" o "Se quemó su ira".

frunció el ceño

Esto significa que la expresión de su rostro mostraba que estaba enojado o celoso. Algunos idiomas tienen una expresión idiomática que describe cómo se ve la cara de una persona cuando está enojado.

Genesis 4:6

¿Por qué estás enojado y por qué frunces tu ceño?

Dios usó estas preguntas retóricas para decirle a Caín que estaba equivocado al estar enojado y con el ceño fruncido. También pueden haber tenido la intención de darle a Caín la oportunidad de confesar que estaba equivocado.

Si haces ... no serás aceptado?

Dios usó esta pregunta retórica para recordarle a Caín algo que Caín ya debería haber sabido. TA: "Sabes que si haces lo correcto, te aceptaré"

Pero si no ... tú debes dominarlo

Dios habla del pecado como si fuera una persona. TA: "Pero si no haces lo correcto, desearás pecar aún más, y luego harás cosas pecaminosas. Debes negarte a obedecerlo" (See: personificación).

el pecado está a la puerta ... desea controlarte

Aquí se habla del pecado como un peligroso animal salvaje que está esperando la oportunidad de atacar a Caín. TA: "te enojarás tanto que no podrás detener el pecado"

pecado

Los idiomas que no tienen un sustantivo que significa "pecado" podrían traducir esto como "tu deseo de pecar" o "las cosas malas que quieres hacer".

debes dominarlo

Yahvé habla del deseo de Caín de pecar como si fuera una persona sobre quien Caín debe dominar. TA: "debes controlarlo para no pecar"

Genesis 4:8

Caín habló a su hermano Abel

Algunos idiomas deberán agregar la información implícita que Caín le habló a su hermano acerca de ir a los campos.

hermano

Abel era el hermano menor de Caín. Algunos idiomas pueden necesitar usar la palabra para "hermano menor".

se levantó contra

"atacó"

¿Dónde está Abel tú hermano?

Dios sabía que Caín había matado a Abel, pero él le hizo esta pregunta para que Caín tuviera que responder.

¿Soy yo el guardián de mi hermano?

Caín usó esta pregunta retórica para evitar decir la verdad. Esto se puede traducir como una declaración afirmativa. TA: "¡No soy el guardián de mi hermano!" o "¡Cuidar de mi hermano no es mi trabajo!"

Genesis 4:10

¿Qué has hecho?

Dios usa una pregunta retórica para reprender a Caín. Esto se puede traducir como una declaración afirmativa. TA: "¡Lo que has hecho es terrible!"

La sangre de tu hermano me está llamando

La sangre de Abel es un metónimo de su muerte, como si fuera una persona que pide a Dios que castigue a Caín. TA: "La sangre de tu hermano es como una persona que me llama para castigar a la persona que lo mató"

Ahora maldito eres tú desde la tierra

Esto se puede afirmar en forma activa. TA: "Te estoy maldiciendo para que no puedas cultivar alimentos desde el suelo"

la cual ha abierto su boca para recibir de tu mano la sangre de tu hermano

Dios habla de la tierra como si fuera una persona que pudiera beber la sangre de Abel. TA: "que se empapa con la sangre de tu hermano"

de tu mano

Dios habla de la mano de Caín como si hubiera derramado la sangre de Abel en la "boca" del suelo. TA: "que se derramó cuando lo mataste" o "de ti"

trabajes la tierra

Esto significa hacer todo lo necesario para que las plantas crezcan bien. Vea como "trabajar la tierra" o "cultivar" fue traducido en 2:4.

no te concedará su fuerza

El terreno está personificado como si fuera una persona que pierde fuerza. TA: "el suelo no producirá mucho alimento para ti"

Un fugitivo y un vagabundo

Puedes unir estas palabras juntas. TA: "Un vagabundo sin hogar"

Genesis 4:13**yo estaré escondido de tu rostro**

El término "tu rostro" representa la presencia de Dios. TA: "No podré hablar contigo"

un fugitivo y vagabundo

Traduzca esto como en el 4:10

la venganza vendrá sobre él siete veces

Esto puede ser escrito en forma activa. TA: "Voy a vengarme de él siete veces" o "Voy a castigar a esa persona siete veces más severamente que a ti"

no lo atacara

"no matará a Caín"

Genesis 4:16**se fue de la presencia del SEÑOR Dios**

Aunque El SEÑOR Dios está en todas partes, esta expresión habla de Caín como si se fuera muy lejos. TA: "se fue de donde El SEÑOR Dios le habló"

Nod

Los traductores pueden agregar una nota al pie que diga "La palabra Nod significa 'vagar'".

durmió con

Su idioma puede tener una manera de decir esto de forma cortés. Algunas versiones anteriores dicen "conoció". See:

construyó una ciudad

"Caín construyó una ciudad"

Genesis 4:18**A Enoc le nació Irad**

Está implícito que Enoc creció y se casó con una mujer. TA: "Enoc creció y se casó y se convirtió en el padre de un hijo al que llamó Irad"

Irada vino a ser el padre de Metusael

"Irada tuvo un hijo y lo llamó Mehujael"

Ada ... Zila

Nombre de mujeres

Genesis 4:20**Ada ... Zila**

Traduzca estos nombres como en 4:18

fue el padre de aquellos que vivían en tiendas

Los posibles significados son 1) "Él fue la primera persona en vivir en una tienda" o 2) "Él y sus descendientes vivieron en tiendas".

que vivían en tiendas y tienen ganados

personas que viven en tiendas y también cuidan de animales

fue padre de todos los que tocan el arpa y la flauta

Los posibles significados son 1) "Él fue la primera persona en tocar el arpa y la flauta" o 2) "Él y sus descendientes tocaron el arpa y la flauta".

Tubal Caín, forjador de herramientas de bronce y de hierro

"Tubal Caín. El hizo herramientas de hierro y bronce".

hierro

Este es un metal muy fuerte usado para hacer herramientas, implementos y armas.

Genesis 4:23**Ada ... Zila**

Traduzca estos nombres como en 4:18

escuchen mi voz ... escuchen lo que les digo

Lamec dijo lo mismo dos veces para enfatizar. Su voz es un metónimo para toda su persona. TA: "escúchame atentamente"

un hombre ... un joven

Lamec mató solo a una persona.

por herirme ... por golpearme

"porque me hirió ... porque me lastimó" o "porque me lastimó"

Si Caín es vengado siete veces, entonces Lamec

Lamec sabe que Dios vengará a Caín siete veces. TA: "Ya que Dios castigará a cualquiera que mate a Caín siete veces, Lamec"

entonces Lamec será vengado setenta y siete veces

siete veces - Esto se puede escribir en forma activa. TA: "el que me mata, Dios castigará setenta y siete veces"

setenta y siete
siete - 77

Genesis 4:25

durmió con

Su idioma puede tener una manera de decir esto de una forma cortés. Algunas versiones anteriores dicen "conoció". See:

y dijo, "Dios me ha dado otro hijo"

Esta es la razón por la que ella lo llamó Set. Esto puede hacerse explícito. TA: "y explicó, 'Dios me ha dado otro hijo'".

Seth

Los traductores pueden agregar una nota al pie que diga "Este nombre suena como la palabra hebrea que significa 'ha dado'".

un hijo le nació a Seth

Esto puede hacerse explícito. TA: "La esposa de Seth le dio un hijo"

a invocar el nombre de YAHVÉ Dios

Esta es la primera vez que la gente llama a Dios por el nombre El SEÑOR. Esto puede hacerse explícito. TA: "adorar a Dios usando el nombre El SEÑOR"

Chapter 5

¹ Este es el registro de los descendientes de Adán. El día que Dios creó a la humanidad, Él los hizo en Su propia semejanza. ² Varón y hembra Él los creó. Él los bendijo y los llamó humanidad, cuando fueron creados. ³ Luego que Adán vivió 130 años, se convirtió en padre de un hijo en su propia semejanza, a su imagen, y le llamó por nombre Set. ⁴ Luego de que Adán llegara a ser el padre de Set, él vivió ochocientos años. El vino a ser el padre de más hijos e hijas. ⁵ Adán vivió 930 años, y luego murió. ⁶ Luego de Set haber vivido 105 años, se convirtió en el padre de Enós. ⁷ Luego de llegar a ser el padre de Enós, él vivió 807 años, y llegó a ser el padre de más hijos e hijas. ⁸ Set vivió 912 años, y luego murió. ⁹ Luego de Enós haber vivido noventa años, llegó a ser el padre de Cainán. ¹⁰ Luego de llegar a ser el padre de Cainán, Enós vivió 815 años. Él llegó a ser el padre de más hijos e hijas. ¹¹ Enos vivió 905 años, y luego murió. ¹² Luego de Cainán haber vivido setenta años, él llegó a ser el padre de Mahalaleel. ¹³ Luego de llegar a ser el padre de Mahalaleel, Cainán vivió 840 años. Él llegó a ser el padre de más hijos y hijas. ¹⁴ Cainán vivió 910 años, y luego murió. ¹⁵ Luego de Mahalaleel haber vivido sesenta y cinco años, él llegó a ser el padre de Jared. ¹⁶ Luego de llegar a ser el padre de Jared, Mahalaleel vivió 830 años. Él llegó a ser el padre de más hijos e hijas. ¹⁷ Mahalaleel vivió 895 años, y luego murió. ¹⁸ Luego de Jared haber vivido 162 años, él llegó a ser el padre de Enoc. ¹⁹ Luego de llegar a ser el padre de Enoc, Jared vivió ochocientos años. Él llegó a ser el padre de más hijos e hijas. ²⁰ Jared vivió 962 años, y luego murió. ²¹ Luego de Enoc haber vivido sesenta y cinco años, él llegó a ser el padre de Matusalén. ²² Enoc caminó con Dios trescientos años, luego de llegar a ser el padre de Matusalén. Él llegó a ser el padre de más hijos e hijas. ²³ Enoc vivió 365 años. ²⁴ Enoc caminó con Dios, y luego desapareció, porque Dios se lo llevó. ²⁵ Luego de Matusalén haber vivido 187 años, él llegó a ser el padre de Lamec. ²⁶ Luego de llegar a ser el padre de Lamec, Matusalén vivió 782 años. Él llegó a ser el padre de más hijos y hijas. ²⁷ Matusalén vivió 969 años. Luego él murió. ²⁸ Luego de Lamec haber vivido 182 años, él llegó a ser el padre de un hijo. ²⁹ Él le puso por nombre Noé, diciendo: "Éste nos dará descanso de nuestro trabajo y de la labor de nuestra manos, la cual debemos hacer debido a la tierra que el SEÑOR ha maldecido." ³⁰ Lamec vivió 595 años, luego de llegar a ser el padre de Noé. Él llegó a ser el padre de más hijos e hijas. ³¹ Lamech vivió 777 años. Luego murió. ³² Luego de Noé haber vivido quinientos años, llegó a ser el padre de Sem, Cam y Jafet.

Genesis 5:1

Información General:

Este es el comienzo de la lista de los descendientes de Adán.

en su propia semejanza

Esta frase significa que Dios hizo que la humanidad fuera como él. Este versículo no dice de qué manera Dios hizo que las personas fueran como él. Dios no tiene un cuerpo, por lo que no significa que las personas se parezcan a Dios. TA: "para ser verdaderamente como nosotros". Vea cómo se traduce "según nuestra semejanza" en 1:26.

cuando fueron creados

Esto se puede hacer activo. TA: "cuando los creó"

Genesis 5:3

130 ... ochocientos

Los traductores pueden escribir los números "130" y "800" o las palabras "ciento treinta" y "ochocientos".

se convirtió en padre de un hijo
"él tuvo un hijo"

en su propia semejanza

Estas dos frases significan la misma cosa. Se utilizan como un recordatorio de que Dios hizo al hombre a su propia imagen. Vea cómo tradujo frases similares en 1:26.

Set

Traduzca este nombre como lo hizo en 4:25

vino a ser padre de más hijos e hijas
"Tuvo más hijos e hijas"

y luego murió

Esta frase se repetirá a lo largo del capítulo. Use la palabra ordinaria para "muerto".

Adán vivió 930 años

La gente solía vivir mucho tiempo. Use su palabra ordinaria para "años". TA: "Adam vivió un total de 930 años"

Genesis 5:6**Se convirtió en el padre de Enós**

Aquí "padre" significa su padre real, no su abuelo.
TA: "tuvo a su hijo Enós".

Enós

Este es el nombre de una persona.

llegó a ser el padre de más hijos e hijas

"Tuvo más hijos e hijas"

Set vivió 912 años

"Set vivió un total de 912 años"

y luego murió

Esta frase se repetirá a lo largo del capítulo. Use la palabra ordinaria para "muerto".

Genesis 5:9**Información General:**

Los registros en Génesis 5:6-27 tienen el mismo formato. Tradúzcalos de acuerdo a las notas en 5:6.

Genesis 5:12**Información General:**

Los registros en Génesis 5:6-27 tienen el mismo formato. Tradúzcalos de acuerdo a las notas en 5:6.

Genesis 5:15**Información General:**

Los registros en Génesis 5:6-27 tienen el mismo formato. Tradúzcalos de acuerdo a las notas en 5:6.

Genesis 5:18**Información General**

Los registros en Génesis 5:6-27 tienen el mismo formato. Tradúzcalos de acuerdo a las notas en 5:6.

Genesis 5:21**llegó a ser el padre de Matusalén**

"tuvo a su hijo Matusalén"

Matusalén

Este es el nombre de un hombre.

Enoc caminó con Dios

Caminar con alguien es una metáfora de estar en una relación cercana con él. TA: "Enoc tuvo una relación cercana con Dios" o "Enoc vivió en unión con Dios"

llegó a ser padre de más hijos e hijas

"Tuvo más hijos e hijas"

Enoc vivió 365 años

"Enoc vivió un total de 365 años"

luego desapareció

La palabra "el" se refiere a Enoc. El ya no estaba en la tierra.

porque Dios se lo llevó

Esto significa que Dios tomó a Enoc para estar con él (Dios).

Genesis 5:25**Información General:**

Los registros en Génesis 5:6-27 tienen el mismo formato. Tradúzcalo de acuerdo a las notas en 5:6.

Lamec

Este Lamec es diferente al Lamec en el 4:18

Genesis 5:28**se convirtió en padre de un hijo**

"tuvo un hijo"

Noé

Los traductores pueden agregar una nota al pie de página que diga: "Este nombre suena como la palabra hebrea que significa 'descanso'"

de nuestro trabajo y de la dolorosa labor de nuestras manos

Lamec dice lo mismo dos veces para enfatizar cuán difícil fue el trabajo. TA: "de trabajar tan duro con nuestras manos"

Genesis 5:30**Lamec vivió 777 años**

"Lamec vivió un total de 777 años"

Genesis 5:32**llegó a ser el padre de**

"el tuvo a sus hijos". Esto no nos dice si los hijos nacieron el mismo día o en años diferentes.

Sem, Cam, y Jafet

Estos hijos no pueden ser enumerados en el orden de su nacimiento. Hay desacuerdo sobre cuál era el más antiguo. Evite traducir esto de una manera que implique que la lista esté en el orden de sus edades.

Chapter 6

¹ Sucedió que cuando los seres humanos comenzaron a multiplicarse en la tierra y les nacieron hijas, ² los hijos de Dios vieron que las hijas de los hombres eran atractivas. Ellos tomaron para sí mismos esposas, cualquiera que ellos escogieran. ³ El SEÑOR dijo: "Mi Espíritu no permanecerá en la humanidad por siempre, pues ellos son carne. Ellos vivirán 120 años." ⁴ Gigantes estaban en la tierra en esos días, y también después. Esto sucedió cuando los hijos de Dios se casaron con las hijas de los hombres y tuvieron hijos con ellas. Estos fueron los poderosos hombres de antes, hombres de renombre. ⁵ El SEÑOR vio que la maldad de la humanidad era grande en la tierra, y que toda inclinación de los pensamientos de sus corazones, era solo de maldad continuamente. ⁶ El SEÑOR se arrepintió de haber creado la humanidad sobre la tierra, y le dolió mucho en Su corazón. ⁷ Entonces el SEÑOR dijo: "Voy a borrar a la humanidad que Yo creé de la superficie de la tierra, tanto a la humanidad como a los animales más grandes, y a las cosas que se arrastran y a las aves en los cielos, porque Yo me lamento de haberlos hecho." ⁸ Pero Noé encontró favor ante los ojos del SEÑOR. ⁹ Estos fueron los eventos concernientes a Noé. Noé era un hombre justo, y sin culpa entre las personas de su época, Noé caminó con Dios. No ¹⁰ Noé vino a ser el padre de tres hijos: Sem, Cam y Jafet. ¹¹ La tierra estaba corrupta ante Dios, y estaba llena de violencia. ¹² Dios vio la tierra; mire, estaba corrompida, pues toda carne había corrompido su camino sobre la tierra. ¹³ Dios dijo a Noé: "Puedo ver que es tiempo de poner un final a toda carne, pues la tierra está llena de violencia por causa de ellos. Ciertamente Yo los voy a destruir con la tierra. ¹⁴ Haz para ti un arca de madera de ciprés. Haz recámaras en el arca, y cúbrelo con brea por dentro y por fuera. ¹⁵ Así es como la harás: el largo del arca será de 135 metros, el ancho de él 22. 5 metros, y su altura de 13. 5 metros. ¹⁶ Haz un techo para el arca, y termínalo a 45 centímetros del tope del lado. Coloca una puerta en el lado del arca y haz una más baja, una segunda, y una tercera cubierta. ¹⁷ Escucha, Yo estoy a punto de traer la inundación de aguas sobre la tierra, para destruir toda carne que tiene en ella el aliento de vida debajo del cielo. Todo lo que está en la tierra morirá. ¹⁸ Pero Yo estableceré mi pacto contigo. Tú entrarás dentro del arca, tú y tus hijos, y tu esposa, y las esposas de tus hijos contigo. ¹⁹ De toda criatura viviente de toda carne, dos de cada especie tú debes traer dentro del arca, para mantenerlos vivos contigo, ambos macho y hembra. ²⁰ De las aves de cada especie, y de los animales más grandes según su especie, de toda cosa que se arrastra de la tierra según especie, dos de cada especie vendrán a ti, para que preserves sus vidas. ²¹ Recoje para ti mismo toda clase de alimento que se come, y almacénalo, para que sea alimento para ti y para ellos." ²² Así que Noé hizo esto. Conforme a todo lo que Dios le había ordenado, así él hizo.

Genesis 6:1

Sucedió que

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

les nacieron hijas

Esto puede ser activo. TA: "las mujeres tuvieron hijas"

hijos de Dios

Los traductores podrían agregar una nota al pie diciendo: "No está claro si esto se refiere a seres celestiales o seres humanos. En cualquier caso, fueron seres creados por Dios". Algunos creen que estas palabras se refieren a los ángeles que se rebelaron contra Dios, es decir, espíritus malignos o demonios. Otros piensan que esto puede referirse a poderosos gobernantes políticos, y otros piensan que esto puede referirse a los descendientes de Set.

Mi espíritu

Aquí El SEÑOR está hablando de sí mismo y de su espíritu, que es el Espíritu de Dios.

carne

Esto significa que tienen cuerpos físicos que algún día morirán.

Ellos vivirán 120 años

Los posibles significados son 1) la vida útil normal de las personas disminuiría a 120 años. TA: "No vivirán más de 120 años" o 2) en 120 años todos morirían. TA: "Vivirán solo 120 años"

Genesis 6:4

Gigantes

muy altos, gente grande

Esto sucedió cuando

"Los gigantes nacieron porque"

hijos de Dios

Tradúzcalo por lo hizo en 6:1

Estos fueron los poderosos hijos de antes

"Estos gigantes fueron los hombres poderosos que vivieron hace mucho tiempo" o "Estos hijos se convirtieron en los poderosos luchadores que vivieron hace mucho tiempo"

poderosos hombres

Hombres que son valientes y victoriosos en la batalla.

hombres de renombre

"hombres famosos"

Genesis 6:5**inclinación**

"tendencia" o "hábito"

los pensamientos de sus corazones

El escritor habla del corazón como si fuera la parte del cuerpo que piensa. Su idioma puede usar una palabra que no sea "corazón" para hablar sobre la parte de las personas que piensan. TA: "sus pensamientos internos y secretos"

le dolió mucho en Su corazón

El escritor habla del corazón como si fuera la parte del cuerpo que siente tristeza. Su idioma puede usar una palabra que no sea "corazón" para hablar sobre las emociones. TA: "estaba muy, muy triste por eso"

Genesis 6:7**Voy a borrar a los seres humanos ... de la superficie de la tierra**

El escritor habla de que Dios está matando gente como si Dios estuviera limpiando suciedad de una superficie plana. TA: "Voy a destruir a la humanidad ... para que no haya ninguna persona en la tierra"

Voy a borrar a los seres humanos a quienes he creado

Algunos idiomas necesitarían traducir esto como dos oraciones. TA: "Yo creé a la humanidad. Yo los borraré"

borrar

"destruir completamente". Aquí "borrar" se usa en un sentido negativo, porque Dios está hablando de destruir a la gente a causa de su pecado.

Noé encontró favor ante los ojos del SEÑOR

"El SEÑOR miró favorablemente a Noé" o "El SEÑOR estaba complacido con Noé" (UDB)

ante los ojos del SEÑOR Dios

Aquí "ojos" significa vista o pensamientos. TA: "a la vista del SEÑOR" o "en los pensamientos del SEÑOR"

Genesis 6:9**Información General:**

Esto comienza la historia de Noé, que continúa en el capítulo 9.

Estos fueron los eventos concernientes a Noé

"Esta es la cuenta de Noé"

Noé caminó con Dios

Traduzca esto como lo hizo en 5:21

Noé vino a ser el padre de tres hijos

"Noé tuvo tres hijos" o "la esposa de Noé tuvo tres hijos"

Sem, Cam y Jafet

Los traductores pueden agregar la siguiente nota a pie de página: "Los hijos no están listados en el orden en que nacieron".

Genesis 6:11**La tierra**

Los posibles significados son 1) las personas que vivieron en la tierra o 2) "La tierra misma".

estaba corrupta

Se habla de las personas que hacen lo que es malo como si fueran alimentos que se han podrido. TA: "estaba podrida" o "era completamente malvada"

ante Dios

Los posibles significados son 1) "a la vista de Dios" o 2) "en presencia de El SEÑOR" como en 4:16.

y estaba llena de violencia

El escritor habla de violencia como si fuera algo que se pudiera poner en un contenedor y de la tierra como un contenedor. TA: "y había muchas personas violentas en la tierra" o "porque estaba lleno de personas que se hacían cosas malas el uno al otro"

miren

La palabra "miren" nos alerta a prestar atención a la información sorprendente que sigue.

toda carne

Los posibles significados son 1) todos los seres humanos o 2) todos los seres físicos, incluidos humanos y animales.

había corrompido su camino

Se habla de cómo se comporta una persona como si fuera un camino o ruta. TA: "había dejado de vivir como Dios quería" o "se había comportado de una manera malvada" (UDB)

Genesis 6:13**toda carne**

Traduzca estas palabras como en el 6:11

la tierra está llena de violencia por causa de ellos
"la gente en toda la tierra es violenta"

Yo los voy a destruir con la tierra
"Los destruiré a ambos, ellos y la tierra" o
"Destruiré a ellos cuando destruya la tierra"

un arca
Esto se refiere a una caja muy grande que podría flotar en el agua incluso en una tormenta muy fuerte. "Un bote grande" o "un barco" o "una barcaza"

madera de ciprés
La gente no sabe exactamente qué tipo de árbol era este. "Madera utilizada para la construcción de barcos" o "buena madera".

cúbrelas con brea
"esparce brea sobre el" o "pinta alquitrán en él". La razón para hacer esto se puede hacer explícita: "para hacerla impermeable"

brea
Este es un líquido espeso, pegajoso o aceitoso que las personas colocan en el exterior de un bote para evitar que el agua pase por las brechas en la madera hacia el bote.

metros cúbicos
Un codo era una unidad de medida, un poco menos que medio metro de largo.

300 metros cúbicos
"138 metros." Usted puede usar las unidades de medición hebreas de la ULB o las unidades métricas de la UDB o las unidades de su propia cultura si sabe cómo se comparan con las unidades métricas. También puede escribir una nota al pie que diga: "Trescientos codos son unos 138 metros".

cincuenta metros cúbicos
"veintitrés metros"

treinta metros cúbicos
"catorce metros"

Genesis 6:16

un techo para el arca
Este fue probablemente un techo puntiagudo o inclinado. Su propósito era proteger todo en el arca de la lluvia.

un cúbico
Un cúbico era un poco menos que medio metro de largo. Vea como lo ha traducido en el 6:13.

una más baja, una segunda, y una tercera cubierta
"una cubierta inferior, una cubierta media y una cubierta superior" o "tres cubiertas en el interior" (UDB)

cubierta
"piso" o "nivel"

Escucha
Dios dijo esto para enfatizar que él haría lo que estaba a punto de decir. "Presta atención" o "Escucha lo que estoy diciendo"

Yo estoy a punto de traer la inundación de aguas
"Yo estoy a punto de traer la inundación de aguas" o "Yo estoy a punto de causar una inundación"

toda carne
Aquí "carne" representa todos los seres físicos, incluidos humanos y animales.

que tiene en ella el aliento de vida
Aquí "aliento" representa vida. TA: "que vive"

Genesis 6:18

estableceré mi pacto contigo
"haré un pacto entre yú y yo"

contigo
con Noé

Tú entrarás dentro del arca
"Tú entrarás al arca". Algunas traducciones dicen "Tú irás al arca."

De toda criatura viviente de toda carne, dos de cada género debes entrar al arca
"Debes traer al arca dos de cada tipo de criatura viviente"

criatura
un animal que Dios creó

toda carne
Traduzca estas palanras como en el 6:11

Genesis 6:20

de su clase
"de cada clase diferente"

cosa que se arrastra de la tierra
Esto se refiere a animales pequeños que se mueven sobre el suelo (UDB).

dos de cada uno
Esto se refiere a dos de cada clase de ave y animal.

para que preserves sus vidas
"para que puedas mantenerlos vivos"

a ti ... ti mismo ... ti
Estos se refieren a Noé y son singulares.

alimento que es comido
"comida que personas y animales comen"

Así que Noé lo hizo. Conforme a todo lo que Dios le había ordenado, así él hizo.

Estas dos oraciones significan lo mismo. La segunda oración explica la primera y enfatiza que

Noé obedeció a Dios. Estas oraciones paralelas se pueden combinar en una sola. TA: "Así que Noé hizo todo lo que Dios le ordenó que hiciera"

Chapter 7

¹ El SEÑOR le dijo a Noé: "Ven tú y toda tu familia, dentro del arca, por cuanto he visto que eres justo delante de Mí en esta generación." ² De todo animal limpio traerás contigo siete machos y siete hembras. De los animales que no son limpios, trae dos de ellos: el macho y su pareja. ³ También de las aves del cielo, trae siete machos y siete hembras, para preservar su descendencia sobre la superficie de toda la tierra. ⁴ Porque en siete días causaré que llueva sobre la tierra durante cuarenta días y cuarenta noches. Destruiré de la superficie de la tierra todo ser viviente que he hecho." ⁵ Noé hizo todo lo que el SEÑOR le ordenó. ⁶ Noé tenía seiscientos años cuando vino el diluvio sobre la tierra. ⁷ Noé, sus hijos, su esposa, y las esposas de sus hijos entraron juntos al arca a causa de las aguas del diluvio. ⁸ Animales limpios y animales no limpios, aves, y todo lo que se arrastra sobre la tierra, ⁹ de dos en dos, macho y hembra, vinieron a Noé y entraron al arca, tal como Dios había mandado a Noé. ¹⁰ Sucedió que luego de los siete días, las aguas del diluvio vinieron sobre la tierra. ¹¹ En el año seiscientos de la vida de Noé, en el segundo mes, en el día diecisiete del mes, en el mismo día, todas las fuentes del gran abismo se abrieron, y las ventanas de los cielos fueron abiertas. ¹² La lluvia comenzó y cayó en la tierra por cuarenta días y cuarenta noches. ¹³ En ese mismo día Noé y sus hijos, Sem, Cam y Jafet, y la esposa de Noé, y las tres esposas de los hijos de Noé con ellos, entraron al arca. ¹⁴ Ellos entraron junto con cada animal salvaje según su especie, y cada tipo de ganado según su clase, y cada cosa que se arrastra sobre la tierra, según su especie, y todo tipo de ave, según su especie, cada clase de criatura con alas. ¹⁵ Dos de toda carne en el cual estaba el aliento de vida vinieron a Noé y entraron al arca. ¹⁶ Los animales que entraron eran macho y hembra de toda carne; ellos entraron tal como Dios le había ordenado. Entonces el SEÑOR cerró la puerta detrás de ellos. ¹⁷ Entonces la inundación vino sobre la tierra por cuarenta días, y el agua aumentó y levantó el arca y lo elevó sobre la tierra. ¹⁸ Las aguas cubrieron completamente sobre la tierra, y el arca flotó sobre la superficie del agua. ¹⁹⁻²⁰ Las aguas se elevaron grandemente sobre la tierra de manera que todas las montañas altas que estaban debajo del cielo entero fueron cubiertas. Las aguas subieron quince codos sobre las cimas de las montañas. ²¹ Todos los seres vivientes que se movían sobre la tierra murieron: las aves, el ganado, los animales salvajes, todas las criaturas vivientes que vivían en grandes números sobre la tierra, y toda la humanidad. ²² Todos los seres vivientes que vivían en la tierra, que respiraban el aliento de vida a través de sus narices, murieron. ²³ Así que toda cosa viviente que estaba sobre la superficie de la tierra fue aniquilada, desde la humanidad hasta los grandes animales, hasta las cosas que se arrastran, y hasta las aves del cielo. Todas fueron destruidas de la tierra. Sólo Noé y los que estaban con él en el arca, quedaron. ²⁴ El agua prevaleció sobre la tierra por ciento cincuenta días.

Genesis 7:1

Información General:

Los eventos en este capítulo tienen lugar después de que Noé construyó el arca, recolectó la comida y la puso en el arca.

Ven ... al arca ... trae

"Entra ... al del arca ... toma." Muchas traducciones leen "Ve ... al arca ... toma".

tú

La palabra "tú" se refiere a Noé y es singular.

tu familia

"tu familia"

justo delante de mí

Esto significa que Dios vio a Noé como justo.

en esta generación

Esto se refiere a todas las personas que vivían en ese momento. TA: "entre todas las personas que ahora viven"

animal limpio

Este era un animal que Dios le permitió a su pueblo comer y sacrificar.

animales que no están limpios

Estos eran animales que Dios no permitió a las personas comer o sacrificar.

para preservar su descendencia

"para que tengan descendencia que viva" o "para que, después del diluvio, los animales sigan viviendo"

Genesis 7:4**cuarenta días y cuarenta noches**

Esto fue un total de cuarenta días. No fue un total de ochenta días. TA: "cuarenta días y noches"

viviente

Esto se refiere a la vida física.

Genesis 7:6**Información General:**

Los versículos 6-12 se repiten por segunda vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

vino ... sobre la tierra

"pasó" o "vino sobre la tierra"

a causa de las aguas del diluvio

"a causa de la inundación que vendría" o "para escapar del agua de la inundación"

Genesis 7:8**Información General:**

Los versículos 6-12 se repiten por segunda vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

animales limpios

Estos eran animales que Dios le permitió a su pueblo comer y sacrificar.

animales no limpios

Estos eran animales que Dios no permitió a las personas comer o sacrificar.

dos en dos

Los animales entraron al bote in pares de un macho y una hembra.

Sucedio que

Esta frase se usa aquí para marcar un evento importante en la historia: el comienzo de la inundación. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

luego de los siete días

"después de siete días" o "siete días después"

el agua del diluvio vino sobre la tierra

La información implícita, "comenzó a llover" se puede hacer explícita

Genesis 7:11**Información General:**

Los versículos 6-12 se repiten por segunda vez y dan más detalles sobre cómo Noé entró en el arca

con su familia y los animales en 7:1. Este no es un evento nuevo.

En el año seiscientos de la vida de Noé

"Cuando Noé tenía 600 años"

en el segundo mes, en el día diecisiete del mes

Como Moisés escribió este libro, es posible que se refiera al segundo mes del calendario hebreo. Pero esto es incierto.

en el mismo día

Esto se refiere al día específico en que comenzó la lluvia. Esta frase enfatiza cómo todos estos eventos importantes ocurrieron rápidamente cuando llegó el momento.

las fuentes del gran abismo se abrieron

"El agua de debajo de la tierra se precipitó hacia la superficie de la tierra"

el gran abismo

Esto se refiere al mar que se pensaba que estaba debajo de la tierra.

las ventanas de los cielos fueron abiertas

Esto se refiere a la lluvia. Describe el cielo como un techo que evita que las aguas sobre él caigan a la tierra. Cuando las ventanas, o puertas, fueron abiertas en el cielo, el agua descendió a través de ellas. TA: "se abrió el cielo" o "se abrieron las puertas en el cielo"

lluvia

Si su idioma tiene una palabra para una gran cantidad de lluvia, sería apropiado aquí.

Genesis 7:13**Información General:**

Los versículos 13-18 se repiten por tercera vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

En el mismo día

"En ese día exacto". Esto se refiere al día en que comenzó la lluvia. Los versículos 13-16 cuentan lo que hizo Noah inmediatamente antes de que comenzara la lluvia.

animal salvaje ... ganado ... cosa que se arrastra ... ave

Estos cuatro grupos se enumeran para mostrar que se incluyó cada tipo de animal. Si su idioma tiene otra forma de agrupar a todos los animales, puede usar eso o puede usar estos grupos. Vea cómo tradujo esto en 1:24.

cosa que se arrastra

Esto se refiere a animales que se arrastran en el suelo, como roedores, insectos, lagartos y serpientes.

según su clase

"para que cada tipo de animal produzca más de su propia clase". Vea cómo tradujo esto en 1:24.

Genesis 7:15**Información General:**

Los versículos 13-18 se repiten por tercera vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

Dos de toda carne

Aquí "carne" representa animales.

en el cual estaba el aliento de vida

Aquí "aliento" representa la vida. TA: "que vivió"

vinieron a Noé

La palabra "vinieron" puede ser traducido como "fueron".

de toda carne

Aquí "carne" representa animales.TA: "de toda clase de animal"

detrás de ellos

El significado completo puede ser expresado explícitamente. TA: "después de que entraron en el arca"

Genesis 7:17**Información General:**

Los versículos 13-18 se repiten por tercera vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

y las aguas aumentaron

Esto sucedió durante los cuarenta días mientras el agua seguía llegando. "Y el agua se hizo muy profunda".

y elevaron el arca

"e hizo que el arca flotara"

se levantó sobre la tierra

"hace que el arca se levante sobre el suelo" o "el arca flotó sobre el agua profunda"

Genesis 7:19**Las aguas se forzaron a sí mismas alto ... sobre la tierra**

"El agua abrumó totalmente la tierra".

quince codos

"seis metros." Vea como ha traducido esto en el 6:13

Genesis 7:21**se movían sobre**

"se movían" o "vagaban"

todos los seres vivientes que vivían sobre la tierra

Esto se refiere a todos los animales que se mueven en el suelo en grandes grupos.

que respiraban el aliento de vida a través de sus narices

Aquí "narices" representan todo el animal o humano. TA: "todos los que respiraron"

aliento de vida

Las palabras "aliento" y "vida" representan el poder que hace que las personas y los animales estén vivos.

murieron

Esto se refiere a la muerte física.

Genesis 7:23**Así que toda cosa viviente ... fue aniquilada**

Si es necesario, esto se puede escribir en forma activa. TA: "Así que todo ser viviente ... pereció" o "Así el diluvio destruyó completamente a cada ser viviente"

Todas fueron destruidas

Esto se puede escribir en forma activa. TA: "Dios destruyó a todos ellos"

de la tierra

"así que ya no estaban en la tierra"

y los que estaban con él

"Y las personas y animales que estaban con él".

quedaron

"permanecieron" o "vivieron" o "permanecieron vivos" (UDB)

Las aguas dominaron la tierra

"Las aguas profundas cubrieron toda la tierra" o "Las aguas permanecieron en completa inundación en la tierra" (UDB)

Chapter 8

¹ Dios consideró a Noé, a todos los animales salvajes, y a todo el ganado que estaba con él en el arca. Dios hizo que soplara un viento sobre la tierra, y las aguas comenzaron a retroceder. ² Las fuentes del abismo y las ventanas del cielo fueron cerradas, y dejó de llover. ³ Las aguas del diluvio retrocedieron lentamente de la tierra, y al finalizar ciento cincuenta días, las aguas habían bajado. ⁴ El arca vino a reposar en el séptimo mes, en el día diecisiete del mes, sobre las montañas de Ararat. ⁵ Las aguas continuaron bajando hasta el décimo mes. En el primer día del mes, los topes de las montañas aparecieron. ⁶ Sucedió después de cuarenta días que Noé abrió la ventana del arca que él había hecho. ⁷ Él envió afuera un cuervo y éste voló de ida y vuelta hasta que el agua se secó de la tierra. ⁸ Entonces él envió afuera una paloma para ver si las aguas habían descendido de la superficie de la tierra, ⁹ pero la paloma no encontró lugar dónde reposar su pata, y ella retornó a él en el arca, porque las aguas todavía cubrían toda la tierra. Él la alcanzó con la mano y la metió en el arca con él. ¹⁰ Él esperó otros siete días y nuevamente envió la paloma fuera del arca. ¹¹ La paloma regresó a él al atardecer. Mira, en su pico había una hoja de oliva recién arrancada. Así que Noé supo que el agua se había retirado de la tierra. ¹² Él esperó otros siete días, y nuevamente envió fuera la paloma. Ella no regresó nuevamente a él. ¹³ Aconteció que en el año seiscientos uno, en el primer mes, en el día primero del mes, que las aguas se secaron de la tierra. Noé removió la cubierta del arca, miró afuera, y vio que, miren, la superficie de la tierra estaba seca. ¹⁴ En el segundo mes, en el día veintisiete del mes, la tierra estaba seca. ¹⁵ Dios le dijo a Noé: ¹⁶ "Salgan fuera del arca, tú, tu esposa, tus hijos, y las esposas de tus hijos. ¹⁷ Saca contigo toda criatura viviente de toda carne que está contigo, incluyendo las aves, los animales, y toda cosa rastrera que se arrastra sobre la tierra, de manera que abunden sobre la tierra, fructifiquen, y se multipliquen sobre la tierra." ¹⁸ Así que Noé salió con sus hijos, su esposa y las esposas de sus hijos con él. ¹⁹ Toda criatura viviente, toda cosa rastrera, y toda ave, todo lo que se mueve sobre la tierra, según la familia a la que pertenecen, dejaron el arca. ²⁰ Noé construyó un altar al SEÑOR. El tomó algunos de los animales limpios y algunas de las aves limpias, y ofreció ofrendas quemadas en el altar. ²¹ El SEÑOR olió el aroma agradable y dijo en Su corazón: "No volveré a maldecir la tierra por causa de la humanidad, a pesar de que su corazón está inclinado al mal desde su niñez. Ni jamás volveré a destruir todo lo que vive como lo he hecho. ²² Mientras la tierra permanezca, las épocas de siembra y cosecha, el frío y calor, el verano e invierno, y el día y noche no cesarán."

Genesis 8:1

consideró
"recordó" o "pensó en"

arca

Esto se refiere a una caja muy grande que podría flotar en el agua incluso en una tormenta muy fuerte. TA: "un bote grande" o "un barco" o "una barcaza". Traduzca esto como en 6:13.

Las fuentes del abismo y las ventanas del cielo fueron cerradas

"El agua dejó de salir del suelo y la lluvia dejó de caer". Esto se puede escribir en forma activa. TA: "Dios cerró las fuentes del abismo y las ventanas del cielo"

las fuentes del abismo

"agua de debajo de la tierra". Vea cómo se traduce esto en 7:11.

las ventanas del cielo fueron cerradas

Esto se refiere a la lluvia deteniéndose. Describe el cielo como un techo que evita que las aguas sobre él caigan a la tierra. Cuando las ventanas, o

puertas, en el cielo estaban cerradas, el agua dejaba de entrar por ellas. TA: "el cielo cerrado" o "las puertas del cielo cerradas". Vea cómo se traduce "las ventanas de los cielos" en 7:11.

Genesis 8:4

vino a reposar

"aterrizó" o "se detuvo en tierra firme"

en el séptimo mes, en el día diecisiete del mes ... décimo mes

Debido a que Moisés escribió este libro, es posible que se refiera al séptimo mes y al décimo mes del calendario hebreo, pero esto es incierto.

En el primer día del mes

"En el primer día del décimo mes"

aparecieron

Esto se puede hacer más explícito: "apareció sobre la superficie del agua".

Genesis 8:6**Sucedió después**

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí. TA: "Sucedió que"

Sucedió después ... la ventana del arca que él había hecho

La frase "que él había hecho" habla de la ventana. Es posible que algunos idiomas necesiten hacer de esta frase una oración por separado: "Noé había hecho una ventana en el bote. Sucedió después de cuarenta días que él había abierto la ventana"

cuervo

un pájaro negro que come principalmente la carne de animales muertos

voló de ida y vuelta

Esto significa que el cuervo siguió dejando el bote y regresando.

hasta que el agua se secó

Esto se puede afirmar en forma activa. TA: "hasta que el viento secó las aguas" o "hasta que las aguas se secaron"

Genesis 8:8**reposar su pata**

"aterrizar" o "posarse". Significa aterrizar en algo para descansar del vuelo.

su pata ... ella retornó ... la metió

La palabra "paloma" es femenina en el lenguaje del autor. Puedes traducir estas frases con los pronombres "su ... es ... es" o "su ... él ... él", dependiendo de cómo tu idioma se refiera a una paloma.

Él ... él

Si usa pronombres masculinos para la palabra "paloma", es posible que tenga que insertar el nombre de Noé aquí para evitar confusiones: "Noé envió una paloma", "Noé extendió su mano", etc.

Genesis 8:10**He aquí**

"Presta atención" o "Esto es importante"

una hoja de oliva recién arrancada

"una hoja que ella acababa de arrancar de un árbol de oliva"

arrancada

"quebrado"

Él esperó otros siete días

"Él espero de vuelta siete días"

Ella no regresó nuevamente a él

Si la gente no lo entendiera, se podría explicar explícitamente el motivo: "Ella no volvió a él porque encontró un lugar para aterrizar".

Genesis 8:13**Aconteció**

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

en el seiscientos y un año

"cuando Noé tenía 601 años"

el primer mes, en el día primero del mes

Como Moisés escribió este libro, es posible que se refiera al primer mes del calendario hebreo, pero esto es incierto.

las aguas se secaron de la tierra

Esto se puede afirmar en forma activa. TA: "las aguas que cubren la tierra se secaron" o "el viento secó las aguas que cubren la tierra" .

la cubierta del arca

Esto se refiere a una cubierta que evitaba que el agua de lluvia entrara en el arca.

he aquí

La palabra "he aquí" nos dice que prestemos atención a la información importante que viene después.

En el segundo mes, en el día veintisiete del mes

Séptimo día del mes - "En el vigésimo séptimo día del segundo mes". Esto puede referirse al segundo mes del calendario hebreo, pero esto es incierto.

la tierra estaba seca

"el suelo estaba completamente seco" (UDB)

Genesis 8:15**Salgan afuera ... saca afuera**

"Deja ... Toma". Algunas traducciones leen "Sal ... trae".

toda criatura viviente de toda carne

"Todo tipo de criatura viviente". Vea cómo "toda carne" se traduce en 6:11.

fructifiquen, y se multipliquen

Esto es una expresión idiomática. Vea cómo se traduce esto en 1:28. Dios quería que los humanos y los animales se reprodujeran, así habría muchos de ellos.

Genesis 8:18**Noé salió**

Algunas traducciones leen "Noé vino fuera."

según la familia a la que pertenecen
"en grupos de su misma clase"

Genesis 8:20

construyó un altar al SEÑOR
"construyó un altar dedicado al SEÑOR" o
"construyó un altar para adorar al SEÑOR". Puede
que lo haya construido con piedras.

animales limpios ... aves limpias
Aquí "limpio" significa que Dios permitió que estos
animales fueran utilizados en el sacrificio. Algunos
animales no se usaban para sacrificios y se
llamaban "inmundos"

ofreció ofrendas quemadas
Noah mató a los animales y luego los quemó
completamente como una ofrenda a Dios. TA:
"quemaron los animales como ofrendas al SEÑOR"

aroma placentero
Esto se refiere al buen olor de la carne asada.

dijo en Su corazón
Aquí la palabra "corazón" se refiere a los
pensamientos y emociones de Dios.

maldecir la tierra
"hacer un daño muy serio a la tierra" (UDB)

por causa de la humanidad
Esto se puede hacer más explícito: "porque la
humanidad es pecadora".

su corazón está inclinados al mal desde la niñez
"desde sus primeros años tienden a hacer cosas
malas" o "cuando son jóvenes, quieren hacer cosas
malas"

su corazón está inclinado
Aquí la palabra "corazón" se refiere a los
pensamientos, emociones, deseos y voluntad de las
personas. TA: "sus tendencias" o "sus hábitos"

desde la niñez
Esto se refiere a un niño mayor. TA: "desde su
juventud"

Mientras la tierra permanezca
"Mientras dure la tierra" o "Mientras exista la
tierra"

épocas de siembra
"la temporada de siembra"

frío y calor, el verano e invierno
Estas expresiones se refieren a dos condiciones
climáticas importantes en el año. Los traductores
pueden usar expresiones locales.

verano
La época calurosa y seca del año.

invierno
La época fría, húmeda o nevosa del año.

no cesarán
"no cesará de existir" o "no cesará de ocurrir". Esto
se puede expresar de una manera positiva. TA:
"continuará"

Chapter 9

¹ Entonces Dios bendijo a Noé y a sus hijos, y les dijo a ellos: "Sean fructíferos, multiplíquense, y llenen la tierra." ² El miedo a ustedes y el pavor hacia ustedes estarán sobre todo animal viviente en la tierra, sobre toda ave en el cielo, sobre todo lo que se mueve bajito sobre la tierra, y sobre todos los peces del mar. Ellos te son dados en tus manos. ³ Toda cosa que se mueve y que está viva será alimento para ustedes. Tal como les di las plantas verdes, ahora les doy todo. ⁴ Pero no deben comer carne que tenga su vida-- la cual es su sangre-- dentro de ella. ⁵ Pero de la sangre de ustedes, la vida que está en su sangre, Yo requeriré un pago. De la mano de todo animal lo requeriré. De la mano de cualquier hombre, eso es, de la mano de aquél quien haya asesinado a su hermano, Yo le pediré cuentas por la vida de ese hombre. ⁶ Cualquiera que derrame la sangre de un hombre, por un hombre será su sangre derramada, porque fue en la imagen de Dios que Él hizo al hombre. ⁷ En cuanto a ustedes, sean fructíferos y multiplíquense, espárzanse a través de la tierra y multiplíquense sobre ella." ⁸ Entonces Dios le habló a Noé y a sus hijos con él, diciendo: ⁹ "En cuanto a Mí, ¡escuchen! Voy a establecer un pacto contigo y con tus descendientes después de ti, ¹⁰ y con toda criatura viva que está contigo, con las aves, con el ganado, y con toda criatura de la tierra contigo, de todo lo que salió del arca, hasta toda criatura viviente en la tierra. ¹¹ Por la presente establezco mi pacto con ustedes, que nunca más toda carne será destruida por las aguas de un diluvio. Nunca más habrá un diluvio para destruir la tierra." ¹² Dios dijo: "Esta es la señal de mi pacto, el cual hago entre ustedes y yo y toda criatura viviente que está con ustedes, para todas las futuras generaciones: ¹³ Yo he puesto mi arcoiris en la nube, y será la señal del pacto entre Yo y la tierra. ¹⁴ Y acontecerá cuando Yo traiga una nube sobre la tierra y el arcoiris sea visto en la nube, ¹⁵ entonces yo recordaré Mi pacto, el cual es entre Yo y ustedes y toda criatura viviente de toda carne. Las aguas nunca más se convertirán en un diluvio para destruir toda carne. ¹⁶ El arcoiris estará en las nubes y Yo lo veré, para así conmemorar el pacto eterno entre Díos y toda criatura viviente de toda carne que está sobre la tierra." ¹⁷ Entonces Dios dijo a Noé: "Ésta es la señal del pacto que Yo he establecido entre Yo y toda carne que está sobre la tierra." ¹⁸ Los hijos de Noé que salieron del arca eran Sem, Cam y Jafet. Cam fue el padre de Canaán. ¹⁹ Estos tres fueron los hijos de Noé, y de éstos, toda la tierra fue poblada. ²⁰ Noé empezó a ser agricultor, y plantó una viña. ²¹ Él bebió algo del vino y se emborrachó. Estaba acostado sin cubrirse en su tienda. ²² Entonces Cam, padre de Canaán, vio la desnudez de su padre y lo dijo a sus dos hermanos afuera. ²³ Entonces Sem y Jafet tomaron un manto y lo pusieron sobre los hombros de ambos, y caminaron de espaldas y cubrieron la desnudez de su padre. Sus caras estaban mirando hacia el otro lado, así que ellos no vieron la desnudez de su padre. ²⁴ Cuando Noé despertó de su borrachera, supo lo que su hijo menor le había hecho. ²⁵ Así él dijo: "Maldito sea Canaán. Que él sea sirviente de los sirvientes de sus hermanos." ²⁶ También dijo: "Que el SEÑOR, el Dios de Sem, sea bendecido, y que Canaán sea su sirviente. ²⁷ Que Dios extienda el territorio de Jafet, y le deje hacer su hogar en las tiendas de Sem. Que Canaán sea su sirviente." ²⁸ Luego del diluvio, Noé vivió trescientos cincuenta años. ²⁹ Todos los días de Noé fueron novecientos cincuenta años, y luego murió.

Genesis 9:1

Sean fructíferos, multiplíquense, y llenen la tierra

Esta es la bendición de Dios. Le dijo a Noé y su familia que produjeran más humanos como ellos, para que hubiera muchos de ellos. La palabra "multiplicar" explica cómo deben ser "fructíferos". Vea cómo tradujo estos mandatos en 1:28.

El miedo a ustedes y el pavor a ustedes estarán sobre todo animal viviente ... y sobre todos los peces del mar

El escritor habla de miedo y temor como si fueran objetos físicos que podrían estar sobre los animales. TA: "Todo animal vivo ... y todos los peces del mar te temerán"

El miedo a ustedes y el pavor a ustedes

Las palabras "miedo" y "pavor" significan básicamente lo mismo y enfatizan qué miedo tendrán los animales de la humanidad. TA: "Un miedo terrible de ti" o "Un miedo terrible de ti"

todo animal viviente en la tierra

Esta es la primera de las cuatro categorías de animales que el escritor enumera, y no un resumen del resto de los animales que menciona a continuación.

ave

Este es un término general para los animales que vuelan. Vea como lo ha traducido en el 1:20

sobre todo lo que se mueve bajito sobre la tierra

Esto incluye todos los tipos de animales pequeños. Vea como lo ha traducido esto en el 1:24.

Ellos te son dados en tus manos

La mano es un metónimo para el control que tiene la mano. Esto se puede hacer activo. TA: "Se les da a tu control" o "Los he puesto bajo tu control"

Genesis 9:3**Información General:**

Dios continúa hablando a Noé y a sus hijos.

vida ... sangre

Los traductores pueden agregar una nota al pie como esto: "La sangre es un símbolo de la vida". También pueden agregar una nota al pie que diga algo como esto: "Dios estaba ordenando a la gente que no comiera carne mientras la sangre aún estaba en ella. Primero tenían que drenar la sangre".

Genesis 9:5**Información General:**

Dios continúa hablando a Noé y a sus hijos.

Pero por tu sangre

Esto contrasta la sangra del hombre con la sangre de animales (9:1)

por tu sangre, la vida que está en tu sangre

Se implica que la sangre se derrama, se vierte o se cae. TA: "si alguien hace que tu sangre se derrame" o "si alguien derrama tu sangre" o "si alguien te mata"

vida

Esto se refiere a la vida física.

Yo requeriré un pago

Este pago se refiere a la muerte del asesino, no al dinero. TA: "Requeriré que cualquiera que te mate, pague con su vida"

de la mano

Aquí la palabra "mano" se refiere a la persona responsable de que algo suceda.

de la mano de todo animal lo requeriré

"Requeriré que pague cualquier animal que te quite la vida"

De la mano de cualquier hombre, eso es, de la mano de aquél quien haya asesinado a su hermano, Yo le pediré cuentas por la vida de ese hombre

"Requeriré que pague cualquiera que quite la vida de otra persona"

De la mano de

Esta frase se refiere a la persona de una manera muy personal. TA: "De ese mismo hombre"

hermano

Aquí, "hermano" se usa como una referencia general a familiares, como miembros de la misma tribu, clan o grupo de personas.

Cualquiera que derrame la sangre de un hombre, por un hombre será su sangre derramada

El derramamiento de sangre es una metáfora por matar a alguien. Esto significa que si una persona asesina a alguien, alguien más debe matar al asesino. Sin embargo, "sangre" es muy importante en este pasaje y debe usarse en la traducción si es posible. Traducir "derramar sangre" con palabras que indican una pérdida importante de sangre que causa la muerte.

porque fue en la imagen de Dios que Él hizo al hombre
"porque Dios hizo que las personas fueran como él" o "porque Yo hice personas a mi imagen"

sé fructífero y multiplícate

Esta es la bendición de Dios. Le dijo a Noé y su familia que produjeran más humanos como ellos, para que hubiera muchos de ellos. La palabra "multiplicar" explica cómo deben ser "fructíferos". Vea cómo tradujo esto en 1:28.

Genesis 9:8**Entonces Dios le habló a Noé y a sus hijos con él**

Dios ya les estaba hablando. Esta frase marca un cambio sobre lo que Dios iba a hablar. TA: "Dios continuó hablándole a Noé y a sus hijos" o "Luego Dios siguió diciendo"

En cuanto a Mí

Esta frase se usa en inglés para marcar el cambio de Dios al hablar sobre lo que Noé y sus hijos deben hacer para hablar sobre lo que Dios haría.

establecer mi pacto contigo

"hace un pacto entre tú y yo." Traduzca esto como en 6:18

Genesis 9:11**Información General:**

Dios continua hablando a Noé y a sus hijos.

Por la presente establezco mi pacto con ustedes

"Al decir esto, hago mi pacto contigo". Vea cómo se traducen las palabras similares en 6:18.

toda carne

Los posibles significados son 1) todos los seres humanos o 2) todos los seres físicos, incluyendo humanos y animales.

Nunca más habrá un diluvio para destruir la tierra

"Nunca más habrá un diluvio que destruya la tierra". Habría inundaciones, pero no destruirían toda la tierra.

señal

Esto significa un recordatorio de algo que fue prometido.

pacto ... para todas las futuras generaciones

Este pacto se aplica a Noé y su familia y también a todas las generaciones que siguen.

Genesis 9:14**Información General:**

Dios continua hablando a Noé y a sus hijos.

Y será hecho cuando

"Cuando sea." Es algo que pasaría muchas veces.

el arcoiris sea visto

No está claro quién verá el arco iris, pero debido a que el pacto es entre El SEÑOR y las personas, si necesita decir quién es quién verá el arco iris, sería mejor nombrar tanto al SEÑOR como a las personas. Esto puede traducirse en forma activa. TA: "la gente y yo vemos el arco iris"

arcoiris

la colorida franja de luz que aparece en la lluvia cuando el sol brilla desde detrás del espectador

yo recordaré mi pacto

Esto no significa que Dios primero lo olvidaría. TA: "Voy a pensar en mi pacto"

ustedes y Yo

La palabra "ustedes" es plural. Dios estaba hablando a Noé y a los hijos de Noé.

toda criatura viviente de toda carne

"todo tipo de seres vivos"

toda carne

Los posibles significados son 1) todos los seres humanos o 2) todos los seres físicos, incluyendo humanos y animales. Vea como lo tradujo en 6:11

Genesis 9:16**Información General:**

Dios continua hablando a Noé y a sus hijos.

para así conmemorar

"para que recuerde" o "para que piense"

entre Dios y toda criatura viviente

Dios está hablando aquí. TA: "entre toda criatura viviente y Yo"

toda criatura viviente de toda carne

"todo tipo de criatura viviente." Vea como tradujo esto en 9:14.

Entonces Dios dijo a Noé

Dios ya estaba hablando con Noé. Esta frase marca la parte final de lo que Dios estaba diciendo. TA:

"Dios terminó diciéndole a Noé" o "Así que Dios le dijo a Noé"

Genesis 9:18**Información General:**

Los versículos 18-19 presentan a los tres hijos de Noé, que serán una parte importante de la siguiente historia.

padre

Cam fue el verdadero padre de Canaan.

Genesis 9:20**agricultor**

"hombre del suelo"

se emborrachó

"bebió demasiado vino"

sin cubrirse

El texto no especifica qué tanto del cuerpo de Noah estaba descubierto mientras yacía ebrio. Las reacciones de sus hijos nos muestran que fue vergonzoso.

Genesis 9:22**su padre**

Esto se refiere a Noé.

Genesis 9:24**Información General:**

En los versículos 25-27, Noé pronunció una maldición sobre el hijo de Cam y bendiciones sobre los hermanos de Cam. Lo que Noé dijo sobre ellos también se aplicó a sus descendientes, como se muestra en la UDB.

Información General:

Las frases alternadas en estos versos tienen la intención de mostrar que esto es poesía. Si puede, dé un formato a estos versículos tal como están aquí para mostrar a sus lectores que esto es poesía.

despertó de su borrachera

"se volvió sobrio"

su hijo menor

Esto se refiere a Cam. TA: "su hijo menor, Cam"

Maldito sea Canaán

"Yo maldigo a Canaán" o "Que malas cosas pasen a Canaán"

Canaán

Este era uno de los hijos de Cam. TA: "Canaán, hijo de Cam"

sirviente de los sirvientes de sus hermanos
"El sirviente más bajo de sus hermanos" o "El sirviente menos importante de sus hermanos"

sus hermanos
Esto podría referirse a los hermanos de Canaán o a sus familiares en general.

Genesis 9:26

Información General:
Si puede, dé un formato a estos versículos tal como están aquí para mostrar a sus lectores que esto es poesía.

Que el SEÑOR Dios, el Dios de Sem, sea bendecido
"Alabado sea El SEÑOR, el Dios de Sem" o "El SEÑOR, el Dios de Sem, es digno de alabanza" o "Yo alabo a El SEÑOR, el Dios de Sem" (UDB)

que Canaán sea su sirviente
"Y que Canaán sea el siervo de Sem". Esto incluye a los descendientes de Canaán y de Sem.

Que Dios engrandezca a Jafet
Los posibles significados son 1) "Que Dios haga el territorio de Jafet más grande" (UDB) o 2) "Que Dios haga que Jafet tenga muchos descendientes".

y le deje hacer su hogar en las tiendas de Sem
"y deja que se vaya pacíficamente con Sem". Esto incluye a los descendientes de Jafet y Sem.

Que Canaán sea su sirviente
"Deja que Canaán sea el siervo de Sem". Esto incluye a los descendientes de Canaán y de Jafet.

Chapter 10

¹ Estos fueron los descendientes de los hijos de Noé, eso es, Sem, Cam y Jafet. Les nacieron hijos a ellos después del diluvio. ² Los hijos de Jafet eran Gomer, Magog, Madai, Javán, Tubal, Mesec y Tiras. ³ Los hijos de Gomer eran Askemaz, Rifat y Togarmá. ⁴ Los hijos de Javán eran Elisa, Tarsis, Quitim y Dodanim. ⁵ De estos, las personas de las costas se dividieron y se fueron a sus tierras, cada uno con su lenguaje propio, según sus familias, por sus naciones. ⁶ Los hijos de Cam eran Cus, Mizraim, Fut y Canaán. ⁷ Los hijos de Cus eran Seba, Havila, Sabta, Raama y Sabteca. Los hijos de Raama eran Seba y Dedán. ⁸ Cus fue el padre de Nimrod, quien fue el primer conquistador de la tierra. ⁹ Él fue un cazador muy destacado delante del SEÑOR. Por eso es que se dice: "Como Nimrod, un cazador muy poderoso delante del SEÑOR." ¹⁰ Los primeros centros de su reino eran Babel, Erec, Acab y Calme, en la tierra de Sinar. ¹¹ Desde esa tierra él fue a Asiria y construyó a Nínive, Rehobot, Ir, Cala, ¹² y Resén, que estaba entre Nínive y Cala. Era una ciudad grande. ¹³ Mizraim fue el padre de los ludimitas, de los anamitas, de los lehabitas, naftuhimitas, ¹⁴ los patrusimitas, los casluhimitas (de donde salieron los filisteos) y de los caftorimitas. ¹⁵ Canaán fue el padre de Sidón, su primogénito, y de Het, ¹⁶ también de los jebuseos, de los amorreos, de los gereseos, ¹⁷ de los heveos, de los araceos, de los sineos, ¹⁸ los arvadeos, de los zemareos, y los hamateos. Después las familias de los cananeos se esparcieron. ¹⁹ La frontera de los cananeos era desde Sidón, hacía la dirección de Gerar, tan lejos como Gaza, y como uno va hacia Sodoma, Gomorra, Adma, y Zeboim, tan lejos como Lasa. ²⁰ Estos eran los hijos de Cam, por sus familias, por sus lenguajes, en sus tierras, y en sus naciones. ²¹ También le nacieron hijos a Sem, el hermano mayor de Jafet. Sem también fue el antepasado de toda las personas de Heber. ²² Los hijos de Sem eran Elam, Asur, Arfaxad, Lud y Aram. ²³ Los hijos de Aram eran Uz, Hul, Geter y Mas. ²⁴ Arfaxad fue el padre de Sela y Sela fue el padre de Heber. ²⁵ Heber tuvo dos hijos. El nombre de uno fue Peleg, porque en sus días la tierra estaba dividida. El nombre de su hermano era Joctán. ²⁶ Joctán fue el padre de Almodad, Selef, Hazar Mavet, Jera, ²⁷ Adoram, Uzal, Dicla, ²⁸ Obal, Abimael, Seba, ²⁹ Ofir, Havila y Jobab. Todos estos eran los hijos de Joctán. ³⁰ Su territorio era desde Mesa hasta Sefar, la montaña del este. ³¹ Estos fueron los hijos de Sem, según sus familias, sus lenguajes, en sus tierras, según sus naciones. ³² Estas fueron las familias de los hijos de Noé, según sus genealogías, por sus naciones. De estas las naciones se separaron y se esparcieron sobre la tierra después del diluvio.

Genesis 10:1

Estos son los descendientes de los hijos de Noé
"Esta es la cuenta de los hijos de Noé". Esta oración introduce el relato de los descendientes de Noé en Génesis 10:1-11:9.

Genesis 10:2

De estos, las personas de las costas se dividieron y se fueron a sus tierras
"Los hijos y descendientes de Javán se separaron y se mudaron a las costas e islas"

personas de las costas
Esto se refiere a las personas que vivían a lo largo de la costa y en las islas.

sus tierras
"sus patrias". Estos son los lugares donde la gente se mudó y vivió.

cada uno con su lenguaje propio
"Cada grupo de personas hablaba su propio idioma"
o "Los grupos de personas se dividieron según sus idiomas"

Genesis 10:6

Mizraim
Mizraim es el nombre hebreo para "Egipto."

Genesis 10:8

conquistador
Los posibles significados son 1) "guerrero poderoso" o 2) "hombre poderoso" o 3) "gobernante poderoso".

delante del SEÑOR
Los posibles significados son 1) "a la vista de El SEÑOR" o 2) "con la ayuda de El SEÑOR"

Por eso es que se dice
Esto introduce un proverbio. Su idioma puede introducir proverbios y refranes de una manera diferente. TA: "Esta es la razón por la que la gente dice (Ver: `[[\"en:ta:workbench:translate:writngstyles_proverbs]]`)"

Los primeros centros

Los posibles significados son 1) los primeros centros que desarrolló o 2) las ciudades importantes.

Genesis 10:11

él fue a Asiria

"Nimrod fue a Asiria"

Mizraim fue el padre

La lista de los descendientes de Noé continua.

Mizraim

Mizraim fue uno de los hijos de Cam. Sus descendientes se convirtieron en el pueblo de Egipto. Mizraim es el nombre hebreo de 'Egipto'.

Genesis 10:15

Jebuseos ... Amorreos ... Gereseos

Estos nombres se refieren a grupos grandes de personas que descendían de Canaán.

Genesis 10:19

frontera

"territorio" o "borde de su territorio"

desde Sidón, hacía la dirección de Gerar, tan lejos como Gaza

La dirección al sur se puede indicar explícitamente si es necesario. TA: "desde la ciudad de Sidón en el norte hasta el sur de la ciudad de Gaza, que está cerca de Gerar"

como uno va hacia Sodoma, Gomorra, Adma, y Zeboim, tan lejos como Lasa

La dirección "este" o "tierra adentro" puede indicarse explícitamente si es necesario. TA: "luego al este hacia las ciudades de Sodoma, Gomorra, Adma y Zeboim, hasta Lasa" (ver: Supuesto conocimiento e información implícita)

Estos eran los hijos de Cam

La palabra "estos" se refiere a las personas y grupos de personas que fueron listadas en los versículos 10:6.

por sus lenguajes

"Se dividieron según sus diferentes idiomas"

en sus naciones

"en sus patrias"

Genesis 10:24

Arfaxad

Arfaxad fue uno de los hijos de Sem.

Peleg

Los traductores pueden agregar una nota al pie que diga: "El nombre Peleg significa 'división'".

la tierra estaba dividida

Esto se puede hacer activo. TA: "la gente de la tierra se dividió a sí misma" o "la gente de la tierra se separó" o "Dios dividió a la gente de la tierra"

Genesis 10:26

Joctán

Joctán fue uno de los hijos de Heber.

Todos estos

"Estos" aquí se refiere a los hijos de Joctán.

Genesis 10:30

Su territorio

"La tierra que ellos controlaban" o "La tierra en que ellos vivían"

Estos fueron los hijos de Sem

La palabra "estos" se refiere a los descendientes de Sem (10:21)

Genesis 10:32

Estas son las familias

Esto se refiere a todas las personas enlistadas en el 10:1.

según sus

"enlistado por"

De estos las naciones se separaron y se esparcieron sobre la tierra

"De estas familias, las naciones se dividieron y se extendieron sobre la tierra" o "Estas familias se dividieron unos de otros y formaron las naciones de la tierra"

después del diluvio

Esto se puede decir claramente o más explícitamente. TA: "después que el diluvio destruyó la tierra"

Chapter 11

¹ Ahora toda la tierra hablaba una sola lengua y tenía las mismas palabras. ² Mientrás ellos viajaban por el este, encontraron un llano en la tierra de Sinar y se establecieron allí. ³ Se decían el uno al otro: "Vengan, hagamos ladrillos y horneémoslos completamente." Tenían ladrillos en vez de piedra y brea en vez de mezcla. ⁴ Dijeron: "Vengan, construyámonos una ciudad y una torre cuya cima alcance hasta el cielo, y hagámonos un nombre para nosotros mismos. Si no lo hacemos, seremos dispersados por la superficie de toda la tierra." ⁵ Así que el SEÑOR descendió para ver la ciudad y la torre que habían construido los descendientes de Adán. ⁶ El SEÑOR dijo: "Miren, ¡son un solo pueblo con la misma lengua, y están comenzando a hacer esto! Pronto, nada de lo que intenten hacer, se les hará imposible. ⁷ Vengan, descendamos y confundamos su lengua allí, para que no se entiendan los unos a los otros." ⁸ Así que el SEÑOR los dispersó por toda la superficie de la tierra y dejaron de construir la ciudad. ⁹ Por lo tanto, se llamó su nombre Babel, porque allí el SEÑOR confundió la lengua de toda la tierra y desde ahí el SEÑOR los dispersó por la superficie de toda la tierra. ¹⁰ Estos fueron los descendientes de Sem. Sem tenía cien años y vino a ser el padre de Arfaxad dos años después del diluvio. ¹¹ Sem vivió quinientos años después de que vino a ser el padre de Arfaxad. También fue el padre de otros hijos e hijas. ¹² Cuando Arfaxad había vivido treinta y cinco años, vino a ser el padre de Sala. ¹³ Arfaxad vivió cuatrocientos tres años después de que vino a ser el padre de Sala. También vino a ser el padre de otros hijos e hijas. ¹⁴ Luego de Sala haber vivido treinta años, vino a ser el padre de Heber. ¹⁵ Sala vivió cuatrocientos tres años luego de que vino a ser el padre de Heber. También vino a ser el padre de otros hijos e hijas. ¹⁶ Cuando Heber había vivido treinta y cuatro años, vino a ser el padre de Peleg. ¹⁷ Heber vivió cuatrocientos treinta años luego de que vino a ser el padre de Peleg. También fue el padre de otros hijos e hijas. ¹⁸ Cuando Peleg había vivido treinta años, vino a ser el padre de Reu. ¹⁹ Peleg vivió doscientos nueve años luego de que vino a ser el padre de Reu. También fue padre de otros hijos e hijas. ²⁰ Cuando Reu había vivido treinta y dos años, él vino a ser el padre de Serug. ²¹ Reu vivió doscientos siete años cuando vino a ser el padre de Serug. También fue padre de otros hijos e hijas. ²² Cuando Serug había vivido treinta años, vino a ser el padre de Nacor. ²³ Serug vivió doscientos años luego de que vino a ser el padre de Nacor. También fue el padre de otros hijos e hijas. ²⁴ Cuando Nacor había vivido veintinueve años, vino a ser el padre de Taré. ²⁵ Nacor vivió ciento diecinueve años luego de que fue el padre de Taré. También fue el padre de otros hijos e hijas. ²⁶ Luego de que Taré había vivido setenta años, vino a ser el padre de Abram, Nacor y Harán. ²⁷ Ahora estos fueron los descendientes de Taré. Taré vino a ser el padre de Abram, Nacor y Harán, y Harán vino a ser el padre de Lot. ²⁸ Harán murió en la presencia de su padre Taré en su tierra natal, en Ur de los caldeos. ²⁹ Abram y Nacor tomaron esposas. El nombre de la esposa de Abram fue Sarai y el nombre de la esposa de Nacor fue Milca, una hija de Harán, quien fue el padre de Milca e Isca. ³⁰ Ahora Sarai era estéril, no tenía hijo. ³¹ Taré tomó a su hijo Abram, a Lot el hijo de su hijo Harán, y a Sarai su nuera, la esposa de Abram su hijo, y juntos salieron de Ur de los caldeos, para ir a la tierra de Canaán. Pero llegaron a Harán y se quedaron allí. ³² Taré vivió doscientos cinco años y murió en Harán.

Genesis 11:1

Ahora

Esta palabra muestra que el escritor está iniciando una nueva parte de la historia.

toda la tierra

todas las personas de la tierra

hablaba una sola lengua y tenía las mismas palabras

Estas dos frases significan básicamente lo mismo y enfatizan que todas las personas hablan el mismo idioma.

viajaban

"migraron" o "se trasladaron"

por el este

Los posibles significados son 1) "en el este" o 2) "desde el este" o 3) "hacia el este". La opción preferida es "en el este" porque Sinar está al este de donde los eruditos creen que el arca se detuvo.

acamparon

dejaron de moverse de un lugar a otro y comenzaron a vivir en un lugar

Genesis 11:3

Vengan

Si su idioma tiene una forma de instar u ordenar a las personas que comiencen a trabajar, como el español "¡Vamos!" Podrías usarlo aquí.

cocinémoslos completamente

Las personas hacen ladrillos de arcilla y los calientan en un horno muy caliente para hacerlos duros y fuertes.

brea

Un líquido espeso, pegajoso y negro que sale del suelo

mezcla

Esta es una sustancia espesa hecha de polvo de cal, arcilla, arena y agua utilizada para hacer que las piedras o los ladrillos se peguen entre sí.

hagámonos un nombre para nosotros mismos

"hagamos grande nuestra reputación"

nombre

"reputación"

seremos dispersados

Esto se puede afirmar en forma activa. TA: "nos separaremos unos de otros y viviremos en diferentes lugares"

Genesis 11:5**los descendientes de Adán**

"las personas"

descendió

La información sobre el lugar de donde descendió se puede hacer explícita: "bajó del cielo". Esto no dice cómo bajó. Use una palabra general que signifique "bajó".

para ver

"para observar" o "para mirar de cerca"

un solo pueblo con la misma lengua

Todas las personas formaban un grupo grande y todos hablaban el mismo idioma.

están comenzando a hacer esto

Los posibles significados son 1) "han comenzado a hacer esto", lo que significa que han comenzado a construir la torre pero no está terminada, o 2) "esto es solo lo primero que han hecho", lo que significa que en el futuro harán cosas mayores.

nada de lo que ellos intenten hacer se les hará imposible

Esto se puede afirmar en forma positiva. TA: "cualquier cosa que intenten hacer será posible para ellos"

Vengan

Si su idioma tiene una forma de instar o ordenar a las personas que comiencen a trabajar, como el español "¡Vamos!" Podrías usarlo aquí. Vea cómo esto se traduce en 11:3.

descendamos

La palabra "nosotros" es plural aunque se refiera a Dios. Algunos lo traducen como "déjame bajar" o "bajaré". Si haces esto, considera agregar una nota al pie para decir que el pronombre es plural. Vea la nota sobre "Hagamos" en 1:26.

confundamos su lengua

Esto significa que El SEÑOR haría que las personas de toda la tierra dejaran de hablar el mismo idioma. TA: "mezclar su idioma"

para que no se entiendan los unos a los otros

Este fue el propósito de confundir sus idiomas. TA: "para que no puedan entender lo que están diciendo" (UDB)

Genesis 11:8**desde allí**

"desde la ciudad"

se llamó su nombre Babel, porque allí El SEÑOR confundió

El nombre "Babel" suena como la palabra que significa "confundido". Es posible que los traductores quieran agregar una nota al pie sobre esto.

confundió la lengua de toda la tierra

Significa que El SEÑOR hizo que la gente de toda la tierra ya no hablara el mismo idioma. TA: "mezcló el idioma de toda la tierra"

Genesis 11:10**Información General:**

El resto de este capítulo hace una lista del linaje de los descendientes de Sem hasta Abram.

Estos fueron los descendientes de Sem

Esta oración comienza la lista de descendientes de Sem.

diluvio

Este es el diluvio de la época de Noé, cuando las personas se volvieron malvadas y Dios envió un diluvio mundial para cubrir la tierra.

vino a ser el padre de Arfaxad

"tuvo a su hijo Arfaxad" o "su hijo Arfaxad nació"

Arfaxad

Nombre de un hombre.

cien ... dos ... quinientos

Los traductores pueden escribir las palabras o los números "100", "2" y "500".)

Genesis 11:12**vino a ser el padre de Sala**

"su hijo Sala nació"

Sala
nombre de hombre

Genesis 11:14

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:16

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:18

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:20

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:22

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:24

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Abram, Nacor, y Harán
No sabemos el orden de nacimiento de sus hijos.

Genesis 11:27

Ahora estos son los descendientes de Taré
Esta oración introduce la cuenta de los descendientes de Taré. Génesis 11:27-25: 11 habla sobre los descendientes de Taré, particularmente, sobre su hijo Abraham. TA: "Esta es la cuenta de los descendientes de Taré"

Harán murió en la presencia de su padre Taré
Esto significa que Harán murió mientras su padre aún vivía. TA: "Harán murió mientras su padre, Taré, estaba con él"

Genesis 11:29

tomaron esposas
"se casaron con esposas"

Isca
Este es un nombre femenino.

Ahora
Esta palabra se usa para introducir nueva información sobre Sarai que se volverá importante en capítulos posteriores.

estéril
Este término describe a una mujer que es físicamente incapaz de concebir o tener un hijo.

Genesis 11:31

su
Aquí la palabra "su" se refiere a Taré.

Sarai su nuera, la esposa de Abram su hijo
nuera, la esposa de su hijo Abram - "su nuera Sarai, que era la esposa de su hijo Abram"

Harán ... Harán
Estos son dos nombres diferentes y están escritos de manera diferente en hebreo. Uno se refiere a una persona y el otro se refiere a una ciudad. (El sonido de "h" en el nombre de la ciudad es más fuerte que el sonido de "h" en el nombre de la persona). Es posible que elijas deletrearlas de manera diferente en tu idioma para mostrar esto.

Chapter 12

¹ Ahora el SEÑOR dijo a Abram: "Sal de tu país, y de tu parentela, y de la familia de tu padre, a la tierra que te mostraré. ² Yo te convertiré en una gran nación, y te bendeciré, y haré tu nombre grande, y tú serás de bendición. ³ Bendeciré a los que te bendigan, pero quien te deshonre yo lo maldeciré. Por medio de ti, todas las familias de la tierra serán bendecidas." ⁴ Así que Abram salió, como el SEÑOR le dijo que hiciera, y Lot fue con él. Abram era de setenta y cinco años cuando salió de Harán. ⁵ Abram tomó a Sarai, su esposa, a Lot, el hijo de su hermano, todas sus posesiones que habían acumulado, y las personas que habían adquirido en Harán. Ellos salieron para ir a la tierra de Canaán y llegaron a la tierra de Canaán. ⁶ Abram pasó a través de la tierra hasta Siquem, hasta la encina de Moré. En ese tiempo los cananeos vivían en la tierra. ⁷ El SEÑOR le apareció a Abram, y le dijo: "A tus descendientes les daré esta tierra." Así que ahí Abram construyó un altar al SEÑOR, Quien se le había aparecido. ⁸ Desde allí se movió a la región de colinas al este de Betel, donde puso su tienda, con Betel al oeste y Hai al este. Ahí construyó un altar al SEÑOR e invocó el nombre del SEÑOR. ⁹ Entonces Abram continuó su viaje rumbo al Neguev. ¹⁰ Hubo hambre en la tierra, así que Abram bajó a Egipto para quedarse, pues el hambre era severa en la tierra. ¹¹ Cuando estuvo a punto de entrar a Egipto, le dijo a su esposa Sarai: "Mira, sé que eres una mujer hermosa. ¹² Cuando los egipcios te vean dirán: 'Ésta es su esposa,' entonces me matarán, pero a ti te mantendrán viva. ¹³ Di que eres mi hermana, para que me vaya bien por causa tuya, y así mi vida será librada gracias a ti." ¹⁴ Sucedió que cuando Abram entró en Egipto, los egipcios vieron que Sarai era muy hermosa. ¹⁵ Los príncipes de Faraón la vieron, y la alabaron ante Faraón, y la mujer fue llevada a la casa de Faraón. ¹⁶ Faraón trató bien a Abram por causa de ella, y le dio ovejas, bueyes, asnos, esclavos, esclavas, burras y camellos. ¹⁷ Entonces el SEÑOR afligió a Faraón y su casa con grandes plagas por causa de Sarai, esposa de Abram. ¹⁸ Faraón llamó a Abram, y le dijo: "¿Qué es esto que me has hecho? ¿Por qué no me dijiste que ella era tu esposa? ¹⁹ ¿Por qué dijiste: 'Ella es mi hermana,' para que yo la tomara para ser mi esposa? Ahora pues, he aquí a tu esposa. Tómala y sigue tu camino." ²⁰ Entonces Faraón le dio órdenes a sus hombres concerniente a él, y ellos lo enviaron fuera, con su esposa y todo lo que él tenía.

Genesis 12:1

Entonces

Esta palabra es usada para marcar una nueva parte de la historia.

Sal de tu pueblo, y de tu parentela

"Sal de tu tierra, de tu familia"

Yo te convertiré en una gran nación

Aquí "te" es singular y se refiere a Abram, pero Abram representa a sus descendientes. TA: "Yo comenzaré una gran nación por medio de ti" o "Haré que tus descendientes se conviertan en una gran nación"

y haré tu nombre grande

La palabra "nombre" representa la reputación de la persona. TA: "y te haré famoso"

tú serás de bendición

Las palabras "a otras personas" se sobreentiende. TA: "serás una bendiciones para otras personas"

quien te deshonre yo lo maldeciré

"Maldeciré a cualquiera que te trate de manera vergonzosa" o "si alguien te trata como si no valieras, lo maldeciré"

Por medio de ti, todas las familias de la tierra serán bendecidas

Esto se puede hacer activo. TA: "Bendeciré a todas las familias de la tierra a través de ustedes"

Por medio de ti

"Por ti" o "Por haberte bendecido"

Genesis 12:4

posesiones

Esto incluye animales y bienes materiales.

las personas que habían adquirido

Los posibles significados son 1) "esclavos que habían acumulado" (UDB) o 2) "las personas que se habían reunido para estar con ellos".

Genesis 12:6

Abram pasó a través de la tierra

Solo el nombre de Abram es mencionado porque él era la cabeza de la familia. Dios le había dado el mandato de tomar a su familia e ir allí. TA: "Así que Abram y su familia atravesaron la tierra"

la tierra

"la tierra de Canaán"

la encina de Moré

Moré era probablemente el nombre del lugar.

al SEÑOR Dios, quien se le había aparecido

"al SEÑOR, porque se le había aparecido"

Genesis 12:8**el puso su tienda**

Abram tenía muchas personas con él mientras viajaba. Las personas que se mudaban de un lugar a otro vivían en tiendas de campaña. TA: "armaron sus carpas"

invocó el nombre del SEÑOR

"oró en el nombre del SEÑOR" o "adoró al SEÑOR"

Entonces Abram continuó su viaje

"Entonces Abram tomo su tienda y continuó viajando."

rumbo al Neguev

"rumbo a la región de Neguev" o "rumbro al sur" o "al sur del desierto de Neguev" (UDB)

Genesis 12:10**Hubo hambre**

Los cultivos no crecieron bien en esa temporada. Esto puede hacerse explícito. TA: "Había escasez de alimentos"

en la tierra

"en el área" o "en la tierra donde Abram estaba viviendo"

bajó a

Los posibles significados son 1) "fue más al sur" (UDB) o 2) "se fue de Canaán a". Sería mejor traducir esto usando sus palabras habituales para ir de un lugar más alto a un lugar más bajo.

me matarán ... a ti te mantendrán viva

La razón por la que matarían a Abram se puede hacer explícita: "me matarán para que puedan casarse contigo"

para que me vaya bien por causa tuya

Esto se puede escribir en forma activa. TA: "para que, por causa tuya, no me maten"

Genesis 12:14**Sucedió que**

Los posibles significados son 1) Esta frase se usa aquí para marcar dónde comienza la acción, y si su idioma tiene una forma de hacerlo, podría considerar usarla aquí, o 2) "Y eso fue lo que sucedió" (UDB)

Los príncipes de Faraón la vieron

"Los funcionarios del faraón vieron a Sarai" o "los funcionarios del rey la vieron" (UDB)

la mujer fue llevada a la casa de Faraón

Esto se puede escribir en forma activa. TA: "El Faraón la llevó a su casa" o "El Faraón hizo que sus soldados la llevaran a su casa"

la mujer

Sarai

la casa de Faraón

Los posibles significados son 1) "La familia de Faraón", es decir, como esposa, o 2) "La casa de Faraón" o "El palacio de Faraón", un eufemismo para el Faraón que la convierte en una de sus esposas.

por causa de ella

"por causa de Sarai" o "por ella"

Genesis 12:17**por causa de Sarai, esposa de Abram**

Esto puede hacerse más explícito. TA: "porque el Faraón tenía la intención de tomar a Sarai, la esposa de Abram, como su propia esposa"

Faraón llamó a Abram

"El Faraón llamó a Abram" o "El Faraón ordenó a Abram que vaya junto a él"

¿Qué es esto que me has hecho?

El Faraón usó esta pregunta retórica para mostrar cuán enojado estaba con lo que Abram le había hecho. También se puede escribir como una exclamación. TA: "¡Me has hecho algo terrible!"

Entonces Faraón le dio órdenes a sus hombres concernientes a él

"Entonces el Faraón dirigió a sus oficiales acerca de Abram"

y ellos lo enviaron fuera, con su esposa y todo lo que él tenía

"los oficiales lo expulsaron de la presencia del Faraón, con su esposa y con todas sus posesiones"

Chapter 13

¹ Abram subió de Egipto y fue hasta el Neguev, él, su esposa y todo lo que él poseía. Lot también fue con ellos. ² Ahora Abram era muy rico en animales, en plata y en oro. ³ Él continuó su viaje desde el Neguev a Betel, hacia el lugar donde antes había puesto su tienda, entre Betel y Hai. ⁴ Él fue al lugar donde estaba el altar que él había construido antes. Aquí él clamó al nombre del SEÑOR. ⁵ Ahora Lot, que estaba viajando con Abram, también tenía rebaños, manadas, y tiendas. ⁶ La tierra no era capaz de mantenerlos a ambos viviendo allí juntos, porque sus posesiones eran muchas, de manera que ellos no podían permanecer juntos. ⁷ Hubo también una disputa entre los pastores que cuidaban los animales de Abram y los pastores que cuidaban los animales de Lot. Los cananeos y ferezeos estaban viviendo la tierra para ese tiempo. ⁸ Entonces Abram le dijo a Lot: "Que no haya discordia entre tú y yo, ni entre tus pastores y los míos; después de todo, somos familia. ⁹ ¿No está toda la tierra delante de ti? Ve adelante y séparate de mí. Si tú vas hacia la izquierda, entonces yo iré hacia la derecha. O si tú vas hacia la derecha, entonces yo iré hacia la izquierda." ¹⁰ Entonces Lot miró alrededor, y vio que toda la llanura del Jordán estaba bien regada toda ella hasta Zoar, como el jardín del SEÑOR, como la tierra de Egipto. Esto fue antes de que el SEÑOR destruyera a Sodoma y Gomorra. ¹¹ Así que Lot escogió para sí toda la llanura del Jordán y viajó hacia el este, y se separaron los parientes los unos de los otros. ¹² Abram vivió en la tierra de Canaán, y Lot vivió entre las ciudades de la llanura. El estableció sus tiendas tan lejos como Sodoma. ¹³ Ahora los hombres de Sodoma eran pecadores muy malos contra el SEÑOR. ¹⁴ El SEÑOR dijo a Abram luego que Lot se había separado de él: "Mira desde el lugar en que estás parado hacia el norte, el sur, este y oeste. ¹⁵ Toda esta tierra que tú ves, te la daré a ti y a tus descendientes por siempre." ¹⁶ Y Yo haré que tus descendientes sean tan abundantes como el polvo de la tierra, de manera que si un hombre pudiera contar el polvo de la tierra, entonces tus descendientes podrían también ser contados. ¹⁷ Levántate, camina a través de lo largo y ancho de la tierra, porque te la daré a tí." ¹⁸ Así que Abram levantó su tienda, y vino y vivió cerca de las encinas de Mamre, las cuales están en Hebrón, y allí levantó un altar al SEÑOR.

Genesis 13:1

salió de
"dejó" o "partió de"

fue hasta Neguev

El Neguev era una región desértica en el sur de Canaán, al oeste de Egipto. Esto puede hacerse explícito. TA: "regresó al desierto de Negev"

Abram era muy rico en animales en plata y en oro.
"Abram tenía muchos animales, mucha plata, y mucho oro"

animales
"ganado" o "ganado vacuno"

Genesis 13:3

Él continuó su viaje

Abram y su familia viajaron por etapas, yendo de lugar en lugar. Esto puede hacerse explícito. TA: "Continuaron su viaje"

hacia el lugar donde antes había puesto su tienda
Los traductores pueden agregar una nota al pie que diga "Vea Génesis 12:8". El tiempo de su viaje se puede hacer explícito. TA: "al lugar donde había instalado su tienda antes de ir a Egipto"

invocó el nombre del SEÑOR Dios

"oró en el nombre del SEÑOR" o "adoró al SEÑOR".
Vea como tradujo esto en 12:8

Genesis 13:5

Ahora

Esta palabra se usa para mostrar que lo siguiente es información de fondo para ayudar al lector a comprender los eventos que siguen.

La tierra no era capaz de mantenerlos

No había suficiente tierra de pastoreo y agua para todos sus animales.

sus posesiones

Esto incluye el ganado, quienes necesitaban pastos y agua.

no podían permanecer juntos

"no podían vivir juntos"

Los Cananitas y Ferezeos vivían la tierra en ese tiempo

Esta es otra razón por la que la tierra no podía mantener a todos ellos.

Genesis 13:8

Que no haya discordia entre tú y yo

"No peleemos"

discordia

"hostilidad" o "pelea" o "disputa"

ni entre tus pastores y los míos

"Y vamos a evitar que los hombres que cuidan a nuestros animales se peleen"

después de todo, somos familia

"porque somos familia"

familia

"parientes" o "familiares". Lot era el sobrino de Abraham.

¿No tienes toda esta tierra delante de ti?

Esta pregunta retórica puede traducirse como una afirmación positiva. TA: "Toda la tierra está disponible para que la uses".

Ve adelante y sepárate de mí

Abraham estaba hablando a Lot con amabilidad y lo alentó a hacer algo que los ayudaría a ambos. "Vamos a separarnos".

Si tú vas hacia la izquierda, entonces yo iré hacia la derecha

Los posibles significados son 1) "Si vas en un sentido, yo iré en el otro" o 2) "Si vas hacia el norte, iré hacia el sur". Abram dejó que Lot eligiera la parte de la tierra que quería, y Abram tomaría lo que quedaba.

Genesis 13:10**toda la llanura del Jordán**

Esto se refiere a la región general del río Jordán.

estaba bien regada

"tenía mucha agua"

como el jardín del SEÑOR, como la tierra de Egipto

"Como el jardín del SEÑOR o como la tierra de Egipto". Estos eran dos lugares diferentes.

el jardín del SEÑOR

Este es otro nombre para el jardín del Edén.

jardín

Use la misma palabra para "jardín" que usó en 2:7

Esto fue antes de que el SEÑOR DIOS destruyera a Sodoma y Gomorra

Esto anticipa algo que pasaría después. Es importante aquí porque explica el porqué Lot se estableció en una región que luego no fue fértil.

los parientes

"los parientes" o "las familias". Esto se refiere a Lot y Abram con sus familias.

Genesis 13:12**vivió**

"estableció" o "quedó"

la tierra de Canaán

"la tierra de los Canaanitas"

El estableció sus tiendas hasta llegar a Sodoma

Los posibles significados son 1) "Colocó sus tiendas cerca de Sodoma" (UDB) o 2) "Movié sus tiendas alrededor de un área que llegaba hasta Sodoma".

Genesis 13:14**luego que Lot se separó de él**

"luego de que Lot dejara a Abraham"

Genesis 13:16**camina a través de lo largo y ancho de la tierra**

"Caminar por toda la tierra"

Mamre

Este era el nombre del hombre que poseía la encina.

Hebrón

Nombre de lugar

un altar al SEÑOR

"un altar para adorar al SEÑOR"

Chapter 14

¹ Aconteció en los días de Amrafel, rey de Sinar, de Arioc, rey de Elasar, de Quedorlaomer, rey de Elam, y de Tidal, rey de Goyim, ² que estos hicieron guerra contra Bera, rey de Sodoma, Birsá, rey de Gomorra, Sinab, rey de Adma, Semeber, rey de Zeboim, y el rey de Bela (llamado también Zoar). ³ Estos últimos cinco reyes se unieron en el Valle de Sidim, (llamado también el Mar Salado). ⁴ Ellos habían servido por doce años a Quedorlaomer, pero en el año trece se rebelaron. ⁵ Entonces en el año catorce, Quedorlaomer y los reyes que estaban con él, vinieron y atacaron a los refaías en Astarot Karnaim, a los zuzitas en Ham, a los emitas en Save Quiriataim, ⁶ y a los horeos en la colina de Seir, hasta El Parán, que está cercano al desierto. ⁷ Entonces ellos regresaron y llegaron a En Mispát (llamado también Cades) y derrotaron a todo el país de los amalecitas y también a los amorreos que vivían en Hazezon Tamar. ⁸ Entonces el rey de Sodoma, el rey de Gomorra, el rey de Adma, el rey de Zeboim y el rey de Bela (llamado también Zoar) salieron y se prepararon para batallar ⁹ contra Quedorlaomer, rey de Elam, Tidal, rey de Goyim, Amrafel, rey de Sinar, Arioc, rey de Elasar; cuatro reyes contra los cinco. ¹⁰ Entonces el Valle de Sidim estaba lleno de pozos de brea, y mientras los reyes de Sodoma y Gomorra huyeron, ellos cayeron allí. Los que quedaron huyeron a las montañas. ¹¹ Así que el enemigo tomó todos los bienes de Sodoma y Gomorra y todas sus provisiones, y siguieron su camino. ¹² Cuando se fueron, también tomaron a Lot, hijo del hermano de Abram, quien estaba viviendo en Sodoma, junto con todas sus posesiones. ¹³ Uno que había escapado vino y se lo dijo a Abram el hebreo. Él estaba viviendo cerca de las encinas que pertenecían a Mamre, el amorreo, que era el hermano de Escol y Aner, quienes eran todos aliados de Abram. ¹⁴ Entonces cuando Abram oyó que los enemigos habían capturado a su familiar, él sacó a sus trescientos dieciocho hombres entrenados, que habían nacido en su casa, y los persiguió hasta Dan. ¹⁵ El dividió sus hombres en contra de ellos por la noche y los atacó, y los persiguió hasta Hoba, que está al norte de Damasco. ¹⁶ Entonces él trajo de regreso todas las posesiones, y también trajo de regreso a su familiar Lot y sus bienes, como a las mujeres y a la otra gente. ¹⁷ Luego que Abram regresó de derrotar a Quedorlaomer y a los reyes que estaban con él, el rey de Sodoma fue a reunirse con él en el Valle de Save (también llamado el Valle del Rey). ¹⁸ Melquisedec, rey de Salem, trajo pan y vino. Él era sacerdote del Dios Altísimo. ¹⁹ Él lo bendijo diciendo: "Bendecido sea Abram por el Dios Altísimo, Creador del cielo y la tierra. ²⁰ Bendecido sea el Dios Altísimo, quien ha entregado en tu mano a tus enemigos." Entonces Abram le entregó el diezmo de todo. ²¹ El rey de Sodoma dijo a Abram: "Dame la gente y quédate tú con los bienes." ²² Abram dijo al rey de Sodoma: "Yo he levantado mi mano al SEÑOR, Dios Altísimo, Creador del cielo y de la tierra, ²³ que yo no tomaré un hilo, ni una correa de sandalia, ni nada que es tuyo, para que así nunca podrás decir: 'Yo hice a Abram rico.' ²⁴ Yo no tomaré nada excepto lo que los hombres jóvenes han comido y la porción de los hombres que fueron conmigo. Permite que Aner, Escol y Mamre tomen su porción."

Genesis 14:1

Información General:

Los lugares en 14:1 son todas ciudades independientes.

Aconteció

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

en los días de

"en el tiempo de"

éstos hicieron guerra

"fueron a la guerra" o "empezaron una guerra" o "se prepararon para la guerra"

Genesis 14:3

Estos últimos cinco reyes se unieron

La información que sus ejércitos estaban con ellos puede hacerse explícita. TA: "Estos últimos cinco reyes y sus ejércitos se unieron"

habían servido por doce años

Los eventos en los versículos 4-7 sucedieron antes del versículo 3. Su idioma puede tener una forma de mostrar esto.

habían servido ... a Quedorlaomer

Probablemente tuvieron que pagarle impuestos y servir en su ejército. TA: "habían estado bajo el control de Quedorlaomer"

se rebelaron

"se rehusaron a servirle" o "dejaron de servirlo"

vinieron y atacaron

Hicieron esto porque los otros reyes se rebelaron.

los Refaías ... los Zuzitas ... los Emitas ... los Horeos

Estos son los nombres de grupos de personas

Astarot Karnaim ... Ham ... Save Quiriataim ... Seir ... El Parán

Estos son los nombres de lugares

El Parán, que está cercano al desierto

Esta frase ayuda a los lectores a comprender dónde estaba El Parán. Se puede traducir como una oración separada si es necesario. TA: "El Parán. El Parán está cerca del desierto"

Genesis 14:7**Información General:**

Los versículos 8 y 9 repiten lo que se dijo en 14:3 y continúan contando lo que sucedió cuando los reyes se unieron para pelear.

ellos regresaron y llegaron

La palabra "ellos" se refiere a los cuatro reyes extranjeros que estaban atacando la región de Canaán. Sus nombres eran Amrafel, Arioc, Quedorlaomer y Tidal. TA: "se giraron y se fueron"

los Amorreos que vivían en Hazezon Tamar

Esta frase dice quiénes de los amorreos fueron derrotados. Habían otros amorreos que vivían en otros lugares.

y el rey de Bela (llamado también Zoar)

La ciudad de Bela también se llamaba Zoar. Esta información también se podría poner al final de la oración. "Y el rey de Bela salió y se preparó para la batalla. Bela también se llama Zoar".

se prepararon para batallar

"se unieron a la batalla" o "trazaron líneas de batalla". Es posible que algunos traductores también tengan que decir que los ejércitos lucharon, como lo hace la UDB en el versículo 9.

cuatro reyes contra los cinco

Dado que los cinco reyes se enumeraron primero, algunos idiomas pueden preferir traducir esto como "cinco reyes contra cuatro".

Genesis 14:10**Ahora**

Esta palabra introduce información de fondo sobre el valle de Sidim. Su idioma puede tener otra forma de introducir información de fondo.

estaba lleno de pozos de brea

"Tenía muchos pozos de brea". Estos eran agujeros en el suelo que tenían brea.

brea

Un líquido espeso, pegajoso y negro que sale del suelo. Vea cómo esto se traduce en 11:3.

los reyes de Sodoma y Gomorra

Este es un metónimo para los reyes y sus ejércitos. TA: los reyes de Sodoma y Gomorra y sus ejércitos "

ellos cayeron allí

Los posibles significados son 1) algunos de sus soldados cayeron en pozos de brea o 2) los propios reyes cayeron en pozos de brea. Ya que 14:17 dice que el rey de Sodoma fue a encontrarse con Abram, el primer significado es más probable que sea correcto.

Los que quedaron

"Los que no murieron en la batalla y no cayeron en los pozos"

el enemigo

Esto se refiere al rey Quedorlaomer y a los otros reyes y sus ejércitos con él, que estaban atacando a Sodoma y Gomorra.

los bienes de Sodoma y Gomorra

Las palabras "Sodoma" y "Gomorra" son metónimos para las personas que vivían en esas ciudades. TA: "la riqueza de la gente de Sodoma y Gomorra" o "la propiedad de la gente de Sodoma y Gomorra"

sus provisiones

"sus comidas y bebidas"

siguieron su camino

"fueron lejos"

también tomaron a Lot, hijo del hermano de Abram, quien estaba viviendo en Sodoma, junto con todas sus posesiones

Las frases "el hijo del hermano de Abram" y "quien vivía en Sodoma" le recuerdan al lector las cosas que se escribieron antes sobre Lot. TA: "también tomaron a Lot, junto con todas sus posesiones. Lot era el hijo del hermano de Abram y vivía en Sodoma en ese momento"

Genesis 14:13**Uno que había escapado vino**

"Un hombre escapó de la batalla y vino"

El estaba viviendo

"Abram estaba viviendo". Esto introduce información de fondo.

eran todos aliados de Abram

"fueron socios del tratado con Abram" o "tuvieron un acuerdo de paz con Abram"

su familiar

Esto es una referencia al sobrino de Abram, Lot

hombres entrenados

"hombres que fueron entrenados para pelear"

nacidos en su casa

"Los hombres que nacieron en la casa de Abram".
Eran hijos de los siervos de Abram.

los persiguió

"los persiguió"

Dan

Esta es una ciudad en el extremo norte de Canaán,
lejos del campamento de Abram.

Genesis 14:15**El dividió sus hombres en contra de ellos por la noche y los atacó**

Esto probablemente se refiere a una estrategia de batalla. "Abram dividió a los hombres en varios grupos y atacaron a sus enemigos desde varias direcciones" (UDB)

todas las posesiones

Esto se refiere a las cosas que los enemigos habían robado de las ciudades de Sodoma y Gomorra.

y sus bienes

"Y las propiedades de Lot que los enemigos le habían robado a Lot".

como a las mujeres y a la otra gente

"así como las mujeres y otras personas que los cuatro reyes habían capturado"

Genesis 14:17**regresó**

La información implícita sobre adónde regresaba puede hacerse explícita. TA: "regresó a donde él estaba viviendo"

Melquisedec, rey de Salem

Esta es la primera vez que este rey es mencionado.

pan y vino

La gente comúnmente comía pan y vino. Vea como tradujo "pan" en 3:17 y "vino" en 9:20

Genesis 14:19**Él lo bendijo**

El rey Melquisedec bendijo a Abram.

Bendecido sea Abram por el Dios Altísimo, Creador del cielo y la tierra

Esto se puede afirmar en forma activa. TA: "Que Dios Altísimo, el Creador del cielo y la tierra, bendiga a Abram"

cielo

Esto se refiere al lugar donde vive Dios.

Dios Altísimo, quien ha entregado

"Dios Altísimo, porque él ha entregado". La frase que comienza con "quién ha entregado" nos dice algo más acerca de Dios Altísimo.

Bendecido sea el Dios Altísimo

Esta es una manera de alabar a Dios. Vea cómo tradujo "Bendito sea" en 9:26.

en tu mano

"en tu control" o "en tu poder"

Genesis 14:21**Dame la gente**

La frase "la gente" puede referirse a la gente de Sodoma que los enemigos habían capturado. Abram los rescató cuando él rescató a Lot.

Yo he levantado mi mano

Esto significa "He hecho un juramento" o "He hecho una promesa".

Yo no tomaré nada excepto lo que los hombres jóvenes han comido

"Tomo de ti solo lo que mis jóvenes ya han comido". Abram se negó a aceptar nada para sí mismo, pero reconoció que los soldados se habían comido algunos de los suministros durante el viaje de regreso a Sodoma después de la batalla.

y la porción de los hombres que fueron conmigo

El significado completo de esta declaración se puede hacer explícito. TA: "la parte de la propiedad recuperada que pertenece a los hombres que me ayudaron a recuperarla"

Aner, Escol y Mamre

Estos son los aliados de Abram

Chapter 15

¹ Luego de estas cosas la palabra del SEÑOR vino a Abram en una visión, diciendo: "¡No temas, Abram! Yo soy tu escudo y tu muy grande recompensa." ² Abram dijo: "SEÑOR, ¿qué me daras, ya que sigo sin tener hijos, y el heredero de mi casa es Eliezer de Damasco?" ³ Abram dijo: "Ya que no me has dado descendiente, mira, el mayordomo de mi casa es mi heredero." ⁴ Entonces, mira, la palabra del SEÑOR vino a él, diciendo: "Este hombre no será tu heredero; sino ese quien vendrá de tu propio cuerpo será tu heredero." ⁵ Entonces Él lo llevó afuera, y dijo: "Mira hacia el cielo, y enumera las estrellas, si puedes contarlas." Entonces le dijo: "Así serán tus descendientes." ⁶ Él le creyó al SEÑOR, y Él se lo contó como justicia. ⁷ Le dijo: "Yo soy el SEÑOR, Quien te sacó de Ur de los caldeos, para darte esta tierra para que la heredes." ⁸ Él Le dijo: "SEÑOR, ¿cómo sabré que la heredaré?" ⁹ Entonces Él le dijo: "Traéme una novilla de tres años, una cabra hembra de tres años, un carnero de tres años, una paloma, y un pichón." ¹⁰ Él Le trajo todos estos, y los cortó en dos, y puso cada pedazo opuesto al otro, pero él no dividió las aves. ¹¹ Cuando las aves de rapiña vinieron sobre los cádaveres, Abram los espantó. ¹² Entonces cuando el sol bajaba, Abram cayó dormido y, miren, una profunda y aterradora oscuridad lo rodeó. ¹³ Entonces EL SEÑOR le dijo a Abram: "Ten por seguro que tus descendientes serán extraños en una tierra que no es de ellos, y serán esclavizados y oprimidos por cuatrocientos años. ¹⁴ Yo juzgaré esa nación a la que le servirán, y luego ellos saldrán con abundantes posesiones. ¹⁵ Pero tú irás a tus padres en paz, y serás enterrado en buena vejez. ¹⁶ En la cuarta generación ellos regresarán aquí, porque la iniquidad de los amorreos aún no ha llegado a su límite." ¹⁷ Cuando el sol ya había bajado y estaba oscuro, mira, una olla de fuego humeante y una antorcha ardiente pasaron entre los pedazos. ¹⁸ En ese día el SEÑOR hizo un pacto con Abram, diciendo: "A tus descendientes, por lo presente, doy esta tierra, desde el río de Egipto hasta el gran río, el Eufrates-- ¹⁹ los quenitas, los cenezeos, los cadmoneos, ²⁰ los hititas, los ferezeos, los refaías, ²¹ los amorreos, los cananeos, los gergeseos y los jebuseos."

Genesis 15:1

Luego de estas cosas

"Estas cosas" se refieren a cuando los reyes lucharon y Abram rescató a Lot.

la palabra del SEÑOR vino

Esta expresión idiomática significa El SEÑOR habló. TA: "El SEÑOR habló su mensaje"

la palabra de El SEÑOR

Aquí "palabra" representa el mensaje de El SEÑOR. TA: "el mensaje de El SEÑOR"

escudo ... recompensa

Dios usó estas dos metáforas para contarle a Abram sobre su carácter y su relación con Abram.

Yo soy tu escudo

Los soldados usan un escudo para protegerse de sus enemigos. TA: "Te protegeré como escudo" o "Soy tu escudo para protegerte"

recompensa

"pago". Esto se refiere al pago que una persona merece. Dos significados posibles son 1) "Soy todo lo que necesitas" o 2) "Te daré todo lo que necesites".

Abram dijo: "Ya que no me has dado

"Abram continuó hablando y dijo: 'Ya que no me has dado'"

Genesis 15:4

Entonces, mirad

La palabra "mirad" enfatiza el hecho de que la palabra del SEÑOR vino a Abraham nuevamente.

la palabra del SEÑOR vino

Esta expresión idiomática significa que Dios habló. Vea cómo tradujo esto en 15:1. TA: "El SEÑOR pronunció su mensaje"

la palabra del SEÑOR

Aquí "palabra" representa el mensaje de El SEÑOR. TA: "el mensaje de El SEÑOR"

Este hombre

Esto se refiere a Eliezer de Damasco.

ese quien vendrá de tu propio cuerpo

"el que tú serás padre" o "tu propio hijo". El propio hijo de Abram se convertiría en su heredero.

número de las estrellas

"cuenta las estrellas"

Así serán tus descendientes

Así como Abram no podría contar todas las estrellas, tampoco podría contar a todos sus descendientes porque habría muchos.

Genesis 15:6**Él le creyó al SEÑOR**

Esto significa que aceptó y confió en lo que El SEÑOR dijo que era verdad.

y se le contó como justicia

"El SEÑOR contó la creencia de Abram como justicia" o "El SEÑOR consideró a Abram justo porque Abram le creyó"

Yo soy SEÑOR, Quien te sacó de Ur

El SEÑOR le estaba recordando a Abraham lo que ya había hecho para que Abraham supiera que El SEÑOR tenía el poder de darle a Abram lo que le había prometido.

para que la heredes

"para que la recibas" o "para que lo poseas"

cómo sabré

Abram estaba pidiendo más pruebas de que El SEÑOR le daría la tierra.

Genesis 15:9**los cadáveres**

"los cuerpos muertos de los animales y aves"

Abram los espantó

"Abram espantó a las aves." Él se aseguró que las aves no comieran los animales muertos.

Genesis 15:12**Abram cayó dormido**

Esto es una expresión idiomática. TA: "Abraham durmió profundamente"

una profunda y aterradora oscuridad

"una oscuridad extrema que lo aterrorizó"

lo cubrió

"lo rodeó"

extraños

"extraños" o "extranjeros"

y serán esclavizados y oprimidos

Esto se puede afirmar en forma activa. TA: "y los propietarios de esa tierra esclavizarán a tus descendientes y los oprimirán"

Genesis 15:14**Información General:**

El SEÑOR continuó hablando a Abram mientras Abram dormía.

Yo juzgaré

Aquí "juez" es un metónimo de lo que sucederá después de que Dios haga el juicio. TA: "Voy a castigar"

a la que le servirán

El significado completo de esta declaración se puede hacer explícito. TA: "que tus descendientes servirán"

abundantes posesiones

Esto es una expresión idiomática. TA: "muchas posesiones" o "gran riqueza"

tú iras con tus padres

Esto es una manera educada de decir "morirás"

padres

La palabra "padres" es una sinécdoque para todos los antepasados. TA: "ancestros" o "padres ancestrales"

serás enterrado a una buena y vieja edad

"serás muy viejo cuando mueras y tu familia enterrará tu cuerpo"

En la cuarta generación

Aquí una generación se refiere a una vida útil de 100 años. "Después de cuatrocientos años"

ellos regresarán aquí

"Tus descendientes volverán aquí". Los descendientes de Abraham vendrían a la tierra donde vivía Abram, la tierra que El SEÑOR le había prometido darle.

aún no llega a su límite

"aún no está completo" o "empeorará mucho antes de que los castigue"

Genesis 15:17**mirad**

La palabra "mirad" nos alerta a prestar atención a la información sorprendente que sigue.

un fuego humeante y una antorcha ardiente pasaron sobre los pedazos

Dios hizo esto para mostrarle a Abram que él estaba haciendo un pacto con él.

pasaron sobre los pedazos

"Pasó por entre las dos filas de pedazos de animales".

pacto

En este pacto, Dios promete bendecir a Abram, y él continuará bendiciéndolo mientras Abram lo siga.

Yo, por este medio, doy esta tierra

Al decir esto, Dios estaba dando la tierra a los descendientes de Abram. Dios estaba haciendo esto entonces, pero los descendientes no irían a la tierra hasta muchos años después.

el gran río, el Éufrates

"El largo río, el Eufrates". Estas son dos formas de referirse al mismo río.

los Quenitas, los Quenizitas, los Cadmoneos, los Hititas, los Ferezeos, los Refaitas, los Amorreos, los Cananeos, los Gergeseos y los Jebuseos

Estos son los nombres de grupos de personas que vivían en esa tierra. Dios permitiría que los descendientes de Abraham conquistaran a estas personas y tomaran su tierra.

Chapter 16

¹ Ahora, Sarai, la esposa de Abram, no le había dado hijos a él, pero ella tenía una sirvienta, una egipcia, cuyo nombre era Agar. ² Así que Sarai le dijo a Abram: "Mira, el SEÑOR me ha retenido de tener hijos. Ve y duerme con mi sirvienta. Puede ser que yo tenga hijos a través de ella." Abram escuchó a la voz de Sarai. ³ Fue después de que Abram viviera diez años en la tierra de Canaán que Sarai, esposa de Abram, le dio a Agar, su sirvienta egipcia, a su esposo como esposa. ⁴ Así que él tuvo relaciones con Agar, y ella concibió. Cuando ella vio que había concebido, miró con desprecio a su ama. ⁵ Entonces Sarai dijo a Abram: "Este mal sobre mí es por tu causa. Yo di mi sirvienta a tus brazos y cuando ella vio que había concebido, yo fui despreciada ante sus ojos. Que el SEÑOR juzgue entre tú y yo." ⁶ Pero Abram dijo a Sarai: "Mira aquí, tu sierva está en tu poder, haz con ella lo que mejor pienses." Así que Sarai la trató con dureza y ella huyó de su presencia. ⁷ El ángel del SEÑOR la encontró cerca de un manantial de agua en el desierto, el manantial que está en el camino hacia Shur. ⁸ Él dijo: "Agar, sierva de Sarai, ¿de dónde viniste y a dónde vas?" Entonces ella dijo: "Yo estoy huyendo de mi ama Sarai." ⁹ El ángel del SEÑOR le dijo: "Regresa a tu ama y sométete a su autoridad." ¹⁰ Entonces el ángel del SEÑOR le dijo: "Multiplicaré grandemente a tus descendientes, de manera que serán demasiado numerosos para contarlos." ¹¹ El ángel del SEÑOR también le dijo a ella: "Mira, tú estás embarazada, y darás a luz un varón, y le darás por nombre Ismael, porque el SEÑOR ha escuchado tu aflicción. ¹² Él será un hombre como un burro salvaje. Él será hostil contra todo hombre y todo hombre será hostil contra él; y él vivirá separado de todos sus hermanos." ¹³ Entonces ella le dio un nombre al SEÑOR quien habló con ella: "Tú eres el Dios que me ve," porque ella dijo: "¿Yo realmente continué viendo, aún después de que Él me ha visto?" ¹⁴ Por lo tanto el pozo fue llamado Beer Lajai Roi; miren, está entre Cades y Bered. ¹⁵ Agar dio a luz al hijo de Abram y Abram le puso nombre a su hijo, el que Agar le había dado, Ismael. ¹⁶ Abram tenía ochenta y seis años cuando Agar le dio a luz a Ismael.

Genesis 16:1

Ahora

Esta palabra se usa en español para presentar una nueva parte de la historia y la información de fondo sobre Sarai.

sirvienta

"esclava." Este tipo de esclavo serviría a la mujer de la casa.

de tener hijos

"de dar a luz a niños"

yo tenga hijos a través de ella

"Yo construiré mi familia a través de ella"

Abram escuchó a la voz de Sarai

"Abram hizo lo que Sarai dijo"

miró con desprecio a su señora

"ella despreciaba a su señora" o "pensó que era más valiosa que su señora"

su señora

Aquí se refiere a Sarai. Una señora tiene autoridad sobre su esclavo. TA: "su dueño" o "Sarai"

Genesis 16:5

Este mal sobre mí

"Esta injusticia contra mí"

es por tu causa

"es tu responsabilidad" o "es tu culpa"

Yo entregué mi sirvienta a tus brazos

Sarai usó la frase "a tus brazos" aquí para referirse a él durmiendo con ella. TA: "Te di mi sirvienta para que pudieras dormir con ella"

Yo fui despreciada a sus ojos

Esto puede ser activo. TA: "ella me odió" o "comenzó a odiarme" o "pensó que era mejor que yo"

Que El SEÑOR juzgue entre tú y yo

"Quiero que El SEÑOR diga si esto es mi culpa o tu culpa" o "Quiero que El SEÑOR decida cuál de nosotros tiene razón". La frase "juzgar entre" significa decidir qué persona tiene razón en una disputa entre ellos.

Mira aquí

"Escúchame" o "Presta atención"

en tu poder

"bajo tu autoridad"

Sarai la trató con dureza

"Sarai trató muy mal a Agar"

y ella escapó de su presencia

"y Hagar escapó de Sarai"

Genesis 16:7**El ángel del SEÑOR**

Los posibles significados son 1) El SEÑOR se hizo ver como un ángel o 2) este fue uno de los ángeles del SEÑOR o 3) este fue un mensajero especial de Dios (algunos estudiosos piensan que fue Jesús). Ya que la frase no está bien comprendida, es mejor traducirla simplemente como "el ángel de El SEÑOR" usando la palabra normal que usas para "ángel".

desierto

El área silvestre a la que iba era un desierto. EN: "desierto"

Shur

Este era el nombre de un lugar al sur de Canaán y al este de Egipto

mi señora

Aquí esto se refiere a Sarai. Una señora tiene autoridad sobre su esclavo. TA: "mi dueño". Vea cómo se traduce "su señora" en 16:1.

Genesis 16:9**El ángel del SEÑOR le dijo**

El ángel del SEÑOR le dijo a Agar

El ángel del SEÑOR

Vea la nota sobre esta frase en 16:7

tu señora

Sarai. Vea como "su señora" está traducido en 16:1.

el angel del SEÑOR le dijo: "Multiplicaré

Aquí habla en primera persona "Yo", y se refería al SEÑOR. Cuando traduzca lo que está en la cita, hágalo como lo hizo el ángel del SEÑOR y use la palabra "Yo" si es necesario cuando se refiera al SEÑOR.

Multiplicaré grandemente a tus descendientes

"Yo te daré muchos descendientes"

más numerosos de lo que se puedan contar

"tantos que no podrás contarlos"

Genesis 16:11**El ángel del SEÑOR**

Vea la nota sobre esta frase en 16:1.

Mira

"Mira" o "Escucha" o "Presta atención"

darás a luz un hijo

"tendrás un hijo"

lo llamarás

"tú lo llamarás." La palabra "tú" se refiere a Hagar.

Ismael, porque El SEÑOR escuchó

Los traductores pueden agregar una nota al pie que diga "El nombre 'Ismael' significa 'Dios ha escuchado'".

aflicción

Ella ha sido afligida por la angustia y el sufrimiento.

Él será un hombre como un burro salvaje

Esto no fue un insulto. Puede significar que Ismael sería independiente y fuerte como un burro salvaje. TA: "Será como un burro salvaje entre los hombres"

Él será hostil contra todo hombre

"Él será el enemigo de todo hombre"

todo hombre será hostil con él

"todos serán sus enemigos"

vivirá separado de

Esto también puede significar "vivirá en hostilidad con"

hermanos

"familiares" o "parientes"

Genesis 16:13**al SEÑOR quien habló con ella**

"El SEÑOR, porque el habló con ella"

¿Yo realmente continuo viendo ... me ha visto?

Agar usó esta pregunta retórica para expresar su asombro de que aún estaba viva incluso después de haber conocido a Dios. La gente esperaba que si se encontraban con Dios, morirían. AT: "Me sorprende que todavía esté viva, ... yo".

Por lo tanto el pozo fue llamado Beer Lajai Roi

Los traductores pueden agregar una nota al pie que diga "Beer Lajai Roi significa 'el manantial del viviente quien me ve'".

mirad, esto es entre Cades y Bered

La palabra "mirad" llama la atención sobre el hecho de que el pozo estaba en un lugar que el autor y sus lectores sabían. TA: "de hecho, es entre Cades y Bered"

Genesis 16:15**Agar le dió a luz**

El regreso de Agar a Sarai y Abram está implícito. Puedes hacer esto más explícito. TA: "Así que Agar regresó y dio a luz"

nombró a su hijo, el que Agar le había dado

"nombró a su hijo dado por Agar" o "nombró a su hijo y al de Agar"

Abram tenía

Esto introduce información de fondo sobre la edad de Abram cuando sucedieron estas cosas. Su

idioma puede tener una forma especial de marcar la información de fondo.

dió a luz a Ismael a Abram

Esto significa "dio a luz al hijo de Abram, Ismael". La atención se centra en Abram teniendo un hijo.

Chapter 17

¹ Cuando Abram tenía noventa y nueve años de edad, el SEÑOR se le apareció a Abram y le dijo: "Yo soy Dios Todopoderoso. Camina delante de Mí, y sé perfecto. ² Entonces Yo confirmaré mi pacto ente Mí y tú, y te multiplicaré extremadamente." ³ Abram se inclinó con su rostro al suelo y Dios habló con él, diciendo: ⁴ "Por Mi parte, mira, Mi pacto es contigo. Tú serás el padre de una multitud de naciones. ⁵ Ya no será tu nombre Abram, sino que tu nombre será Abraham, porque te nombro para ser el padre de una multitud de naciones. ⁶ Te haré extremadamente fructífero, y haré naciones de ti, y reyes descenderán de ti. ⁷ Yo estableceré mi pacto contigo y con tus descendientes después de ti, a lo largo de sus generaciones para un pacto eterno, para ser Dios tuyo y para tus descendientes después de ti. ⁸ Te daré a ti, y a tus descendientes después de ti, la tierra en donde has estado viviendo, toda la tierra de Canaán, para posesión perpetua, y Yo seré su Dios." ⁹ Entonces Dios le dijo a Abraham: "En cuanto a ti, tienes que guardar Mi pacto, tú y tus descendientes después de ti a lo largo de sus generaciones. ¹⁰ Este es Mi pacto entre tú y Yo y tus descendientes después de ti, el cual tienes que guardar: cada varón entre ustedes tiene que ser circuncidado. ¹¹ Ustedes deben ser circuncidados en la carne de su prepucio, y esto será la señal del pacto entre nosotros. ¹² Cada varón entre ustedes que tenga ocho días de edad tiene que ser circuncidado, a lo largo de las generaciones de tu pueblo. Esto incluye a ese que es nacido en tu casa y a ese que es comprado con dinero de cualquier extranjero que no sea uno de tu descendencia. ¹³ Ese que nace en tu casa y ese que es comprado con tu dinero tiene que ser circuncidado. Así Mi pacto estará en la carne de ustedes como un pacto eterno. ¹⁴ Cualquier varón incircunciso que no está circuncidado en la carne de su prepucio será cortado de su pueblo. Él ha roto Mi pacto." ¹⁵ Dios le dijo a Abraham: "En cuanto a Sarai tu esposa, ya no la llares más Sarai. En su lugar, su nombre será Sara. ¹⁶ La bendeciré, y te daré un hijo de ella. La bendeciré, y ella se convertirá en la madre de naciones. Reyes de pueblos saldrán de ella." ¹⁷ Entonces Abraham se inclinó con su cara al suelo, y rió, y dijo en su corazón: "¿Puede un niño nacerle a un hombre que tiene cien años de edad? ¿Cómo puede Sara, que tiene noventa años de edad, dar a luz a un hijo?" ¹⁸ Abraham le dijo a Dios: "¡Oh que Ismael pueda vivir delante de Ti!" ¹⁹ Dios dijo: "No, pero Sara tu esposa dará a luz a tu hijo, y lo llamarás Isaac. Yo estableceré Mi pacto con él como un pacto eterno con sus descendientes después de él. ²⁰ En cuanto a Ismael, te he oído. Mira, por lo presente, Yo lo bendigo, y lo haré fructífero, y lo multiplicaré abundantemente. Él será el padre de doce líderes de tribus, y Yo haré que él se convierta en una gran nación. ²¹ Pero Mi pacto lo estableceré con Isaac, a quien Sara dará a luz para ti en este tiempo el año que viene." ²² Cuando había terminado de hablar con él, Dios dejó a Abraham. ²³ Entonces Abraham tomó a Ismael su hijo, y todos esos que nacieron en su casa, y todos esos que fueron comprados con su dinero, todo varón entre los hombres de la casa de Abraham, y les circuncidó la piel de sus prepucios en ese mismo día, como Dios le había dicho a él. ²⁴ Abraham tenía noventa y nueve años de edad cuando fue circuncidado en la carne de su prepucio. ²⁵ Ismael su hijo tenía trece años de edad cuando fue circuncidado en la carne de su prepucio. ²⁶ En el mismo día Abraham e Ismael su hijo fueron circuncidados. ²⁷ Todos los hombres de su casa fueron circuncidados con él, incluyendo a aquellos nacidos en su casa y aquellos comprados con dinero de un extranjero.

Genesis 17:1

Cuando Abram tenía noventa y nueve años de edad
nueve años de edad - Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Dios Todopoderoso

"el Dios todopoderoso" o "el Dios que tiene todo el poder"

Camina delante de Mí

Caminar es una metáfora para vivir, y "delante de mí" o "en mi presencia" aquí es una metáfora para

la obediencia. TA: "Vive como Yo quiero que lo hagas" u "Obedéceme"

Entonces Yo confirmaré mi pacto

"Si haces esto, entonces yo confirmaré"

pacto

En este pacto, Dios promete bendecir a Abram, pero también le exige a Abram que lo obedezca.

te multiplicaré extremadamente

"Aumentaré enormemente el número de tus descendientes" o "te daré muchos descendientes"

Genesis 17:3**Abram se inclinó con su rostro al suelo**

"Abram se tiró boca abajo en el suelo" o "Abraham inmediatamente se recostó con la cara en el suelo". Hizo esto para demostrar que respetaba a Dios y lo obedecería.

Por Mi parte

Dios usó esta frase para presentar lo que haría por Abram como parte de su pacto con Abram.

mirad, Mi pacto es contigo

La palabra "mirad" aquí dice que lo que sigue es cierto: "mi pacto ciertamente es contigo".

el padre de una multitud de naciones

"el padre de un gran número de naciones" o "aquel por quien muchas naciones se nombran"

Abraham

Los traductores pueden agregar la siguiente nota: El nombre "Abram" significa "padre exaltado" y el nombre "Abraham" suena como "padre de una multitud".

Te haré extremadamente fructífero

"Haré que tengas muchos descendientes"

haré naciones de ti

"haré que tus descendientes se conviertan en naciones"

reyes serán de tu descendencia

"entre tus descendientes habrán reyes" o "algunos de tus descendientes serán reyes"

Genesis 17:7**Información General:**

Dios continúa hablando a Abraham.

a través de sus generaciones

"para cada generación"

para un pacto por siempre duradero

"como pacto que durará para siempre"

para ser Dios tuyo y para tus descendientes después de ti

"para ser tu Dios y el Dios de tu descendencia" o "pacto"

Canaán, para posesión perpetua

"Canaán, como una posesión eterna" o "Canaán, para poseerla para siempre"

Genesis 17:9**En cuanto a ti**

Dios usa esta frase para presentar lo que Abram tendría que hacer como parte del pacto de Dios con él.

guarda Mi pacto

"observa mi pacto" u "honra mi pacto" u "obedece mi pacto"

Éste es Mi pacto

"Este es un requisito de mi pacto" o "Esto es parte de mi pacto". Esta oración presenta la parte del pacto que Abram debe hacer.

Cada varón entre ustedes tiene que ser circuncidado

Esto se puede afirmar de forma activa. TA: "Debes circuncidar a cada hombre de entre ustedes"

Cada varón

Esto se refiere a humanos varones.

Tú debes ser circuncidado en la carne de tu prepucio

Algunas comunidades pueden preferir una expresión menos descriptiva como "Debes circuncidarte". Si su traducción de "circuncidarse" ya incluye la palabra "prepucio", no necesita repetirla. Esto se puede hacer activo. TA: "Debes circuncidar a cada hombre de entre ustedes"

la señal del pacto

"la señal que muestra que el pacto existe"

la señal

Los posibles significados son 1) "la señal" o 2) "una señal". El primero significa que había una señal, y el segundo significa que puede haber más de una señal. Aquí la palabra "señal" significa un recordatorio de algo que Dios había prometido.

Genesis 17:12**Información General:**

Dios continúa hablando a Abraham.

Cada varón

"Cada humano varón"

a través de las generaciones de tu gente

"en cada generación"

ese quien es comprado con dinero

Esto se refiere a los esclavos. Esto se puede afirmar en forma activa. TA: "cualquier varón que compres"

mi pacto estará en tu carne

Esto se puede afirmar en forma activa. TA: "tú marcarás mi pacto en tu carne"

para un pacto que durará por siempre

"como un pacto permanente". Porque estaba marcado en la carne, nadie podía borrarlo fácilmente.

varón incircunciso quien no esta circuncidado

Esto se puede establecer de forma activa, y puede omitir palabras que le darán un significado incorrecto en su idioma. TA: "varón a quien no has circuncidado"

Cualquier varón incircunciso ... prepucio será cortado de su gente

Los posibles significados son 1) "Cortaré a cualquier varón no circuncidado ... prepucio de su gente" o 2) "Quiero que cortes a cualquier hombre no circuncidado ... prepucio de su gente".

será cortado de su gente

Los posibles significados son 1) "muerto" o 2) "enviado lejos de la comunidad".

Él ha roto mi pacto

"Él no ha obedecido las reglas de mi pacto". Esta es la razón por la que sería separado de su gente.

Genesis 17:15**En cuanto a Sarai**

Las palabras "En cuanto a" presentan a la siguiente persona de la que habla Dios.

te daré un hijo de ella

"La haré tener un hijo para ti"

ella se convertirá en la madre de naciones

"Ella será la antecesora de muchas naciones" (UDB) o "sus descendientes se convertirán en naciones"

Reyes de personas saldrán de ella

"Los reyes de los pueblos descenderán de ella" o "Algunos de sus descendientes serán reyes de pueblos"

Genesis 17:17**dijo en su corazón**

"Pensó para sí mismo" o "se dijo en silencio"

¿Puede un niño nacerle a un hombre que tiene cien años de edad?

Abraham usó esta pregunta retórica porque no creía que esto pudiera suceder. TA: "¡Seguro que un hombre de cien años no puede ser padre de un niño!"

¿Y puede Sara, que tiene noventa años de edad, dar a luz un hijo?

Otra vez, Abraham utilizó una pregunta retórica porque no creía que esto pudiera pasar. La frase "que tiene noventa años" explica por qué Abraham no creyó que Sara pudiera tener un hijo. TA: "Sara tiene noventa años. ¿Podría ella tener un hijo?" o "Sara tiene noventa años. ¡Seguramente no podría tener un hijo!"

Oh que Ismael pueda vivir delante de Ti

"Por favor, deja que Ismael herede el pacto que hiciste conmigo" o "Tal vez Ismael podría recibir tu bendición de pacto". Abraham sugirió algo que creía que realmente podría suceder.

Genesis 17:19**No, pero Sara tu esposa dará a luz**

Dios dijo esto para corregir la creencia de Abraham de que Sara no podía tener un hijo.

lo llamarás

Aquí la segunda persona "tú" está implícita y se refiere a Abraham.

En cuanto a Ismael

Las palabras "En cuanto a" muestran que Dios está cambiando de hablar sobre el bebé que nacería a hablar sobre Ismael.

Mirad

"Mira" o "Escucha" o "Presta atención a lo que estoy por decirte"

lo haré fructífero

Este es una expresión idiomática que significa "haré que tenga muchos hijos".

y lo multiplicaré abundantemente

"Y le haré tener muchos descendientes"

líderes de tribus

"jefes" o "gobernantes". Estos líderes no son los doce hijos y nietos de Jacob que guiarán a las doce tribus de Israel.

Pero mi pacto lo estableceré con Isaac

Dios vuelve a hablar de su pacto con Abraham y enfatiza que cumpliría su promesa con Isaac, no con Ismael.

Genesis 17:22**Cuando había terminado de hablar con él**

"Cuando Dios terminó de hablar con Abraham"

Dios subió de Abraham

"Dios dejó a Abraham"

todo varón entre los hombres de la casa de Abraham

"cada humano varón en la casa de Abraham" o "cada hombre en la casa de Abraham". Se refiere a hombres humanos de todas las edades: bebés, niños y hombres.

Genesis 17:24**incluyendo aquellos nacidos en su casa y esos comprados con dinero de forasteros**

"Esto incluye a aquellos que nacieron en su casa y aquellos que compró a extranjeros"

esos comprados con dinero de forasteros

Esto se refiere a sirvientes o esclavos.

esos comprados

Esto se puede afirmar en forma activa. TA: "aquellos a los que había comprado"

Chapter 18

¹ El SEÑOR se le apareció a Abraham por los robles de Mamre, mientras se sentaba en la puerta de la tienda al calor del día. ² El miró hacia arriba, y mira, él vio a tres hombres de pie frente a él. Cuando él los vio, él corrió desde la puerta de la tienda a encontrarse con ellos y se inclinó hacia el suelo. ³ Él dijo: "Señor, si he encontrado favor a su vista, no pase de largo y deje a su siervo. ⁴ Déjenme traer un poco de agua, lavar sus pies y descansen debajo del árbol. ⁵ Déjenme traer un poco de comida, para que así se refresquen. Luego de eso pueden ir por su camino, ya que han venido a su siervo." Ellos respondieron: "Haz como has dicho." ⁶ Entonces Abraham rápidamente fue dentro de la tienda hacia Sara, y dijo: "Rápido, trae 40 litros de harina fina, amásala y haz pan." ⁷ Entonces Abraham corrió al corral, y tomó una ternera que era tierna y buena, y se la dio al sirviente, y él se apresuró y la preparó. ⁸ Él tomó requesón y leche, y la ternera que había sido preparada, y colocó la comida frente a ellos, y él se paró al lado de ellos debajo del árbol mientras ellos comían. ⁹ Ellos le dijeron a él: "¿Dónde está Sara tu esposa?" Él contestó: "Ahí, en la tienda." ¹⁰ Él dijo: "Yo ciertamente regresaré a ti en la primavera, y presta atención, Sara tu esposa tendrá un hijo." Sara estaba escuchando en la puerta de la tienda, la cual estaba detrás de él. ¹¹ Ahora Abraham y Sara eran viejos, muy avanzados en edad, y Sara ya había pasado la edad cuando las mujeres podían tener hijos. ¹² Así que Sara se rió para sí, diciéndose a sí misma: "Después de que me he desgastado y mi señor está viejo, ¿tendré ahora este placer?" ¹³ El SEÑOR dijo a Abraham: "¿Por qué Sara se rió y dijo: '¿Realmente tendré un hijo, cuando soy vieja?' ¹⁴ ¿Hay algo muy difícil para el SEÑOR? Al tiempo señalado por Mí, en la primavera, Yo regresaré a ti. Cerca de este tiempo el año próximo, Sara tendrá un hijo." ¹⁵ Entonces Sara lo negó y dijo: "Yo no me reí," pues ella tenía miedo. Él contestó: "No, tú sí te reíste." ¹⁶ Entonces los hombres se levantaron para irse y miraron hacia Sodoma. Abraham fue con ellos para despedirlos. ¹⁷ Pero El SEÑOR dijo: "¿Debo Yo esconder de Abraham lo que Yo estoy a punto de hacer, ¹⁸ ya que Abraham, en efecto, se convertirá en una gran y poderosa nación, y todas las naciones de la tierra serán bendecidas en él? ¹⁹ Pues Yo lo he escogido a él, para que él instruya a sus hijos y a su casa después de él, a mantener el camino del SEÑOR, a hacer virtud y justicia, para que así el SEÑOR pueda traer sobre Abraham lo que Él le ha dicho a él." ²⁰ Entonces el SEÑOR dijo: "Porque el clamor contra Sodoma y Gomorra es tan grande, y porque su pecado es tan grave, ²¹ Yo ahora bajaré allí y veré el clamor contra ella que ha venido a Mí, si en verdad lo han hecho. Si no, Yo lo sabré." ²² Así que los hombres se volvieron de allí, y fueron hacia Sodoma, pero Abraham permaneció de pie frente al SEÑOR. ²³ Entonces Abraham se acercó y dijo: "¿Destruirás los justos con los malvados? ²⁴ Quizás allí haya cincuenta justos dentro de la ciudad. ¿Los destruirás y no perdonarás el lugar por el bien de los cincuenta justos que están allí? ²⁵ Lejos esté de Ti hacer tal cosa, asesinar los justos con los malvados, para que así los justos sean tratados al igual que los malvados. ¡Lejos esté de Ti! ¿No hará el Juez de toda la tierra lo que es justo?" ²⁶ El SEÑOR dijo: "Si encuentro en Sodoma cincuenta justos dentro de la ciudad, entonces Yo perdonaré todo el lugar por el bien de ellos." ²⁷ Abraham contestó y dijo: "¡Mira, me he atrevido a hablar con mi Señor, aunque yo solo sea polvo y cenizas! ²⁸ ¿Y qué si hay cinco menos que cincuenta justos? ¿Destruirás a toda la ciudad por la ausencia de cinco?" Entonces Él dijo: "Yo no la destruiré, si Yo encuentro allí cuarenta y cinco." ²⁹ Él le habló a Él todavía otra vez, y dijo: "¿Y qué si allí se encuentran cuarenta?" Él contestó: "No lo haré por el bien de los cuarenta." ³⁰ Él dijo: "Por favor, no Te enojés, Señor, para que así yo pueda hablar. Quizá treinta se encuentren allí." Él contestó: "Yo no lo haré, si encuentro treinta allí." ³¹ Él dijo: "¡Mira, me he atrevido a hablar con mi Señor! Quizás veinte se encontrarán allí." Él contestó: "Yo no la destruiré por el bien de los veinte." ³² Finalmente él dijo: "Por favor no Te enojés, Señor, y yo hablaré esta última vez. Quizá se encuentren diez allí." Entonces Él dijo: "Yo no la destruiré por el bien de los diez." ³³ El SEÑOR siguió Su camino tan pronto como Él había terminado de hablar con Abraham, y Abraham regresó a casa.

Genesis 18:1

Mamre

Este era el nombre del hombre que era dueño de los robles.

en la puerta de la tienda

"en la abertura de la tienda" o "en la entrada de la tienda"

calor del día

"la hora más calurosa del día"

El miró hacia arriba, y mirad, él vió a tres hombres de pie
 "El miró hacia arriba y vió, y mirad, tres hombres estaban de pie"

mirad
 "repentinamente." La palabra "mirad" aquí nos muestra que lo que sigue fue sorprendente para Abraham.

frente a él
 "cerca" o "allí". Estaban cerca de él, pero lo suficientemente lejos para que corriera hacia ellos.

inclinó
 Esto significa inclinarse para expresar humildemente respeto y honor hacia alguien.

Genesis 18:3

Señor
 Este es un título de respeto. Los posibles significados son 1) Abraham sabía que uno de estos hombres era Dios o 2) Abraham sabía que estos hombres venían en nombre de Dios

a tu vista
 Abraham está hablando a uno de los hombres.

no pases de largo
 "por favor, no sigas yendo"

tu siervo
 Abraham se refiere a sí mismo de esta manera para mostrar respeto a su huésped.

Déjenme traer un poco de agua
 Esto se puede afirmar en forma activa. TA: "Déjame traerte un poco de agua" o "Mi sirviente te traerá algo de agua"

un poco de agua ... un poco de comida
 "Un poco de agua ... algo de comida". Decir "poco" era una forma educada de mostrar generosidad. Abraham les daría más que suficiente agua y comida.

lavar sus pies
 Esta costumbre ayudó a viajeros cansados a refrescarse después de caminar largas distancias.

su ... han
 Abraham habla a los tres hombres, por eso usa la segunda persona, por lo que "ustedes" y "su" son plurales.

Genesis 18:6

22 litros
 Aproximadamente 22 litros

pan
 Este pan fue probablemente cocinado rápidamente en una piedra caliente. Pudo haber sido plano o redondo como pequeños panes o rollos.

se apresuró
 "el sirviente se apresuró"

la preparó
 "para cortarlo y asarlo"

requesón
 Esto se refiere a la parte sólida de la leche fermentada. Pudo haber sido yogurt o queso.

la ternera que había sido preparada
 "la ternera asada"

frente a ellos
 "frente a los tres visitantes"

Genesis 18:9

Ellos le dijeron a él
 "Entonces ellos le dijeron a Abraham"

Él dijo: "Yo ciertamente regresaré a ti
 La palabra "Él" se refiere al hombre a quien Abraham llamó "Señor" en 18:3.

en la primavera
 "cuando esta misma estación llegue el próximo año" o "aproximadamente en este tiempo el próximo año" (UDB)

y presta atención
 La frase "presta atención" aquí nos alerta a prestar atención a la sorprendente información que sigue.

en la puerta de la tienda
 "en la abertura de la tienda" o "en la entrada de la tienda"

Genesis 18:11

Después de que me he desgastado, ¿tendré este placer, siendo mi señor también viejo?"
 y mi señor es viejo, ¿tendré ahora este placer? - Es posible que desee agregar "de tener un bebé"

siendo mi señor también viejo
 Esto significa "ya que mi marido es también viejo"

mi señor
 Esto es un título de respeto que Sara dió a su marido Abraham.

Genesis 18:13

¿Por qué Sara se ríe y dice '¿Realmente tendré un hijo, cuando soy vieja?'
 Dios usó esta pregunta retórica para mostrar que sabía lo que Sara estaba pensando y que no estaba

contento con eso. Él repite la pregunta retórica de Sara

¿Hay algo muy difícil para El SEÑOR?

"¿Hay algo que El SEÑOR no puede hacer?" El SEÑOR habla de sí mismo como si estuviera hablando de otra persona para recordarle a Abraham que él, El SEÑOR, es grandioso y puede hacer cualquier cosa. TA: "¡No hay nada que Yo, El SEÑOR, no pueda hacer!"

Al tiempo señalado por mí, en la primavera

"Al tiempo que yo he señalado, el cual es en la primavera"

Entonces Sara lo negó y dijo

"Entonces Sara lo negó al decir"

Él contestó

"El SEÑOR respondió"

No, tú sí te reíste

"Sí, tú sí te reíste". Esto significa "No, eso no es verdad; la verdad es que te reíste"

Genesis 18:16

para despedirlos

"enviarlos en su camino" o "decirles 'Adiós' (UDB). Era educado ir a cierta distancia con los invitados cuando se iban.

¿Debo Yo esconder de Abraham lo que yo estoy a punto de hacer ... él?

Dios usó esta pregunta retórica para decir que iba a hablar con Abraham sobre algo muy importante y que era mejor para él hacerlo. TA: "No debería y no le ocultaré a Abraham lo que voy a hacer ... él". o "Debería y le diré a Abraham lo que voy a hacer ... él"

¿Debo Yo ... hacer, ya que ... él?

"No debería ... hacer. Esto es porque ... él"

todas las naciones de la tierra serán bendecidas en él

Esto se puede escribir en forma activa. TA: "Bendeciré a todas las naciones de la tierra a través de Abraham"

serán bendecidas en él

"serán bendecidas por causa de Abraham" o "serán bendecidas porque he bendecido a Abraham". Para traducir "en él" vea como tradujo "por medio de ti" en el 12:1.

para que él instruya

"que él dirigirá" o "para que él ordene"

a mantener el camino del SEÑOR ... el SEÑOR pueda traer ... Él ha dicho

El SEÑOR está hablando sobre sí mismo como si el fuera otra persona. TA: "para obedecer lo que Yo, El SEÑOR, requiero ... Yo, El SEÑOR, pueda traer ... Yo he dicho"

a mantener el camino del SEÑOR

"para obedecer los mandamientos de El SEÑOR"

a hacer virtud y justicia

"al hacer virtud y justicia". Esto dice cómo mantener el camino de El SEÑOR.

para que así el SEÑOR pueda traer sobre Abraham lo que Él le ha dicho a él

"para que El SEÑOR pueda bendecir a Abraham tal como dijo que lo haría". Esto se refiere a la promesa del pacto de bendecir a Abraham y convertirlo en una gran nación.

Genesis 18:20

las acusaciones contra Sodoma y Gomorra son tantas

Esto se puede reformular de manera que el sustantivo abstracto "protesta" se exprese como el verbo "acusar". TA: "muchas personas han estado acusando a la gente de Sodoma y Gomorra de hacer cosas malas"

su pecado es tan grave

"ellos han pecado tanto"

Yo ahora bajaré allí

Yo ahora bajaré a Sodoma y Gomorra"

Yo ahora bajaré allí y veré

"bajaré allí para averiguar" o "bajaré allí para decidir"

veré si ellos son tan malvados ... que han venido a mí

El SEÑOR habla como si supiera de este asunto porque había escuchado los gritos y las acusaciones de las personas que habían sufrido. Esto se puede reformular de manera que el sustantivo abstracto "protesta" se exprese como el verbo "acusar". TA: "tan malvados como los que los acusan dicen que lo son"

Si no

"Si no son tan malvados como sugiere la protesta"

Genesis 18:22

volvieron de allí

"salió del campamento de Abraham"

Abraham permaneció de pie frente al SEÑOR

"Abraham y El SEÑOR permanecieron juntos"

se acercó

"se acercó al SEÑOR" o "se acercó más al SEÑOR"

Destruirás

Abraham habla de destruir a la gente como si estuviera barriendo tierra con una escoba. TA: "destruir"

los justos con los malvados

"Las personas justas con las personas malvadas"

Genesis 18:24**Información General:**

Abraham continua hablando a El SEÑOR.

Quizás allí hay

"Supongamos que allí hay"

¿Los destruirás y no perdonarás el lugar por el bien de los cincuenta justos que están allí?

Abraham esperaba que El SEÑOR dijera: "No lo destruiré". TA: "Creo que no lo destruirías. En cambio, perdonarías el lugar por el bien de los cincuenta justos que están allí"

¿Los destruirás

"destruyelo." Abraham habla de destruir a la gente como si estuviera barriendo tierra con una escoba. TA: "destruir a las personas que viven allí"

y no perdonarás el lugar por el bien de los cincuenta justos que están allí?

Abraham esperaba que Dios dijera: "Perdonaré el lugar por el bien de los cincuenta justos que están allí".

perdonarás el lugar

"dejarás que las personas vivan"

por el bien de

"por causa de"

Que lejos esté de ti hacer tal cosa

"Nunca querría que hicieras algo así" o "No deberías querer hacer algo así"

hacer tal cosa, asesinar

"tal cosa como matar" o "tal cosa, que es, matar"

los justos sean tratados al igual que los malvados

Esto se puede afirmar en forma activa. TA: "debes tratar a los justos de la misma manera que tratas a los malvados"

¿No hace el Juez de toda la tierra lo que es justo?

Abraham usó esta pregunta retórica para decir lo que esperaba que Dios hiciera. TA: "El Juez de toda la tierra ciertamente hará lo que es justo" o "Ya que usted es el Juez de toda la tierra, ¡seguramente hará lo que es correcto!"

Juez

A menudo se hace referencia a Dios como un juez porque él es el único juez perfecto que toma las decisiones finales sobre lo que es correcto o incorrecto.

Genesis 18:27**Mira**

La frase "Mira" aquí llama la atención sobre la sorprendente información que sigue.

Tomando sobre mí mismo hablar

"Perdóneme por ser tan audaz como para hablar con usted" o "Disculpe por atreverme a hablar"

a mi Señor

Abraham muestra su respeto a El SEÑOR al hablarle a El SEÑOR como si le estuviera hablando a otra persona. TA: "para ti, mi Señor"

solamente polvo y cenizas

Esta metáfora describe a Abraham como un ser humano, que morirá y cuyo cuerpo se convertirá en polvo y cenizas. TA: "solo un hombre mortal" o "tan poco importante como el polvo y las cenizas"

cinco menos que cincuenta justos

"solo cuarenta y cinco personas justas"

por la ausencia de cinco

"si hay cinco personas menos justas"

Yo no la destruiré

"Yo no destruiré Sodoma"

Genesis 18:29**Él hablo a Él**

"Abraham habló a El SEÑOR"

si allí se encuentran cuarenta

Esto significa "si encuentras cuarenta personas justas en Sodoma y Gomorra".

Él contestó

"El SEÑOR contestó"

No lo haré por el bien de los cuarenta

"No destruiré las ciudades si encuentro cuarenta personas justas allí"

treinta

"treinta personas justas" o "treinta buenas personas"

Mira

La frase "Mira" aquí llama la atención sobre la sorprendente información que sigue.

me he comprometido a hablar

"Perdóneme por ser tan audaz como para hablar con usted" o "Disculpe por atreverme a hablar". Vea cómo se traduce esto en 18:27.

veinte

"veinte personas justas" o "veinte buenas personas"

Genesis 18:32**Quizás sean diez encontrados aquí**

"Quizás encuentres diez personas justas allí"

diez

"diez personas justas" o "diez buenas personas "

Y Él dijo

"Y El SEÑOR respondió"

El SEÑOR se fue

"El SEÑOR salió" o "El SEÑOR se fue"

por el bien de los diez

"si Yo encuentro diez personas justas allí"

Chapter 19

¹ Los dos ángeles vinieron a Sodoma al anochecer, mientras Lot estaba sentado en la entrada de Sodoma. Lot los vio, se levantó para encontrarse con ellos, y dobló su rostro al suelo. ² Él dijo: "Por favor mis amos, les insto que vayan a la casa de su siervo, quédense la noche, y laven sus pies. Entonces ustedes pueden levantarse temprano y seguir su camino." Ellos respondieron: "No, pasaremos la noche en la plaza del pueblo." ³ Pero él les instó fuertemente, así que ellos fueron con él, y entraron a su casa. Él preparó una comida y horneó pan sin levadura, y ellos comieron. ⁴ Pero antes de que ellos se acostaran, los hombres de la ciudad, los hombres de Sodoma, rodearon la casa, tanto jóvenes como viejos, todos los hombres de toda parte de la ciudad. ⁵ Ellos llamaron a Lot, y le dijeron: "¿Dónde están los hombres que vinieron a ti esta noche? Tráelos fuera a nosotros, para que así nosotros podamos acostarnos con ellos." ⁶ Así que Lot salió a la puerta y cerró la puerta detrás de él. ⁷ Él dijo: "Les ruego, mis hermanos, no actúen tan malvadamente. ⁸ Miren, yo tengo dos hijas que no han dormido con ningún hombre. Permítanme, les ruego, traerlas a ustedes, y ustedes hagan con ellas cualquier cosa que sea buena a sus ojos. Solamente no le hagan nada a estos hombres, porque ellos han venido bajo la sombra de mi techo." ⁹ Ellos dijeron: "¡Apártate!" Ellos también dijeron: "Este vino aquí para vivir como un extranjero, ¡y ahora él se ha convertido en nuestro juez! Ahora trataremos peor contigo que con ellos." Ellos presionaron fuertemente contra el hombre, contra Lot, y estuvieron a punto de tumbar la puerta. ¹⁰ Pero los hombres extendieron sus manos hacia afuera y trajeron a Lot dentro de la casa con ellos y cerraron la puerta. ¹¹ Entonces los visitantes de Lot atacaron con ceguera a los que estaban fuera de la puerta de la casa, tanto a jóvenes como a viejos, de manera que se agotaron cuando trataban de encontrar la puerta. ¹² Entonces los hombres dijeron a Lot: "¿Tienes a alguien más aquí? Cualquier yerno, tus hijos y tus hijas, y cualquiera a quien tengas en la ciudad, sácalos de aquí. ¹³ Pues nosotros estamos a punto de destruir este lugar, porque las acusaciones contra ella delante del SEÑOR han venido a ser tan ruidosas que Él nos ha enviado a nosotros para destruirla." ¹⁴ Lot salió y habló con sus yernos, los hombres que habían prometido casarse con sus hijas, y dijo: "Rápido, salgan de este lugar, pues el SEÑOR está a punto de destruir la ciudad." Pero a sus yernos les pareció que él bromeaba. ¹⁵ Cuando amaneció, los ángeles instaron a Lot, diciendo: "Apúrate, toma a tu esposa y a tus dos hijas que están aquí, para que así tú no seas destruido en el castigo de la ciudad." ¹⁶ Pero él permaneció. Así que los hombres agarraron su mano, y la mano de su esposa, y las manos de sus dos hijas, porque el SEÑOR fue misericordioso con él. Ellos los sacaron y los colocaron fuera de la ciudad. ¹⁷ Cuando ellos los habían sacado, uno de los hombres dijo: "¡Corran por sus vidas! No miren atrás ni se queden en ningún lugar en la llanura. Escapen hacia las montañas para que así ustedes no sean destruidos." ¹⁸ Lot les dijo a ellos: "¡No, por favor, mis amos! ¹⁹ Su siervo ha encontrado favor a sus ojos, y ustedes me han mostrado gran amabilidad en salvar mi vida, pero yo no puedo escapar a las montañas, porque el desastre me alcanzará, y yo moriré. ²⁰ Miren, aquella ciudad de allá está lo bastante cerca para huir hacia ella, y es una pequeña. Por favor, déjenme escapar hacia allá (¿no ven que es una pequeña?), y mi vida será salvada." ²¹ Él les dijo a ellos: "Está bien, les estoy concediendo esta petición también, que Yo no destruiré la ciudad que has mencionado. ²² ¡De prisa! Escapa allí, pues Yo no puedo hacer nada hasta que tú no llegues allí." Por lo tanto, la ciudad fue llamada Zoar. ²³ El sol se había levantado sobre la tierra cuando Lot llegó a Zoar. ²⁴ Entonces El SEÑOR hizo llover sobre Sodoma y Gomorra azufre y fuego del SEÑOR que salía del cielo. ²⁵ Él destruyó aquellas ciudades, y toda la llanura, y todos los habitantes de las ciudades, y las plantas que crecieron en el suelo. ²⁶ Pero la esposa de Lot, quien estaba detrás de él, miró hacia atrás, y ella se convirtió en una estatua de sal. ²⁷ Abraham se levantó temprano en la mañana y fue al lugar donde se había parado delante del SEÑOR. ²⁸ Él miró abajo hacia Sodoma y Gomorra y hacia toda la tierra de la llanura. Él miró y, presten atención, humo subía de la tierra como el humo de un horno. ²⁹ Así que cuando Dios destruyó las ciudades de la llanura, Dios se acordó de Abraham. Él envió a Lot fuera de la destrucción cuando Él destruyó las ciudades en las cuales Lot había vivido. ³⁰ Pero Lot subió de Zoar para vivir en las montañas con sus dos hijas, porque él tenía temor de vivir en Zoar. Así que él vivió en una cueva, él y sus dos hijas. ³¹ La primogénita le dijo a la más joven: "Nuestro padre es viejo, y no hay hombre por ningún lado que duerma con nosotras de acuerdo a la manera de todo el mundo. ³² Ven, hagamos que nuestro padre tome vino, y nosotras dormiremos con él, para que así nosotras podamos extender el linaje de nuestro padre." ³³ Así que hicieron que su padre bebiera vino esa noche. Entonces la primogénita entró y durmió con su padre; él no supo cuando ella se acostó, ni tampoco cuando ella se levantó. ³⁴ Al siguiente día la primogénita le dijo a la más joven: "Escucha, anoche yo dormí con mi padre. Hagamos que beba vino esta noche también, y tú debes entrar y dormir con él, para que así nosotras podamos extender el linaje de nuestro padre." ³⁵ Así que hicieron que su padre bebiera vino esa noche también, y la menor fue y durmió

con él. Él no supo cuando ella se acostó, ni tampoco cuando ella se levantó. ³⁶ Así que ambas hijas de Lot estaban embarazadas de su padre. ³⁷ La primogénita dio a luz a un hijo, y lo nombró Moab. Él se convirtió en el ancestro de los moabitas de la actualidad. ³⁸ En cuanto a la hija más joven, ella también dio a luz a un hijo, y lo nombró Ben-ammi. El se convirtió en el ancestro del pueblo de los amonitas de la actualidad.

Genesis 19:1

Los dos ángeles

Génesis 18 dice que dos hombres fueron a Sodoma. Aquí aprendemos que ellos eran realmente ángeles. (Ver: 18:22)

la entrada de Sodoma

"La entrada a la ciudad de Sodoma". La ciudad tenía un muro a su alrededor, y la gente tenía que atravesar una puerta para entrar. Este era un lugar muy importante en una ciudad. Personas importantes a menudo pasaban tiempo allí.

doblegó su rostro al suelo

Él puso sus rodillas en el suelo y luego tocó su frente y nariz con el suelo.

mis amos

Esto era un término de respeto que Lot usó para los ángeles.

les urjo que vayan a la casa de su siervo

"Por favor, ven y quédate en la casa de tu siervo."

la casa de su siervo

Lot se refiere a sí mismo como su siervo de modo a mostrarles respeto.

laven sus pies

A la gente le gustaba lavarse los pies después de viajar.

levantarse temprano

"despertarse temprano"

pasaremos la noche

Cuando los dos ángeles dijeron esto, se referían solo a ellos mismos, no a Lot. Los dos planearon pasar la noche en la plaza. Algunos idiomas usarían la forma exclusiva de "nosotros" aquí.

plaza del pueblo

Este es un lugar público, al aire libre en la ciudad.

ellos fueron con él

"ellos dieron la vuelta y fueron con el"

Genesis 19:4

antes de que ellos se recostaran

"antes que las personas en la casa de Lot se acostaban a dormir"

los hombres de la ciudad

"los hombres de la ciudad, es decir, los hombres de Sodoma" o simplemente "los hombres de la ciudad de Sodoma"

los hombres de Sodoma

"los hombres de la ciudad, es decir, los hombres de Sodoma" o simplemente "los hombres de la ciudad de Sodoma"

la casa

"la casa de Lot"

ambos jóvenes y viejos

"desde el más joven hasta el más viejo". Esto significa "hombres de todas las edades" y se refiere a los hombres de Sodoma que rodeaban la casa de Lot.

que vinieron a ti

"que fueron a tu casa"

acostarnos con ellos

"tener sexo con ellos". Tu idioma puede tener una forma más educada de decir esto. TA: "conocerlos íntimamente o sexualmente"

Genesis 19:6

detrás de él

"detrás de él" o "después de que haya pasado"

Les ruego, mis hermanos

"Les imploro, mis hermanos"

mis hermanos

Lot habló de manera amistosa a los hombres de la ciudad con la esperanza de que lo escucharan. TA: "mis amigos"

no actúen tan malvadamente

"no hagan algo tan malvado" o "no hagan una cosa tan malvada"

Miren

"Presten atención" o "Miren aquí"

no han dormido con

"No han tenido relaciones sexuales con". Tu idioma puede tener una forma más educada de decir esto. TA: "no han conocido"

cualquier cosa que sea buena a sus ojos

"cualquier cosa que deseen" o "cualquier cosa que piensen que esta bien"

bajo la sombra de mi techo

Los dos hombres eran huéspedes en la casa de Lot, por lo que necesitaba protegerlos. La palabra "techo" es una sinécdoque para toda la casa y una metáfora para Lot protegiéndolos. EN: "en mi casa, y Dios espera que los proteja"

Genesis 19:9

¡Apártate!

"¡Hazte a un lado!" o "¡Sal de nuestro camino!" (UDB)

Este vino aquí para vivir como un extranjero

"Este vino aquí como un extraño" o "Este extranjero vino a vivir aquí"

Este

"Lot." Los hombres se están hablando el uno al otro. Si esto no está claro en su idioma, puede hacer que los hombres hablen con Lot aquí, como en UDB.

y ahora él se ha convertido en nuestro juez

"y ahora cree que tiene el derecho de decirnos qué está bien y qué está mal" o "pero no vamos a permitir que nos impida hacer lo que queremos hacer"

y ahora él

"y aunque no tiene una buena razón para hacerlo, él"

Ahora trataremos

"Porque nos estás diciendo que lo que estamos haciendo está mal, nosotros"

trataremos peor contigo que con ellos

Los hombres están enojados de que Lot dijera: "No actúen tan malvadamente" (19:6), por lo que están amenazando con actuar más perversamente de lo que Lot había temido al principio. TA: "actuaremos más perversamente contigo de lo que haremos con ellos"

Ellos presionaron fuerte contra el hombre, contra Lot, y estuvieron a punto de romper la puerta

Los posibles significados son 1) "Ellos continuaron acercándose más al hombre, a Lot, hasta que estuvieron lo suficientemente cerca para derribar la puerta" o 2) empujaron físicamente a Lot contra la pared o la puerta de la casa y estaban a punto de romper la puerta.

el hombre ... Lot

Estas son dos formas de referirse a Lot.

Genesis 19:10

Pero los hombres

"Pero los dos visitantes de Lot" o "Pero los dos ángeles"

los hombres extendieron sus manos hacia afuera y trajeron ... ellos y cerraron

Es posible que su idioma deba agregar que los hombres abrieron la puerta primero. TA: "los hombres abrieron la puerta lo suficiente para que pudieran estirar sus manos y jalar ... a ellos, luego cerraron "

los visitantes de Lot los atacaron con ceguera

La frase "golpearon con ceguera" es una metáfora; Los visitantes no golpearon físicamente a los hombres. TA: "Los visitantes de Lot cegaron a los hombres" o "les quitaron la vista"

ambos jóvenes y viejos

"Hombres de todas las edades". Este merismo enfatiza que los visitantes cegaron a todos los hombres. Esto podría indicar la posición social en lugar de la edad. TA: "ambos pequeños y grandes"

Genesis 19:12

Entonces los hombres dijeron

"Entonces los dos hombres dijeron" o "Entonces los ángeles dijeron"

¿Tienes a alguien más aquí?

"¿Hay otros miembros de tu familia en la ciudad?" o "¿Tiene algún otro miembro de la familia en este lugar?"

cualquiera a quien tengas en la ciudad

"algún otro miembro de tu familia viviendo en esta ciudad"

nosotros estamos a punto de destruir este lugar

La palabra "nosotros" aquí es exclusiva. Sólo los dos ángeles destruirían la ciudad; Lot no lo destruiría. Si su idioma tiene una forma exclusiva de "nosotros", utilícelo aquí.

las acusaciones contra ella delante del SEÑOR han venido a ser tan altas

Esto se puede reformular para que el sustantivo abstracto "acusaciones" se exprese como un verbo. TA: "muchas personas le han estado diciendo al SEÑOR que la gente de esta ciudad está haciendo cosas malas" (Ver: y cómo se traducen palabras similares en 18:20)

Genesis 19:14

Lot salió

"Entonces Lot dejó la casa"

sus yernos, los hombres que habían prometido casarse con sus hijas

yernos, los hombres que habían prometido casarse con sus hijas - La frase "los hombres que habían prometido casarse con sus hijas" explica lo que significa "yerno". TA: "los hombres que iban a casarse con sus hijas" o "los prometidos de sus hijas"

Cuando amaneció

"Justo antes de que salga el sol"

Vete yendo

Ve ahora

no seas destruido en el castigo de la ciudad

Esto se puede afirmar en forma activa. TA: "para que El SEÑOR no te destruya también cuando castigue a la gente de esta ciudad"

de la ciudad

Aquí "ciudad" se refiere a la gente.

Genesis 19:16**Pero él permaneció**

"Pero Lot dudó" o "Pero Lot no comenzó a irse"

Así que los hombres agarraron

"Así que los dos hombres agarraron" o "Así que los ángeles agarraron"

era misericordioso con él

"tuvo compasión con Lot". El SEÑOR es descripto como "misericordioso" porque el estaba perdonando las vidas de Lot y su familia en vez de destruirlos cuando destruyera la gente de Sodoma por el mal que ellos habían hecho.

Cuando ellos los habían sacado

"Cuando los dos hombres habían quitado a la familia de Lot fuera"

¡Corran por sus vidas!

Esta es una forma de decirles que corran para que no mueran. TA: "¡Huye y salven sus vidas!"

No miren atrás

La frase "en la ciudad" se entiende. TA: "No mires atrás a la ciudad" o "No mires atrás a Sodoma"

en la llanura

Esto significa la llanura del río Jordán. Esto se refiere a la región general del río Jordán.

para que así ustedes no sean destruidos

Se entiende que iban a destruir junto con la gente de la ciudad. Esto se puede afirmar en forma activa. TA: "o si no, Dios te destruirá junto con la gente de la ciudad"

no sean destruidos

Se dice que Dios destruye a la gente de la ciudad como si una persona barrierá el polvo.

Genesis 19:18**Su siervo ha encontrado favor a sus ojos**

Para estar satisfecho con alguien se habla como si "favor" fuera un objeto encontrado. Además, "a sus ojos" es un metónimo que representa los pensamientos u opiniones de una persona. TA: "Has estado contento conmigo"

Su siervo ha

Lot mostraba respeto al referirse a sí mismo como "su siervo". TA: "Yo, tu siervo, tengo"

me han mostrado gran amabilidad en salvar mi vida

El sustantivo abstracto "amabilidad" se puede declarar como "amable". AT: "has sido muy amable conmigo al salvarme la vida"

yo no puedo escapar a las montañas, porque el desastre me alcanzará, y yo moriré

Al no poder alejarse lo suficiente de Sodoma cuando Dios destruye la ciudad, se habla como si "desastre" es una persona que perseguirá y alcanzará a Lot. TA: "Mi familia y yo ciertamente moriremos cuando Dios destruya a la gente de Sodoma, porque las montañas están demasiado lejos para que podamos llegar a salvo"

mi vida ... no puedo escapar ... me alcanzará, y yo moriré

Se da a entender que la familia de Lot moriría junto con él. TA "nuestras vidas ... no podemos escapar ... nos superan, y moriremos"

déjenme escapar hacia allá (¿no ven que es una pequeña?), y mi vida será salvada

Lot utilizó esta pregunta retórica para que los ángeles notaran que la ciudad es realmente pequeña. TA: "déjame escapar allí. Puedes ver lo pequeño que es. Si nos dejas ir allí, viviremos"

déjenme escapar hacia allá

La solicitud completa de Lot puede hacerse explícita. TA: "en lugar de destruir esa ciudad, déjame escapar allí"

mi vida será salvada

Se implica que las vidas de la familia de Lot se salvarán junto con la suya. Esto también se puede afirmar en forma activa. TA: "para que vivamos" o "para que sobrevivamos"

Genesis 19:21**estoy concediendo esta petición también**

"Yo haré lo que me has pedido"

no puedo hacer nada

Esto se puede hacer más explícito: TA: "no puedo destruir las otras ciudades"

Zoar

Los traductores pueden agregar una nota al pie que diga "El nombre Zoar suena como la palabra hebrea que significa 'poco'. Lot llamó a esta ciudad "pequeña" en Génesis 19:20 ".

Genesis 19:23**El sol se había levantado sobre la tierra**

"El sol se había levantado sobre la tierra". La frase "sobre la tierra" puede dejarse implícita como está en la UDB donde no está traducida.

cuando Lot llegó a Zoar

Se implica que la familia de Lot está con él. TA: "cuando Lot y su familia llegaron a Zoar"

El SEÑOR hizo llover sobre Sodoma y Gomorra azufre y fuego de El SEÑOR que salía del cielo

La frase "El SEÑOR" apunta a el poder de Dios para causar que el azufre y el fuego caigan sobre la ciudad. TA: "El SEÑOR causó que el azufre y el fuego cayeran del cielo a Sodoma y Gomorra"

azufre y fuego

Estas dos palabras se usan juntas para describir un objeto. TA: "azufre ardiente" o "lluvia ardiente"

aquellas ciudades

Esto se refiere principalmente a Sodoma y Gomorra, pero también a otras tres ciudades.

los habitantes de las ciudades

"las personas que vivían en las ciudades"

Genesis 19:26**ella se convirtió en una estatua de sal**

"se convirtió como en una estatua de sal" o "su cuerpo se convirtió como en una piedra de sal". Debido a que desobedeció al ángel que les dijo que no miraran hacia atrás a la ciudad, Dios hizo que se convirtiera en algo así como una estatua hecha de sal de roca.

prestad atención

La palabra "prestad atención" atrae la atención a la sorprendente información que sigue.

como el humo de un horno

Esto demuestra que era una gran cantidad de humo. TA: "como el humo de un fuego muy grande"

Genesis 19:29**Información General:**

El versículo 29 es un resumen de este capítulo.

Dios se acordó de ser misericordioso con Abraham

Esto dice por qué Dios rescató a Lot. En inglés "Llamar a la mente" es una forma de decir "recordar". Esto no implica que Dios se olvidó de Abraham. Significa que consideró a Abraham y tuvo

misericordia de él. AT: "Dios pensó en Abraham y tuvo misericordia de él"

fuera de la destrucción

"lejos de la destrucción" o "lejos del peligro"

Genesis 19:30**Lot subió de Zoar para vivir en las montañas**

La frase "subió de" se usa porque Lot fue a una elevación más alta en las montañas.

Genesis 19:31**La primogénita**

"La primera hija de Lot" o "La hija mayor"

la más joven

"la hija menor" o "su hermana menor"

de acuerdo a la manera de todo el mundo

Aquí "el mundo" representa a la gente. TA: "como lo hace la gente en todas partes"

tome vino

Se puede hacer explícito que su objetivo era emborracharlo. TA: "beber vino hasta que se emborrache"

así nosotras podamos extender la línea de nuestro padre

Esto habla de dar a los descendientes de Lot como si su familia fuera una línea que están haciendo más larga. TA: "para que podamos tener hijos que serán los descendientes de nuestro padre"

él no supo cuando ella se acostó, ni tampoco cuando ella se levantó

"él no sabía nada al respecto" o "no sabía que ella se había acostado con él"

Genesis 19:34**Déjame hacerle beber vino ... ni cuando ella se levantó**

Traduzca estas frases como lo hizo en 19:31.

beber vino

Se puede hacer explícito que su objetivo era emborracharlo. TA: "beber vino hasta que se emborrache"

para que así nosotras podamos extender la línea de nuestro padre

Esto habla de dar a los descendientes de Lot como si su familia fuera una línea que están haciendo más larga. TA: "para que podamos tener hijos que serán los descendientes de nuestro padre"

Él no supo cuando ella se acostó, ni tampoco cuando ella se levantó

"él no sabía nada al respecto" o "no sabía que ella se había acostado con él"

Genesis 19:36

estaban embarazadas de su padre

"quedó embarazada de su padre" o "concibió hijos con su padre"

Él se convirtió

"Él es"

los moabitas de la actualidad

"Los Moab que viven ahora"

de la actualidad

La palabra "hoy" se refiere al momento en que vivía el autor de Génesis. El autor nació y escribió esto muchos años después de que la familia de Lot viviera y muriera.

Ben-ammi

Este es un nombre masculino.

del pueblo de los amonitas

"Los descendientes de Amón" o "La gente de Amón".

Chapter 20

¹ Abraham viajó de ahí hacia la tierra del Neguev, y vivió entre Cades y Shur. Él fue un extranjero viviendo en Gerar. ² Abraham dijo en referencia a su esposa Sara: "Ella es mi hermana." Entonces Abimelec, rey de Gerar, envió a sus hombres y tomaron a Sara. ³ Pero Dios vino a Abimelec en un sueño durante la noche, y le dijo: "Mira, eres un hombre muerto por causa de la mujer que has tomado, ya que ella es esposa de un hombre." ⁴ Ahora Abimelec no se había acercado a ella, y dijo: "Señor, ¿matarías hasta a una nación justa?" ⁵ ¿Acaso él mismo no me dijo: 'Ella es mi hermana'? Hasta ella misma dijo: 'Él es mi hermano.' He hecho esto en la integridad de mi corazón y la inocencia de mis manos." ⁶ Entonces Dios le dijo en el sueño: "Sí, Yo también sé que hiciste esto en la integridad de tu corazón, y también te aparté de pecar contra Mí. Por eso no permití que la tocaras." ⁷ Por lo tanto, devuelve la esposa de ese hombre, porque él es profeta. Él orará por ti, y vivirás. Pero si no la restauras, sabes que tú y todos los que son tuyos sin duda morirán." ⁸ Abimelec se levantó temprano en la mañana y llamó a todos sus sirvientes a su presencia. Él les dijo todas estas cosas, y los hombres estaban muy asustados. ⁹ Entonces Abimelec llamó a Abraham y le dijo: "¿Qué nos has hecho? ¿Cómo yo he pecado contra ti, que has traído sobre mí y mi reino un gran pecado? Tú me has hecho lo que no se debe hacer." ¹⁰ Abimelec le dijo a Abraham: "¿Qué te llevó a hacer esta cosa?" ¹¹ Abraham dijo: "Porque pensé: 'Seguramente no hay temor de Dios en este lugar y me matarán a causa de mi esposa.'" ¹² Además, ella sí es mi hermana, la hija de mi padre, pero no la hija de mi madre; y se convirtió en mi esposa. ¹³ Cuando Dios me hizo salir de la casa de mi padre y viajar de lugar en lugar, le dije a ella: 'Debes mostrarme esta lealtad como mi esposa: a cada lugar donde vayamos, di acerca de mí: "Él es mi hermano."' ¹⁴ Entonces Abimelec tomó ovejas y bueyes, y esclavos y esclavas, y se los dio a Abraham. Entonces le devolvió a Sara, su esposa, a él. ¹⁵ Abimelec dijo: "Mira, mi tierra está delante de ti. Establécete dondequiera que te agrade." ¹⁶ A Sara le dijo: "Mira, le he dado a tu hermano mil monedas de plata. Es para cubrir cualquier ofensa en contra tuya ante los ojos de todos los que están contigo, y ante todos, quedas completamente vindicada." ¹⁷ Entonces Abraham oró a Dios, y Dios sanó a Abimelec, su esposa, y sus sirvientas para que pudieran tener hijos. ¹⁸ Porque el SEÑOR había causado que todas las mujeres de la casa de Abimelec fueran completamente estériles, a causa de Sara, la esposa de Abraham.

Genesis 20:1

Shur

Esto es una región desértica en la frontera este de Egipto.

envió a sus hombres y tomaron a Sara

"hizo que sus hombres fueran a buscar a Sara y se la llevaran junto a él"

Dios vino a Abimelec

"Dios se apareció a Abimelec"

Mirad

Aquí la palabra "mirad" agrega énfasis a lo que sigue. "Escúchame" (UDB)

eres un hombre muerto

Esta es una manera fuerte de decir que el rey morirá. TA: "ciertamente morirás pronto" o "Te mataré"

esposa de un hombre

"una mujer casada"

Genesis 20:4

Todavía ... ella

Esta palabra se usa aquí para marcar un cambio de la historia a la información sobre Abimelec.

Abimelec no se había acercado a ella

Esta es una forma educada de decir que no tuvo relaciones sexuales con ella. TA: "Abimelec no se había acostado con Sara" o "Abimelec no había tocado a Sara"

hasta a una nación justa

Aquí "nación" significa la gente. A Abimelec le preocupa que Dios lo castigue no solo a él, sino también a su gente. TA: "incluso un pueblo que es inocente"

¿Acaso él mismo no me dijo: 'Ella es mi hermana'? Ella misma dijo: 'Él es mi hermano'

Esto tiene citas dentro de una cita. Pueden indicarse como citas indirectas. TA: "¿Él mismo no me dijo que ella es su hermana? Incluso ella misma me dijo que él es su hermano"

¿Acaso él mismo no me dijo: 'Ella es mi hermana'?

Abimelec usó esta pregunta retórica para recordarle a Dios algo que Dios ya sabía. Esto se

puede traducir como una declaración. TA: "El mismo Abraham me dijo 'Ella es mi hermana'" o "Abraham dijo que ella es su hermana".

¿Acaso él mismo no me dijo ... Ella misma dijo
Las palabras "él mismo" y "ella misma" se usan para dar énfasis a llamar la atención a Abraham y Sara y culparlos por lo que sucedió.

He hecho esto en la integridad de mi corazón y la inocencia de mis manos
Aquí el "corazón" representa sus pensamientos o intenciones. Y "manos" representa sus acciones. TA: "He hecho esto con buenas intenciones y acciones" o "He hecho esto sin pensamientos ni acciones malvados"

Genesis 20:6

Dios le dijo
"Dios dijo a Abimelec"

hiciste esto en la integridad de tu corazón
Aquí "corazón" representa sus pensamientos o intenciones. TA: "hiciste esto con buenas intenciones" o "hiciste esto sin malas intenciones"

que la tocaras
Este es un eufemismo por tener relaciones sexuales con Sara. TA: "dormir con ella"

la esposa de ese hombre
"esposa de Abraham"

vivirás
"Yo dejaré que vivas"

todos los que son tuyos
"toda tu gente"

Genesis 20:8

Él les dijo todas estas cosas
"Les contó todo lo que Dios le había dicho".

¿Qué nos has hecho?
Abimelec usó esta pregunta retórica para acusar a Abraham. TA: "¡Tú nos has hecho algo malo!" o "¡Mira lo que nos has hecho!"

nos
La palabra "nos" es primera persona plural y aquí es exclusiva, no incluye a Abraham y Sara. Si su idioma usa una forma exclusiva de "nosotros" o "nosotros", utilízelo aquí.

¿Cómo he yo pecado contra ti, que has traído ... pecado?
Abimelec usó esta pregunta retórica para recordarle a Abraham que no había pecado contra Abraham. TA: "No he hecho nada contra ti para hacer que traigas ... pecado".

que has traído sobre mí y mi reino un gran pecado
Para hacer que alguien sea culpable de pecar se habla de que "pecado" era algo que se podía colocar en una persona. TA: "para que usted y mi reino nos hagan culpables de tan terrible pecado"

en mi reino
Aquí "reino" significa la gente. TA: "sobre la gente de mi reino"

Tú me has hecho eso que no se debe hacer
"No deberías haberme hecho esto"

Genesis 20:10

¿Qué te llevó a hacer esta cosa?
"¿Qué te hizo hacer esto?" o "¿Por qué hiciste esto?" Lo que Abraham hizo se puede decir explícitamente. TA: "¿Por qué me dijiste que Sara es tu hermana?"

Porque pensé: 'Seguro que en este lugar no hay temor de Dios, y me matarán a causa de mi esposa
Esta es una cita dentro de una cita. Se puede escribir como una cita indirecta. TA: "Porque pensé que como nadie aquí teme a Dios, alguien puede matarme para que ellos puedan llevarse a mi esposa".

en este lugar no hay temor de Dios
Aquí "lugar" se refiere a las personas. TA: "nadie aquí en Gerar le teme a Dios"

temor de Dios
Esto significa respetar profundamente a Dios y mostrar ese respeto al obedecerlo.

Además, ella sí es mi hermana
"Además, es cierto que Sara es mi hermana" o "Además, Sara realmente es mi hermana"

la hija de mi padre, pero no la hija de mi madre
"tenemos el mismo padre, pero tenemos diferentes madres"

Genesis 20:13

Información General:
El versículo 13 es una continuación de la respuesta de Abraham a Abimelec.

la casa de mi padre
Aquí "casa" significa la familia de Abraham. TA: "mi padre y el resto de mi familia" o "la casa de mi padre"

le dije a ella: 'Debes mostrarme lealtad como mi esposa, a cada lugar donde vayamos, di sobre mí: 'Él es mi hermano''
Esto tiene citas dentro de las citas. Pueden indicarse como citas indirectas. TA: "Le dije a Sara que quería que ella me fuera fiel diciéndole a las

personas en todas partes que vamos que soy su hermano"

Abimelec tomó

"Abimelec trajo un poco" (UDB)

Genesis 20:15

Abimelec dijo

"Abimelec dijo a Abraham"

Mira

Aquí y en el versículo 16, la palabra "mira" agrega énfasis a lo que sigue.

mi tierra está ante ti

Esta es una forma de decir "Pongo toda mi tierra a tu disposición"

Establecete en donde te agrade

"Vive donde tu quieras"

mil

"1.000"

Es para cubrir cualquier ofensa en contra tuya en los ojos de todos los que están contigo

Dar dinero para demostrar a otros que Sara es inocente se habla como si el está cubriendo una ofensa para que nadie pueda verla. TA: "Le estoy dando esto, para que los que están contigo sepan que no has hecho nada malo"

en los ojos

Aquí "ojos" significa los pensamientos y opiniones de una persona."

ante todos, estás completamente hecha recta

La frase pasiva "hecha recta" se puede expresar en forma activa. TA: "todos sabrán que eres inocente"

Genesis 20:17

completamente infértiles

"totalmente incapaz de tener hijos"

a causa de Sara, la esposa de Abraham

El significado completo puede ser expresado explícitamente. TA: "porque Abimelec había tomado a la esposa de Abraham, Sara"

Chapter 21

¹ El SEÑOR le prestó atención a Sara, como dijo que haría, y el SEÑOR hizo por Sara tal como había prometido. ² Sara concibió y le dio un hijo a Abraham en su vejez, en el tiempo fijado que Dios le había hablado. ³ Abraham nombró a su hijo, el que le había nacido, el que Sara le había dado, Isaac. ⁴ Abraham circuncidó a su hijo Isaac cuando tenía ocho días, así como Dios le había ordenado. ⁵ Abraham tenía cien años cuando su hijo Isaac le nació. ⁶ Sara dijo: "Dios me ha hecho reír, todo el que oiga reír conmigo." ⁷ Ella también dijo: "¡Quién le hubiera dicho a Abraham que Sara amamantaría niños, ¡y, sin embargo, le he dado un hijo en su vejez!" ⁸ El niño creció y fue destetado, y Abraham hizo un gran banquete en el día en que Isaac fue destetado. ⁹ Sara vio al hijo de Hagar la egipcia, quien le había dado un hijo a Abraham, burlándose. ¹⁰ Entonces ella le dijo a Abraham: "Echa a esta esclava y a su hijo: porque el hijo de esta esclava no será heredero con mi hijo, con Isaac." ¹¹ Esta cosa era muy grave para Abraham a causa de su hijo. ¹² Pero Dios le dijo a Abraham: "No te angusties por el niño, ni por tu sierva. Escucha sus palabras en todo lo que ella te dice acerca de este asunto, porque es por medio de Isaac que tus descendientes serán nombrados. ¹³ Yó también haré del hijo de la sierva una nación, porque él es tu descendiente." ¹⁴ Abraham se levantó temprano en la mañana, tomó pan y un odre de agua, y se lo dio a Hagar, poniéndoselo en el hombro. Él le dio al muchacho y la envió lejos. Ella se fue y vagó por el desierto de Beerseba. ¹⁵ Cuando el agua del odre se les acabó, ella abandonó al muchacho debajo de uno de los arbustos. ¹⁶ Entonces ella se fue, y se sentó a una corta distancia de él, como a un tiro de arco de distancia, pues dijo: "Déjame no mirar la muerte del muchacho." Mientras ella estaba sentada frente a él, ella alzó su voz y lloró. ¹⁷ Dios oyó la voz del muchacho, y el ángel de Dios llamó a Agar desde el cielo, y le dijo: "¿Qué te preocupa, Agar? No temas, porque Dios ha oído la voz del muchacho donde está. ¹⁸ Levántate, alza al muchacho y aliéntalo; porque Yo haré de él una gran nación." ¹⁹ Entonces Dios abrió sus ojos, y ella vio un pozo de agua. Ella fue y llenó el odre de agua, y le dio al muchacho de tomar. ²⁰ Dios estaba con el muchacho, y él creció. Él vivió en el desierto y se convirtió en arquero. ²¹ Vivió en el desierto de Parán, y su madre le consiguió una esposa de la tierra de Egipto. ²² Aconteció en ese tiempo que Abimalec y Ficol, el capitán de su ejército, hablaron a Abraham, diciendo: "Dios está contigo en todo lo que haces. ²³ Ahora, por lo tanto, júrame por Dios que no harás trato falso conmigo, ni con mis hijos, ni con mis descendientes. Muéstrame a mí y a la tierra en donde habitas el mismo pacto de fidelidad que yo te he mostrado." ²⁴ Abraham le dijo: "Lo juro." ²⁵ Abraham también se quejó ante Abimael acerca de un pozo de agua que los siervos de Abimael le habían quitado. ²⁶ Abimael dijo: "Yo no sé quién ha hecho esta cosa. Tú no me dijiste antes de ahora; yo no lo he escuchado hasta hoy." ²⁷ Entonces Abraham tomó ovejas y bueyes y se los dio a Abimael, y los dos hombres hicieron un pacto. ²⁸ Entonces Abraham apartó del rebaño a siete corderas. ²⁹ Abimael le dijo a Abraham: "¿Cuál es el significado de estas siete corderas que has separado de las otras?" ³⁰ Él respondió: "Estas siete corderas recibirás de mi mano, para que sea un testimonio para mí, que yo cavé este pozo." ³¹ Y él llamo a ese lugar Beerseba, porque ahí ambos hicieron un juramento. ³² Hicieron un pacto en Beerseba, y entonces Abimael y Ficol, el capitán de su ejército, regresaron a la tierra de los filisteos. ³³ Abraham plantó un árbol de tamarisco en Beerseba. Ahí él adoró al SEÑOR, el Dios eterno. ³⁴ Abraham continuó como extranjero en la tierra de los filisteos por muchos días.

Genesis 21:1

El SEÑOR veló de Sara

Aquí, la frase "prestó atención a" se refiere al SEÑOR ayudando a Sara a tener un bebé. TA: "El SEÑOR ayudó a Sara"

dió un hijo a Abraham

"dio a luz al hijo de Abraham"

en su vejez

"cuando Abraham era muy viejo"

al tiempo fijado en que Dios le había hablado

"en el momento exacto en que Dios le había dicho que sucedería"

Abraham nombró a su hijo, el que le había nacido, el que Sara le había dado, Isaac

"Abraham llamó a su hijo recién nacido, al que Sara dio a luz, Isaac" o "Abraham llamó a su hijo recién nacido Isaac"

Abraham circuncidó a su hijo Isaac cuando tenía ocho días

"Cuando su hijo Isaac tenía ocho días, Abraham lo circuncidó"

ocho días
"8 días"

le había ordenado
"le había ordenado a Abraham a hacer"

Genesis 21:5

cien
"100"

Dios me ha hecho reír
Sara se estaba riendo porque estaba sorprendida y feliz. Esto se puede hacer explícito. Traducción Actual: "Dios me ha hecho reír alegremente"

todo el que escuche
Lo que la gente oiría se puede expresar explícitamente. TA: "todos los que escuchan sobre lo que Dios ha hecho por mí" (UDB)

Quien le hubiera dicho a Abraham que Sara atendería niños
Esta pregunta retórica se puede traducir como una declaración. Traducción Actual: "Nadie le hubiera dicho a Abraham que Sara atendería a los niños"

atendería niños
Esta es una forma educada de referirse a los bebés que están amamantando. Traducción Actual: "alimenta a un bebé con su propia leche"

Genesis 21:8

El niño creció y ... Isaac fue destetado
"Destetar" es una forma educada de decir que el niño terminó de amamantar. Traducción Actual: "Isaac creció, y cuando ya no necesitaba la leche de su madre, Abraham tuvo un gran banquete"

al hijo de Hagar la egipcia, quien le había dado un hijo a Abraham
El nombre del hijo de Agar se puede expresar explícitamente. Traducción Actual: "Ismael, el hijo de Agar la egipcia y Abraham"

burlándose
Se puede afirmar explícitamente que se estaba burlando o riéndose de Isaac. Traducción Actual: "riéndose de Isaac"

Genesis 21:10

ella le dijo a Abraham
"Sara dijo a Abraham"

Hecha a
"enviar" o "deshacerse de" (UDB)

esclava y a su hijo
Esto se refiere a Agar e Ismael. Sara probablemente no se refirió a ellos por su nombre porque estaba enojada con ellos.

con mi hijo, con Isaac
"con mi hijo Isaac"

Esta cosa era muy grave para Abraham
"Abraham estaba muy triste con lo que Sara dijo"

a causa de su hijo
"Porque se trataba de su hijo". Se implica que esto significa su hijo, Ismael.

Genesis 21:12

No te lamentes por el niño, ni por tu sierva
"No te enojos por el niño y tu sirvienta"

Escucha sus palabras en todo lo que ella te dice en este asunto
Aquí "palabras" significa lo que se dice. Traducción Actual: "Haz todo lo que Sara te dice sobre ellos"

por medio de Isaac que tus descendientes serán nombrados
La frase "serán nombrados" significa que los nacidos a través de Isaac son los que Dios considera los descendientes que le prometió a Abraham. Esto se puede afirmar en forma activa. TA: "Isaac es el que será el antepasado de los descendientes que prometí darte"

Yo también haré del hijo de la sierva una nación
La palabra "nación" significa que Dios le dará muchos descendientes para que se conviertan en una gran nación de personas. TA: "Haré que el hijo de la sirvienta también se convierta en el padre de una gran nación"

Genesis 21:14

tomó pan
Los posibles significados son 1) esto se refiere a los alimentos en general o 2) esto se refiere específicamente al pan.

un odre de agua
"Una bolsa de agua". El recipiente de agua estaba hecho de piel de animal.

Cuando el agua del odre se les acabó
"Cuando la bolsa de agua estaba vacía" o "Cuando habían bebido toda el agua"

como a un tiro de arco de distancia
Esto se refiere a la distancia que una persona puede disparar una flecha con un arco. Esto es de unos 100 metros.

Dejame no mirar sobre la muerte del muchacho
El sustantivo abstracto "muerte" puede ser declarado como "morir". TA: "No quiero ver morir al niño"

alzó su voz y lloró

Aquí "voz" significa el sonido de su llanto. "Alzar su voz" significa llorar en voz alta. TA: "gritó en voz alta y lloró" o "lloró en voz alta"

Genesis 21:17**la voz del muchacho**

"La voz del niño". Aquí "voz" significa el sonido del niño llorando o hablando. TA: "el sonido de Ismael"

el ángel de Dios

"un mensajero de Dios" o "mensajero de Dios"

desde el cielo

Aquí "cielo" significa el lugar donde vive Dios.

¿Qué te atormenta

"¿Qué está mal?" O "¿Por qué lloras?"

la voz del muchacho en donde esta

Aquí "voz" significa el sonido del niño llorando o hablando. TA: "el sonido del niño acostado allí"

alza al muchacho

"ayuda al niño a pararse"

Yo haré de él una gran nación

Convertir a Ismael en una gran nación significa que Dios le dará muchos descendientes quienes se convertirán en una gran nación. Traducción Actual: "Haré que sus descendientes se conviertan en una gran nación" o "Haré que el se convierta en el antepasado de una gran nación"

Genesis 21:19**Dios abrió sus ojos, y ella vió**

Se dice que Dios hizo que Agar se diera cuenta del pozo como si él literalmente abriera sus ojos. TA: "Dios le hizo ver a Agar" o "Dios le mostró"

el odre

"El envase hecho de piel" o "La bolsa".

al muchacho

"el niño" o "Ismael"

Dios estaba con el muchacho

Aquí la frase "estaba con" es una expresión idiomática que significa que Dios ayudó o bendijo al niño. TA: "Dios guió al niño" o "Dios bendijo al niño"

se convirtió en arquero

"se volvió muy hábil en usar un arco y flechas"

consiguió una esposa

"encontró una esposa"

Genesis 21:22**Y vino en un tiempo**

Esta frase marca el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Ficol

Este es el nombre de un hombre.

capitán de su ejército

"comandante de su ejército" (UDB)

su ejército

La palabra "su" se refiere a Abimelec.

Dios está contigo en todo lo que haces

Aquí la frase "está contigo" es una expresión idiomática que significa que Dios ayuda o bendice a Abraham. TA: "Dios bendice todo lo que haces"

Ahora, por lo tanto

La palabra "Ahora" no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue. TA: "Por lo tanto"

jurame por Dios

Esto es una expresión idiomática que significa hacer un juramento solemne presenciado por una autoridad superior, en este caso, Dios. TA: "Prométeme con Dios como tu testigo"

que no harás trato falso conmigo

"que no me mentirás"

que no harás trato falso ... con mis descendientes

Esto se puede expresar en forma positiva. TA: "tratará honestamente conmigo y con mis descendientes"

Muéstrame ... pacto de fidelidad que yo te he mostrado

Los dos hombres habían hecho un pacto entre sí. El sustantivo abstracto "fidelidad" puede ser declarado como "fiel" o "leal". TA: "Sé tan fiel a mí y a la tierra como lo he sido contigo"

a la tierra

Aquí "tierra" significa la gente. TA: "a la gente de la tierra"

Lo juro

Esto se puede expresar con la información entendida. TA: "Juro ser tan fiel contigo y con tu gente como lo has sido conmigo"

Genesis 21:25**Abraham también se quejó ante Abimelec**

Los posibles significados son 1) Abraham se quejaba de lo que sucedió o 2) "Abraham también reprendió a Abimelec"

acerca de un pozo de agua que los siervos de Abimelec tomaron para él
"porque los siervos de Abimelec habían tomado uno de los pozos de Abraham"

tomaron para él
"tomado de Abraham" o "habían tomado el control de" (UDB)

no lo he escuchado hasta hoy
"Esta es la primera vez que he escuchado sobre esto"

Abraham tomó ovejas y bueyes y se los dio a Abimelec
Este es un signo de amistad y que Abraham acepta hacer un pacto con Abimelec. (Ver: traducir_simacción)

Genesis 21:28

Abraham tomó a parte del rebaño a siete ovejas hembras
"Abraham separó siete ovejas del rebaño"

siete
"7"

¿Cuál es el significado de estas siete ovejas hembras que has separado de las otras?
"¿Por qué has separado estos siete corderos del rebaño?"

recibirás
"tomarás"

de mi mano
Aquí "mano" significa Abraham. TA: "de mí"

que sean testigo
La palabra "eso" se refiere al regalo de siete corderos.

para que sean testigo para mí
El sustantivo abstracto "testigo" se puede expresar como "para probar". TA: "para demostrar a todos"

Genesis 21:31

él llamó a ese lugar
"Abraham llamó a ese lugar"

Beerseba
Los traductores pueden agregar una nota al pie que diga "Beerseba puede significar "bien del juramento" o " bien de siete".

ambos
"Abraham y Abimelec"

Ficol
Este es el nombre de un hombre. Vea como ha traducido este nombre en 21:22.

regresó a la tierra de los Filisteos
"volvió a la tierra de los filisteos"

Genesis 21:33

un árbol de tamarisco
Este es un árbol de hojas perenne

el Dios eterno
"el Dios que vive siempre"

muchos días
Esto representa un período de tiempo más largo.

Chapter 22

¹ Sucedió que después de estas cosas Dios probó a Abraham. Él le dijo a él: "¡Abraham!" Abraham dijo, "Aquí estoy." ² Entonces Dios dijo: "Toma tu hijo, tu único hijo, a quien tú amas, Isaac, y ve a la tierra de Moriah. Ofrecelo allí como ofrenda quemada sobre una de las montañas allí, que yo te diré." ³ Así que Abraham salió muy temprano en la mañana, ensilló su burro, y tomó a dos de sus hombres jóvenes con él, junto a su hijo Isaac. El cortó la leña para la ofrenda quemada, entonces comenzó su viaje al lugar que Dios le había dicho. ⁴ Al tercer día Abraham miró hacia arriba y vio un lugar lejano. ⁵ Abraham le dijo a sus hombres jóvenes: "Quédense aquí con el burro, y yo y el muchacho iremos allá. Nosotros adoraremos y volveremos a ustedes." ⁶ Entonces Abraham tomó la madera para la ofrenda quemada y la puso sobre Isaac su hijo. El tomó en su propia mano el fuego y el cuchillo; y ambos se fueron juntos. ⁷ Isaac habló a Abraham su padre y dijo: "Padre mío," y él dijo: "Aquí estoy, hijo mío." Él dijo: "Mira, aquí están el fuego y la madera, ¿pero dónde está el cordero para la ofrenda quemada?" ⁸ Abraham dijo: "Dios mismo proveerá el cordero para la ofrenda quemada, hijo mío." Así que ellos se fueron, los dos juntos. ⁹ Cuando ellos llegaron al lugar que Dios le había hablado a él, Abraham construyó un altar allí y colocó la madera sobre él. Entonces el ató a su hijo Isaac, y lo acostó en el altar, sobre la madera. ¹⁰ Abraham extendió su mano y alzó el cuchillo para matar a su hijo. ¹¹ Entonces el ángel del SEÑOR lo llamó desde el cielo y le dijo: "¡Abraham, Abraham!" y él dijo: "Aquí estoy." ¹² Él dijo: "No pongas tu mano sobre el muchacho, ni hagas nada que lo lastime, porque ahora sé que temes a Dios, viendo que no has retenido a tu hijo, tu único hijo, de Mí." ¹³ Abraham levantó la vista y mira, detrás de él había un carnero atrapado por sus cuernos en los arbustos. Abraham fue y tomó el carnero y lo ofreció como ofrenda quemada en lugar de su hijo. ¹⁴ Así que Abraham llamó aquel lugar, "El SEÑOR proveerá," y se dice hasta el día de hoy, "En la montaña del SEÑOR, sera provisto." ¹⁵ El ángel del SEÑOR llamó a Abraham una segunda vez desde el cielo ¹⁶ y le dijo: "Esto es la declaración del SEÑOR: "Por Mí mismo he jurado que por cuanto has hecho esta cosa, y no has retenido a tu propio hijo, tu único hijo, ¹⁷ Yo seguramente te bendeciré a ti y Yo multiplicaré grandemente tus descendientes como las estrellas de los cielos, y como la arena que está en la orilla del mar; y tus descendientes poseerán las puertas de sus enemigos. ¹⁸ A través de tu descendencia todas las naciones de la tierra serán bendecidas, porque tú has obedecido mi voz." ¹⁹ Así que Abraham regresó a sus hombres jóvenes, y ellos se fueron juntos a Beerseba, y él vivió en Beerseba. ²⁰ Sucedió después de estas cosas que a Abraham se le dijo: "Milca ha dado a luz hijos, también, a tu hermano Nacor." ²¹ Eran ellos Uz su primogénito, Buz su hermano, Quemuel el padre de Aram, ²² Quesed, Hazo, Pildas, Jidlaf y Betuel." ²³ Betuel fue el padre de Rebeca. Estos fueron los ocho hijos que Milca dio a Nacor, el hermano de Abraham. ²⁴ Su concubina, cuyo nombre fue Reúma, también tuvo hijos, Teba, Gaham, Tahas y Maaca.

Genesis 22:1

Sucedió que

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

después de estas cosas

Esta frase se refiere a los eventos en el capítulo 21.

Dios probó a Abraham

Está implícito que Dios prueba a Abraham para saber si Abraham le será fiel. El significado completo de esta expresión se puede hacer explícito. TA: Dios probó la fidelidad de Abraham "

Aquí estoy

"Sí, estoy escuchando" o "Sí, ¿qué es?"

tu único hijo

Se implica que Dios sabe que Abraham tiene otro hijo, Ismael. Esto enfatiza que Isaac es el hijo que Dios prometió darle a Abraham. El significado completo de esta expresión se puede hacer explícito. TA: "tu único hijo al que he prometido"

a quien tu amas

Esto enfatiza el amor de Abraham por su hijo, Isaac.

la tierra de Moría

la tierra llamada Moría."

ensilló su burro

"cargó su burro" o "puso en su burro lo que necesitaba para el viaje"

hombres jóvenes

"sirvientes" (UDB)

emprendió su viaje
"comenzó su viaje" o "empezó a viajar" (UDB)

Genesis 22:4

En el tercer día
La palabra "tercero" es el número ordinal de tres.
TA: "Después de viajar por tres días"

vió un lugar lejano
"vió lejos el lugar que Dios había hablando"

jóvenes
"sirvientes" (UDB)

Nosotros adoraremos
La palabra "nosotros" se refiere solo a Abraham e Isaac.

volveremos a ustedes
"regresar a ti"

la puso sobre Isaac su hijo
"tuvo a Isaac, su hijo, que lo llevara"

tomó en su mano
Aquí "su mano" enfatiza que el mismo Abraham llevó estas cosas. TA: "El mismo Abraham llevó"

el fuego
Aquí "fuego" significa una sartén que contiene carbones encendidos o una antorcha o lámpara. TA: "algo para iniciar un incendio"

ambos se fueron juntos
"se fueron juntos" o "los dos fueron juntos"

Genesis 22:7

Padre mio
Esta es una forma amorosa de que un hijo hable a su padre.

Aquí estoy
"Sí, estoy escuchando" o "Sí, ¿qué es?" Vea como lo tradujo en 22:1.

hijo mío
Esta es una forma amorosa de que un padre hable a su hijo.

el fuego
Aquí "fuego" significa una sartén que contiene carbones encendidos o una antorcha o lámpara. Vea cómo tradujo esto en 22:4.

el cordero para la ofrenda quemada
"El cordero que darás en holocausto"

Dios mismo
Aquí "mismo" enfatiza que es Dios quien proveerá el cordero.

proveerá
"nos dará"

Genesis 22:9

Cuando ellos llegaron al lugar
"Cuando Abraham e Isaac llegaron al lugar"

el ató
"el ató"

en el altar, sobre la madera
"Sobre la madera que estaba en el altar".

extendió su mano y tomó el cuchillo
"recogió el cuchillo"

Genesis 22:11

el angel del SEÑOR
Los posibles significados son 1) El SEÑOR mismo se hizo parecer a un ángel o 2) este fue uno de los ángeles del SEÑOR o 3) este fue un mensajero especial de Dios (algunos eruditos piensan que era Jesús). Ya que la frase no se comprende bien, es mejor traducirla simplemente como "el ángel del SEÑOR" usando la palabra normal que usas para "ángel". Vea la nota sobre esta frase en 16:7.

desde el cielo
Esto se refiere a el lugar donde Dios vive.

Aquí estoy
"Sí, estoy escuchando" o "Sí, ¿qué es?" Vea como lo tradujo esto en 22:1.

No pongas tu mano sobre el muchacho, ni hagas nada que lo lastime
La frase "No pongas tu mano sobre" es una forma de decir "No hagas daño". Dios dijo básicamente lo mismo dos veces para enfatizar que Abraham no debe lastimar a Isaac. TA: "No lastimes al chico de ninguna manera"

ahora sé ... de mi
Las palabras "Yo" y "mi" se refieren al SEÑOR. Cuando traduzca lo que está en la cita, hágalo como lo hizo el ángel del SEÑOR y use las palabras "yo" y "mi" cuando se refiera al SEÑOR.

temes a Dios
Esto se refiere a respetar profundamente a Dios y mostrar ese respeto al obedecerlo.

no retendrías a tu hijo ... de mí
"No me has retenido a tu hijo ... de mí". Esto se puede expresar en forma positiva. TA: "estabas dispuesto a ofrecerme tu hijo ... a mí"

tu hijo ... tu único hijo
Se implica que Dios sabe que Abraham tiene otro hijo, Ismael. Esto enfatiza que Isaac es el hijo que

Dios prometió darle a Abraham. Vea cómo tradujo una frase similar en 22:1.

Genesis 22:13

he aquí

La frase "he aquí" nos alerta a prestar atención a la información sorprendente que sigue.

había un carnero atrapado por sus cuernos en los arbustos

Esto se puede expresar en forma activa. TA: "era un carnero cuyos cuernos estaban atrapados en los arbustos" o "era un carnero atrapado en los arbustos"

fue y tomó al carnero

"Abraham se acercó al carnero y lo tomó"

proveerá ... proveerá

Use la misma palabra para "proveerá" como lo usó en 22:7.

hasta el día de hoy

"incluso ahora." Esto significa incluso hasta el momento en que el autor estaba escribiendo este libro.

Él proveerá

Esto se puede expresar en forma activa. TA: "será provisto por él"

Genesis 22:15

El angel del SEÑOR

Los posibles significados son 1) El SEÑOR se hizo parecer un ángel o 2) este fue uno de los ángeles del SEÑOR o 3) este fue un mensajero especial de Dios (algunos eruditos piensan que era Jesús). Ya que la frase no se comprende bien, es mejor traducirla simplemente como "El ángel del SEÑOR" usando la palabra normal que usas para "ángel". Vea la nota sobre esta frase en 16:7.

una segunda vez

La palabra "segunda" es el número ordinario para dos. TA: "otra vez"

desde el cielo

Aquí la palabra "cielo" se refiere a el lugar donde Dios vive.

y le dijo -- esto es un oráculo del SEÑOR

"y pronunció este mensaje del SEÑOR" o "y declaró estas palabras del SEÑOR". Esta es una manera formal de decir que las palabras que siguen vienen directamente del SEÑOR.

Por mi mismo he jurado

"Lo he prometido y soy mi testigo". El término "jurar por" significa usar el nombre de algo o alguien como la base o poder sobre el cual se hace el juramento. No hay nada más poderoso por lo que El SEÑOR pueda jurar que él mismo.

has hecho esto

"me obedeciste"

no has retenido tu propio hijo

"No has guardado a tu hijo". Esto se puede escribir en forma positiva. TA: "estabas dispuesto a ofrecerme tu hijo"

tu propio hijo, tu único hijo

Está implícito que Dios sabe que Abraham tiene otro hijo, Ismael. Esto enfatiza que Isaac es el hijo que Dios prometió darle a Abraham. Vea cómo tradujo una frase similar en 22:1.

bendeciré

"ciertamente bendeciré"

yo multiplicaré tus descendientes grandemente

"Haré que tus descendientes aumenten una y otra vez" o "Haré que tus descendientes sean muchos"

como las estrellas de los cielos, y como la arena que hay en la orilla del mar

Dios comparó a los descendientes de Abraham con las estrellas y la arena. Así como las personas no pueden contar la gran cantidad de estrellas o los granos de arena, así habrá tantos descendientes de Abraham que las personas no podrían contarlas. TA: "más allá de lo que puedes contar"

como las estrellas de los cielos

Aquí la palabra "cielos" se refiere a todo lo que vemos sobre la tierra, incluyendo el sol, la luna y las estrellas.

poseerán las puertas de sus enemigos

Aquí la "puerta" representa a toda la ciudad. "Poseer la puerta de sus enemigos" significa destruir a sus enemigos. TA: "triunfará completamente sobre sus enemigos"

Genesis 22:18

Información General:

El ángel del SEÑOR continúa hablando a Abraham.

bendeciré todas las naciones de la tierra

Esto se puede expresar en forma activa. TA: "Yo, el Señor, bendeciré a todas las personas que viven en todas partes"

naciones de la tierra

Aquí "naciones" significa las personas de las naciones.

tú has obedecido mi voz

Aquí "voz" significa lo que Dios dijo. TA: "has obedecido lo que dije" o "me has obedecido"

Abraham regresó

Solo Abraham fue nombrado porque él era el padre, pero estaba implícito que su hijo fue con él. El

significado completo de esta expresión se puede hacer explícito. TA: "Abraham y su hijo regresaron"

jóvenes

"sirvientes" (UDB)

ellos se fueron

"ellos dejaron ese lugar"

el vivió en Bersebá

Solo Abraham fue mencionado porque él era el líder de su familia y de sus sirvientes, pero estaba implícito que estaban con él. El significado completo de esta expresión se puede hacer explícito. TA: "Abraham y su pueblo se quedaron en Beersheba"

Genesis 22:20

Fue después de estas cosas

"Después de estos eventos". La frase "estas cosas" se refiere a los eventos de Génesis 22:1-19.

a Abraham se le dijo

Esto se puede expresar en forma activa. TA: "alguien le dijo a Abraham"

Milca le ha dado hijos

"Milca también ha dado hijos"

Milca

Este es el nombre de una mujer.

Eran ellos Uz su primogénito, Buz su hermano

"El nombre de su primer hijo fue Uz, y los nombres del resto de sus hijos fueron Buz, su hermano"

Uz ... Buz ... Quemuel ... Aram ... Quésed, Hazó, Pildás, Idlaf y Betuel.

Todos estos son nombres de hombres. Traduzca esto de modo que quede claro que todos estos, excepto Aram, son los hijos de Nahor y Milca.

Genesis 22:23

Betuel fue el padre de Rebeca

Más tarde Betuel se convirtió en el padre de Rebeca.

Estos fueron los ocho hijos que Milca dió a Nahor, el hermano de Abraham

"Estos fueron los ocho hijos de Milca y Nahor, el hermano de Abraham". Esto se refiere a los hijos que fueron enumerados en 22:20.

ocho

"8"

Su concubina

"la concubina de Nahor"

Reumá

Este es el nombre de una mujer.

también tuvo

"También dio a luz a"

Teba, Gáham, Tahas y Maacá

Estos son todos nombres de hombres.

Chapter 23

¹ Sara vivió ciento veintisiete años. Estos fueron los años de la vida de Sara. ² Sara murió en Quiriat Arba, esto es, Hebrón, en la tierra de Canaán. Abraham llevó luto y lloró por Sara. ³ Entonces Abraham se levantó y dejó a su esposa muerta, y habló a los hijos de Het, diciendo: ⁴ "Yo soy un extranjero entre ustedes. Por favor, concédanme una propiedad para un lugar de entierro entre ustedes, para que así yo pueda enterrar a mi muerta." ⁵ Los hijos de Het le contestaron a Abraham, diciendo: ⁶ "Escúchenos, mi amo. Usted es un príncipe de Dios entre nosotros. Entierre a su muerta en la mejor de nuestras tumbas. Ninguno de nosotros le negará su tumba, para que así usted pueda enterrar a su muerta." ⁷ Abraham se levantó y se inclinó hacia las personas de la tierra, a los hijos de Het. ⁸ Él habló a ellos, diciendo: "Si ustedes están de acuerdo en que yo deba enterrar a mi muerta, entonces óiganme y aboguen con Efrón, hijo de Zohar, por mí. ⁹ Pídanle que me venda la cueva de Macpela, la cual le pertenece, y está al final de su terreno. Por el precio completo, dejen que él me la venda públicamente como una propiedad para un lugar de entierro." ¹⁰ Ahora Efrón estaba sentado entre los hijos de Het, y Efrón el hitita le contestó a Abraham a oídas de los hijos de Het, de todos aquellos quienes habían venido a la puerta de su ciudad, diciendo: ¹¹ "No, mi amo, óigame. Yo le doy el terreno, y la cueva que está en él. Se lo doy en la presencia de los hijos de mi pueblo. Se lo doy para que entierre a su muerta." ¹² Entonces Abraham se inclinó delante de las personas de la tierra. ¹³ Él habló a Efrón a oídas de las personas de la tierra, diciendo: "Pero si está dispuesto, por favor óigame. Yo pagaré por el terreno. Tome mi dinero, y yo enterraré a mi muerta allí." ¹⁴ Efrón le contestó a Abraham, diciendo: ¹⁵ "Por favor, mi amo, escúcheme. Un pedazo de tierra valorado en cuatrocientos siclos de plata, ¿qué es eso entre usted y yo? Entierre a su muerta." ¹⁶ Abraham escuchó a Efrón y Abraham pesó para Efrón la cantidad de plata que él había dicho a oídas de los hijos de Het, cuatrocientos siclos de plata, de acuerdo a la medida estándar de los comerciantes. ¹⁷ Así que el terreno de Efrón, el cual estaba en Macpela, la cual estaba próxima a Mamre, esto es, el terreno, la cueva que estaba en él, y todos los árboles que estaban en el terreno y todo alrededor de la frontera, pasó a ser ¹⁸ de Abraham, comprado en la presencia de los hijos de Het, delante de todos aquellos que habían venido a la puerta de su ciudad. ¹⁹ Después de esto, Abraham enterró a Sara su esposa en la cueva del terreno de Macpela, la cual está próxima a Mamre, esto es, Hebrón, en la tierra de Canaán. ²⁰ Así que el terreno y la cueva en él pasaron a Abraham como una propiedad para un lugar de sepulcro comprados a los hijos de Het.

Genesis 23:1

Sara vivió ciento veintisiete años
siete años - "Sara vivió 127 años"

Estos fueron los años de la vida de Sara
Algunas traducciones no incluyen esta oración.

Quiriat-arba
Este es el nombre de una ciudad.

Abraham llevó luto y lloró por Sara
"Abraham estaba muy triste y lloró porque Sara murió"

Genesis 23:3

se levantó y dejó a su esposa muerta
"se levantó y dejó el cuerpo de su esposa"

los hijos de Het
Aquí "hijos" se refiere a aquellos que descendieron de Get. TA: "los descendientes de Het"

entre ustedes

Esta idea puede ser expresada en términos de ubicación. "en tu país" o "aquí"

Por favor concédanme una propiedad

"Véndeme un poco de tierra" o "Permítame comprar un terreno"

mi muerta

El adjetivo nominal "muerto" se puede expresar como un adjetivo o un verbo. TA: "mi esposa muerta" o "mi esposa que ha muerto"

Genesis 23:5

Los hijos de Het

Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "Los descendientes de Het"

mi amo

La frase es usada para mostrar respeto hacia Abraham.

príncipe de Dios

Esto es una expresión idiomática. Esto Probablemente significa "un hombre poderoso"

tu muerta

El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "su esposa que ha muerto" o "su esposa"

la mejor de nuestras tumbas

"lo mejor de nuestros lugares de sepultura"

te negará su tumba

"retener su lugar de sepultura de ti" o "negarte a darte su tumba"

Genesis 23:7**se inclinó**

Esto significa inclinarse o arrodillarse muy bajo para expresar humildemente respeto y honor hacia alguien.

hacia las personas de la tierra, a los hijos de Het

"a los hijos de Het quienes vivieron en el área"

los hijos de Het

Aquí "hijos" se refiere aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het" Vea cómo tradujo esto en 23:3.

mi muerta

El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "mi esposa que ha muerto" o "mi esposa"

Efrón ... Zohan

Estos son nombres de hombres.

la cueva de Macpela, la cual le pertenece, y está al final de su terreno

"La cueva en Macpela". Macpela era el nombre de un área o región. Efron era dueño de un campo en Macpela y la cueva que estaba en el campo.

la cual le pertenece

Esto dice algo acerca de la cueva. Efron era el dueño de la cueva.

y está al final de su terreno

Esto también dice algo acerca de la cueva. La cueva estaba al final del campo de Efron.

que él me la venda públicamente

"Véndamelo delante de todos ustedes" (UDB) o "Véndamelo en su presencia"

como una propiedad

"como un pedazo de tierra que Yo pueda poseer y usar"

Genesis 23:10**Ahora Efrón estaba sentado entre los hijos de Het**

Aquí "Ahora" se usa para marcar un cambio de la historia a la información de fondo sobre Efron.

Efrón

Este es el nombre de un hombre. Vea como tradujo esto en 23:7.

los hijos de Het

Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het" Vea cómo tradujo esto en 23:3.

en presencia de los hijos de Het

Aquí, "presencia" representa las personas que sirven como testigos. TA: "con mis compatriotas como mis testigos"

todos aquellos quienes habían venido a la puerta de su ciudad

Esto dice qué hijos de Het estaban escuchando. TA: "todos aquellos que se habían reunido en la puerta de su ciudad"

puerta de su ciudad

La puerta de la ciudad era donde los líderes de la ciudad se reunirían para tomar decisiones importantes.

su ciudad

"La ciudad donde vivió". Esta frase muestra que Efron pertenecía a esa ciudad. No significa que él lo poseyera.

mi amo

Esta frase es usada para mostrar respeto a Abraham.

en la presencia de los hijos de mi pueblo

Aquí, "presencia" representa las personas que sirven como testigos. TA: "con mis compatriotas como mis testigos"

hijos de mi pueblo

Esto significa "mis compatriotas" o "mis mis compañeros hititas"

mi pueblo

"Mi gente" Esta frase muestra que Efron era parte de ese grupo de personas. No significa que él fuera su líder.

Te lo doy para que entierres a tu muerta

"Te lo doy. Entierra a tu muerta"

tu muerta

El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "su esposa que ha muerto" o "su esposa"

Genesis 23:12**se inclinó**

Esto significa inclinarse o arrodillarse muy bajo para expresar humildemente respeto y honor hacia alguien.

personas de la tierra

"personas que vivieron en esa área"

en la audiencia de las personas de la tierra

El sustantivo abstracto "la audiencia" se puede expresar como "escuchar" o "escuchando". TA: "para que las personas que vivían en el área pudieran escuchar" o "mientras las personas que vivían en el área escuchaban" (Ver:)

Pero si estás dispuesto

La palabra "pero" muestra un contraste. Efrón quiso dar el campo a Abraham; Abraham quiso pagar por ello. TA: "No, pero si está dispuesto" o "No, pero si está de acuerdo con esto"

Yo pagaré por el terreno

"Yo te daré dinero por el terreno"

mi muerta

El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "mi esposa que ha muerto" o "mi esposa"

Genesis 23:14**Efrón**

Este es el nombre de un hombre. Vea como tradujo esto en 23:7.

Por favor, mi amo, escúchame

"Escúchame, mi amo" o "Escúchame, buen señor"

mi amo

Esta frase es usada para mostrar respeto a Abraham.

Un pedazo de tierra valorado cuatrocientos siclos de plata, ¿qué es eso entre usted y yo?

Efron quiso decir que dado que tanto él como Abraham eran tan ricos, 400 monedas de plata eran una pequeña cantidad. Esta pregunta retórica se puede traducir como una declaración. TA: "El pedazo de tierra vale sólo cuatrocientos siclos de plata. Para ti y para mí, eso no es nada".

cuatrocientos siclos de plata

Esto es aproximadamente 4.5 kilogramos de plata.

cuatrocientos

"400"

Entierra a tu muerta

El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA:

"Ve a enterrar a tu esposa que ha muerto" o "Ve a enterrar a tu esposa"

Abraham pesó para Efrón la cantidad de plata que él había dicho

"Abraham pesó la plata y le dio a Efron la cantidad" o "Abraham contó a Efron la cantidad de plata"

la cantidad de plata que él había dicho

"la cantidad de plata que Efrón había dicho"

en la reunión de los hijos de Het

El sustantivo abstracto "la audiencia" se puede expresar como "escuchar" o "escuchando". TA: "para que todos los hijos de Het pudieran escucharlo" o "mientras todos los hijos de Het estaban escuchando"

hijos de Het

Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het"

de acuerdo a la medida estándar de los comerciantes

"Usando la medida estándar de peso que los comerciantes usaban". Esto puede ser expresado como una nueva oración. TA: "Pesaba la plata de la misma manera que los comerciantes solían pesarla"

Genesis 23:17**Macpela**

Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Mamre

Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí.

esto es, el terreno, la cueva que estaba en ella, y todos los árboles

Esta frase explica a qué se refería el autor cuando escribió "el campo de Efron". No era solo el campo, sino también la cueva y los árboles en el campo.

pasó a ser de Abraham por la compra

"se convirtió en la posesión de Abraham cuando la compró" o "perteneció a Abraham después de que la compró"

en la presencia de los hijos de Het

Aquí, "presencia" significa las personas que sirven como testigos. TA: "con la gente de Heth observando como testigos"

hijos de Het

Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het"

todos aquellos que habían venido a la puerta de su ciudad

Esto dice qué hijos de Het vieron a Abraham comprar la propiedad. Vea cómo tradujo esto en 23:10.

puerta de su ciudad

La puerta de la ciudad era donde los líderes de la ciudad se reunirían para tomar decisiones importantes.

su ciudad

"La ciudad donde vivió". Esta frase muestra que Efrón pertenecía a esa ciudad. No significa que él lo poseyera.

Genesis 23:19

Después de esto

"Después de que haya comprado el terreno"

la cueva del terreno

"la cueva en el terreno"

del terreno de Macpela

"del terreno en Macpela"

esto, Hebrón,

Los posibles significados son 1) Mamre era otro nombre para Hebrón o 2) Hebrón se llamaba Mamre o 3) Mamre estaba muy cerca de la ciudad más grande de Hebrón, por lo que la gente solía llamarlo Hebrón.

pasó a Abraham como una propiedad para un lugar de sepulcro comprado a los hijos de Het

"se convirtió en propiedad de Abraham para un cementerio cuando lo compró a los hijos de Het"

los hijos de Het

Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het"

Chapter 24

¹ Ahora Abraham era muy viejo, y el SEÑOR había bendecido a Abraham en todas las cosas. ² Abraham dijo a su sirviente, aquel que era el más viejo de su casa y quien estaba a cargo de todo lo que él tenía: "Pon tu mano debajo de mi muslo ³ y yo te haré jurar por EL SEÑOR, el Dios del cielo y el Dios de la tierra, que tú no traerás una esposa para mi hijo de las hijas de los cananeos, entre los cuales yo hago mi hogar. ⁴ Pero tú irás a mi país, y a mis parientes, y traerás una esposa para mi hijo Isaac." ⁵ El sirviente le dijo a él: "¿Y qué si la mujer no está dispuesta a seguirme a esta tierra? ¿Debo yo tomar a tu hijo de vuelta a la tierra de donde viniste?" ⁶ Abraham le dijo a él: "¡Asegúrate de no llevar a mi hijo de vuelta allá! ⁷ El SEÑOR, el Dios del cielo, quien me tomó de la casa de mi padre y de la tierra de mis parientes, y quien me prometió con un solemne juramento diciendo: 'A tu descendencia Yo le daré esta tierra,' Él enviará Su ángel delante de ti, y tú le traerás una esposa para mi hijo de allí. ⁸ Pero si la mujer no está dispuesta a seguirte, entonces tú serás libre de mi juramento. Solamente que tú no llevarás a mi hijo de vuelta allá." ⁹ Así que el sirviente puso su mano debajo del muslo de Abraham su amo, y le juró a él sobre este asunto. ¹⁰ El sirviente tomó diez de los camellos de su amo y salió. Él también tomó con él todo tipo de regalos de su amo. Él salió y fue a la región de Aram Naharaim, a la ciudad de Nacor. ¹¹ Él hizo que los camellos se arrodillaran en las afueras de la ciudad, por el pozo de agua. Era el atardecer, la hora en que las mujeres salían a sacar agua. ¹² Entonces él dijo: "SEÑOR, Dios de mi amo Abraham, concédeme éxito hoy y muestra fidelidad del pacto a mi amo Abraham. ¹³ Mira, aquí estoy de pie al lado de la fuente de agua, y las hijas de los hombres de la ciudad están saliendo a sacar agua. ¹⁴ Deja que suceda de esta forma. Cuando yo le diga a una joven: 'Por favor, baja tu cántaro para que así yo beba, y ella me dice: 'Bebe, y yo daré agua a tus camellos también,' entonces deja que sea la que has señalado para tu siervo Isaac. Por esto yo sabré que Tú has mostrado fidelidad del pacto a mi amo." ¹⁵ Aconteció que aún antes de que él terminara de hablar, mira, Rebeca salió con su cántaro de agua en su hombro. Rebeca le nació a Betuel, hijo de Milca, la esposa de Nacor, el hermano de Abraham. ¹⁶ La joven era muy hermosa y una virgen. Ningún hombre había dormido con ella. Ella bajó a la fuente, llenó su cántaro, y subió. ¹⁷ Entonces el sirviente corrió a encontrarse con ella y dijo: "Por favor, deme un poco de agua de su cántaro." ¹⁸ Ella dijo: "Bebe, mi amo," y ella rápidamente bajó su cántaro en su mano, y le dio de beber. ¹⁹ Cuando ella había terminado de darle de beber, ella dijo: "Sacaré agua para tus camellos también, hasta que ellos terminen de beber." ²⁰ Así que ella se apresuró y vació su cántaro en el abrevadero, entonces corrió otra vez al pozo para sacar agua, y sacó agua para todos sus camellos. ²¹ El hombre la miró en silencio para ver si El SEÑOR había prosperado su viaje o no. ²² Y mientras los camellos terminaban de beber, el hombre sacó un anillo de oro para la nariz que pesaba la mitad de un siclo, y dos brazaletes de oro para sus brazos que pesaban diez siclos, ²³ y le preguntó: "¿De quién eres hija? Dime por favor, ¿hay espacio en la casa de tu padre para pasar la noche?" ²⁴ Ella le dijo a él: "Yo soy la hija de Betuel, hijo de Milca, a quien ella dio a luz para Nacor." ²⁵ Ella también le dijo a él: "Tenemos mucho de ambos, paja y forraje, y también espacio para que usted pase la noche." ²⁶ Entonces el hombre se inclinó y adoró al SEÑOR. ²⁷ Él dijo: "Bendecido sea El SEÑOR, el Dios de mi amo Abraham, quien no ha abandonado Su pacto de fidelidad y Su confiabilidad hacia mi amo. En cuanto a mí, El SEÑOR me ha conducido directamente a la casa de los parientes de mi amo." ²⁸ Entonces la joven corrió y le dijo a la familia de su madre sobre todas estas cosas. ²⁹ Ahora Rebeca tenía un hermano, y su nombre era Labán. Labán corrió hacia el hombre que estaba afuera en el camino junto a la fuente. ³⁰ Cuando él había visto el anillo de la nariz y los brazaletes en los brazos de su hermana, y cuando él oyó las palabras de Rebeca su hermana: "Esto es lo que el hombre me dijo," él fue hacia el hombre, y, mira, él estaba parado al lado de los camellos junto a la fuente. ³¹ Entonces Labán dijo: "Ven, tú bendecido del SEÑOR. ¿Por qué estás parado afuera? Yo he preparado la casa, y un lugar para los camellos." ³² Así que el hombre vino a la casa y él descargó los camellos. A los camellos les fueron dados paja y forraje, y agua fue provista para que lavara sus pies y los pies de los hombres que estaban con él. ³³ Ellos pusieron comida delante de él para que comiera, pero él dijo: "Yo no comeré hasta que yo diga lo que tengo que decir." Así que Labán dijo: "Habla." ³⁴ Él dijo: "Yo soy el sirviente de Abraham. ³⁵ El SEÑOR ha bendecido a mi amo mucho y él se ha vuelto poderoso. Él le ha dado a él rebaños y manadas, plata y oro, sirvientes varones y sirvientes féminas, y camellos y asnos. ³⁶ Sara, la esposa de mi amo, dio a luz a un hijo a mi amo cuando ella era anciana, y él le ha dado todo lo que él posee a él. ³⁷ Mi amo me hizo jurar, diciendo: 'Tú no debes traer una esposa para mi hijo de las hijas de los cananeos, en la tierra en la cual yo hago mi hogar. ³⁸ En cambio, tú debes ir a la familia de mi padre, y a mis parientes, y traer una esposa para mi hijo.' ³⁹ Yo le dije a mi amo: 'Quizás la mujer no me seguirá.' ⁴⁰ Pero él me dijo: 'El SEÑOR, delante de Quien yo camino, enviará Su ángel contigo y él

prosperará tu camino, para que así tú obtengas una esposa para mi hijo de entre mis parientes y del linaje de mi padre. ⁴¹ Pero tú estarás libre de mi juramento si tú vas a mis parientes y ellos no te la dieran a ti. Entonces tú serás libre de mi juramento.' ⁴² Así que yo llegué hoy a la fuente, y dije: 'Oh SEÑOR, Dios de mi amo Abraham, por favor, si Tú en efecto tienes la intención de hacer que mi viaje sea exitoso, ⁴³ aquí estoy, de pie al lado de la fuente de agua; deja que la joven que sale a sacar agua, la mujer a quien yo diga: "Por favor, deme un poco de agua de su cántaro para beber," ⁴⁴ la mujer que me diga: "Beba, y yo también sacaré agua para sus camellos," deja que ella sea la mujer a quien Tú, SEÑOR, has escogido para el hijo de mi amo.' ⁴⁵ Aún antes de que yo terminara de hablar en mi corazón, miren, Rebeca salió con su cántaro en su hombro y ella bajó a la fuente y sacó agua. Así que yo le dije a ella: 'Por favor dame de beber.' ⁴⁶ Ella rápidamente bajó su cántaro de su hombro y dijo: 'Beba, y yo le daré a sus camellos agua también.' Así que bebí, y ella dio agua a los camellos también. ⁴⁷ Yo le pregunté y dije: '¿De quién eres hija?' Ella dijo: 'La hija de Betuel, el hijo de Nacor, a quien Milca dio a luz para él.' Entonces yo puse el anillo en su nariz y los brazaletes en sus brazos. ⁴⁸ Entonces yo me incliné y adoré al SEÑOR, el Dios de mi amo Abraham, quien me había dirigido por el camino correcto para encontrar la hija del pariente de mi amo para su hijo. ⁴⁹ Ahora, por lo tanto, si ustedes están preparados para tratar a mi amo con fidelidad e integridad familiar, díganme. Pero si no, díganme, para que así yo pueda girar a la mano derecha, o a la izquierda." ⁵⁰ Entonces Labán y Betuel le contestaron y dijeron: "La situación ha venido de parte del SEÑOR; nosotros no podemos hablarte ni mal ni bien. ⁵¹ Mira, Rebeca está delante de ti. Tómala y ve, para que ella pueda ser la esposa del hijo de tu amo, así como el SEÑOR ha dicho." ⁵² Cuando el sirviente de Abraham oyó sus palabras, él se inclinó al suelo ante el SEÑOR. ⁵³ El sirviente sacó artículos de plata y artículos de oro, y ropa, y se los dio a Rebeca. Él también le dio regalos preciosos a su hermano y a su madre. ⁵⁴ Entonces él y los hombres que estaban con él comieron y bebieron. Ellos pasaron ahí la noche, y cuando ellos se levantaron en la mañana, él dijo: "Envíenme a mi amo." ⁵⁵ Su hermano y su madre dijeron: "Deja que la joven se quede con nosotros unos días más, al menos diez. Después de eso, ella se puede ir." ⁵⁶ Pero él les dijo a ellos: "No me detengan, porque el SEÑOR ha prosperado mi camino. Envíenme para que pueda ir a mi amo." ⁵⁷ Ellos dijeron: "Llamaremos a la mujer joven y le preguntaremos a ella." ⁵⁸ Así que llamaron a Rebeca y le preguntaron: "¿Te irás con este hombre?" Ella respondió: "Yo iré." ⁵⁹ Así que ellos enviaron a su hermana Rebeca, junto a su sierva, en su viaje con el siervo de Abraham y sus hombres. ⁶⁰ Ellos bendijeron a Rebeca, y le dijeron a ella: "Hermana nuestra, que seas la madre de miles de diez miles, y tu descendencia posea las puertas de aquellos que los odian." ⁶¹ Entonces Rebeca se levantó, y ella y sus siervas montaron los camellos, y siguieron al hombre. Así el siervo tomó a Rebeca, y se fue por su camino. ⁶² Ahora Isaac estaba viviendo en el Neguev, y acababa de regresar de Beer Lajai Roi. ⁶³ Isaac salió a meditar al campo en la tarde. Cuando él miró y vio, miren, ¡venían camellos! ⁶⁴ Rebeca miró, y cuando ella vio a Isaac, ella saltó del camello. ⁶⁵ Ella le dijo al siervo: "¿Quién es ese hombre que está caminando en el campo para encontrarse con nosotros?" El siervo le respondió: "Ese es mi amo." Así que ella tomó su velo y se cubrió a sí misma. ⁶⁶ El siervo le contó a Isaac todas las cosas que él había hecho. ⁶⁷ Entonces Isaac la trajo a la tienda de su madre Sara y tomó a Rebeca, y ella fue su esposa y él la amo. Así Isaac fue consolado después de la muerte de su madre.

Genesis 24:1

Ahora

Esta palabra se usa aquí para marcar un quiebre en la historia principal. Aquí el autor comienza a contar una nueva parte de la historia.

Pon tu mano debajo de mi muslo

Abraham estaba a punto de pedirle al siervo que jurara hacer algo. Poner su mano debajo del muslo de Abraham demostraría que ciertamente haría lo que juraría hacer. (Ver: traducir_simacción)

yo te haré jurar

Esto se puede expresar como un mandato. TA: "jurar"

jurar por El SEÑOR

El término "jurar por" significa usar el nombre de algo o alguien como la base o poder sobre el cual se hace el juramento. "Prométeme con El SEÑOR como tu testigo"

el Dios del cielo y el Dios de la tierra

"El Dios del cielo y de la tierra". Las palabras "cielo" y "tierra" se usan juntas para significar todo lo que Dios creó. TA: "el Dios de todo en el cielo y la tierra"

cielo

Esto se refiere a el lugar donde Dios vive.

de las hijas de los cananeos

"de las mujeres Cananeas" o "de los Cananeos" Esto se refiere a las mujeres cananeas.

entre los cuales yo hago mi hogar

"entre los que vivo". Aquí, "yo" significa Abraham y toda su familia y sirvientes. Traducción Actual: "entre quienes vivimos"

Pero sí irás

Esto puede ser expresado como un mandato. TA: "Jura que irás" o "Pero ve"

mis parientes

"mi familia"

Genesis 24:5**Y que si**

"Qué debería hacer si"

no está dispuesta a seguirme

"no me siguiera" o "se niega a volver conmigo"

Debo yo tomar a tu hijo de vuelta a la tierra de donde viniste

"Debo yo tomar a tu hijo a vivir en la tierra de donde viniste"

Asegúrate de tomar a mi hijo de vuelta allá

La frase "Asegúrate" enfatiza el mandato que sigue: "Ten cuidado de no llevar a mi hijo allí" o "Definitivamente no debes llevar a mi hijo allí".

quien me tomó de la casa de mi padre

Aquí "casa" significa las personas en su familia. TA: "quien me sacó de mi padre y del resto de mi familia"

me ha prometido con un solemne juramento

"me juró"

diciendo: 'A tu descendencia Yo le daré esta tierra'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "diciendo que le daría esta tierra a mi descendencia"

Él te enviará su ángel

Las palabras "él" y "su" se refieren al SEÑOR.

Genesis 24:8**Información General:**

El verso 8 es una continuación de las instrucciones que Abraham dió a su sirviente.

Pero si la mujer no está dispuesta a seguirte

"Pero si la mujer se niega a venir contigo". Abraham estaba respondiendo la pregunta del siervo de 24:5.

tú serás libre de mi juramento

"serás liberado del juramento que me hiciste". No tener que cumplir un juramento es hablado como si la persona estuviera libre de un objeto al que estaba unido. TA: "no tendrás que hacer lo que me juraste que harías"

puso su mano bajo el muslo de Abraham su amo

Esto era para demostrar que ciertamente haría lo que juraba hacer.

le juró a él

"hizo un juramento a él"

sobre este asunto

"Concerniente a la petición de Abraham" o "que él haría lo que Abraham dijo"

Genesis 24:10**y salió. Él también tomó**

La oración que comienza con "Él también tomó" brinda información adicional acerca de lo que el sirviente llevó consigo en el viaje. Los recogió antes de partir.

Él también tomó con él todo tipo de regalos de su amo

Esto significa que también tomó muchas cosas buenas que su maestro quería darle a la familia de la mujer.

Él salió y fue

"partió y fue" o "el salió y fue"

la ciudad de Nacor

Los posibles significados son 1) la ciudad donde Nacor vivió o 2)"la ciudad llamada Nacor". Si puede traducirla sin elegir un significado, hágalo

Él hizo que los camellos se arrodillaran

Los camellos son animales altos con patas largas. Les hizo doblar sus piernas y bajar sus cuerpos al suelo. "Hizo tumbar a los camellos"

pozo de agua

"pozo de agua" o "pozo" (UDB)

sacar agua

"conseguir agua" (UDB)

Genesis 24:12**Entonces él dijo**

"Entonces el sirviente dijo"

concédeme éxito hoy y muestra fidelidad del pacto a mi amo Abraham

Puede indicar esto con la palabra de conexión "por". Esto deja claro cómo el siervo quiere que Dios muestre fidelidad de pacto. TA: "Mostrar fidelidad de pacto a mi maestro Abraham concediéndome el éxito de hoy"

concédeme éxito

"Dame el éxito". El sirviente quería encontrar una buena esposa para el hijo de Abraham. El sustantivo abstracto "éxito" se puede expresar como un verbo. TA: "Ayúdame a tener éxito" o "hazme capaz de hacer lo que he venido a hacer aquí"

muestra fidelidad del pacto a mi amo Abraham

Esta es la fidelidad debido al pacto que Dios hizo con Abraham. El sustantivo abstracto "fidelidad" puede ser escrito como "ser fiel". TA: "sé fiel a mi maestro Abraham debido a tu pacto"

Mira

Aquí la palabra "Mira" agrega énfasis a lo que sigue.

la fuente de agua

"la fuente" o "el pozo"

las hijas de los hombres de la ciudad

"las jóvenes mujeres de la ciudad"

Deja que suceda de esta forma

"Deja que suceda de esta forma" o "Haz que esto suceda"

Cuando yo le diga a una joven: 'Por favor baja tu cántaro para que así yo beba

Esta es una cita dentro de una cita. Esto se puede expresar con una cita indirecta. TA: "Cuando le pido a una joven que me deje beber un trago de agua de su jarra"

Por favor baja tu cántaro

Las mujeres llevaban los cántaros en su hombro. Ella tendría que bajarlo para darle un trago al hombre.

cántaro

Una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos.

que Tú has mostrado fidelidad del pacto a mi amo

El sustantivo abstracto "fidelidad" se puede escribir como "fiel". TA: "que has sido fiel a mi maestro debido a tu pacto"

Genesis 24:15**Y vino a hacer**

Esta frase se usa aquí para marcar donde comienza la acción. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

mirad

La palabra "mirad" aquí nos alerta a prestar atención a la sorprendente información que sigue.

cántaro

Esto es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea como tradujo esto en 24:12.

Rebeca fue nacida de Betuel, hijo de Milca, la esposa de Nacor, el hermano de Abraham

"El padre de Rebeca fue Betuel. Los padres de Betuel fueron Milca y Nacor. Nacor era el hermano de Abraham"

Betuel

Betuel fue el padre de Rebeca. Vea como tradujo este nombre en 22:10.

Nacor

Este era el nombre de un hombre. Vea como tradujo este nombre en 11:22.

Milca

Milca fue la esposa de Nacor y la madre de Betuel. Vea como tradujo este nombre en 11:29.

Ella bajó a la fuente ... y subió.

La fuente estaba en un lugar más bajo en elevación que donde el sirviente estaba parado.

Genesis 24:17**a encontrarse con ella**

"a encontrarse con la joven mujer"

un poco de agua

"un poco de agua"

cántaro

Esta es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea cómo tradujo esto en 24:12.

mi amo

"señor." Aquí la mujer usa este término de respeto para referirse al hombre, aunque no era su esclava.

ella rápidamente bajó su cántaro de su mano

"Ella rápidamente bajó su cántaro". Ella llevaba el cántaro en su hombro. Ella tuvo que bajarlo para conseguir agua para el sirviente.

Genesis 24:19**Sacaré agua**

"Voy a conseguir agua"

Así que ella se apresuró y vació su cántaro

"Entonces ella rápidamente vació su cántaro"

el canal

"El canal de los animales" (UDB). Un canal es un recipiente largo y abierto para almacenar agua para que los animales beban.

Genesis 24:21**El hombre**

"El sirviente" (UDB)

la miró

"miró a Rebeca" o "miro a la joven mujer"

para ver

Se habla a menudo de Aprender algo como si se estuviera viendo. TA: "saber"

había prosperado su viaje

"cumplió con el propósito de su viaje" o "hizo que su viaje fuera exitoso". Puedes hacer explícito lo que específicamente el servidor estaba tratando de determinar. TA: "le estaba mostrando a la mujer que se convertiría en la esposa de Isaac"

o no

Puede indicar claramente la información entendida. TA: "o no prosperó su viaje"

un anillo para la nariz de oro que pesaba la mitad de un siclo

"Un anillo para la nariz de oro que pesaba seis gramos" (UDB). El peso indica el valor del anillo. TA: "un costoso anillo de nariz de oro" (ver: traducir_peso)

dos brazaletes de oro para sus brazos que pesaban diez síclos

"Dos pulseras de oro para sus brazos que pesaban 110 gramos". El peso muestra su tamaño y valor. TA: "dos grandes pulseras de oro para sus brazos" (UDB) (Ver: traducir_peso)

¿De quién eres hija?

"Quién es tu padre"

¿hay un cuarto en la casa de tu padre

"hay un lugar en la casa de tu padre"

para nosotros

Aparentemente, otros hombres emprendieron este viaje con el siervo de Abraham. Aquí "nosotros" se refiere al sirviente y aquellos que viajan con él.

para pasar la noche

"quedarnos esta noche" o "quedarnos por la noche"

Genesis 24:24**Ella le dijo**

"Rebeca dijo" o "la joven mujer dijo"

a él

"al sirviente"

Yo soy la hija de Betuel, hijo de Milca, y a quien ella dio a luz para Nacor

"Betuel es mi padre, y sus padres son Milca y Nacor"

Tenemos mucho de ambos, paja y pienso

Se entiende que la paja y el pienso son para los camellos. Puede aclarar esta información ya entendida. TA: "Tenemos un montón de paja y alimento para los camellos"

para que usted pase la noche

"para que te quedes esta noche" o "donde puedes quedarte por la noche"

para que usted

Aquí "usted" se refiere al sirviente y aquellos que viajaban con el.

Genesis 24:26**el hombre**

"el sirviente" (UDB)

se inclinó

Esto es un signo de humildad ante Dios.

no ha abandonado su pacto de fidelidad y su integridad hacia mi amo

"no ha dejado de mostrar la fidelidad y confiabilidad de su pacto a mi maestro". Los sustantivos abstractos "fidelidad" y "confiabilidad" se pueden escribir como "ser fieles y confiables". TA: "ha seguido siendo fiel y digno de confianza debido a su alianza con mi maestro"

no ha abandonado

Esto puede ser expresado en forma positiva. TA: "Continúa mostrando"

parientes

"familia" o "clan"

Genesis 24:28**corrió y dijo al hogar de su madre**

Aquí "hogar" significa todas las personas que viven en la casa de su madre. TA: "corrió a la casa y le dijo a su madre y a todos los que estaban allí"

todas estas cosas

"todo lo que había ocurrido"

Ahora

Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el autor cuenta la información del trasfondo sobre Rebeca. El autor presenta a su hermano, Labán, en la historia. (Ver: y)

Cuando él había visto el anillo de la nariz ... y cuando él escuchó las palabras de Rebeca su hermana

Estas cosas pasaron antes de que saliera corriendo hacia el hombre. Esto dice por qué Labán corrió hacia el hombre.

y cuando él escuchó las palabras de Rebeca su hermana:
"Esto es lo que el hombre me dijo,"
 Esto se puede expresar como una cita indirecta. TA:
 "cuando escuchó a su hermana Rebeca decirle lo
 que el hombre le había dicho"

mirad
 "en efecto." La palabra "mirad" añade énfasis a lo
 que sigue.

Genesis 24:31

Ven
 "Ven" o "Entra"

tú bendecido del SEÑOR
 "tú a quién El SEÑOR ha bendecido"

tú
 Aquí la palabra "tú" se refiere a el sirviente de
 Abraham.

¿Por qué estás parado afuera?
 Labán usó esta pregunta para invitar al sirviente de
 Abraham a su casa. Esta pregunta se puede
 traducir como una declaración. TA: "No necesitas
 quedarte afuera".

Así que el hombre vino a la casa
 La palabra "vino" puede ser traducido como "fue".

y él descargó los camellos
 No está claro quién hizo este trabajo. Esto puede
 ser expresado en forma activa. TA: "Los sirvientes
 de Labán descargaron los camellos"

**los camellos les fueron dado paja y pienso, y agua fue
 provista**
 Esto no dice quién hizo el trabajo. Si expresa esto
 en forma activa, use "sirvientes de Labán" como
 sujeto. TA: "Los sirvientes de Labán dieron paja y
 alimento a los camellos, y proporcionaron agua"

para que lavara sus pies ... él
 "para el sirviente de Abraham y los hombres que
 estaban con él para lavar sus pies"

Genesis 24:33

Ellos pusieron
 Aquí, la palabra "ellos" se refiere a los miembros de
 la familia de Labán o a los empleados domésticos.

pusieron comida delante de él
 "dieron comida al sirviente"

diga lo que tengo que decir
 "hable mis palabras" o "le diga por que estoy aquí"

él se ha vuelto grande
 Aquí la palabra "él" se refiere a Abraham.

vuelto grande
 "vuelto muy rico"

Él le ha dado
 La palabra "él" se refiere al SEÑOR.

Genesis 24:36

Información General:
 El sirviente de Abraham continúa hablando a la
 familia de Rebeca.

dio a luz a un hijo de mi amo
 "dio a luz a un hijo"

él le ha dado ... a él
 "mi maestro ha dado ... a su hijo"

Mi amo me hizo jurar, diciendo
 "mi amo me hizo jurar que yo haría lo que él me
 dijo que hiciera. El dijo"

de las hijas de los cananeos
 Esto se refiere las cananeas. TA: "de las Cananeas"
 o "de los cananeos"

en la tierra en la cual yo hago mi hogar
 "entre los que vivo". Aquí, "yo" se refiere a
 Abraham y toda su familia y sirvientes. TA: "entre
 quienes vivimos"

a mis parientes
 "a mi propio clan" (UDB)

Genesis 24:39

Información General:
 El sirviente de Abraham continua hablando a la
 familia de Rebeca.

Quizás la mujer no me seguirá
 Esto es algo que posiblemente podría pasar. TA: "¿Y
 si la mujer no va a volver conmigo?" o "¿Qué debo
 hacer si la mujer no volverá conmigo?"

delante de quien yo camino
 Se habla de servir al SEÑOR como si Abraham
 estuviera caminando en la presencia del SEÑOR.
 TA: "a quién sirvo"

él prosperará tu camino
 "el hará de viaje exitoso"

línea familiar
 "familia"

**Pero tú estarás libre de mi juramento si tú vas a mis
 parientes y ellos no te la dieran a ti. Entonces tú serás
 libre de mi juramento**
 Esta es una situación hipotética que Abraham no
 creía que fuera probable que sucediera. Los
 posibles significados son 1) "Solo hay una manera
 de que te liberes de mi juramento: si vienes con mis

parientes y ellos no te la darán, entonces estarás libre de mi juramento" o, 2) construyendo desde el verso 40: "Si vas a la familia de mi padre y pides una joven, habrás hecho lo que te dije que hiciera. Si no te la dan, estarás libre del juramento que me hiciste. "

tú estarás libre de mi juramento

"serás liberado del juramento que me hiciste". Se habla de no tener que cumplir un juramento como si la persona estuviera libre de un objeto al que estaba unido. TA: "no tendrás que hacer lo que me juraste que harías"

si tú vas a mis parientes

Los idiomas usan las palabras "vienes y vas" de manera diferente. TA: "si llegas a la casa de mis parientes" o "si vas a mis parientes"

Genesis 24:42

Información General:

El sirviente de Abraham continua hablando a la familia de Rebeca.

la fuente

"el pozo"

aquí estoy, de pie al lado de la fuente de agua

El sirviente interrumpió lo que le estaba pidiendo a Dios que hiciera, al llamar la atención de Dios hacia donde estaba parado.

deja que la joven que sale ... la mujer a quien yo diga ... la mujer que me diga

El sirviente volvió a decir su petición, y tenía tres cosas que decir sobre la mujer que esperaba que viniera.

a sacar agua

"a conseguir agua"

cántaro

Esta es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea cómo tradujo esto en 24:12.

deja que ella sea la mujer

El sirviente finalizó su petición.

Genesis 24:45

Información General:

El sirviente de Abraham continua hablando a la familia de Rebeca.

hablar en mi corazón

Se habla a orar en silencio en la mente de uno como si estuviera hablando en su corazón. La palabra "corazón" se refiere a sus pensamientos y su mente. TA: "orar"

prestad atención

"de hecho" o "de repente". La palabra "prestad atención" nos alerta a prestar atención a la información sorprendente que sigue.

cántaro

Esta es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea cómo tradujo esto en 24:12.

ella bajó a la fuente

La frase "bajó" se usa porque el manantial estaba en algún lugar más bajo que donde estaba el sirviente.

fuelle

"pozo"

dio agua a los camellos

"dio agua a los camellos"

Genesis 24:47

Información General:

El siervo de Abraham continua hablando a la familia de Rebeca.

La hija de Betuel, el hijo de Nacor, a quien Milca dio a luz para él

"Mi padre es Batuel. Sus padres son Nacor y Milca"

anillo ... brazaletes

En esta historia, todos estos artículos eran hechos de oro. Vea como tradujo estos en 24:21.

yo me incliné

Esto es un signo de humildad frente a Dios.

me había dirigido por el camino correcto

"me trajo aquí"

quién me había dirigido

La palabra de conexión "quien" se puede usar para mostrar esto es el por qué el siervo adoraba a Dios. TA: "porque El SEÑOR me guió" (ver: palabras)

el pariente de mi amo

Esto se refiere a Betuel, el hijo del hermano de Abraham, Nacor.

Genesis 24:49

Información General:

El sirviente de Abraham continua hablando a la familia de Rebeca.

Ahora por lo tanto

"Ahora" (UDB). Aquí "Ahora" no significa "en este momento", sino que se usa para llamar la atención sobre el punto importante que sigue.

si ustedes están preparados para tratar a mi amo con fidelidad e integridad familiar, díganme
 Cómo ellos pueden demostrar su fidelidad y confiabilidad se puede establecer explícitamente.
 TA: "dime si serás fiel y digno de confianza para mi maestro al dar a Rebeca para que sea la esposa de su hijo"

ustedes

La palabra "ustedes" se refiere a Labán y Betuel.

fidelidad e integridad

Estos sustantivos abstractos pueden ser expresados como "fiel y confiable".

integridad familiar

Esto es confianza los miembros de la familia.

Pero si no

La información entendida puede ser expresada claramente. TA: "Pero si no estás preparado para tratar a mi maestro con fidelidad y confianza"

para que así yo pueda girar a la mano derecha, o a la izquierda

Los posibles significados son 1) se habla de decidir qué hacer como si la persona girara físicamente en una u otra dirección. TA: "para que yo sepa lo que hago" o 2) el sirviente quiere saber si necesita viajar a otro lugar. TA: "para que pueda continuar mi viaje"

Genesis 24:50

Betuel

Este era el padre de Labán y Rebeca.

La situación ha venido de parte del SEÑOR

"El SEÑOR causó que todo esto suceda"

nosotros no podemos hablarte ni mal ni bien

Están diciendo que no tienen la autoridad para decidir si lo que Dios ha hecho es bueno o malo. TA: "no nos atrevemos a juzgar lo que está haciendo El SEÑOR"

Mira

La palabra "Mira" aquí agrega énfasis a lo que sigue.

Rebeca está delante de ti

"Aquí está Rebeca"

Genesis 24:52

sus palabras

"Palabras de Labán y Betuel". Aquí "palabras" se refiere a lo que habían dicho. TA: "lo que Labán y Betuel han dicho"

él se inclinó

Inclinarse ante Dios es una expresión de adoración para él. (Ver: traducir_simacción)

artículos de plata y artículos de oro

"artículos de plata y oro" o "cosas hechas de plata y oro"

regalos preciosos

"regalos costosos" o "regalos valiosos"

Genesis 24:54

él y los hombres que estaban con él

"El sierviente de Abraham y sus hombres"

pasaron ahí la noche

"durmieron allí la noche"

se levantaron en la mañana

"se levantaron en la siguiente mañana"

"Envíame lejos

"Déjame ir y volver"

unos días más, al menos diez

"al menos diez días más"

diez

"10"

Después de eso

"Entonces"

Genesis 24:56

él dijo

"el sirviente de Abraham dijo"

a ellos

"al hermano y a la madre de Rebeca"

No me detengan

"No me demoren" (UDB) o "No me hagan esperar"

El SEÑOR ha prosperado mi camino

Aquí "camino" se refiere a un viaje. TA: "El SEÑOR me ha hecho tener éxito en el propósito de mi viaje"

Envíenme en camino

"Permitanme ir"

Genesis 24:59

Así que ellos enviaron a su hermana Rebeca

"Entonces la familia envió a Rebeca"

su hermana

Rebeca era la hermana de Labán. TA: "su pariente" o "Hermana de Labán"

su sierva

Esto se refiere a la sierva que alimentó a Rebeca cuando era una bebé, cuidó de ella cuando era una niña, y aún la sirve.

Hermana nuestra

Rebeca no era la hermana de todos en su familia. Pero ellos la llamaban así para mostrar que la querían. TA: "Nuestra querida Rebeca".

que seas la madre de miles de diez miles

Aquí "madre" significa ancestro. TA: "que seas el antepasado de millones de personas" o "que puedas tener muchos descendientes"

miles de diez miles

Esto significa un gran número o un incontable número.

tu descendencia posea las puertas de aquellos que los odian

Los ejércitos atravesarían la puerta de las ciudades de sus enemigos y conquistarían al pueblo. TA: "que tus descendientes derrotaran completamente a los que los odian"

Genesis 24:61**Entonces Rebeca se levantó, y ella sus siervas montaron en camellos**

"Entonces Rebeca y sus criadas fueron y subieron a los camellos"

Así el siervo tomó a Rebeca, y se fue por su camino

"De esta manera el siervo de Abraham se llevó a Rebeca con él y regresó a donde había venido"

Ahora

Esta palabra marca un cambio en la historia. Decía que el sirviente había encontrado una esposa, y ahora hablaría sobre Isaac.

Beer Lajai Roi

Este es el nombre de un pozo de agua en el Neguev. Vea cómo lo tradujo en 16:13.

Genesis 24:63**Isaac salió a meditar en el terreno en la tarde**

"Una tarde, Isaac salió al campo a pensar". Esto debe haber pasado mucho tiempo después de que el sirviente y Rebeca se fueron de su casa porque tuvieron que viajar una larga distancia.

Cuando él miró y vio, he aquí;habían camellos viniendo!

La palabra "he aquí" nos alerta a prestar atención a la información sorprendente que sigue. "Cuando levantó la vista, se sorprendió al ver a los camellos venir"

Rebeca miró

"Rebeca miró hacia arriba"

ella saltó del camello

"ella rápidamente se bajó del camello"

Así que ella tomó su velo y se cubrió su rostro

"Así que ella se cubrió la cara con su velo". Este es un signo de respeto y modestia hacia el hombre con el que se casará. El significado completo de esto se puede hacer explícito.

velo

Un pedazo de tela que se usa para cubrir la cabeza, los hombros y la cara de una persona.

Genesis 24:66**y tomó a Rebeca, y ella fue su esposa**

Ambas frases significan que Isaac se casó con Rebeca. TA: "y se casó con Rebeca" o "y la tomó como a su esposa"

Así Isaac fue consolado

Esto se puede expresar en forma activa. TA: "Así que Rebeca consoló a Isaac"

Chapter 25

¹ Abraham tomó a otra esposa; su nombre era Cetura. ² Ella dio a luz a Zimram, Jocsán, Medán, Madián, Isbac y Súa. ³ Jocsán se convirtió en el padre de Seba y Dedán. Los descendientes de Dedán fueron el pueblo asirio, letuseo y leumeo. ⁴ Los hijos de Madián fueron Efa, Efer, Hanoc, Abida y Elda. Todos ellos fueron los descendientes de Cetura. ⁵ Abraham le dio todo lo que tenía a Isaac. ⁶ Sin embargo, cuando aún vivía, le dio regalos a los hijos de sus concubinas y los envió a la tierra del este, lejos de Isaac, su hijo. ⁷ Estos fueron los días de los años de la vida que Abraham vivió: 175 años. ⁸ Abraham respiró su último aliento y murió en una buena edad avanzada, un hombre viejo con una vida plena, y fue llevado a su pueblo. ⁹ Isaac e Ismael, sus hijos, lo sepultaron en la cueva de Macpela, en el campo de Efrón, hijo de Zohar el hitita, el cual está cerca de Mamre. ¹⁰ Este campo Abraham se lo compró a los hijos de Het. Abraham fue sepultado allí con su esposa Sara. ¹¹ Después de la muerte de Abraham, Dios bendijo a su hijo Isaac, e Isaac vivió cerca de Beer Lajai Roi. ¹² Ahora, estos fueron los descendientes de Ismael, el hijo de Abraham, el que Agar la egipcia, sirvienta de Sara, le dio a Abraham. ¹³ Estos fueron los nombres de todos los hijos de Ismael, de acuerdo a su orden de nacimiento: Nebaiot, el primogénito de Ismael, Cedar, Adbeel, Mibsam, ¹⁴ Misma, Duma, Massa, ¹⁵ Hadar, Tema, Jetur, Nafis y Cedema. ¹⁶ Estos fueron los hijos de Ismael, y estos fueron sus nombres, de acuerdo a sus aldeas y campamentos; doce príncipes de acuerdo a sus tribus. ¹⁷ Estos fueron los años de la vida de Ismael: 137 años. Respiró su último aliento y murió, y fue llevado a su pueblo. ¹⁸ Ellos vivieron desde Havila hasta Shur, lo cual está cerca de Egipto, como yendo hacia Asiria. Ellos vivieron en hostilidad unos con otros. ¹⁹ Estos fueron los eventos referentes a Isaac, el hijo de Abraham. Abraham se convirtió en el padre de Isaac. ²⁰ Isaac tenía cuarenta años cuando tomó por esposa a Rebeca, la hija de Betuel, el arameo de Padán Aram, y hermana de Labán el arameo. ²¹ Isaac le oró al SEÑOR a causa de su esposa, porque ella no tenía hijos y El SEÑOR contestó su oración y Rebeca, su esposa, concibió. ²² Los niños luchaban dentro de ella, y ella dijo: "¿Por qué me está pasando esto a mí?" Ella fue a preguntarle al SEÑOR acerca de esto. ²³ EL SEÑOR le dijo a ella: "Dos naciones están en tu vientre, y dos pueblos serán separados desde dentro de ti. Un pueblo será más fuerte que el otro, y el mayor servirá al menor." ²⁴ Cuando llegó el tiempo de ella dar a luz, miren, había gemelos en su vientre. ²⁵ El primero salió todo rojo como un ropaje peludo. Lo llamaron Esaú. ²⁶ Después de eso, su hermano salió. Su mano estaba sujetando el talón de Esaú. Lo llamaron Jacob. Isaac tenía sesenta años cuando su esposa los parió. ²⁷ Los muchachos crecieron, y Esaú se convirtió en un cazador diestro, un hombre del campo; pero Jacob era un hombre callado, quien pasaba su tiempo en las tiendas. ²⁸ Ahora, Isaac amaba a Esaú porque él se comía los animales que cazaba, pero Rebeca amaba a Jacob. ²⁹ Jacob cocinó un guiso. Esaú llegó del campo y estaba débil del hambre. ³⁰ Esaú le dijo a Jacob: "Aliméntame con ese guiso rojo. Por favor, ¡estoy agotado!" Esa es la razón por la cual lo llamaron Edom. ³¹ Jacob dijo: "Primero, véndeme tu primogenitura." ³² Esaú dijo: "Mira, estoy a punto de morir. ¿Qué bien me hace la primogenitura?" ³³ Jacob dijo: "Primero júramelo," así que Esaú hizo un juramento, y de esa manera él le vendió su primogenitura a Jacob. ³⁴ Jacob le dio a Esaú pan y guisado de lentejas. Él comió y bebió, luego se levantó y siguió su camino. De este modo, Esaú despreció su primogenitura.

Genesis 25:1

Información General:
Ver.

Todos ellos

Esto se refiere a las personas nombradas en los versos 2-4.

Genesis 25:5

Abraham le dio todo lo que tenía a Isaac

"Isaac heredó todo lo que Abraham poseía". Era normal que el padre dividiera su riqueza cuando él

era viejo y no dejara que otros lo hicieran después de su muerte.

Genesis 25:7

Estos son los días de los años de la vida que Abraham vivió: 175 años

"Abraham vivió 175 años"

Abraham respiró su último aliento y murió

"Abraham tomó su último aliento y murió". Las frases "dio su último suspiro" y "murió" significan básicamente lo mismo. TA: "Abraham murió"

respiró su último aliento

Esta es una forma educada de decir que una persona murió.

en una buena edad avanzada, un hombre mayor con una vida plena

Estas dos frases significan básicamente lo mismo y enfatizan que Abraham vivió mucho tiempo. TA: "cuando había vivido mucho tiempo y era muy viejo"

fue llevado con su gente

Esto significa que después de que Abraham murió, su alma fue al mismo lugar que sus parientes que murieron antes que él. Esto se puede expresar en forma activa. TA: "se unió a los miembros de su familia que ya habían muerto"

Genesis 25:9**la cueva de Macpela, en el campo de Efrón**

Efrón era dueño de un campo en Macpela y la cueva que estaba en ese campo. Abraham compró el campo a Efrón.

Macpela

Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Efrón ... Zohar

Estos son nombres de hombres. Vea cómo tradujo los nombres de estos hombres en 23:7.

el cual está cerca de Mamre

Macpela estaba cerca de Mamre

Mamre

Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo el nombre de este lugar en 23:17.

Este campo Abraham se lo compró

Esto se puede expresar en forma activa. TA: "Ellos enterraron a Abraham"

hijos de Het

"los descendientes de Het" o "los hititas". Vea cómo tradujo esto en 23:5.

Abraham fue sepultado

Esto se puede expresar en forma activa. TA: "Ellos enterraron a Abraham"

su hijo

"el hijo de Abraham"

Beer Lajai Roi

Este nombre significa "el pozo del que vive quien me ve". Vea cómo tradujo el nombre de este lugar en 16:13.

Genesis 25:12**Ahora**

Esta palabra se usa en español para presentar una nueva parte de la historia e información sobre Ismael.

Genesis 25:13**Información General:**

Ver

Estos fueron los hijos de Ismael, y estos fueron sus nombres, de acuerdo a sus aldeas y campamentos; doce príncipes de acuerdo a sus tribus

Esto puede ser expresado como dos oraciones. "Estos eran los nombres de los doce hijos de Ismael. Dirigieron tribus que recibieron sus nombres, y cada uno tenía sus propias aldeas y campamentos"

doce

"12"

príncipes

Aquí la palabra "príncipes" significa que los hombres eran líderes o gobernantes de las tribus; no significa que ellos eran hijos de un rey.

Genesis 25:17**Estos son los años de la vida de Ismael: 137 años**

"Isamel vivió 137 años"

Respiró su último aliento y murió

Los términos "dio su último aliento" y "murió" significan básicamente lo mismo. TA: "murió"

fue llevado con su gente

Esto significa que después de la muerte de Ismael, su alma fue al mismo lugar que sus parientes que murieron antes que él. Esto se puede escribir en forma activa. TA: "se unió a los miembros de su familia que ya habían muerto"

Ellos vivieron

"Sus descendientes se establecieron" (UDB)

desde Havila hasta Shur

"entre Havila y Shur"

Havila

Havila se encontraba en algún lugar del desierto de Arabia. Vea cómo tradujo esto en 2:11.

como yendo hacia

"en la dirección de"

Ellos vivieron en hostilidad unos con otros

Los posibles significados son 1) "no vivieron en paz juntos" (UDB), o 2) "vivieron lejos de sus otros parientes".

Genesis 25:19

Estos son los eventos referentes a Isaac, el hijo de Abraham

Esta oración introduce el relato de los descendientes de Isaac en Génesis 25:19-35:29. TA: "Esta es el relato de los descendientes de Isaac, el hijo de Abraham"

cuarenta años
"40 años"

cuando tomó por esposa a Rebeca
"cuando se casó con Rebeca"

Betuel

Betuel era el padre de Rebeca. Vea cómo tradujo este nombre en 22:20.

Padán Aram

Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar que el moderno Irak.

Genesis 25:21

ella no tenía hijos
"ella no podía quedar embarazada"

Rebeca, su esposa, concibió
Se puede hacer explícito que Rebeca estaba embarazada de dos bebés al mismo tiempo:
"Rebeca, su esposa, quedó embarazada de gemelos"

Los niños luchaban dentro de ella
"los bebés dentro de ella siguieron chocando uno contra el otro" o "Los bebés se empujaron uno contra el otro dentro de ella"

Los niños ... dentro de ella
Rebeca estaba embarazada de gemelos.

Ella fue a preguntar al SEÑOR acerca de esto
"Ella fue y le preguntó a El SEÑOR acerca de esto". No está claro a dónde fue. Ella puede haber ido a un lugar privado para orar, o puede haber ido a algún lugar para ofrecer un sacrificio.

Genesis 25:23

le dijo a ella
"dijo a Rebeca"

Dos naciones ... servirá al menor
Esto es lenguaje poético. Si su idioma tiene una forma de indicar poesía, puede usarla aquí.

Dos naciones están en tu útero
Aquí "dos naciones" representa a los dos niños. Cada niño será el padre de una nación. TA: "Dos naciones vendrán de los gemelos dentro de ti"

y dos pueblos serán separados de dentro de ti
Aquí "dos pueblos" significa los dos niños. Cada niño será el padre de un pueblo. Esto se puede traducir con un verbo activo. TA: "y cuando hagas nacer a estos dos hijos, serán rivales"

el mayor servirá al menor

Los posibles significados son 1) "el hijo mayor servirá al hijo menor" o 2) "los descendientes del hijo mayor servirán a los descendientes del hijo menor". Si es posible, tradúzcalo para que las personas puedan entender cualquiera de los significados.

Genesis 25:24

contemplad

La palabra "contemplad" añade énfasis a lo que sigue. "En efecto"

todo rojo como un ropaje peludo

Los posibles significados son 1) su piel era roja y tenía mucho pelo en su cuerpo o 2) tenía mucho pelo rojo en su cuerpo. TA: "rojo y peludo como una prenda de pelo de animal"

Esaú

Los traductores pueden agregar una nota al pie que diga "El nombre de Esaú suena como la palabra 'peludo'".

sujetando el talón de Esaú

"sosteniendo la parte trasera del pie de Esaú"

Jacob

Los traductores también pueden agregar una nota al pie que diga "El nombre de Jacob significa 'él agarra el talón'".

sesenta años
"60 años"

Genesis 25:27

se convirtió en un cazador habilidoso

"se volvió bueno cazando y matando animales para comer"

un hombre callado

"un hombre pacífico" o "un hombre menos activo"

quien pasaba su tiempo en las tiendas de campaña

Esto habla del tiempo como si fuera una mercancía que alguien podría gastar. TA: "que permaneció en las tiendas la mayor parte del tiempo"

Ahora

Esta palabra se usa para marcar un cambio en el enfoque, pasando de la historia a la información de fondo sobre Isaac y Rebeca.

Isaac amaba

Aquí la palabra "amaba" significa "favoreció" o "prefirió".

porque él se comía los animales que cazaba

"porque se comió los animales que Esaú había cazado" o "porque disfrutó comiendo la carne de animales salvajes que Esaú atrapó"

Genesis 25:29**Jacob cocinó**

Dado que este es el comienzo de una historia sobre algo que sucedió una vez, algunos traductores pueden querer comenzar con una frase como "Un día, Jacob cocinó" de manera similar a la UDB.

cocinó un guiso

"Hirvió algo de comida" o "Cocinó algo de sopa". Este guiso estaba hecho de lentejas hervidas. (Ver: 25:31)

estaba débil y hambriento

"el estaba débil porque estaba muy hambriento" o "el estaba muy hambriento"

Estoy cansado

"Estoy débil por el hambre" o "Estoy muy hambriento"

Edom

Los traductores pueden agregar una nota al pie que diga "El nombre de Edom significa 'rojo'"

Genesis 25:31**primogenitura**

"derecho como primogénito para heredar la mayor parte de la riqueza de nuestro padre" (UDB)

estoy a punto de morir

Esaú estaba exagerando para enfatizar lo hambriento que estaba. TA: "Tengo tanta hambre que siento que podría morir"

¿Qué bien me hace la primogenitura?

Esaú usó una pregunta para enfatizar que comer era más importante que un derecho de nacimiento. Esto se puede traducir como una declaración. TA: "¡Mi herencia no me sirve si muero de hambre!"

Primero júramelo

Lo que Jacob quería que Esaú jurara puede ser expresado explícitamente. TA: "Primero, júrame que me venderás tu derecho de nacimiento"

lentejas

Estos son como los frijoles, pero sus semillas son muy pequeñas, redondas y algo planas.

Esaú despreció su primogenitura

"Esaú demostró que no valoraba su primogenitura"

Chapter 26

¹ Entonces, una hambruna ocurrió en la tierra, aparte de la primera hambruna que había ocurrido en los días de Abraham. Isaac fue donde Abimelec, rey de los filisteos en Gerar. ² Ahora, El SEÑOR se le apareció a él y le dijo: "No bajes a Egipto; vive en la tierra donde Yo te diré que vivas. ³ Permanece en esta tierra y Yo estaré contigo y te bendeciré; porque a ti y a tus descendientes les daré todas estas tierras, y cumpliré el juramento que le juré a Abraham, tu padre. ⁴ Yo multiplicaré tus descendientes como las estrellas del cielo, y les daré a tus descendientes todas estas tierras. A través de tus descendientes todas las naciones de la tierra serán bendecidas. ⁵ Yo haré esto porque Abraham obedeció Mi voz y guardó Mis instrucciones, Mis mandamientos, Mis estatutos y Mis leyes." ⁶ Así que Isaac se estableció en Gerar. ⁷ Cuando los hombres del lugar le preguntaron a él acerca de su esposa, él dijo: "Ella es mi hermana." Él tuvo miedo de decir: "Ella es mi esposa," porque él pensó: "Los hombres de este lugar me matarán para obtener a Rebeca, ya que ella es tan hermosa." ⁸ Después que Isaac había estado allí por un largo tiempo, a Abimelec, rey de los Filisteos, se le ocurrió mirar por la ventana. Él vio, miren, que Isaac estaba acariciando a Rebeca, su esposa. ⁹ Abimelec llamó a Isaac y le dijo: "Mira, ciertamente ella es tu esposa. ¿Por qué dijiste, 'Ella es mi hermana'?" Isaac le dijo a él: "Porque pensé que alguien me mataría para obtenerla." ¹⁰ Abimelec dijo: "¿Qué es esto que nos has hecho a nosotros? Uno del pueblo pudo fácilmente haber dormido con tu esposa y tú habrías traído culpa sobre nosotros." ¹¹ Así que, Abimelec le advirtió a todo el pueblo y dijo: "Cualquiera que toque a este hombre o a su esposa, ciertamente será condenado a morir." ¹² Isaac plantó cultivos en esa tierra y cosechó cien veces más ese mismo año, porque El SEÑOR lo bendijo. ¹³ El hombre se volvió rico y creció más y más hasta que se volvió poderoso. ¹⁴ Él tenía muchas ovejas y ganado y una gran familia. Los filisteos lo envidiaban a él. ¹⁵ Ahora, todos los pozos que los sirvientes de su padre habían cavado en los días de Abraham, su padre, los filisteos los taparon llenándolos con tierra. ¹⁶ Abimelec le dijo a Isaac: "Vete lejos de nosotros, porque tú eres mucho más poderoso que nosotros." ¹⁷ Así que Isaac se fue de allí y se estableció en el Valle de Gerar, y ahí vivió. ¹⁸ Una vez más, Isaac cavó los pozos de agua, los cuales ellos habían cavado en los días de su padre Abraham. Los filisteos los habían tapado después de la muerte de Abraham. Isaac le puso a los pozos los mismos nombres que su padre los había nombrado. ¹⁹ Cuando los sirvientes de Isaac cavaron en el valle, ellos encontraron allí un pozo de agua fluyente. ²⁰ Los pastores de Gerar discutieron con los pastores de Isaac, y dijeron: "Esta agua es de nosotros." Así que Isaac nombró a ese pozo Esek, porque ellos habían discutido con él. ²¹ Entonces, ellos cavaron otro pozo, y discutieron sobre ese también, así que le dieron el nombre de Sitna. ²² Él se fue de allí y cavaron otro pozo más, pero ellos no discutieron sobre ese. Así que él lo nombró Rehobot, y dijo: "Ahora EL SEÑOR ha hecho espacio para nosotros, y prosperaremos en la tierra." ²³ Luego, Isaac subió desde allí hasta Beerseba. ²⁴ El SEÑOR se le apareció a él esa misma noche y le dijo: "Yo soy el Dios de Abraham, tu padre. No tengas miedo, porque Yo estoy contigo y te bendeciré y multiplicaré tus descendientes, por causa de mi siervo Abraham." ²⁵ Isaac construyó un altar allí e invocó el nombre del SEÑOR. Allí, él colocó su tienda y sus sirvientes cavaron un pozo. ²⁶ Entonces, Abimelec fue hasta él desde Gerar, con Ahuzat, su amigo, y Ficol, el capitán de su ejército. ²⁷ Isaac les dijo a ellos: "¿Por qué vienen donde mí, pues ustedes me odian y me han enviado lejos de ustedes?" ²⁸ Entonces ellos dijeron: "Nosotros hemos visto claramente que El SEÑOR ha estado contigo. Así que decidimos que debe haber un juramento entre nosotros, sí, entre nosotros y tú. Así que, hagamos un pacto contigo, ²⁹ que tú no nos harás daño, así como nosotros no te hemos hecho daño a ti y te hemos tratado bien enviándote lejos y en paz. Ciertamente, tú eres bendecido por El SEÑOR." ³⁰ Así que Isaac hizo un banquete para ellos, y ellos comieron y bebieron. ³¹ Se levantaron temprano en la mañana y juraron un juramento el uno con el otro. Entonces, Isaac los despidió, y lo dejaron en paz. ³² Ese mismo día los sirvientes de Isaac llegaron y le dijeron acerca del pozo que ellos habían cavado. Ellos dijeron: "Hemos encontrado agua." ³³ Él nombró el pozo Seba, el nombre de esa esa ciudad es Beerseba hasta el día de hoy. ³⁴ Cuando Esaú tenía cuarenta años de edad tomó una esposa, Judit, la hija de Beeri el hitita, y también a Basemat, la hija de Elón el hitita. ³⁵ Ellas trajeron tristeza a Isaac y a Rebeca.

Genesis 26:1**Entonces**

Esta palabra es usada aquí para marcar una nueva parte de la historia.

una hambruna ocurrió

"Hubo una hambruna" o "Hubo otra hambruna"

en la tierra

Puede indicar explícitamente la tierra a la que se refiere. TA: "en la tierra donde vivían Isaac y su familia"

que había ocurrido en los días de Abraham

La frase "en los días" significa el tiempo en que Abraham vivió. TA: "eso había sucedido durante la vida de Abraham"

Genesis 26:2**Información General:**

El SEÑOR empieza a hablar a Isaac.

se le apareció a él

"se le apareció a Isaac"

No vayas a Egipto

Era común hablar de dejar la tierra prometida como "bajar" a otro lugar.

porque a ti y a tus descendientes les daré todas estas tierras

"Porque yo te daré todas estas tierras a ti ya tus descendientes"

cumpliré el juramento que le juré a Abraham, tu padre

"Haré lo que le prometí a Abraham, tu padre"

Genesis 26:4**Información General:**

El SEÑOR continua hablando a Isaac.

Yo multiplicaré tus descendientes

"Yo te haré tener muchos descendientes"

como las estrellas del cielo

Esto habla de la cantidad de descendientes de Isaac como si fueran la misma cantidad de estrellas. Vea cómo tradujo esto en 22:15.

cielo

Esto se refiere a todo lo que vemos por encima de la tierra, incluyendo el sol, la luna y las estrellas.

todas las naciones de la tierra serán bendecidas

Esto se puede escribir en forma activa. TA: "Bendeciré a todas las naciones de la tierra"

Abraham obedeció mi voz y guardó mis instrucciones, mis mandamientos, mis estatutos y mis leyes

Las frases "obedecieron a mi voz" y "mantuvieron mis instrucciones, mis mandamientos, mis estatutos y mis leyes" significan básicamente lo mismo. TA: "Abraham me obedeció e hizo todo lo que le ordené que hiciera"

obedeció mi voz

Aquí "voz" significa El SEÑOR. TA: "me obedeció"

Genesis 26:6**Así que Isaac se estableció en Gerar**

Solo se menciona a Isaac porque él es el líder de la familia, pero toda su familia estaba con él. TA: "Así que Isaac y su familia se establecieron en Gerar"

Él tuvo miedo de decir

Aquí, "miedo" se refiere al sentimiento desagradable que tiene una persona cuando existe una amenaza de daño para sí mismo o para los demás. "Tenía miedo de decir"

para obtener a Rebeca

"para tomar a Rebeca"

Él vio que, mirad, Isaac

La palabra "mirad" muestra que lo que vio Abimelec lo sorprendió. TA: "Y se sorprendió al ver que Isaac"

estaba acariciando a Rebeca

Los posibles significados son 1) él la estaba tocando de la misma manera en que un marido toca a su esposa o 2) se estaba riendo y hablando con ella de la misma forma en que un marido habla con su esposa.

Genesis 26:9**Abimelec llamó a Isaac**

Abimelec probablemente envió a alguien para decirle a Isaac que Abimelec quería verlo. TA: "Abimelec envió a alguien para que le trajera a Isaac"

¿Por qué dijiste, 'ella es mi hermana'?

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "¿Por qué dijiste que ella es tu hermana?"

para obtenerla

"para que el pueda tomarla"

¿Qué es esto que nos has hecho a nosotros?

Abimelec usó esta pregunta para regañar a Isaac. TA: "¡No debiste habernos hecho esto!"

tú hayas traído culpa sobre nosotros

Esto habla acerca de hacer que alguien sea culpable como si la "culpa" fuera un objeto que se

coloca sobre alguien. TA: "nos habrías hecho ser culpables de tomar la esposa de un hombre"

sobre nosotros

Aquí "nosotros" se refiere a Abimelec y su gente.

Quien sea que toque a este hombre

Aquí "toque" significa tocar de una manera dañina. TA: "Cualquiera que haga daño a este hombre"

ciertamente será condenado a morir

Abimelec pudo haber intentado decirle a alguien que matara a cualquiera que pudiera dañar a Isaac o Rebeca. Esto se puede afirmar en forma activa. TA: "Lo mataré" u "Ordenaré a mis hombres que lo maten"

Genesis 26:12

Información General:

Esto comienza una nueva parte de la historia. Cambia al decir que Isaac llama a Rebeca su hermana, y comienza a contar cómo Isaac se hizo muy rico y los filisteos estaban celosos de él.

en esa tierra

"en Gerar"

cien veces

Esto significa "cien veces más de lo que él plantó". Se puede traducir más generalmente como "un cultivo muy grande"

El hombre se volvió rico

"Isaac se volvió rico" o "El se volvió rico"

y creció más y más hasta que se volvió grande

"Y ganó más y más hasta que se hizo muy rico".

ovejas

Esto también puede incluir cabras.

una gran familia

Aquí "familia" representa trabajadores o sirvientes. TA: "muchos sirvientes"

Los Filisteos lo envidiaban a él

Los Filisteos estaban celosos de él.

Genesis 26:15

Ahora

Aquí esta palabra no significa "en este momento". Está indicando donde comienza la acción en la historia. Puede traducirse con la palabra de conexión "Entonces" para mostrar que esto es el resultado de lo que ocurrió en 26:12.

en los días de Abraham, su padre

La frase "en los días de" representa la vida de una persona. TA: "cuando Abraham, su padre, vivía"

Abimelec le dijo

Los posibles significados son 1) esta es otra acción para forzar a Isaac y su gente a irse. TA: "Entonces dijo Abimelec" o "Finalmente dijo Abimelec" o 2) Abimelec tomó esta decisión porque vio que su gente estaba celosa y actuaba de manera hostil hacia Isaac. TA: "Por eso dijo Abimelec"

mucho más poderoso que nosotros

"mucho más fuerte de lo que somos"

Así que Isaac se fue

Solo se menciona a Isaac porque él es el líder, pero su familia y sus sirvientes fueron con él. TA: "Así que Isaac y su familia se fueron"

Genesis 26:18

Isaac cavó

Aquí "Isaac" se refiere a Isaac y sus sirvientes. TA: "Isaac y sus sirvientes desenterraron"

los cuales ellos habían cavado

"los cuales los siervos de Abraham habían cavado"

en los días de su padre Abraham

La frase "en los días de" representa la vida de una persona. TA: "cuando Abraham, su padre, vivía". Vea cómo esto fue traducido en 26:15.

Los Filisteos los detuvieron

Esta fue la razón por la que Isaac los sacó. Las posibles formas de traducir esto son: 1) Ya que esto sucedió primero, esta oración puede aparecer antes de la oración sobre Isaac cavando, como en el UDB. o 2) Esta oración puede comenzar con "Isaac hizo esto porque los filisteos los habían detenido".

los detuvieron

"los había llenado de tierra"

Genesis 26:19

agua fluyendo

Esta frase se refiere a un manantial natural que descubrieron cuando estaban cavando un nuevo pozo. Proporcionó un flujo continuo de agua potable fresca. TA: "agua dulce"

pastores

"hombres que cuidaban los rebaños"

Este pozo es de nosotros

Aquí "nosotros" se refiere a los pastores de Gerar.

Esek

Los traductores también pueden agregar una nota al pie que diga "El nombre Esek significa 'pelea' o 'discutir'"

Genesis 26:21**Entonces, ellos cavaron**

"Entonces, los sirvientes de Isaac cavaron" (UDB)

y discutieron

"Los pastores de Gerar discutieron con los pastores de Isaac"

así que le dieron

"Así que Isaac le dió"

Sitna

Los traductores pueden agregar una nota al pie que diga "El nombre Sitna significa 'oponerse' o 'acusar'"

Rehobot

Los traductores pueden agregar una nota al pie que diga "El nombre Rehobot significa 'hacer espacio para' o 'lugar vacío'"

nosotros ... nosotros

Isaac estaba hablando sobre si mismo y su casa.

Genesis 26:23**Isaac subió desde allí hasta Beerseba**

Aquí "subió" es probablemente una referencia a ir hacia el norte. Diga que se fue de la manera más natural para su idioma. TA: "Isaac se fue de allí y fue a Beerseba"

multiplicaré tus descendientes

"hará que tus descendientes aumenten considerablemente" o "hará que tus descendientes sean muchos"

por causa de mi siervo Abraham

"por mi siervo Abraham" o puedes hacer que el significado completo sea explícito. TA: "porque le prometí a mi siervo Abraham que haría esto"

Isaac construyó un altar allí

Puedes hacer explícito por qué Isaac construyó un altar. TA: "Isaac construyó allí un altar para sacrificar para El SEÑOR"

llamó al nombre de El SEÑOR

"Llamó" significa orar o adorar. Aquí "nombre" significa El SEÑOR. TA: "oró a El SEÑOR" o "adoró al SEÑOR"

Genesis 26:26**fue hasta él**

"fue junto Isaac"

Ahuzat

Este es el nombre de un hombre.

su amigo

Posibles significados son 1) "el amigo de Abimelec" o 2) "el consejero de Abimelec"

Ficol

Este es el nombre de un hombre. Vea como has traducido este nombre en 21:22.

Genesis 26:28**ellos dijeron**

Esto se refiere a Abimelec, Ahuzat y Ficol. Uno de ellos habló y los otros dos estuvieron de acuerdo con lo que dijo. No significa que todos hablaron al mismo tiempo. TA: "uno de ellos dijo"

Nosotros hemos visto claramente

"Sabemos" o "Estamos seguros"

déjanos hacer un acuerdo contigo

"Así que queremos hacer un pacto"

así como nosotros te hemos tratado bien

Esto también se puede traducir como el principio de una nueva oración. "Sólo te hemos hecho bien"

tú eres bendecido por El SEÑOR

Esto se puede escribir en forma activa. TA: "El SEÑOR te ha bendecido"

Genesis 26:30**Isaac hizo un festín para ellos, y ellos comieron y bebieron**

Comer juntos era parte de hacer un pacto entre uno y otro.

para ellos

Aquí "ellos" se refiere a "Abimelec, Ahuzat, y Ficol"

ellos comieron

Aquí "ellos" se refiere a Isaac, Abimelec, Ahuzat, y Ficol. TA: "todos ellos comieron" (UDB)

Se levantaron temprano

"Ellos se despertaron temprano"

Genesis 26:32**Él nombró al pozo Seba**

"Así que llamó al pozo Seba". Los traductores pueden agregar una nota al pie que diga "El nombre Seba suena como la palabra que significa" juramento".

Beerseba

Los traductores pueden agregar una nota al pie que diga "Beerseba puede significar 'manantial del juramento' o 'manantial de siete' "(vea la nota en 21:31)

Genesis 26:34

Información General:

La mayor parte de Génesis 26 era sobre Isaac.
Estos versos son sobre su hijo mayor, Esaú.

cuarenta
"40"

el tomó una esposa

"él se casó." Se puede afirmar explícitamente que se casó con dos mujeres. TA: "tomó dos esposas"

Judit ... Basemat

Estos son nombres de las esposas de Esaú.

Beerí ... Elón

Estos son nombres de hombres.

El Hitita

"el descendiente de Het" o "un descendiente de Het"

Ellos trajeron tristeza a Isaac y a Rebeca

Aquí "ellos" se refiere a Judit y Basemat. Para hacer que alguien se sienta triste o miserable, se habla de que "tristeza" es un objeto que una persona podría traer a otra persona. TA: "Hicieron a Isaac y Rebeca tristes" o "Isaac y Rebeca fueron miserables por causa de ellos"

Chapter 27

¹ Cuando Isaac estaba viejo y sus ojos estaban borrosos de manera que no podía ver, él llamó a Esaú, su hijo mayor, y le dijo: "Mi hijo." Él le dijo: "Aquí estoy." ² Él dijo: "Mira aquí, yo estoy viejo. No conozco el día de mi muerte." ³ Por lo tanto, toma tus armas, tu aljaba y tu arco, y ve al campo y caza presas para mí. ⁴ Haz comida deliciosa para mí, la que yo amo, y tráemela para que yo la pueda comer y te bendiga antes de que yo me muera." ⁵ Ahora Rebeca lo escuchó cuando Isaac le habló a Esaú su hijo. Esaú fue al campo a cazar presas y a llevarlas de vuelta. ⁶ Rebeca habló a Jacob su hijo y dijo: "Mira aquí, yo escuché a tu padre hablar a Esaú tu hermano. Él dijo: ⁷ 'Tráeme presas y hazme comida deliciosa, que yo la pueda comer y bendecirte en la presencia del SEÑOR antes de mi muerte.' ⁸ Ahora, por lo tanto, mi hijo, obedece mi voz según yo te mando. ⁹ Ve a la manada y tráeme dos buenos cabritos; y yo haré comida deliciosa de ellos para tu padre, así como la que él ama. ¹⁰ Tú la llevarás a tu padre, para que él la pueda comer, a fin de que él te pueda bendecir antes de su muerte." ¹¹ Jacob le dijo a su madre Rebeca: "Mira, Esaú mi hermano es un hombre velludo, y yo soy hombre lampiño. ¹² Quizá mi padre me toque, y yo le pareceré a él como engañador. Yo traeré a mí mismo una maldición y no una bendición." ¹³ Su madre le dijo: "Mi hijo, deja que caiga sobre mí cualquier maldición. Solamente obedece mi voz, y ve, tráemelos a mí." ¹⁴ Así que Jacob fue y trajo los cabritos a su madre, y su madre hizo comida deliciosa, tal como la que amaba su padre. ¹⁵ Rebeca tomó las mejores ropas de Esaú, su hijo mayor, que estaban con ella en la casa, y las puso sobre Jacob, su hijo menor. ¹⁶ Le puso las pieles de los cabritos en sus manos y en la parte lisa de su cuello. ¹⁷ Ella puso la comida deliciosa y el pan que había preparado en la mano de su hijo Jacob. ¹⁸ Jacob fue a su padre y le dijo: "Padre mío." Él le dijo: "Aquí estoy; ¿quién eres, hijo mío?" ¹⁹ Jacob le dijo a su padre: "Yo soy Esaú tu primogénito; he hecho tal como me dijiste. Ahora siéntate y come de mis presas, para que me bendigas." ²⁰ Isaac le dijo a su hijo: "¿Cómo es que las has encontrado tan rápidamente, hijo mío?" Él le dijo: "Porque el SEÑOR tu Dios me las trajo." ²¹ Isaac le dijo a Jacob: "Acércate para poderte tocar, hijo mío, y saber si eres o no mi verdadero hijo Esaú." ²² Jacob se acercó a su padre Isaac e Isaac lo tocó y dijo: "La voz es la voz de Jacob, pero las manos son las manos de Esaú." ²³ Isaac no lo reconoció porque sus manos eran velludas como las manos de su hermano Esaú, así que Isaac lo bendijo. ²⁴ Él dijo: "¿Eres verdaderamente mi hijo Esaú?" Y él le dijo: "Lo soy." ²⁵ Isaac dijo: "Tráeme la comida y comeré de tus presas, para que pueda bendecirte." Jacob le trajo la comida. Isaac comió, y Jacob le trajo vino, y él bebió. ²⁶ Entonces su padre Isaac le dijo: "Acércate ahora y bésame, hijo mío." ²⁷ Jacob se acercó y lo besó, y olió el olor de sus ropas y lo bendijo. Él dijo: "Ves, el olor de mi hijo es como el olor de un campo que El SEÑOR ha bendecido. ²⁸ Te dé Dios una porción del rocío del cielo, una porción de la grosura de la tierra, y abundantes granos y vino nuevo. ²⁹ Que los pueblos te sirvan y las naciones se postren ante ti. Sé amo sobre tus hermanos, y que los hijos de tu madre se postren ante ti. Que todo el que te maldiga sea maldecido; que todo el que te bendiga sea bendecido." ³⁰ Tan pronto Isaac había terminado bendiciendo a Jacob, y Jacob apenas había salido de la presencia de su padre Isaac, Esaú su hermano llegó de la cacería. ³¹ Él también preparó comida deliciosa y la trajo a su padre. Él le dijo a su padre: "Padre, levántate y come algo de las presas de tu hijo, para que me bendigas." ³² Isaac su padre le dijo: "¿Quién eres?" Él dijo: "Yo soy tu hijo, tu primogénito Esaú." ³³ Isaac tembló muchísimo y dijo: "¿Quién fue el que cazó estas presas y me las trajo? Yo las comí todas antes de que tú vinieras, y lo he bendecido. Ciertamente, él será bendecido." ³⁴ Cuando Esaú oyó las palabras de su padre, lloró con llanto grande y amargo, y le dijo a su padre: "Bendíceme a mí también, padre mío." ³⁵ Isaac le dijo: "Tu hermano ha venido aquí engañosamente y te ha quitado tu bendición." ³⁶ Esaú dijo: "¿No ha sido Jacob nombrado correctamente? Porque me ha engañado estas dos veces. Me quitó mi primogenitura, y mira, ahora me ha quitado mi bendición." Entonces él dijo: "¿No has guardado una bendición para mí?" ³⁷ Isaac respondió y dijo a Esaú: "Mira, yo lo he puesto como tu amo, y le he dado a todos sus hermanos como siervos y le he dado granos y vino nuevo. ¿Qué más puedo hacer para ti, hijo mío?" ³⁸ Esaú dijo a su padre: "¿No tienes ni siquiera una bendición para mí, padre mío? Bendíceme a mí también, padre mío." Esaú lloró en alta voz. ³⁹ Isaac su padre le respondió y le dijo: "Mira, el lugar donde vives estará lejos de la riqueza de la tierra, lejos del rocío del alto cielo. ⁴⁰ Por tu espada vivirás, y servirás a tu hermano. Mas cuando te rebeles, sacudirás su yugo de tu cuello." ⁴¹ Esaú odió a Jacob debido a la bendición que su padre le había dado. Esaú dijo en su corazón: "Los días de luto por mi padre se acercan; después de eso mataré a mi hermano Jacob." ⁴² Las palabras de Esaú su hijo mayor les fueron dichas a Rebeca. Así que envió a llamar a su hijo Jacob su hijo menor y le dijo: "Mira, tu hermano Esaú se está consolando a sí mismo planificando tu muerte. ⁴³ Ahora, por lo tanto, hijo mío, obedéceme y huye a Labán, mi hermano,

en Harán. ⁴⁴ Quédate con él allá por un tiempo, hasta que se calme la furia de tu hermano, ⁴⁵ hasta que la ira de tu hermano hacia ti se calme, y se olvide de lo que le has hecho. Entonces yo enviaré a traerte de allá. ¿Por qué he de perderlos a ambos en un día? " ⁴⁶ Rebeca le dijo a Isaac: "Estoy hastiada de la vida debido a las hijas de Het. Si Jacob toma una de las hijas de Het por esposa, como estas mujeres, algunas de las hijas de la tierra, ¿para qué bien me servirá mi vida?"

Genesis 27:1

sus ojos estaban borrosos

Esto habla sobre estar casi ciego como si los ojos fuesen una lámpara y la luz se hubiese apagado. TA: "él estaba casi ciego" o "él fue por poco ciego" (Ver:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/)

Aquí estoy

"Yo estoy aquí" o "Yo estoy escuchando". Vea cómo tradujo esto en 22:1.

Mira aquí

La frase "Mira aquí" agrega énfasis a lo que sigue. TA: "Escucha atentamente"

No conozco el día de mi muerte

Está implícito que Isaac sabe que va morir pronto. TA: "Puedo morir ahora en cualquier día"

muerte

Esto se refiere a la muerte física.

Genesis 27:3

Información General

Isaac continúa dando instrucciones a su hijo mayor Esau.

tus armas

tu equipo de caza

tu aljaba

Una aljaba es un estuche para sostener flechas. TA: "tu aljaba de flechas"

caza presas para mí

cazar un animal silvestre para mí

Haz comida deliciosa para mí, la que yo amo.

La palabra "deliciosa" se refiere a algo con sabor muy bueno. TA: "Cocina para mí la carne sabrosa que me gusta"

te bendiga

En los tiempos bíblicos, un padre solía pronunciar una bendición formal sobre sus hijos.

Genesis 27:5

Ahora

Este versículo es información de trasfondo para la descripción de los eventos que siguen. La palabra

"ahora" muestra que el autor va a comenzar a hablar sobre Rebeca y Jacob.

Rebeca lo escuchó cuando Isaac le habló a Esaú su hijo.
Rebeca escuchó a Isaac hablarle a su hijo Esaú.

a Esaú su hijo ... a Jacob su hijo

Esaú y Jacob eran hijo de ambos, Isaac y Rebeca. El "su hijo" para enfatizar que Isaac prefería a Esaú y Rebeca prefería a Jacob.

Rebeca habló a Jacob

Este versículo continúa con la información de trasfondo que comienza con las palabras "Esaú fue ... llevarlas de vuelta" en el versículo 5. Es información de trasfondo para la descripción de los eventos que siguen. Después de que Esaú se va, Rebeca le habla a Jacob por lo que ella ha escuchado. "Entonces, cuando Esaú fue ... traerlo, Rebeca le habló a Jacob"

a Jacob su hijo

Jacob fue el hijo de ambos, Isaac y Rebeca. El autor llama a Jacob "su hijo" aquí para enfatizar que Rebeca prefirió a Jacob sobre Esaú.

Mira aquí

La frase "mira aquí" agrega énfasis a lo que sigue. TA: "Escucha con cuidado"

'Tráeme presas y hazme comida deliciosa, que yo la pueda comer y bendecirte en la presencia de Jehová antes de mi muerte'.

Estas son las palabras que el autor introduce con las palabras "Él dijo" en el versículo 6. Esta es una cita dentro de una cita. Se puede decir como una cita indirecta. "Le dijo a Esaú que cazara un animal silvestre y que hiciera una carne sabrosa que a él le gusta. Luego, antes de morir, tu padre bendecirá a Esaú en presencia del SEÑOR".

Tráeme caza

Tráeme un animal silvestre que cazaste y mataste

hazme comida deliciosa

Cocina para mí la carne sabrosa que me gusta. Vea cómo esto fue traducido en [Génesis 27: 4] (../27/03.md).

te bendiga en la presencia del SEÑOR
te bendiga ante el Señor

antes de mi muerte
antes de morir

Genesis 27:8

Información General

Rebeca continúa hablando con su hijo menor, Jacob.

Ahora

Esto no significa "en este momento", pero es usado para llamar la atención sobre el punto importante que sigue

Obedece mi voz cuando te mando

Rebeca dijo "mi voz" para referirse a lo que ella estaba diciendo. TA: "obedéceme y haz lo que te digo"

Haré una comida deliciosa de ellos para tu padre, así como la que él ama.

La palabra "deliciosa" se refiere a algo de sabor muy bueno. Vea cómo se tradujo una oración similar en [Génesis 27: 4].

la llevarás a tu padre

Luego lo llevarás a tu padre

para que él lo coma, a fin de que él te pueda bendecir y después que lo coma, te bendecirá.

él te pueda bendecir

La palabra "bendecir" se refiere a la bendición formal que un padre pronuncia sobre sus hijos.

antes de su muerte

antes que él muera

Genesis 27:11

yo soy hombre lampiño

Yo soy un hombre con piel tersa o "yo no soy peludo"

Yo le pareceré a él como un engañador

Él pensará que soy un mentiroso o "él sabrá que yo lo estoy engañando"

Yo me traeré a mí mismo una maldición y no una bendición.

Ser maldecido o bendecido se habla de como si una maldición y una bendición fueran objetos que se colocan sobre una persona. TA: "Entonces, por eso, él me maldecirá y no me bendecirá"

Genesis 27:13

Mi hijo, deja que caiga sobre mí cualquier maldición.

"que tu maldición sea conmigo, hijo mío". Se habla de ser maldecido como si la maldición fuera sobre un objeto que se coloca sobre la persona. TA: "que tu padre me maldiga en vez de a ti, hijo mío"

obedece mi voz

Rebeca dijo "mi voz" para referirse a lo que ella estaba diciendo. TA: "obedece lo que te digo" o "obedéceme" (Ver:

tráemelos a mí

tráeme los cabritos jóvenes

hizo deliciosa comida, tal como la que amaba su padre.

La palabra "deliciosa" se refiere a algo de sabor muy bueno. Ver cómo una oración similar fue traducida en [Genesis 27:4].

Genesis 27:15

Le puso las pieles de los cabritos en sus manos

Las pieles de cabra todavía tenía los pelos en ella.

Ella puso la comida deliciosa y el pan que había preparado en la mano de su hijo Jacob.

Ella le dio a su hijo Jacob la comida deliciosa y el pan que había preparado.

Genesis 27:18

Él le dijo

"Y su padre respondió" o "Isaac respondió" (UDB)

Aquí estoy

Sí, estoy escuchando o "Sí, ¿qué es?" Vea cómo tradujo esto en Genesis 22:1.

He hecho tal como me dijiste

"Yo he hecho lo que me dijiste que hiciera"

come de mis presas

La palabra "presas" se refiere a los animales silvestres que alguien caza y mata. Vea cómo se tradujo "presas" en [Genesis 27:3].

Genesis 27:20

Él dijo

Jacob respondió

me las trajo

Este es una expresión que significa que Dios hizo que sucediera. AT: "me ayudó a tener éxito mientras cazaba"

si eres o no mi verdadero hijo Esaú

"si realmente eres mi hijo Esaú"

Genesis 27:22

Jacob se acercó a Isaac su padre

Jacob se acercó a Isaac su padre

"La voz es la voz de Jacob

Aquí Isaac habla de la voz de Jacob como describiendo a Jacob. TA: "Te pareces a Jacob"

pero las manos son las manos de Esaú

Aquí Isaac habla de las manos de Esaú como describiendo a Esaú. TA: "pero tus manos se sienten como las manos de Esaú"

Genesis 27:24**Él dijo**

Isaac hace esta pregunta antes de bendecir a su hijo. TA: "Pero primero Isaac preguntó"

comeré de tus presas

La palabra "caza" se refiere a un animal silvestre que las personas cazan y matan. Vea cómo se tradujo "caza" en [Genesis 27:7].

él bebió

Isaac lo bebió

Genesis 27:26**y olió el olor de sus ropas y lo bendijo**

Se puede hacer explícito que la ropa olía como la ropa de Esaú. TA: "él olía su ropa y olían como la ropa de Esaú, así que Isaac lo bendijo"

y olió

"e Isaac olió"

el olor

"el perfume"

y lo bendijo

"entonces él lo bendijo". Esto se refiere a la bendición formal que un padre pronuncia sobre sus hijos.

Ves, el olor de mi hijo

La palabra "ves" se usa como una figura enfática del discurso para decir "es verdad". TA: "Verdaderamente, el olor de mi hijo"

que El SEÑOR ha bendecido

Aquí, la palabra "bendecido" significa que el Señor ha hecho que pasen cosas buenas al campo y se ha vuelto fructífera. Traducción alterna: "lo que el Señor ha hecho para ser muy productivo"

Genesis 27:28**Información General**

Esta es la bendición de Isaac. Él pensó que estaba hablando con Esaú, pero él estaba hablando con Jacob.

Te dé

Aquí "te" es singular y se refiere a Jacob. Pero la bendición también se aplicaría a los descendientes de Jacob.

rocío del cielo

El rocío, son gotas de agua que se forman en las plantas durante la noche. Esto se puede hacer explícito en la traducción. TA: "niebla nocturna del cielo para regar tus cultivos"

grosura de la tierra

Hablar de tierra fértil es como si la tierra fuera gorda o rica. TA: "buen suelo para producir cultivos"

abundantes granos y vino nuevo.

Si "grano" y "vino" son desconocidos, esto se puede decir de manera más general. TA: "abundantes comidas y bebidas"

Genesis 27:29**ti ... tus**

Aquí estos pronombres son singulares y se refieren a Jacob. Pero la bendición también se aplica a los descendientes de Jacob.

las naciones se postren

Aquí "naciones" se refiere a la gente. TA: "personas de todas las naciones se inclinen"

postren

Esto significa inclinarse para expresar humildemente respeto y honor hacia alguien.

Sé amo sobre tus hermanos

Conviértete en maestro de tus hermanos.

tus hermanos ... los hijos de tu madre

Isaac está hablando esta bendición directamente a Jacob. Pero, también se aplica a los descendientes de Jacob que gobernarán sobre los descendientes de Esaú y los descendientes de cualquier otro de los hermanos de Jacob que pueda tener.

que los hijos de tu madre se postren ante ti

los hijos de tu madre se inclinarán ante ti

Que todo el que te maldiga sea maldecido

Esto se puede ser expresado en la forma activa. TA: "Que Dios maldiga a todos los que te maldicen"

que todo el que te bendiga sea bendecido

Esto se puede expresado en la forma activa. TA: "Que Dios bendiga a todos los que te bendicen"

Genesis 27:30**apenas había salido de la presencia de su padre Isaac**

Acababa de salir de la tienda de Isaac su padre.

comida deliciosa

Sabrosa carne que me gusta. Vea como esto fue traducido en [Genesis 27:3].

algo de las presas de tu hijo

Aquí, "tu hijo" era una forma educada de Esaú refiriéndose a su propia comida que preparó.

las presas de tu hijo

La palabra "presas" se refiere a los animales salvajes que la gente caza para comer. Vea cómo se tradujo "presas" en [Genesis 27:7].

me bendigas

Esto se refiere a la bendición formal que un padre pronuncia sobre sus hijos.

Genesis 27:32**le dijo**

le dijo a Esaú

Isaac tembló

Isaac comenzó a temblar

cazó estas presas

"presas" se refiere a un animal salvaje que la gente caza y mata. Vea cómo se tradujo "presas" en [Génesis 27:5].

Genesis 27:34**lloró con llanto grande y amargo**

La angustia de Esaú era similar al sabor de algo amargo. TA: "gritó ruidosamente"

te ha quitado tu bendición

Esta es una figura de discurso que significa que Jacob tomó lo que era de Esaú. TA: "Lo he bendecido en vez de a ti"

Genesis 27:36**¿No ha sido Jacob nombrado correctamente?**

Esaú usa una pregunta para enfatizar su enojo hacia Jacob. TA: "¡Jacob ciertamente es el nombre correcto para mi hermano!"

Jacob

Los traductores también pueden agregar una nota al pie que diga: "El nombre de Jacob significa 'él agarra el talón'. En el idioma original, el nombre 'Jacob' también suena como la palabra 'él engaña'".

Me quitó mi primogenitura

Esto habla de un derecho de nacimiento como si fuera un objeto que una persona pudiera quitar. TA: "Lo que una vez fue mi derecho de nacimiento es ahora suyo porque me engañó"

ahora me ha quitado mi bendición

Esto habla de una bendición como si fuera un objeto que la persona pudiera quitar. Traducción Alternativa: "ahora él te ha engañado para que le bendigas en vez de a mí"

¿No has guardado una bendición para mí?

Esaú sabe que su padre no puede bendecirlo con las mismas cosas que bendijo a Jacob. Esaú pregunta si queda algo por decirle que Isaac no dijo mientras bendecía a Jacob.

¿Qué más puedo hacer para ti, hijo mío?

Isaac usa una pregunta para enfatizar que no hay nada más que pueda hacer. TA: "¡No hay nada más que pueda hacer por ti!"

Genesis 27:38**¿No tienes ni siquiera una bendición para mí, padre mío?**

Esto puede ser expresado en forma positiva. "Mi padre, tienes una bendición más para mí"

Genesis 27:39**le dijo**

le dijo a Esaú

Mira, el lugar

Esto agrega énfasis en lo que Isaac dice a continuación. AT: "Escucha" o "Presta atención a lo que estoy por decirte"

lejos de la riqueza de la tierra

Esta es una figura del discurso que se refiere a la fertilidad de la tierra. TA: "lejos del suelo fértil"

rocío del alto cielo

Rocío son gotas de agua que se forman en las plantas durante la noche. Esto se puede hacer explícito en la traducción. TA: "la niebla nocturna del cielo para regar tus cultivos"

tu ... tu

En 27: 39-40 estos pronombres son singulares y se refieren a Esaú, pero lo que Isaac dice también se aplica a los descendientes de Esaú

Por tu espada vivirás

Aquí "espada" significa violencia. TA: "Robarás y matarás personas para obtener lo que necesitas para vivir"

sacudirás el yugo de tu cuello

Esto habla de alguien que tiene un maestro como si el control del maestro sobre la persona fuera un yugo que la persona tenía que llevar. TA: "te liberarás de su control"

Genesis 27:41**Esaú dijo en su corazón**

Aquí "corazón" significa el mismo Esaú. TA: "Esaú se dijo a sí mismo"

Los días de luto por mi padre se acercan

Esto se refiere a la cantidad de días que una persona sufre cuando un miembro de la familia muere.

Las palabras de Esaú su hijo mayor les fueron dichas a Rebeca.

Esto puede ser expresado en forma activa. TA: "Alguien le dijo a Rebeca sobre el plan de Esaú"

Mira

Mira o "Escucha" o "Presta atención a lo que voy a decirte"

se está consolando a si mismo
se esta haciendo sentir mejor a sí mismo

Genesis 27:43

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

huye a Labán

sal de aquí rápidamente y andá junto a Labán.

por unos días

por un lapso de tiempo

hasta que se calme la furia de tu hermano

hasta que tu hermano se calme

hasta que la ira de tu hermano hacia ti se calme

Se habla de "hasta que ya no esté enojado" como si la ira cambia a una dirección diferente lejos de la persona. TA: "hasta que él ya no esté enojado contigo"

¿Por qué he de perderlos a ambos en un día?

Rebeca usa una pregunta para enfatizar su preocupación. TA: "¡No quiero perderlos a los dos en un solo día!"

perderlos a ambos en un día

Esto implica que si Esaú mata a Jacob, luego ellos ejecutarán a Esaú como un asesino.

he de perderlos

Esta es una forma educada de referirse a la muerte de sus hijos.

Genesis 27:46

Estoy hastiada de la vida

Rebeca está exagerando para enfatizar lo molesta que está con las mujeres hititas con las que se casó Esaú. TA: "Estoy terriblemente molesta"

las hijas de Het

"estas mujeres hititas" o "descendientes de Het"

como estas mujeres, algunas de las hijas de la tierra

La frase "hijas de la tierra" significa las mujeres locales. TA: "como estas mujeres que viven en esta tierra"

¿para qué bien me servirá mi vida?"

Rebeca usa una pregunta para enfatizar qué tan molesta estaría si Jacob se casa con una mujer hitita. TA: "¡Mi vida será horrible!"

Chapter 28

¹ Isaac llamó a Jacob, lo bendijo y le ordenó: "No debes tomar por esposa a una de las mujeres cananitas. ² Levántate, ve a Padán Aram, a la casa de Betuel, el padre de tu madre, y toma una esposa de allí, una de las hijas de Labán, el hermano de tu madre. ³ Que Dios Todopoderoso te bendiga, te haga fructífero y te multiplique, para que llegues a ser una multitud de pueblos. ⁴ Que Él te dé la bendición de Abraham, a ti y a tus descendientes después de ti, de manera que heredes la tierra donde has estado viviendo, que Dios le dio a Abraham." ⁵ Así que Isaac despidió a Jacob. Jacob fue a Padán Aram, a Labán, hijo de Betuel el arameo, el hermano de Rebeca, madre de Jacob y Esaú. ⁶ Ahora Esaú vio que Isaac había bendecido a Jacob y lo había enviado a Padán Aram, para tomar esposa de allá. Él también vio que Isaac lo había bendecido y le había dado una orden diciendo: "No debes tomar esposa de las mujeres de Canaán." ⁷ Esaú también vio que Jacob había obedecido a su padre y a su madre, y se había ido a Padán Aram. ⁸ Esaú vio que las mujeres de Canaán no agradaban a Isaac su padre. ⁹ Así que él fue a Ismael y tomó, además de las esposas que él tenía, a Mahalat, la hija de Ismael, hijo de Abraham, la hermana de Nebaiot, como su esposa. ¹⁰ Jacob salió de Beerseba y fue hacia Harán. ¹¹ Llegó a cierto lugar y se quedó allí toda la noche, porque el sol se había puesto. Él tomó una de las piedras en ese lugar, la puso debajo de su cabeza, y se acostó en ese lugar para dormir. ¹² Él soñó y vio una escalera levantada sobre la tierra. Su cima alcanzó hasta el cielo y los ángeles de Dios subían y bajaban por ella. ¹³ Miren, EL SEÑOR estaba de pie sobre ella y dijo: "Yo soy EL SEÑOR, el Dios de Abraham tu padre, y el Dios de Isaac. La tierra donde estás acostado, Yo te la daré a ti y a tus descendientes. ¹⁴ Tus descendientes serán como el polvo de la tierra, y te dispersarás lejos al oeste, al este, al norte y al sur. Por medio de ti y de tus descendientes todas las familias de la tierra serán bendecidas. ¹⁵ Mira, Yo estoy contigo, y te guardaré dondequiera que vayas. Te traeré nuevamente a esta tierra porque no te dejaré. Yo haré todo lo que te he prometido." ¹⁶ Jacob despertó de su sueño y dijo: "Seguramente EL SEÑOR está en este lugar, y yo no lo sabía." ¹⁷ Él tuvo miedo y dijo: "¡Qué terrible es este lugar! Esto no es nada menos que la casa de Dios. Es la puerta del cielo." ¹⁸ Jacob se levantó temprano en la mañana y tomó la piedra que había puesto debajo de su cabeza. La levantó como un pilar y derramó aceite sobre ella. ¹⁹ Él llamó el nombre de ese lugar Betel, pero el nombre de la ciudad originalmente fue Luz. ²⁰ Jacob juró un juramento diciendo: "Si Dios fuera conmigo y me protegiera en este camino sobre el que ando, y me diera pan para comer y ropa para vestir, ²¹ de manera que yo regrese sano y salvo a la casa de mi padre, entonces EL SEÑOR será mi Dios. ²² Entonces esta piedra que he puesto como un pilar será una piedra sagrada. De todo lo que me dieras, de seguro Te devolveré la décima parte."

Genesis 28:1

No debes tomar
No tomes

Levántate, ve
Ir de inmediato

Padán Aram
Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar del moderno Irak. Vea como esto fue traducido en [Genesis 25:20].

casa de
Esto se refiere a los descendientes de una persona u otros familiares. TA: "familia"

Betuel
Betuel era el padre de Rebeca. Vea cómo tradujo este nombre en [Genesis 22:22].

el padre de tu madre
tu abuelo

una de las hijas
de las hijas

el hermano de tu madre
tu tío

Genesis 28:3

Información General
Isaac sigue hablando con Jacob

te haga fructífero y te multiplique
La palabra "multiplicar" explica cómo Dios haría a Jacob "fructificar". TA: "te dan muchos hijos y descendientes"

Que Él te dé la bendición de Abraham, a ti y a tus descendientes después de ti
Esto habla de bendecir a alguien como si la bendición fuera un objeto que una persona puede

dar. El sustantivo abstracto "la bendición" puede ser declarado como "bendición". TA: "Que Dios te bendiga a ti y a tus descendientes al bendecir a Abraham" o "Que Dios te dé a ti y a tus descendientes lo que le prometió a Abraham"

de manera que heredes la tierra

Dios le da la tierra de Canaán a Jacob y sus descendientes como si un hijo heredara dinero o posesiones de su padre.

la tierra donde has estado viviendo

la tierra donde has estado permaneciendo

que Dios le dio a Abraham

lo que Dios prometió a Abraham

Genesis 28:5

Padán Aram

Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar que el moderno Irak. Vea como esto fue traducido en [Genesis 25:20].

Betuel

Betuel era el padre de Rebeca. Vea cómo tradujo este nombre en [Genesis 22:22].

Genesis 28:6

Información General

La historia cambia de Jacob a Esaú.

Ahora

Esta palabra se usa aquí para marcar un cambio de la historia a la información de fondo sobre Esaú.

Padán Aram

Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar que el moderno Irak. Vea como esto fue traducido en [Genesis 25:20].

tomar esposa

tomar una esposa para sí mismo

Él también vio que Isaac lo había bendecido

Esaú también vio que Isaac había bendecido a Jacob

No debes tomar

No tomes

las mujeres de Canaán

"hijas de Canaán" o "mujeres cananeas"

Genesis 28:8

Información General

Esto continúa la información de fondo sobre Esaú.

Esaú vio

Esaú se dio cuenta

que las mujeres de Canaán no agradaban a Isaac su padre

"su padre Isaac no aprobó a las mujeres de Canaán"

mujeres de Canaán

"Hijas de Canaán" o "las mujeres cananeas"

Así que él fue

Por eso, se fue

además de las esposas que él tenía

Aparte de las esposas que ya tenía

Mahalat

Este es el nombre de una de las hijas de Ismael.

Nebaiot

Este es el nombre de uno de los hijos de Ismael.

Genesis 28:10

Información General:

La historia vuelve a Jacob

Llegó a cierto lugar y se quedó allí toda la noche, porque el sol se había puesto

Llegó a cierto lugar y, como se había puesto el sol, decidió quedarse a dormir.

Genesis 28:12

Él soñó

Jacob tuvo un sueño

levantada sobre la tierra

con el fondo tocando el suelo

alcanzó hasta el cielo

Esto se refiere al lugar donde vive Dios

He aquí

La palabra "he aquí" nos alerta a prestar atención a la sorprendente información que sigue.

Jehová estaba de pie sobre ella

Los posibles significados son 1) "Él Señor estaba parado en la parte superior de la escalera" o 2) "Él Señor estaba parado junto a Jacob"

Abraham tu padre

Aquí "padre" significa "ancestro". TA: "Abraham tu ancestro" o "Abraham tu antepasado"

Genesis 28:14

Información General

Dios continúa hablando a Jacob en sueños.

Tus descendientes serán como el polvo de la tierra

Dios compara a los descendientes de Jacob con el polvo de la tierra para enfatizar su enorme número. TA: "Tendrás más descendientes de los que puedes contar"

te dispersarás lejos al oeste

La palabra "te" es singular y se refiere a Jacob.
Aquí Jacob representa a sus descendientes. TA: "tus descendientes se extenderán hacia el oeste"

te dispersarás lejos

Esto significa que la gente extenderá las fronteras de sus tierras y ocupará más territorio.

al oeste, al este, al norte y al sur

Estas frases se usan juntas para significar "todas las direcciones". TA: "en todas las direcciones"

En ti y en tus descendientes todas las familias de la tierra serán bendecidas

Esto puede ser expresado en forma activa. TA: "Bendeciré a todas las familias de la tierra a través de ustedes y sus descendientes"

He aquí, Yo

Esto agrega énfasis a lo que se dice a continuación.
TA: "Preste atención a lo que estoy por decirte"

porque no te dejaré. Yo haré todo

porque no te dejaré hasta que haya hecho todo

te guardaré

"Te mantendré a salvo" o "Te protegeré"

Te traeré nuevamente a esta tierra

Te traeré de vuelta a esta tierra

Genesis 28:16**despertó de su sueño**

levantó de su sueño

la casa de Dios. Es la puerta del cielo."

La frase "la puerta del cielo" explica que este lugar es la entrada a "la casa de Dios" y "la entrada a donde vive Dios".

Es la puerta del cielo

Esto habla de la entrada al lugar donde Dios vive como si fuera un reino literal que tenía una puerta que alguien tiene que abrir para dejar entrar a la gente.

Genesis 28:18**pilar**

Este es un pilar conmemorativo, es decir, simplemente una piedra grande o una roca colocada de punta.

derramó aceite sobre ella

Esta acción simboliza que Jacob está dedicando el pilar a Dios. El significado completo de esta declaración se puede hacer explícito. TA: "Vertió aceite en la parte superior para dedicar el pilar a Dios"

Betel

Los traductores también pueden agregar una nota al pie que diga "El nombre de Betel significa 'casa de Dios'".

Luz

Es el nombre de una ciudad.

Genesis 28:20**juró un juramento**

"hizo un voto" o "solemnemente prometió a Dios"

Si Dios fuera conmigo... ropa para vestir

Jacob le está hablando a Dios en tercera persona. Esto puede ser expresado en segunda persona. TA: "Si Tú quieres ... ropa para vestir"

en este camino sobre el que ando

Esto representa el viaje de Jacob para encontrar una esposa y regresar a casa. TA: "en este viaje"

me diera pan para comer

Aquí "pan" significa comida en general.

de manera que yo regrese sano ... entonces Él Señor será mi Dios.

El voto que comenzó con las palabras "Si Dios quiere ... ropa para vestir" en el versículo 20 continúa aquí. Jacob le está hablando a Dios en tercera persona. Esto puede ser expresado en segunda persona. "Si quieres ... ropa para vestir ... para que regrese a salvo ... entonces tú, Señor, serás el Dios que adoraré"

a la casa de mi padre

Aquí "casa" significa la familia de Jacob. TA: "a mi padre y al resto de mi familia"

una piedra sagrada

Esto significa que la piedra marcará el lugar donde Dios se le apareció a él y será un lugar donde la gente puede adorar a Dios. TA: "la casa de Dios" o "el lugar de Dios"

Chapter 29

¹ Entonces Jacob se fue de viaje y llegó a la tierra de la gente del este. ² Al mirar, él vio un pozo en el campo, y, mira, tres rebaños de ovejas estaban acostadas allí al lado. Porque de aquel pozo ellos daban agua a los rebaños, y la piedra sobre la boca del pozo era grande. ³ Cuando todos los rebaños se habían reunido allí, los pastores rodaban la piedra de la boca del pozo y le daban agua a las ovejas, y entonces ponían la piedra otra vez sobre la boca del pozo, de vuelta a su lugar. ⁴ Jacob les dijo: "Hermanos míos, ¿de dónde vienen?" Ellos respondieron: "Somos de Harán." ⁵ Él les dijo: ¿Conocen ustedes a Labán, hijo de Nacor?" Ellos dijeron: "Lo conocemos." ⁶ Él les dijo: "¿El está bien?" Ellos dijeron: "Él está bien, y, mira allí, Raquel su hija viene con las ovejas." ⁷ Jacob dijo: "Mira, es el mediodía. No es la hora de juntar a los rebaños. Deberían darle agua a las ovejas y entonces ir y apacentarlas." ⁸ Ellos dijeron: "No podemos darles agua hasta que todos los rebaños estén juntos. Los hombres entonces rodarán la piedra de la boca del pozo, y le daremos agua a las ovejas." ⁹ Mientras Jacob todavía hablaba con ellos, Raquel vino con las ovejas de su padre, porque ella las atendía. ¹⁰ Cuando Jacob vio a Raquel, la hija de Labán, el hermano de su madre, y las ovejas de Labán, el hermano de su madre, Jacob fue allí, rodó la piedra de la boca del pozo, y le dio agua al rebaño de Labán, el hermano de su madre. ¹¹ Jacob besó a Raquel y lloró en voz alta. ¹² Jacob le dijo a Raquel que él era pariente de su padre, y que él era hijo de Rebeca. Entonces ella corrió y se lo dijo a su padre. ¹³ Cuando Labán oyó las noticias acerca de Jacob el hijo de su hermana, él corrió a encontrarlo, lo abrazó, lo besó y lo llevó a su casa. Jacob le dijo a Labán todas estas cosas. ¹⁴ Labán le dijo: "Tú en verdad eres mi hueso y mi carne." Entonces Jacob se quedó con él por cerca de un mes. ¹⁵ Entonces Labán le dijo a Jacob: "Porque eres mi pariente, ¿deberías entonces servirme por nada? Dime, ¿qué sería tu paga?" ¹⁶ Ahora Labán tenía dos hijas. El nombre de la mayor era Lea, y el nombre de la menor era Raquel. ¹⁷ Los ojos de Lea eran tiernos, pero Raquel era hermosa en forma y apariencia. ¹⁸ Jacob amaba a Raquel, así que dijo: "Te serviré siete años por Raquel, tu hija menor." ¹⁹ Labán dijo: "Es mejor que te la dé a ti, que dársela a otro hombre. Quédate conmigo." ²⁰ Así que Jacob sirvió por siete años por Raquel; y para él fueron como solo unos días, por el amor que le tenía a ella. ²¹ Entonces Jacob le dijo a Labán: "Dame a mi esposa, porque mis días han sido completados para poder casarme con ella." ²² Entonces Labán reunió a todos los hombres del lugar e hizo un banquete. ²³ En la noche, Labán tomó a Lea su hija y se la llevó a Jacob, quien durmió con ella. ²⁴ Labán dio a su sirvienta Zilpa a su hija Lea como sirvienta. ²⁵ En la mañana, mira, ¡era Lea! Jacob le dijo a Labán: "¿Qué es esto que me has hecho? ¿No te serví yo por Raquel? ¿Por qué entonces me has engañado?" ²⁶ Labán dijo: "No es nuestra costumbre dar a la hija menor antes que la primogénita. ²⁷ Completa la semana matrimonial de esta hija, y te daremos la otra también a cambio de servirme por otros siete años." ²⁸ Jacob así lo hizo, y completó la semana de Lea. Entonces Labán le dio a Raquel su hija también como esposa. ²⁹ Labán también le dio a Bilha a su hija Raquel, para que fuera su sirvienta. ³⁰ Así que Jacob se durmió con Raquel también, pero él amaba a Raquel más que a Lea. Entonces Jacob sirvió a Labán por otros siete años. ³¹ Él SEÑOR vio que Lea no era amada, así que Él abrió su vientre, pero Raquel era estéril. ³² Lea concibió y tuvo un hijo, y lo llamó Rubén. Pues ella dijo: "Porque el SEÑOR ha mirado mi aflicción; ahora seguramente mi esposo me amará." ³³ Entonces ella concibió otra vez y tuvo un hijo. Ella dijo: "Porque El SEÑOR ha oído que yo no soy amada, Él, por lo tanto, me ha dado este hijo también," y ella llamó su nombre Simeón. ³⁴ Entonces ella concibió otra vez y tuvo un hijo. Ella dijo: "Ahora esta vez mi esposo estará unido a mí, porque le he dado tres hijos." Entonces fue llamado Leví. ³⁵ Ella concibió otra vez y tuvo un hijo. Ella dijo: "Esta vez alabaré al SEÑOR." Por lo tanto, ella llamó su nombre Judá; entonces dejó de tener hijos.

Genesis 29:1

la gente del este

Esto significa la gente de Padán Aram, que es una tierra al este de la tierra de Canaán.

y, mirad, tres rebaños de ovejas estaban allí cerca

La palabra "mirad" marca el comienzo de otro evento en la historia más amplia. Tu idioma puede tener una forma de hacer esto.

Porque de aquel pozo

"Pues a partir de ese pozo". Esta frase marca un cambio de la historia a la información de fondo sobre cómo los pastores daban agua a los rebaños.

ellos daban agua

Los pastores daban agua o "los que cuidaban las ovejas daban agua"

la boca del pozo

Aquí "boca" es una forma de referirse a una apertura. TA: "la apertura del pozo"

Genesis 29:4**Jacob les dijo**

Jacob les dijo a los pastores

Hermanos míos

Esta es una forma educada de saludar a un extraño.

Labán, hijo de Nacor

Aquí "hijo" se refiere a un descendiente masculino. Otro posible significado es "Labán, el nieto de Nacor".

y, mira allí, Raquel su hija viene con las ovejas

¡Ahora mira! Raquel su hija viene con las ovejas

Genesis 29:7**es la mitad del día**

"el sol todavía está alto en el cielo" o "el sol todavía brilla intensamente"

juntar a los rebaños

Esto puede ser expresado en forma activa. TA: "para que reúnas los rebaños"

juntar

Esto significa reunirlos dentro de un cercado para que se queden a pasar la noche. El significado completo de esto se puede hacer explícito.

apacentarlas

Dejarlos comer hierba en el campo.

No podemos darles agua

"Nosotros tenemos que esperar para darles agua". Esto tiene que ver con el tiempo, no con el permiso.

hasta que todos los rebaños estén aquí

Esto puede ser expresado en forma activa. TA: "hasta que los otros pastores reúnan sus rebaños"

de la boca del pozo

Aquí "boca" es la manera de referirse a una abertura. TA: "desde el pozo" o "desde la abertura del pozo"

y le daremos agua a las ovejas

luego nosotros le daremos agua a las ovejas

Genesis 29:9**el hermano de su madre**

"su tío"

La boca del pozo

Aquí "boca" es una forma de referirse a una abertura. TA: "el pozo" o "la abertura del pozo"

Genesis 29:11**Jacob besó a Raquel**

En el antiguo Medio Oriente, es común saludar a un familiar con un beso. Sin embargo, normalmente se hace entre hombres. Si su idioma tiene un saludo afectuoso para un familiar, úselo. Si no, usa lo que sea apropiado.

lloró en voz alta

Jacob llora porque es tan feliz. El significado completo de esta declaración puede ser expresado de manera explícita.

él era pariente de su padre

familiar con su padre

Genesis 29:13**el hijo de su hermana**

su sobrino

lo abrazó

le dio un abrazo

lo besó

En el antiguo Medio Oriente, es común saludar a un familiar con un beso. Sin embargo, normalmente se hace entre hombres. Si su idioma tiene un saludo afectuoso para un familiar, úselo. Si no, use lo que sea apropiado.

Jacob le dijo a Labán todas estas cosas

"luego Jacob le contó a Labán todo lo que le contó a Raquel"

mi hueso y mi carne

Esta frase significa que están directamente relacionados. TA: "mi pariente" o "un miembro de mi familia"

Genesis 29:15**Porque eres mi pariente, ¿deberías entonces servirme por nada?**

Labán usa una pregunta para enfatizar que debe pagarle a Jacob por trabajar para él. La pregunta se puede traducir como una declaración. Esto también se puede expresar en forma positiva. TA: "Ciertamente es correcto que te pague por trabajar para mí aunque seas mi pariente".

Ahora Labán tenía

La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Labán y sus hijas.

Los ojos de Lea eran tiernos

Los posibles significados son 1) "Los ojos de Lea eran bonitos" o 2) "Los ojos de Lea eran claros"

Jacob amaba a Raquel

Aquí la palabra "amaba" se refiere a una atracción romántica entre un hombre y una mujer.

Genesis 29:19**que dásela a otro hombre**

en lugar de entregarla a otro hombre

y para él fueron como solo unos días

Pero el tiempo le parecía ser sólo de unos días.

por el amor que le tenía a ella

a causa del amor que tenía por ella o "por su amor por ella"

Genesis 29:21**Dame a mi esposa, porque mis días han sido completados-- para poder casarme con ella**

La frase "han sido completados" puede ser expresado en forma activa. La afirmación es enfática. TA: ¡Dame a mi esposa para que pueda casarme con ella, ya que he completado el tiempo que tenía para trabajar para ti! "Dame a Raquel para que pueda casarme con ella, porque he trabajado siete años para ti!"

hizo un festín.

"preparó un banquete de bodas". Lo más probable es que Labán hiciera que otros prepararan la fiesta. TA: "hizo que otros prepararan un banquete de bodas"

Genesis 29:23**quien durmió con ella**

"que tuvo relaciones sexuales con ella". Puede que necesites usar otras palabras más educadas aquí.

Labán también dio a Zilpa ... su sirvienta

Aquí el autor da información de trasfondo sobre Labán dando Zilpa a Lea. Lo más probable es que le dio Zilpa a Lea antes de la boda.

Zilpa

Es el nombre de la sirvienta de Lea.

mirad, ¡era Lea!

Jacob se sorprendió al ver que Leah estaba en la cama con él. La palabra "mira" muestra que Jacob estaba sorprendido por lo que vio.

¿Qué es esto que me has hecho a mí?

Jacob usa una pregunta para expresar su enojo y sorpresa. Esta pregunta retórica se puede traducir como una declaración. TA: "¡No puedo creer que me hayas hecho esto!"

¿Que no te serví por Raquel?

Jacob usa estas preguntas para expresar su dolor que Labán le había engañado. Esta pregunta retórica se puede traducir como una declaración.

TA: "¡Te serví durante siete años para casarme con Rachel!"

Genesis 29:26**No es nuestra costumbre dar**

En nuestra familia nosotros no damos

Completa la semana matrimonial de esta hija

Termina de celebrar la semana nupcial de Lea.

te daremos la otra también

El significado completo puede ser expresado de manera explícita. TA: "La próxima semana también te daremos Rachel"

Genesis 29:28**Jacob así lo hizo, y completó la semana de Lea**

Jacob hizo lo que le pidió Labán y terminó de celebrar la semana nupcial de Lea

Bilha

Este es el nombre de la sirvienta de Raquel.

Jacob se casó con Raquel

Jacob tuvo relaciones sexuales con Raquel. Puede que necesites usar otras palabras más educadas aquí. Vea cómo se traducen palabras similares en [Genesis 29:23].

él amaba a Raquel

Esto se refiere al amor romántico entre un hombre y una mujer.

Genesis 29:31**Lea no era amada**

Esto puede ser expresado en forma activa. TA: "Jacob no amaba a Lea"

no era amada

Esto es una exageración para enfatizar que Jacob amó a Rachel más que a Lea. TA: "amada menos que Raquel"

Él hizo que ella quedara embarazada

Se dice que Dios hace que Lea pueda quedar embarazada como si Dios estuviera abriendo su vientre.

estaba sin hijos

no pudo quedar embarazada

Lea concibió y tuvo un hijo

Lea quedó embarazada y dio a luz un hijo

y lo llamó Rubén

Los traductores también pueden agregar una nota al pie que diga: "El nombre Rubén significa 'Mira, un hijo'"

Porque el SEÑOR ha mirado mi aflicción

Lea estaba experimentando dolor emocional porque Jacob la había rechazado. El sustantivo abstracto "aflicción" se puede expresar como un verbo. TA: "El Señor vio que estaba sufriendo"

Genesis 29:33

Entonces ella concibió

Entonces Lea quedó embarazada

tuvo un hijo

dio a luz a un hijo

Porque Él SEÑOR ha escuchado que no soy amada

Esto puede ser expresado en forma activa. TA: "El Señor ha escuchado que mi esposo no me ama"

llamó su nombre Simeón

Los traductores también pueden agregar una nota al pie que diga "El nombre Simeón significa 'escuchado'"

mi esposo estará unido a mí

mi esposo me aceptará

porque le he dado tres hijos

Yo he dado a luz tres hijos para él

fue llamado Levi

Los traductores también pueden agregar una nota al pie que diga "El nombre Levi significa 'unido'"

Genesis 29:35

Ella concibió otra vez

Lea quedó embarazada otra vez

tuvo un hijo

dio a luz un hijo

ella llamó su nombre Judá

Los traductores también pueden agregar una nota al pie que diga "El nombre Judá significa 'alabanza'".

Chapter 30

¹ Cuando Raquel vio que no le daba hijos a Jacob, Raquel envidió a su hermana. Ella le dijo a Jacob: "Dame hijos, o moriré." ² El enojo de Jacob ardió contra Raquel. Él dijo: "¿Estoy yo en el lugar de Dios, quien te ha negado el tener hijos?" ³ Ella dijo: "Mira, ahí está mi sirvienta Bilha. Duerme con ella, para que ella dé a luz a niños sobre mis rodillas, y yo tendré hijos por ella." ⁴ Así que ella le dio a su sirvienta Bilha como esposa, y Jacob durmió con ella. ⁵ Bilha concibió y le dio un hijo a Jacob. ⁶ Entonces Raquel dijo: "Dios ha juzgado en mi favor. Él ciertamente ha escuchado mi voz y me ha dado un hijo." Por esta razón ella llamó su nombre Dan. ⁷ Bilha, la sirvienta de Raquel, concibió otra vez y le dio a Jacob un segundo hijo. ⁸ Raquel dijo: "Con poderosa lucha he peleado con mi hermana y he prevalecido." Ella lo llamó por nombre Neftalí. ⁹ Cuando Lea vio que había dejado de tener hijos, tomó a Zilpa, su sirvienta, y se la dio a Jacob como esposa. ¹⁰ Zilpa, la sirvienta de Lea, le dio a Jacob un hijo. ¹¹ Lea dijo: "¡Esto es afortunado!" así que ella lo llamó por nombre Gad. ¹² Entonces Zilpa, la sirvienta de Lea, le dio a Jacob un segundo hijo. ¹³ Lea dijo: "¡Estoy feliz! Porque las hijas me llamarán feliz." Así que ella le llamó Aser. ¹⁴ Rubén fue en los días de la cosecha de trigo y encontró mandrágoras en el campo. Él las trajo a su madre Lea. Entonces Raquel le dijo a Lea: "Dame algunas de las mandrágoras de tu hijo." ¹⁵ Lea le dijo a ella: "¿Es un asunto pequeño para ti, que me has quitado a mi esposo? ¿Acaso ahora me quieres quitar las mandrágoras de mi hijo también?" Raquel le dijo: "Entonces él dormirá contigo esta noche, a cambio de las mandrágoras de tu hijo." ¹⁶ Jacob vino del campo al anochecer. Lea salió a recibirlo y dijo: "Debes dormir conmigo esta noche, porque te he contratado con las mandrágoras de mi hijo." Así que Jacob durmió con Lea esa noche. ¹⁷ Dios escuchó a Lea, y ella concibió y le dio a Jacob un quinto hijo. ¹⁸ Lea dijo: "Dios me ha dado mi pago, porque le di mi sirvienta a mi esposo." Y lo llamó por nombre Isacar. ¹⁹ Lea concibió otra vez y le dio un sexto hijo a Jacob. ²⁰ Lea dijo: "Dios me ha dado un buen regalo. Ahora mi esposo me honrará, porque le he dado seis hijos." Ella llamó su nombre Zabulón. ²¹ Luego dio a luz a una hija y la llamó Dina. ²² Dios se acordó de Raquel y la escuchó. Él hizo que ella quedara embarazada. ²³ Ella concibió y dio a luz un hijo. Ella dijo: "Dios ha quitado mi vergüenza." ²⁴ Ella llamó su nombre José, diciendo: "EL SEÑOR me ha añadido otro hijo." ²⁵ Luego que Raquel había dado a luz a José, Jacob le dijo a Labán: "Envíame lejos, para que yo pueda ir a mi propio hogar y a mi país. ²⁶ Dame a mis esposas y a mis hijos por quienes te he servido, y déjame ir, porque tú sabes el servicio que te he dado." ²⁷ Labán le dijo: "Si ahora he encontrado favor en tus ojos, espera, porque he conocido por adivinación que El SEÑOR me ha bendecido por tu causa." ²⁸ Entonces él dijo: "Nombra tus salario, y yo te lo pagaré." ²⁹ Jacob le dijo: "Tú sabes cómo te he servido, y cómo le ha ido a tu ganado conmigo. ³⁰ Porque tenías poco antes de que yo viniera, y ha aumentado abundantemente. EL SEÑOR te ha bendecido en dondequiera que yo trabajé. Ahora, ¿cuándo proveeré yo para mi propia casa también?" ³¹ Entonces Labán dijo: "¿Qué te pagaré?" Jacob dijo: "Tú no me darás nada. Si haces esto por mí, yo volveré a alimentar tu rebaño y a cuidarlo. ³² Déjame caminar entre tu rebaño hoy, sacando de él toda oveja moteada y manchada, y cada oveja negra entre ellas, y las manchadas y moteadas entre las cabras. Estas serán mi salario. ³³ Mi integridad testificará por mí luego, cuando tú vengas a revisar mi salario. Cada una que no sea moteada o manchada entre las cabras, y negras entre las ovejas, si alguna es encontrada conmigo, será considerada robada." ³⁴ Labán dijo: "De acuerdo. Que sea de acuerdo a tu palabra." ³⁵ Ese día Labán removió los cabros que eran rayados y manchados, y todas las cabras que eran moteadas y manchadas, cada una que tenía blanco en ella, y todas las ovejas negras entre las ovejas, y las dio en manos de sus hijos. ³⁶ Labán también puso tres días de jornada entre él y Jacob. Así que Jacob se quedó atendiendo el resto de los rebaños de Labán. ³⁷ Jacob tomó ramas recién cortadas de álamo, y del almendro y del plátano, y peló rayas blancas en ellas, e hizo que la madera blanca de adentro pareciera que estaba en los palos. ³⁸ Entonces él puso los palos que había pelado frente a los rebaños, en frente de los abrevaderos donde venían a beber. Ellos concebían cuando venían a beber. ³⁹ Los rebaños se reproducían en frente de los palos, y los rebaños producían crías rayadas, moteadas y manchadas. ⁴⁰ Jacob separó estos corderos, pero hizo que el resto de ellos miraran hacia los animales rayados y todas las ovejas negras en el rebaño de Labán. Entonces él separó sus rebaños para sí mismo y no los juntó con los rebaños de Labán. ⁴¹ Cuando las ovejas más fuertes en el rebaño se estaban reproduciendo, entonces Jacob ponía los palos en los abrevaderos frente a los ojos del rebaño, para que concibieran entre los palos. ⁴² Pero cuando los animales mas débiles en el rebaño venían, él no les ponía los palos al frente de ellos. Así que los animales más débiles eran de Labán, y los mas fuertes eran de Jacob. ⁴³ El hombre se volvió muy próspero. Tenía grandes rebaños, mujeres sirvientes y hombres sirvientes, y camellos y burros.

Genesis 30:1

Cuando Raquel vio que no le daba hijos a Jacob
 Cuando Raquel se dio cuenta de que no podía quedar embarazada.

o moriré

Raquel está exagerando para mostrar cuán molesta está por no tener hijos. TA: "Me sentiré completamente sin valor"

Dame hijos

Provoca que me quede embarazada

El enojo de Jacob ardía contra Raquel

Se habla de la ira de Jacob como si fuera un fuego. Traducción alterna: "Jacob estaba muy enojado con Raquel"

¿Estoy yo en lugar de Dios, quien te ha guardado de tener hijos?

Esta es una pregunta retórica que Jacob usa para regañar a Raquel. Puede ser traducido como una declaración. TA: "¡No soy Dios! ¡No soy el que te impide tener hijos!"

Genesis 30:3**Ella dijo**

Raquel dijo

Mira

Mira o "Escucha" o "Presta atención a lo que voy a decirte"

ahí está mi sirvienta Bilha... y yo tenga hijos por ella

En aquel tiempo, esta era una forma aceptable para que una mujer estéril tuviera hijos que legalmente le pertenecían. El significado completo de esto puede ser expresado de manera explícita.

Bilha

Este es el nombre de la sirvienta de Raquel. Vea cómo fue traducido este nombre en [Genesis 29:29].

durmió con ella

Esta es una forma educada de hablar sobre las relaciones sexuales. Es posible que necesite usar diferentes palabras en su idioma. TA: "Tener relaciones sexuales con ella"

en mis rodillas

Esta es una manera de decir que el niño al que Bilhah da a luz pertenecerá a Raquel. TA: "para mí"

yo tenga hijos por ella

y así me hará tener hijos.

Jacob durmió con ella.

Esta es una forma educada de hablar sobre las relaciones sexuales. Es posible que necesite usar

diferentes palabras en su idioma. TA: "Jacob tuvo relaciones sexuales con ella"

Genesis 30:5**Bilha**

Este es el nombre de la sirvienta de Rachel. Vea cómo tradujo este nombre en Genesis 29:29.

le dio un hijo a Jacob

dio a luz un hijo para Jacob

ella llamó su nombre

Raquel le dio el nombre

llamó su nombre Dan

Los traductores también pueden agregar una nota al pie que diga "El nombre Dan significa 'él juzgó'"

Genesis 30:7**Bilha, ... concibió otra vez**

Bilha ... volvió a embarazarse

le dio a Jacob un segundo hijo

dio a luz un segundo hijo para Jacob

Con poderosa lucha he peleado con mi hermana

La frase "con poderosa lucha he peleado" es una expresión idiomática usada para énfasis. También es una metáfora que habla de los intentos de Raquel de tener un hijo, como su hermana, como si estuviera teniendo una pelea física con Lea. TA: "He tenido una gran lucha para tener hijos como mi hermana mayor, Lea"

he prevalecido

"Yo he ganado" o "Yo he tenido éxito"

lo llamó por nombre Neftalí

Los traductores también pueden agregar una nota al pie que diga "El nombre Neftalí significa 'mi lucha'".

Genesis 30:9**Cuando Lea vio que**

Cuando Lea se dio cuenta que

tomó a Zilpa, su sirvienta, y se la dio a Jacob como esposa

le dio Zilpa, su sirvienta, a Jacob como una esposa

Zilpa

Este es el nombre de la sirvienta de Lea. Ver como tradujo esto en [Genesis 29:24].

le dio a Jacob un hijo

dio a luz un hijo a Jacob

¡Esto es afortunado!

¡Cuán afortunado! o ¡Qué suerte!

lo llamó por nombre Gad

Los traductores también pueden agregar una nota al pie que diga "El nombre Gad significa 'afortunado'".

Genesis 30:12**Zilpa**

Este es el nombre de la sirvienta de Lea. Ver cómo fue traducido este nombre en [Genesis 29:24].

le dio a Jacob un segundo hijo

dio a luz a un segundo hijo para Jacob

¡Estoy feliz!

¡Qué bienaventurada soy! o "¡Qué feliz soy!"

las hijas

las mujeres o "las mujeres jóvenes"

le llamó Aser

Los traductores también pueden agregar una nota al pie que diga "El nombre Aser significa 'feliz'"

Genesis 30:14**Rubén fue**

Rubén salió

en los días de la cosecha de trigo

Aquí la frase "en los días de" es una expresión idiomática que se refiere a la temporada o época del año. TA: "en la época del año de la cosecha de trigo" o "durante la cosecha de trigo"

mandrágoras

Esta es una fruta que se dice que aumenta la fertilidad y el deseo de dormir con el amante. TA: "fruta del amor"

¿Es un asunto pequeño para ti, que me has quitado a mi esposo?

¿No te importa ... mi marido? Esta es una pregunta retórica usada para regañar a Raquel. Esta pregunta se puede traducir como una declaración. TA: "Ya es bastante malo ... mi marido".

¿Acaso ahora me quieres ... también?

Esta es una pregunta retórica, usada para regañar a Raquel. Esta pregunta se puede traducir como una declaración. TA: "¡Ahora quieres ... también!"

Entonces el dormirá contigo

Aquí "dormirá contigo" es un eufemismo. TA: "Entonces Jacob tendrá relaciones sexuales contigo"

Genesis 30:16**Debes dormir conmigo**

Aquí "dormir" es un eufemismo. TA: "Debes tener relaciones sexuales conmigo"

las mandrágoras de mi hijo

Por el precio de las mandrágoras de mi hijo. Vea cómo tradujo "mandrágora" en [Genesis 30:14].

ella concibió

ella quedó embarazada

le dio a Jacob un quinto hijo

dio a luz un quinto hijo a Jacob

Dios me ha dado mi pago

Se habla de que Dios recompensa a Lea como si fuera un jefe que paga los salarios a alguien que trabaja para él. TA: "Dios me ha dado lo debido" o "Dios me ha recompensado"

lo llamó por nombre Isacar.

Los traductores también pueden agregar una nota al pie que diga: "El nombre Isacar significa 'hay una recompensa'".

Genesis 30:19**Lea concibió otra vez**

Lea quedó embarazada otra vez

le dio un sexto hijo a Jacob

dio a luz un sexto hijo para Jacob

Ella llamó su nombre Zabulón

Los traductores también pueden agregar una nota al pie que diga: "El nombre Zabulón significa 'honor'".

la llamó Dina

Este es el nombre de la hija de Lea.

Genesis 30:22**Dios se acordó de Raquel y la escuchó**

La frase "se acordó" significa recordar. Esto no significa que Dios se olvidó de Raquel. Significa que él consideró su petición. TA: "Dios consideró a Raquel y le concedió lo que quería"

Dios ha quitado mi vergüenza

Se dice que Dios hace que Raquel ya no se sienta avergonzada como si "vergüenza" fuera un objeto que esa persona pudiera quitarle a otra persona. El sustantivo abstracto "vergüenza" puede ser declarado como "avergonzado". TA: "Dios mandó que ya no me sienta avergonzada"

Ella llamó por nombre José

Los traductores también pueden agregar una nota al pie que diga: "El nombre José significa 'Él puede añadir'".

El SEÑOR me ha añadido otro hijo

Los primeros hijos de Raquel fueron a través de su sirvienta Bilha.

Genesis 30:25

Luego que Raquel había dado a luz a José
Después Raquel dio a luz a José

que yo pueda ir
para que pueda ir

tú sabes el servicio que te he dado
Jacob le está recordando a Labán su contrato.)

Genesis 30:27

Labán le dijo
Labán le dijo a Jacob

Si ahora he encontrado favor en tus ojos
Los ojos representan la vista, y la vista representa pensamientos o juicio. TA: "Si he encontrado favor contigo" o "Si estás contento conmigo"

encontrado favor
Esta es una expresión idiomática que significa que alguien es aprobado por alguien más.

espera, porque
por favor quédate, porque

porque he divinado que
He descubierto por mis propias prácticas espirituales y mágicas.

por tu causa
debido a ti

Nombra tus pagos
Esto puede ser expresado de forma más explícita. TA: "Díme cuánto debo pagarte para mantenerte aquí"

Genesis 30:29

Jacob le dijo
Jacob le dijo a Labán

como le ha ido a tu ganado conmigo
cuán bien le ha ido a tu ganado desde que empecé a cuidarlos

Porque tenías poco antes de que yo viniera
tus ganados eran pequeños antes que trabajase para ti.

y ha aumentado abundantemente
Pero ahora tu riqueza ha aumentado mucho

Ahora, ¿cuándo proveeré yo en mi propia casa también?
"Ahora, ¿cuándo voy a cuidar de mi propia familia?". Jacob usa una pregunta para enfatizar que quiere comenzar a proveer para su propia familia. Esta pregunta se puede traducir como una

afirmación. TA: "¡Ahora yo quiero cuidar de mi familia!"

Genesis 30:31

¿Qué te pagaré?

¿Qué puedo pagarte o "qué puedo darte"? Esto puede ser expresado de manera explícita. TA: "¿Qué puedo pagarte para que te quedes y trabajes para mí?"

Si haces esto por mí

La palabra de conexión "Si" puede usarse al principio para mostrar que lo que Jacob está a punto de decir contrasta con lo que acaba de decir. TA: "Pero si haces esto por mí"

alimentar tu ganado y a cuidarlo
alimenta y cuida tu rebaño

sacando de él toda oveja moteada y manchada, y cada negra entre las ovejas, y las manchadas y moteadas entre las cabras
removiendo cada oveja con manchas, cada oveja negra y cada cabra con manchas.

Estas serán mi pago
Este será el costo de mantenerme aquí

Genesis 30:33

Mi integridad testificará por mi luego

La palabra "integridad" significa "honestidad". Esto habla de integridad como si fuera una persona que pudiera testificar a favor o en contra de otra persona. TA: "Y luego sabrás si he sido honesto contigo o no"

Cada una que no sea moteada o manchada entre las cabras, y negras entre las ovejas, si alguna es encontrada conmigo, será considerada robada
Esto puede ser expresado en forma activa. TA: "Si encuentras alguna cabra sin manchas o alguna oveja que no sea negra, puedes considerarlas como robadas"

Que sea de acuerdo a tu palabra
"Que sea como dices" o "Nosotros haremos lo que has dicho"

Genesis 30:35

que eran rayados y manchados
que tenían rayas y manchas

que eran moteadas y manchadas
que eran manchadas

cada una que tenía blanco en ella
cada cabra que tenía algo de blanco en ella

todas las ovejas negras entre las ovejas
todas las ovejas negras.

las dio en manos

Aquí "manos" significa control o cuidado. TA: "hizo que sus hijos los cuidaran"

Genesis 30:37**ramas recién cortadas de álamo, y del almendro y del plátano**

Estos son todos los árboles con madera blanca.

peló rayas blancas en ellas, y hizo que la madera blanca de adentro pareciera que estaba en los palos

Se desprendieron trozos de corteza para que se viera la madera blanca debajo.

los canales de agua

Recipientes largos abiertos para contener agua para que los animales beban

Genesis 30:39**los rebaños producían crías**

Los animales de los rebaños concebidos o "Los animales apareados".

producían crías rayadas, moteadas y manchadas.

dio a luz a bebés con rayas y manchas.

Jacob separó

Eso puede ser expresado de manera explícita que esto sucedió durante varios años. TA: "Durante los años siguientes, Jacob separó"

sus rostros hacia

mirar hacia

él separó sus rebaños y ya no los mezcló más
él dispuso sus rebaños aparte

Genesis 30:41**frente a los ojos de los rebaños**

Aquí los "ojos" del rebaño representan a las ovejas y enfatizan lo que ven. TA: "para que el rebaño pueda verlos")

entre los palos

en frente de los palos

los animales débiles

los animales frágiles

Entonces los animales débiles eran de Labán, y los fuertes eran de Jacob

"Así que la descendencia más débil pertenecía a Labán, mientras que la descendencia más fuerte pertenecía a Jacob". Esto puede ser expresada de manera más explícita. TA: "Así que la descendencia más débil no tenía rayas o manchas y pertenecía a Labán, mientras que la descendencia más fuerte tenía rayas o manchas y pertenecía a Jacob"

Genesis 30:43**El hombre**

Jacob

se volvió muy próspero

"prosperó en gran medida" o "se hizo muy rico"

Chapter 31

¹ Ahora, Jacob escuchó las palabras de los hijos de Labán, que ellos dijeron: "Jacob ha tomado todo lo que era de nuestro padre, y es de las posesiones de nuestro padre que él ha obtenido toda esta riqueza." ² Jacob vio la mirada del rostro de Labán. El vio que su actitud hacia él había cambiado. ³ Entonces el SEÑOR le dijo a Jacob: "Vuelve a la tierra de tus padres y a tus parientes y Yo estaré contigo." ⁴ Jacob envió y llamó a Raquel y a Lea al campo de su rebaño ⁵ y les dijo: "Yo he visto que la actitud de su padre hacia mí ha cambiado, pero el Dios de mi padre ha estado conmigo. ⁶ Ustedes saben que es con todas mis fuerzas que yo he servido a su padre. ⁷ Su padre me ha engañado y cambiado mi sueldo diez veces, pero Dios no le ha permitido hacerme daño. ⁸ Si él decía: 'Los animales moteados serán tu salario,' entonces todo el rebaño daba crías moteadas. Si él decía: 'Las rayadas serán tu salario,' entonces todo el rebaño daba crías rayadas. ⁹ De esta manera Dios ha tomado los animales de su padre y me los ha dado a mí. ¹⁰ En una ocasión durante la temporada de apareamiento, yo vi en un sueño chivos que se apareaban con el rebaño. Los chivos eran rayados, moteados y manchados. ¹¹ El ángel de Dios me dijo en el sueño: 'Jacob.' Yo dije: 'Aquí estoy.' ¹² El dijo: 'Alza tus ojos y mira todos los chivos que se están apareando con el rebaño. Ellos son rayados, moteados y manchados, porque Yo he visto todo lo que Labán te está haciendo. ¹³ Yo soy el Dios de Betel, donde tú ungiste un pilar, donde tú Me hiciste un voto. Ahora, levántate y deja esta tierra y regresa a la tierra donde naciste.'" ¹⁴ Raquel y Lea respondieron y le dijeron: "¿Hay alguna porción o herencia para nosotras en la casa de nuestro padre? ¹⁵ ¿Acaso no somos tratadas por él como extranjeras? Porque él nos ha vendido y también ha devorado completamente nuestro dinero. ¹⁶ Pues todas las riquezas que Dios le ha quitado a nuestro padre son ahora nuestras y de nuestros hijos. Ahora entonces, lo que sea que Dios te haya dicho, hazlo." ¹⁷ Entonces Jacob se levantó y colocó a sus hijos y a sus esposas sobre camellos. ¹⁸ Él dirigió todo su ganado delante de él, con toda su propiedad, incluyendo el ganado que él había adquirido en Padán Aram. Entonces él partió para ir a su padre Isaac a la tierra de Canaán. ¹⁹ Cuando Labán había salido a trasquilar sus ovejas, Raquel robó los dioses domésticos de su padre. ²⁰ Jacob también engañó a Labán el arameo al no decirle que se iba. ²¹ Así que huyó con todo lo que tenía y rápidamente cruzó el Río, y se dirigió a la región montañosa de Galaad. ²² Al tercer día le fue dicho a Labán que Jacob había huído. ²³ Así que él tomó a sus parientes con él para perseguirlo por siete días de viaje. Él lo alcanzó en la región montañosa de Galaad. ²⁴ Ahora Dios vino a Labán el arameo en un sueño durante la noche y le dijo: "Cuídate de no hablarle a Jacob ni bien ni mal." ²⁵ Labán alcanzó a Jacob. Ahora Jacob había colocado su tienda en la zona montañosa. Labán también acampó con sus parientes en la zona montañosa de Galaad. ²⁶ Labán le dijo a Jacob: "¿Qué has hecho, que me has engañado y te has llevado a mis hijas como si fueran prisioneras de guerra? ²⁷ ¿Por qué huiste secretamente y me engañaste y no me dijiste? Yo te hubiera despedido con celebración y con canciones, con panderos y arpas. ²⁸ No me permitiste despedir con besos a mis nietos y mis hijas. Ahora has obrado neciamente. ²⁹ Está en mi poder hacerte daño, pero el Dios de tu padre me habló anoche y dijo: 'Cuídate de no hablarle a Jacob ni bien ni mal.' ³⁰ Ahora te has ido porque anhelaste regresar a la casa de tu padre. Pero, ¿por qué robaste mis dioses? ³¹ Jacob contestó y dijo a Labán: "Porque tuve miedo y pensé que tú me quitarías a tus hijas por la fuerza es que yo me fui secretamente. ³² Quien haya tomado tus dioses no continuará con vida. En la presencia de nuestros parientes, identifica cualquier cosa que yo tenga que sea tuya y tómala." Porque Jacob no sabía que Raquel los había robado. ³³ Labán fue a la tienda de Jacob, a la tienda de Lea y a la tienda de las dos sirvientas, pero no los encontró. Él salió de la tienda de Lea y entró en la de Raquel. ³⁴ Ahora Raquel había tomado los dioses domésticos, los colocó en un sillín de camello y se sentó sobre ellos. Labán buscó por toda la tienda pero no los encontró. ³⁵ Ella dijo a su padre: "No se enoje, mi señor, si no me levanto frente a usted, es que yo estoy en mi período menstrual." Así que él buscó pero no encontró sus dioses domésticos. ³⁶ Jacob estaba enojado y discutió con Labán. Él le dijo: "¿Cuál es mi ofensa? ¿Cuál es mi pecado, que me has perseguido acaloradamente? ³⁷ Pues tú has buscado en todas mis posesiones. ¿Qué has encontrado de todos tus bienes domésticos? Colócalos aquí frente a nuestros parientes, para que ellos puedan juzgar entre nosotros dos. ³⁸ Durante veinte años yo he estado contigo. Ni tus ovejas ni tus cabras han abortado ni he comido ningún carnero de tus rebaños. ³⁹ Lo que fue desgarrado por las bestias no lo traje ante ti. En su lugar, yo asumí la pérdida. Siempre me hiciste pagar por cada animal perdido, fuera robado durante el día o durante la noche. ⁴⁰ Allí estaba, en el día el calor me consumía y me helaba durante la noche y no dormía. ⁴¹ Estos veinte años yo he estado en tu casa. Yo trabajé catorce años por tus dos hijas y seis años por tu rebaño. Has cambiado mi salario diez veces. ⁴² Si no fuera porque el Dios de mi padre, el Dios de Abraham y al que teme Isaac, estuviera conmigo, seguramente me habrías despedido con las manos vacías. Dios ha

visto mi opresión y cuan duro he trabajado y Él te reprendió anoche." ⁴³ Labán respondió y le dijo a Jacob: "Las hijas son mis hijas, los nietos son mis nietos y los rebaños son mis rebaños. Todo lo que ves es mío. ¿Pero qué puedo hacer hoy a estas mis hijas o a sus hijos que ellas han parido?" ⁴⁴ Así que ahora, hagamos un pacto, tú y yo, y que sea un testimonio entre tú y yo." ⁴⁵ Así que Jacob tomó una piedra y la estableció como un pilar. ⁴⁶ Jacob dijo a sus parientes: "Junten piedras." Así que ellos tomaron piedras e hicieron una pila. Entonces ellos comieron allí al lado de la pila. ⁴⁷ Labán lo llamó Jegar Sahaduta, pero Jacob lo llamó Galed. ⁴⁸ Labán dijo: "Esta pila es un testimonio entre tú y yo hoy." Por lo tanto, su nombre será llamado Galed. ⁴⁹ También es llamado Mizpa, porque Labán dijo: "Que el SEÑOR vigile entre tú y yo, cuando estemos fuera de la vista uno del otro." ⁵⁰ Si tú maltratas a mis hijas o si tomas esposas además de mis hijas, aunque nadie más esté con nosotros, mira, Dios es testigo entre tú y yo." ⁵¹ Labán dijo a Jacob: "Mira esta pila y mira este pilar, que yo he puesto entre tú y yo." ⁵² Esta pila es testigo y este pilar es testigo, de que yo no pasaré más allá de esta pila hacia ti y que tú no pasarás de esta pila hacia mí para hacer daño. ⁵³ Que el Dios de Abraham, y el Dios de Nacor, los dioses de su padre, juzguen entre nosotros." Jacob juró por el que temía su padre Isaac. ⁵⁴ Jacob ofreció un sacrificio en la montaña y llamó a sus parientes a comer una comida. Ellos comieron y pasaron la noche entera en la montaña. ⁵⁵ Temprano en la mañana Labán se levantó, besó a sus nietos y a sus hijas y los bendijo. Entonces Labán se fue y regresó a su casa.

Genesis 31:1

Ahora

Esta palabra se usa aquí para marcar una ruptura en la línea principal de la historia. Aquí el autor comienza a contar una nueva parte de la historia.

Jacob escuchó las palabras de los hijos de Labán, ellos dijeron

Jacob escuchó que los hijos de Labán decían

Jacob ha tomado todo lo que era de nuestro padre

Los hijos de Labán estaban exagerando porque estaban enojados. TA: "Todo lo que Jacob ha tomado pertenece a nuestro padre"

Jacob vio la apariencia del rostro de Labán. El vio que su actitud hacia él había cambiado.

Estas dos oraciones significan básicamente lo mismo. La segunda explica la mirada que Jacob vio en el rostro de Labán. TA: "Jacob notó que Labán ya no estaba satisfecho con él"

tus padres

tu padre Isaac y tu abuelo Abraham

Genesis 31:4

Jacob envió y llamó a Raquel y a Lea para el campo de su rebaño

Jacob envió a Raquel y Lea y les dijo que se encontraran con él en el campo con los rebaños.

y les dijo

Puedes comenzar una nueva oración aquí. TA: "Él les dijo"

Yo he visto que la actitud de su padre hacia mí ha cambiado

He notado que tu padre ya no está contento conmigo

Ustedes saben que es con todas mis fuerzas que yo he servido a su padre

La palabra "ustedes" aquí se refiere tanto a Raquel como a Lea. También añade énfasis. TA: "Ustedes mismas saben que he servido a su padre con todas mis fuerzas"

Genesis 31:7

me ha engañado

me ha mentido o "no me ha tratado con justicia"

tu salario

lo que dijo que me pagaría

hacerme daño

Los posibles significados son 1) daño físico o 2) para causar que Jacob sufra de alguna manera.

Los animales moteados

Los animales con manchas

el rebaño daba crías

el rebaño daba a luz a

las rayadas

Los animales con rayas

De esa manera Dios ha tomado los animales de su padre para dármelos a mí

Así es como Dios me dio los animales de tu padre

Genesis 31:10

Información General

Jacob continúa su historia a sus esposas Lea y Raquel

En una ocasión durante la temporada de apareamiento
Durante la época de reproducción

apareaban con el rebaño

Aquí "rebaño" representa sólo las cabras hembras.
TA: "aparearse con las cabras del rebaño"

eran rayados, moteados y manchados

tenía rayas, manchas pequeñas y manchas grandes.

ángel de Dios

Los posibles significados son 1) Dios mismo apareció como un hombre o 2) uno de los mensajeros de Dios apareció. Como la frase no se comprende bien, es mejor traducirla simplemente como "el ángel de Dios", usando la palabra normal que usas para "ángel".

Yo dije

Y yo respondí

Aquí estoy

"Sí, estoy escuchando" o "Sí, ¿qué es?" Vea cómo tradujo esto en [Genesis 22:1].

Genesis 31:12**Información General**

El ángel del Señor continúa hablando a Jacob ([Genesis 31:10]).

alza tus ojos

Esta es una forma de decir "Busca".

que se están apareando con el rebaño

Aquí "rebaño" significa sólo las cabras hembras. TA: "que se están reproduciendo con las cabras hembras del rebaño"

son rayados, moteados y manchados

tienen rayas y manchas

donde tu ungiste una columna

Jacob vertió aceite sobre el pilar para dedicarlo a Dios.

la tierra donde naciste

la tierra de tu nacimiento

Genesis 31:14**Raquel y Lea respondieron diciéndole**

Esto no significa que hayan hablado al mismo tiempo. Destaca que coincidían entre sí.

¿Hay alguna porción o herencia para nosotras en la casa de nuestro padre?

Raquel y Lea usan una pregunta para enfatizar que no hay nada más que su padre pueda darles. TA: "¡No nos queda absolutamente nada que heredar de nuestro padre!"

¿Acaso no somos tratadas por él como extranjeras?

Usan una pregunta para mostrar su enojo sobre cómo los trata su padre. Esto puede ser expresado

en forma activa. TA: "¡Nuestro padre nos trata como a mujeres extranjeras en lugar de hijas!"

Él nos vendió

Esto puede hacerse más explícito. TA: "Él nos ha vendido para su propio beneficio"

también devoró completamente nuestro dinero

Labán, que utiliza completamente el dinero que debería haberle dado a sus hijas, se dice como si fuera una bestia salvaje que se comía el dinero como si fuera comida. TA: "Él usó nuestro dinero por completo"

es ahora nuestra y de nuestros hijos

nos pertenece a nosotros y a nuestros hijos

Ahora entonces

Aquí "Ahora" no significa "en este momento", sino que se usa para llamar la atención sobre el punto importante que sigue.

lo que sea que Dios te haya dicho, hazlo

haz todo lo que Dios te ha dicho

Genesis 31:17**sus hijos**

Jacob se llevó a todos sus hijos. Solo menciona a los hijos porque son importantes como sus herederos. TA: "sus hijos"

Él comenzó a dirigir todo su ganado

Él condujo todo su ganado. Aquí el "ganado" se refiere a todos sus animales domesticados.

el ganado y las posesiones que había adquirido en Padan-aran

y la otra manada de ganado de la cual tomó posesión cuando estaba en Padan-Aran

Él partió a Isaac su padre, a la tierra de Canaán.

Fue a la tierra de Canaán, donde vivía su padre Isaac.

Genesis 31:19**Ahora Labán salió a esquila sus ovejas**

Cuando Labán salió a cortar la lana de las ovejas

el río

Esto se refiere al río Eufrates

se dirigió a

viajó hacia

la región montañosa de Galaad

"las montañas de Galaad" o "Monte de Galaad"

Genesis 31:22**Al tercer día**

Era costumbre judía contar el día de salida como el primer día. TA: "Dos días después de que se habían ido"

le fue dicho a Labán

Esto puede ser expresado en forma activa. TA: "alguien le dijo a Labán"

que Jacob había escapado

Solo se menciona a Jacob porque él es el líder de la familia. Puede ser expresado de manera explícita que su familia se fue con él. TA: "que Jacob había huido con sus esposas e hijos"

Así que él tomó

Así que Labán tomó

perseguirlo

lo persiguió

por siete días de viaje

Laban tardó siete días caminando para alcanzar a Jacob.

Él lo alcanzó

Él lo atrapó

Genesis 31:24**Ahora Dios vino a Labán el arameo en un sueño durante la noche**

La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Labán. TA: "Esa noche, Dios vino a Labán en un sueño"

Cuidado de hablar a Jacob algún bien o mal

La frase "bien o mal" en conjunto significa "cualquier cosa". TA: "No digas nada para tratar de evitar que Jacob se vaya"

Labán alcanzó a Jacob. Ahora Jacob había colocado su tienda en la zona montañosa. Labán y sus parientes también acamparon en la zona montañosa de Galaad.

La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Jacob y Labán. TA: "Cuando Labán alcanzó a Jacob, Jacob había establecido un campamento en la región montañosa. Luego Labán y sus parientes también acamparon en la región montañosa de Galaad"

Genesis 31:26**te has llevado a mis hijas como si fueran prisioneras de guerra**

Labán habla de que Jacob se llevó a su familia con él a la tierra de Canaán, como si Jacob los tomara como prisioneros, después de una batalla y los obligara a ir con él. Labán está exagerando porque

está enojado y está tratando de hacer que Jacob se sienta culpable por lo que hizo.

te escapaste secretamente

escapar en secreto

con celebración

con gozo

con tambores y arpas

Estos instrumentos representan la música. TA: "y con música"

tambor

un instrumento musical con una cabeza como un tambor que puede ser golpeado y con piezas de metal alrededor del lado que suenan cuando se agita el instrumento

besos de despedida a mis nietos

Aquí "nietos" incluiría a todos los nietos, ya sean hombres o mujeres. TA: "besar a mis nietos"

Ahora neciamente has hecho

tú has actuado neciamente

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que continua.

Genesis 31:29**Está en mi poder hacerte daño**

La palabra "hacerte" es plural y se refiere a todos con Jacob. TA: "Tengo suficientes personas conmigo para hacerles daño a todos"

Cuídate de hablar a Jacob algún bien o mal

Las palabras "bien o mal" juntas significan "cualquier cosa". Vea cómo tradujo esto en [Genesis 31:24]. TA: "No digas nada para tratar de evitar que Jacob se vaya"

te vas

Este "te" es singular y se refiere a Jacob.

la casa de tu padre

Aquí "casa" significa familia. TA: "estar en casa con tu padre y el resto de tu familia"

mis Dioses

mis ídolos

Genesis 31:31**Me escapé secretamente porque yo tuve miedo y pensé que me quitarías a tus hijas por la fuerza**

Me fui en secreto porque temía que me quitaras a tus hijas por la fuerza

Quien haya tomado tus dioses no continuará con vida

Esto puede ser expresado en forma positiva. TA: "Mataremos a quien haya robado a tus dioses"

En presencia de nuestros parientes

La palabra "nuestros" se refiere a los familiares de Jacob e incluye a los familiares de Labán. Todos los familiares vigilarán para asegurarse de que todo sea justo y honesto.

identifica cualquier cosa que yo tenga que sea tuyo y tómalo

Busca cualquier cosa que tengamos que sea tuyo y tómalo.

Pero Jacob no sabía que Raquel los había robado

Esto cambia de la historia a la información de fondo sobre Jacob.

Genesis 31:33**dos de sus sirvientas**

Esto se refiere a Zilpa y Bilha.

pero no los encontró

él no encontró los ídolos.

Genesis 31:34**Ahora Raquel... de su**

La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Raquel.

sillín

un asiento colocado en la espalda de un animal para que una persona pueda montar en él

mi señor

Llamar a alguien "mi señor" es una forma de honrarlo.

si no me levanto frente a usted

porque soy incapaz de pararme en tu presencia

es que yo estoy en mi periodo menstrual

Esto se refiere al tiempo del mes en que una mujer sangra de su vientre.

Genesis 31:36**Él le dijo**

Jacob le dijo a Labán

¿Cuál es mi ofensa? ¿Cuál es mi pecado por el cual acaloradamente me persigues?

Las frases "Cuál es mi ofensa" y "Cuál es mi pecado" significan básicamente lo mismo. Jacob le está pidiendo a Labán que le cuente lo que hizo mal. TA: "¿Qué he hecho mal para que me persigas así?"

acaloradamente me persigues

Aquí la palabra "acaloradamente" significa que Labán persiguió a Jacob con la intención de capturarlo.

¿Encontraste los dioses de tu familia?

¿Qué has encontrado que te pertenece?

Colócalos aquí frente a nuestros parientes

Aquí la palabra "nuestros" se refiere a los familiares de Jacob e incluye a los familiares de Labán. TA: "Coloque todo lo que haya encontrado frente a nuestros familiares"

ellos puedan juzgar entre nosotros dos

Aquí "nosotros dos" se refiere a Jacob y Labán. La frase "juzgar entre" significa decidir qué persona tiene razón en una disputa. TA: "ellos pueden juzgar entre nosotros dos"

Genesis 31:38**Información General**

Jacob continua hablando a Labán

veinte años

20 años

ovejas

oveja hembra

ni... abortaron

Esto significa que no han tenido un embarazo antes de tiempo e inesperadamente con el cordero o el cabrito nacido muerto.

Lo rasgado por las bestias no lo traje ante ti

Esto puede ser expresado en forma activa. TA: "Cuando un animal salvaje mató a uno de tus animales, no te lo traje"

En su lugar, yo asumí la pérdida

Para que Jacob contara los animales muertos de Labán como una pérdida de su propio rebaño, se habla de él como si fuera una carga que él cargaría sobre sus hombros. TA: "En lugar de contarlos como una pérdida de su rebaño, lo conté como una pérdida de mi rebaño"

Allí estaba, en el día el calor me consumía y me helaba durante la noche

Se habla del sufrimiento en las temperaturas cálidas y frías como si las temperaturas fueran animales que comían a Jacob. TA: "Me quedé con sus rebaños incluso durante la parte más calurosa del día y la parte más fría de la noche"

Genesis 31:41**Información General**

Jacob continúa hablando a Labán.

Esos veinte años

Esos últimos 20 años

catorce años

14 años

Haz cambiado mi salario diez veces

Cambió lo que dijo que me pagaría diez veces. Vea cómo tradujo "mi salario" en [Genesis 31:7].

Si no fuera por el Dios de mi padre; el Dios de Abraham y al que teme Isaac, que estuvo conmigo

Jacob se refiere al mismo Dios, no a tres dioses diferentes. TA: "Si el Dios de Abraham e Isaac, mi padre, no hubiera estado conmigo"

el Dios de mi padre

Aquí la palabra "padre" se refiere a su pariente, Isaac.

al que teme Isaac

Aquí, la palabra "teme" se refiere al "temor del Señor", que significa respetarlo profundamente y mostrar ese respeto al obedecerlo.

manos vacías

Esto significa no tener nada. TA: "con absolutamente nada"

Dios ha visto mi opresión y cuán duro he trabajado

El sustantivo abstracto "opresión" puede ser declarado como "oprimiste". TA: "Dios ha visto cuánto trabajé y cómo me oprimiste"

Genesis 31:43**¿Pero que puedo hacer hoy por mis hijas o por sus hijos que le han nacido?**

Labán usa una pregunta para enfatizar que no hay nada que pueda hacer. Esta pregunta retórica se puede traducir como una declaración. TA: "Pero, no hay nada que pueda hacer para que mis hijas y nietos vuelvan conmigo".

que sea testigo

Aquí la palabra "testigo" no se refiere a una persona, sino que se usa en sentido figurado y se refiere al pacto que hacen Jacob y Labán. Se habla del pacto como si fuera una persona que está allí cuando ellos aceptan actuar pacíficamente uno con el otro.

Genesis 31:45**pilar**

Esto significa que simplemente se colocó una piedra grande de punta para marcar el lugar donde ocurrió este evento importante.

hicieron una pila

los apilan uno encima del otro

Entonces ellos se sentaron junto a la pila

Comer juntos era una parte de hacer el pacto entre sí. El significado completo de esto puede ser expresado de manera explícita.

Jegar Sahduta

Los traductores pueden agregar una nota al pie que diga: "El nombre Jegar Sahduta significa 'montón de testigos' en el lenguaje de Labán".

Galaad

Los traductores pueden agregar una nota al pie que diga: "El nombre Galeed significa 'montón de testigos' en el lenguaje de Jacob"

Genesis 31:48**Esta pila es testimonio entre tú y yo**

Las piedras en realidad no dan testimonio como persona. TA: "Esta pila será un recordatorio entre tú y yo"

Galaad

Los traductores pueden agregar una nota al pie que diga: "El nombre Galaad significa 'montón de testigos' en el lenguaje de Jacob. Vea cómo tradujo esto en [Genesis 31:47].

Mizpa

Los traductores pueden agregar una nota al pie que diga: "El nombre Mizpah significa 'atalaya'"

cuando estemos fuera de la vista uno del otro

Aquí "fuera de la vista" significa ya no estar en la presencia del otro. TA: "cuando ya no estemos entre ellos"

aunque nadie más esté con nosotros

Aquí "nosotros" se refiere a Labán y Jacob. TA: "incluso si nadie más está ahí para vernos"

mira

Mira o "recuerda" o "presta atención a lo que voy a decirte"

Genesis 31:51**Esta pila es testigo y este pilar es testigo**

Estas pilas de piedras debían actuar como un recordatorio y un marcador fronterizo para Jacob y Laban con respecto a su acuerdo de paz. Se habla de ellos como si fueran testigos humanos.

Que el Dios de Abraham, el Dios de Nacor, el Dios de su Padre, juzge entre nosotros

Abraham es el abuelo de Jacob. Nahor es el abuelo de Labán. El padre de Abraham y Nahor es Taré. No todos ellos adoraban al SEÑOR.

aquel a quien su padre Isaac temía

Aquí la palabra "temor" se refiere al Señor, a quien Isaac respetó profundamente y mostró ese respeto al obedecerlo.

Genesis 31:54

llamó a sus parientes a comer una comida

Comer juntos era parte de hacer el pacto entre sí.
El significado completo de esto puede ser expresado de manera explícita.

Temprano en la mañana... regresó a su casa.

El versículo 55 es el primer verso del capítulo 32 en el texto hebreo original, pero el último versículo del capítulo 31 en la mayoría de las Biblias modernas. Le sugerimos que siga la numeración de Biblias en su idioma nacional.

bendijo

Esto significa expresar el deseo de que le sucedan cosas positivas y beneficiosas a alguien.

Chapter 32

¹ Jacob también tomó su camino y los ángeles de Dios lo encontraron. ² Cuando Jacob los vio, dijo: "Este es el campamento de Dios," así que llamó a ese lugar Mahanaim. ³ Jacob envió mensajeros delante de él a su hermano Esaú, en la tierra de Seir, en la región de Edom. ⁴ Él les ordenó, diciendo: "Esto es lo que dirán a mi señor Esaú: 'Esto es lo que su siervo Jacob dice: 'Estuve quedándome con Labán y he retrasado mi regreso hasta ahora. ⁵ Yo tengo bueyes, burros y rebaños, sirvientes y sirvientas. Yo le he enviado este mensaje a mi señor, para hallar favor ante esus ojos.'" ⁶ Los mensajeros regresaron a Jacob diciendo: "Fuimos donde tu hermano Esaú. Él viene a encontrarse contigo y cuatrocientos hombres están con él." ⁷ Entonces Jacob se atemorizó mucho y se perturbó. Así que dividió las personas que estaban con él en dos campamentos y también los rebaños, las manadas y los camellos. ⁸ Él dijo: "Si Esaú viene a un campamento y lo ataca, entonces el campamento que quede podrá escapar." ⁹ Jacob dijo: "Dios de mi padre Abraham y Dios de mi Ppdre Isaac, EL SEÑOR, quien me dijo: 'Regresa a tu país y a tus parientes y Yo te prosperaré.'" ¹⁰ Yo no soy merecedor de todos Tus actos de misericordia ni de toda la fidelidad que le has mostrado a Tu siervo. Porque solo con mi cayado crucé sobre este Jordán y ahora he llegado a tener dos campamentos. ¹¹ Por favor, rescátame de la mano de mi hermano, de la mano de Esaú, porque tengo miedo de él, de que él venga y me ataque a mí y a las madres con los hijos. ¹² Pero Tú dijiste: 'Yo ciertamente te haré prosperar. Yo haré tu descendencia como la arena del mar, que no se puede contar por su número.'" ¹³ Jacob se quedó allí esa noche. Él tomó algo de lo que tenía con él como un regalo para Esaú, su hermano: ¹⁴ doscientas cabras, veinte machos cabríos, doscientas ovejas y veinte carneros, ¹⁵ treinta camellas con leche y sus crías, cuarenta vacas y diez toros, veinte asnas y diez burros. ¹⁶ Estos él los dio en las manos de sus sirvientes, cada manada por sí misma. Él le dijo a sus sirvientes: "Vayan delante de mí y pongan un espacio entre cada una de las manadas." ¹⁷ El instruyó al primer sirviente, diciendo: "Cuando mi hermano Esaú te encuentre y te pregunte diciendo: '¿A quién perteneces? ¿A dónde vas? ¿De quién son esos animales que van delante de ti?'" ¹⁸ Entonces le dirás: 'Ellos son de tu siervo Jacob. Ellos son un regalo enviado a mi amo Esaú. Mira, él viene también detrás de nosotros.'" ¹⁹ Jacob también le dio instrucciones al segundo grupo, al tercero y a todos los hombres que seguían las manadas. Él dijo: "Ustedes le dirán lo mismo a Esaú cuando se encuentren con él. ²⁰ Le dirán también: 'Tu sirviente Jacob viene detrás de nosotros.'" Porque él pensó: "Lo apaciguaré con los regalos que van delante de mí. Así cuando lo encuentre después, tal vez me reciba." ²¹ Así que los regalos fueron delante de él. Él mismo se quedó solo esa noche en el campamento. ²² Jacob se levantó durante la noche y tomó a sus dos esposas y a sus dos sirvientas y a sus once hijos. Él los envió al otro lado del vado de Jaboc. ²³ De esta manera él los envió a través del arroyo junto con todas sus posesiones. ²⁴ Jacob se quedó solo y un hombre luchó con él hasta el amanecer. ²⁵ Cuando el hombre vio que no podía vencerlo, golpeó la cadera de Jacob. La cadera de Jacob fue dislocada mientras él luchaba con él. ²⁶ El hombre dijo: "Déjame ir, porque ya está rompiendo el amanecer." Jacob dijo: "Yo no te dejaré ir a menos que me bendigas." ²⁷ El hombre le dijo: "¿Cuál es tu nombre?" Jacob contestó: "Jacob." ²⁸ El hombre dijo: "Tu nombre ya no será Jacob, sino Israel. Porque tú has luchado con Dios y con los hombres y has prevalecido." ²⁹ Jacob le preguntó: "Dime tu nombre por favor." Él dijo: "¿Porqué preguntas mi nombre?" Luego lo bendijo allí. ³⁰ Jacob llamó ese lugar Peniel, porque dijo: "He visto a Dios cara a cara y mi vida es liberada." ³¹ El sol salió sobre Jacob mientras él pasaba Peniel. Él cojeaba por causa de su cadera. ³² Es por eso que hasta el día de hoy, el pueblo de Israel no come los ligamentos de la cadera que están en la coyuntura de la cadera, porque el hombre hirió esos ligamentos cuando le dislocó la cadera a Jacob.

Genesis 32:1

Mahanaim

Los traductores también pueden agregar una nota al pie que diga "El nombre Mahanaim significa dos campamentos".

Genesis 32:3

Seir

Esta es una zona montañosa en la región de Edom.

Esto es lo que dirán a mi señor Esaú: 'Ésto es lo que su siervo Jacob dice: 'Estuve quedándome.... ante sus ojos
 Esto tiene una cita dentro de una cita. La cita directa puede indicarse como una cita indirecta.
 TA: "Esto es lo que quiero que le digas a mi maestro Esaú. Dile que he estado ... ante sus ojos."

mi señor Esaú

Jacob está usando un lenguaje cortés y se refiere a su hermano como "mi señor".

su siervo Jacob

Jacob está usando un lenguaje cortés y se refiere a sí mismo como "su siervo".

para hallar favor ante sus ojos

Aquí, "ojos" se refiere a los pensamientos u opiniones de una persona. TA: "que puedes aprobarme"

Genesis 32:6**cuatrocientos hombres**

400 hombres

se atemorizó

Esto se refiere al sentimiento desagradable que tiene una persona cuando existe una amenaza de daño para sí mismo o para los demás.

perturbó

"angustiado"

a un campamento y lo ataca, entonces el campamento que quede podrá escapar

Aquí "campamento" se refiere a las personas. TA: "para atacar a las personas en un campamento, entonces las personas en el otro campamento escaparán"

Genesis 32:9**Dios de mi Padre Abraham y Dios de mi Padre Isaac, El SEÑOR**

Esto no se refiere a dioses diferentes, sino al único Dios que todos adoran. TA: "El Señor, que es Dios de mi abuelo Abraham y mi padre Isaac"

El Señor, quien me dijo: Regresa a tu país y a tus parientes y Yo te prosperaré

Esta es una cita dentro de una cita. Se puede afirmar una cita indirecta. TA: "SEÑOR, tú que dijiste que debería volver a mi país y a mi parentela, y que me prosperarías"

y a tus parientes

"ya tu familia"

y Yo te prosperaré

"Lo haré bien por ti" o "Te trataré bien"

Yo no soy merecedor de toda tu fidelidad y actos de convenio ni de todo lo que le haz confiado a tu siervo

Los sustantivos abstractos "fidelidad" y "actos de convenio" pueden declararse como "fiel" y "leal". TA: "No merezco que permanezcas fiel a tu pacto o que seas leal a mí, tu sirviente"

tu siervo

Esta es una forma educada de decir "yo"

ahora tengo dos campamentos

Aquí "ahora tengo dos campamentos" significa lo que ahora tiene. TA: "y ahora tengo suficientes personas, bandadas y posesiones conmigo para hacer dos campamentos"

Genesis 32:11**rescátame**

"Sálvame"

de la mano de mi hermano, de la mano de Esaú

Aquí la palabra "mano" se refiere al poder. Las dos frases significan básicamente lo mismo. El segundo aclara que el hermano a quien Jacob pretendía era a Esaú. TA: "del poder de mi hermano, Esaú" o "de mi hermano, Esaú"

tengo miedo de él, de que él venga

"Tengo miedo de que lo haga"

Pero Tú dijiste: Yo ciertamente te haré prosperar. Yo haré tu descendencia... por su cantidad

Esta es una cita dentro de una cita. Se puede afirmar en una cita indirecta. TA: "Pero dijiste que ciertamente me prosperarías, y que harías que mis descendientes ... numerosos"

haré prosperar.

"Haz el bien a ti" o "te trata bien"

Yo haré tu descendencia como la arena del mar

Esto habla de la gran cantidad de descendientes de Jacob como si su número fuera como los granos de arena a la orilla del mar.

que no se puede contar por su cantidad.

Esto se puede afirmar en forma activa. AT: "que nadie puede contar debido a su número"

Genesis 32:13**doscientas**

"200"

veinte ... treinta ... cuarenta ... diez

"20 ... 30 ... 40 ... 10"

y sus crías

"y sus jóvenes"

Los entregó a sus siervos, cada manada por sí mismo

Aquí "en la mano" significa dar control sobre ellos. TA: "Los dividió en pequeños rebaños, y le dio a cada uno de sus sirvientes el control de un rebaño"

pongan espacio entre cada una de las manadas

"Permita que cada manada viaje a una distancia de las otras manadas"

Genesis 32:17

El instruyó
"Él ordenó"

te pregunte ...que van delante de ti?

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "te pregunta quién es tu maestro, a dónde vas y a quien pertenecen estos animales que están delante de ti"

¿A quién perteneces?
¿Quién es tu señor?

¿de quién son esos animales que van delante de ti?
"¿Quién es el dueño de estos animales que están frente a ti?"

Entonces le dirás, ellos son de tu siervo Jacob. Ellos son un regalo enviado a mi amo Esaú. Mira, él viene también detrás de nosotros.'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Entonces quiero que le digas que todas estas cosas pertenecen a Jacob, su siervo, y él se las da a su maestro, Esaú. Y dile que Jacob está en camino a reunirse con él"

tu siervo Jacob

Jacob se está refiriendo a sí mismo de manera educada como el sirviente de Esaú.

a mi amo Esaú

Jacob se está refiriendo a Esaú ,de una manera educada como su maestro.

él viene detrás de nosotros

Aquí "nosotros" se refiere a los sirvientes que hablan y a los otros sirvientes que llevan manadas a Esaú.

Genesis 32:19

dio instrucciones al segundo grupo
"ordenó el segundo grupo"

Le dirás también

Los posibles significados son 1) También dirás, Tu siervo Jacob o 2) Dirás, También, tu siervo Jacob

Lo apaciguaré

"Lo calmaré" o "Haré que su ira se vaya"

tal vez me acepte

"él me dará la bienvenida amablemente"

Así que los regalos fueron delante de él

Aquí "regalos" significa los sirvientes que toman los regalos.

Él se quedó solo

Aquí el "mismo" enfatiza que Jacob no fue con los sirvientes.

Genesis 32:22

sus dos sirvientas

"Las dos sirvientas de sus esposas". Esto significa Zilpa y Bilha.

vado

Un lugar poco profundo en un río que es fácil de cruzar.

Jaboc

Este es el nombre de un río.

todas sus posesiones

"todo lo que tenía"

Genesis 32:24

hasta el amanecer

"hasta el amanecer" (UDB)

cadera

"unión del muslo". Este es el lugar donde el hueso de la pierna superior se conecta a la cadera.

La cadera de Jacob fue dislocada cuando él lo golpeó

Esto se puede afirmar en forma activa. TA: "El hombre lesionó la cadera de Jacob mientras luchaba con él"

ya está rompiendo el amanecer

"el sol saldrá pronto"

bendigas

Aquí, "bendigas" significa pronunciar una bendición formal sobre alguien y hacer que le sucedan cosas buenas a esa persona.

Yo no te dejaré ir a menos que me bendigas.

Esto se puede afirmar en forma positiva. TA:

"¡Absolutamente no! Debes bendecirme primero, luego te dejaré ir"

Genesis 32:27

Israel

Los traductores pueden agregar una nota al pie que diga "El nombre Israel significa 'Él lucha con Dios'"

y con los hombres

Aquí "hombres" significa "gente" en general.

Genesis 32:29

Él dijo: "¿Porqué preguntas mi nombre?

"Dijo: '¿Por qué preguntas por mi nombre?'" . Esta pregunta retórica estaba destinada a sorprender, reprender y hacer que Jacob reflexione sobre lo que acaba de suceder entre él y el otro hombre con el que luchó. TA: "¡No me preguntes por mi nombre!"

Peniel

Los traductores pueden agregar una nota al pie que diga: El nombre Peniel significa "el rostro de Dios".

cara a cara

Ser "cara a cara" significa que dos personas se están viendo en persona, a una distancia cercana.

y mi vida ha sido liberada.

Esto se puede afirmar en forma activa. TA: "sin embargo, me perdonó la vida"

Genesis 32:31

por eso que hasta el día de hoy

Esto marca un cambio de la historia a la información de fondo sobre los descendientes de Israel.

para este día

Esto significa que el día que el autor estaba escribiendo esto.

ligamento de la cadera

Esto se refiere al músculo que conecta el hueso del muslo a la cavidad del muslo.

coyuntura de la cadera

"Unión del muslo"

cuando le dislocó

"cuando lo golpeó"

Chapter 33

¹ Jacob miró hacia arriba y, miren, Esaú venía, y con él cuatrocientos hombres. Jacob dividió los hijos entre Lea, Raquel, y las dos sirvientas. ² Entonces puso a las dos sirvientas y a sus hijos al frente, seguidos por Lea y sus hijos, y seguidos por Raquel y José detrás de todos. ³ Él mismo fue al frente de ellos. Él se inclinó hacia el suelo siete veces, hasta que se acercó a su hermano. ⁴ Esaú corrió a encontrarse con él, lo abrazó, le apretó el cuello, y lo besó. Entonces ellos lloraron. ⁵ Cuando Esaú levantó la mirada, él vio a las mujeres y a los niños. Él dijo: "¿Quiénes son estas personas contigo?" Jacob le dijo: "Los hijos quienes Dios ha dado generosamente a tu siervo." ⁶ Entonces las sirvientas vinieron adelante con sus hijos, y se inclinaron. ⁷ Después Lea también y sus hijos vinieron al frente y se inclinaron. Finalmente José y Raquel vinieron al frente y se inclinaron. ⁸ Esaú dijo: "¿Qué quieres decir con todos estos grupos que encontré?" Jacob dijo: "Para encontrar favor a la vista de mi señor." ⁹ Esaú dijo: "Tengo suficiente, mi hermano. Quédate con lo que tienes para ti mismo." ¹⁰ Jacob dijo: "No, por favor, si he encontrado favor en tu vista, entonces acepta mi regalo de mi mano, porque ciertamente, he visto tu rostro, y es como ver el rostro de Dios, y tú me has aceptado. ¹¹ Por favor, acepta mi regalo que te fue traído, porque Dios me ha dado generosamente, y porque tengo suficiente." Así Jacob le insistió, y Esaú aceptó. ¹² Entonces Esaú le dijo: "Vamos por nuestro camino. Yo iré delante de ti." ¹³ Jacob le dijo: "Mi señor sabe que los niños son tiernos, y que las ovejas y las vacas están amamantando sus crías. Si los esforzamos fuertemente aunque sea un día, todos los animales morirán. ¹⁴ Por favor, deje que mi señor vaya delante de su siervo. Yo viajaré más lentamente, al paso del ganado que va delante de mí, y al paso de los niños, hasta que alcance a mi señor en Seir." ¹⁵ Esaú dijo: "Déjame dejar contigo algunos de los hombres quienes están conmigo." Pero Jacob dijo: "¿Por qué hacer eso? Mi señor ya ha sido suficientemente amable conmigo." ¹⁶ Así que Esaú empezó ese día su viaje de regreso a Seir. ¹⁷ Jacob viajó a Sucot, se construyó a sí mismo una casa, e hizo establos para su ganado. Por lo tanto el nombre del lugar es Sucot. ¹⁸ Cuando Jacob vino desde Padán Aram, él llegó sin novedad a la ciudad de Siquem, la cual está en la tierra de Canaán. Él acampó cerca de la ciudad. ¹⁹ Entonces compró el pedazo de tierra donde había puesto su tienda de los hijos de Hamor, padre de Siquem, por cien piezas de plata. ²⁰ Ahí levantó un altar y lo llamó El Elohe Israel.

Genesis 33:1

Vió

La palabra "Vió" nos alerta a prestar atención a una parte nueva y sorprendente de la historia.

cuatrocientos hombres.
"400 hombres"

Jacob dividió los hijos .. las sirvientas

Esto no significa que Jacob dividió a los niños de manera equitativa para que cada mujer tuviera la misma cantidad de hijos que ella. Jacob dividió a los niños para que cada uno fuera con su madre.

Sirvientas

"esposas de siervo". Esto se refiere a Bilhah y Zilpah.

Él mismo fue al frente de ellos.

Aquí el "mismo" enfatiza que Jacob fue solo delante de los demás.

Se inclinó

Aquí la palabra "Reverencia" significa inclinarse para expresar humildemente respeto y honor hacia alguien. (Ver: traducir_simacción)

Genesis 33:4

a encontrarse con él

"Encontrar a Jacob"

lo tomó, lo abrazó por el cuello, y lo besó.

Esto puede traducirse como una nueva oración. TA: "Esaú puso sus brazos alrededor de Jacob, lo abrazó y lo besó"

Entonces ellos lloraron.

Esto puede traducirse más explícitamente. TA: "Entonces Esaú y Jacob lloraron porque estaban felices de verse otra vez"

él vió a las mujeres y a los niños.

"Vio a las mujeres y los niños que estaban con Jacob".

Los hijos quienes Dios ha dado generosamente a tu sirviente

La frase "su siervo" es una forma educada para que Jacob se refiera a sí mismo. TA: "Estos son los hijos que Dios me ha dado amablemente, a tu servidor"

Genesis 33:6**Sirvientas**

"esposas de siervo". Esto se refiere a Bilhah y Zilpah.

Se inclinaron

Este es un signo de humildad y respeto ante otra persona.

¿A qué te refieres con todos estos grupos que veo?

La frase "todos estos grupos" se refiere a los grupos de sirvientes que Jacob envió para dar regalos a Esaú. TA: "¿Por qué enviaste a todos esos grupos diferentes a encontrarse conmigo?"

A encontrar favor en la vista de mi señor

Aquí, "vista" significa los pensamientos u opiniones de una persona. TA: "Para que usted, mi maestro, esté satisfecho conmigo"

mi señor

La frase "mi señor" es una forma educada de referirse a Esaú.

Genesis 33:9**Tengo suficiente**

Se sobreentiende la palabra "animales" o "propiedad". TA: "Tengo suficientes animales"

si he encontrado favor en tu vista

Aquí, "vista" significa los pensamientos u opiniones de una persona. TA: "si está satisfecho conmigo"

mi regalo de mi mano

Aquí "mano" se refiere a Jacob. TA: "este regalo que te estoy dando"

mi mano, por que la verdad

Esto se puede traducir como una nueva frase: "mi mano. Por supuesto"

he visto tu rostro, y es como ver el rostro de Dios

El significado de este símil no está claro. Los posibles significados son 1) Jacob está feliz de que Esaú lo haya perdonado como Dios lo ha perdonado o 2) Jacob se asombra al ver a su hermano nuevamente como se asombró al ver a Dios o 3) Jacob se siente honrado de estar en la presencia de Esaú como lo era Humillado para estar en la presencia de Dios.

he visto tu rostro

Aquí "cara" se refiere a la de Esaú. Puede ser mejor traducir "cara" debido a la importancia de la palabra "cara" aquí con "cara de Dios" y "cara a cara" en el 32:29.

que te fue traído

Esto se puede afirmar en forma activa. TA: "que te trajeron mis sirvientes"

Dios me ha dado generosamente

"Dios me ha tratado muy bien" o "Dios me ha bendecido mucho"

Así Jacob le insistió, y Esaú aceptó.

Era costumbre rechazar un regalo primero, pero luego aceptar el regalo antes de que el donante se ofendiera.

Genesis 33:12**Mi maestro sabe**

Esta es una forma educada y formal de referirse a Esaú. TA: "Tú, mi maestro, sabes"

los niños son juvenes

El significado puede ser expresado más explícitamente. TA: "los niños son demasiado pequeños para viajar rápido"

Si ellos los sobremarchan hasta un día

Esto se puede afirmar en forma activa. TA: "Si los obligamos a ir demasiado rápido incluso por un día"

Que mi maestro vaya delante de su sirviente.

Esta es una forma educada y formal de que Jacob se refiera a sí mismo. TA: "Mi señor, soy tu sirviente. Por favor, adelante de mí"

al paso de los ganados que van delante de mí

"A la velocidad que puedan ir los animales que estoy cuidando"

Seir

Esta es una zona montañosa en la región de Edom. Vea cómo tradujo esto en el 32: 3.

Genesis 33:15**¿Por qué hacer eso?**

Jacob usa una pregunta para enfatizar que Esaú no necesita dejar a los hombres. TA: "¡No hagas eso!" o "¡No necesitas hacer eso!"

Mi maestro ya ha sido

Esta es una forma educada y formal de referirse a Esaú. TA: "Tú, mi maestro, tienes" .

Sucot

Los traductores también pueden agregar una nota al pie que diga "El nombre Sucot significa 'refugios'".

construyó a sí mismo una casa

Se da a entender que la casa es también para su familia. TA: "construyó una casa para él y su familia"

para su ganado

"Por los animales que cuidaba".

Genesis 33:18**Información general:**

Comienza una nueva parte de la historia. El autor describe lo que hizo Jacob después de descansar en Sucot.

Cuando Jacob vino desde Padan Aram

"Después de que Jacob se fue de Padan Aram"

Cuando Jacob... él llegó ... Él acampó

Esto solo menciona a Jacob porque él es el líder de la familia. Se da a entender que su familia estaba con él.

Él acampó cerca

"Él instaló su campamento cerca"

pedazo de tierra

"pedazo de suelo"

Hamor

Este es el nombre de un hombre.

padre de Siquem

Siquem es el nombre de una ciudad y el nombre de un hombre.

Cien

"100"

El Elohe Israel.

Los traductores pueden agregar una nota al pie que diga: "El nombre El Elohe Israel significa" Dios, el Dios de Israel ".

Chapter 34

¹ Ahora Dina, la hija que Lea le dio a Jacob, salió a encontrarse con las mujeres jóvenes de la tierra. ² Siquem, hijo de Hamor el heveo, el príncipe de la tierra, la vio y la tomó, la asaltó, y durmió con ella. ³ Él estaba atraído a Dina, la hija de Jacob. Él amó a la joven mujer y le habló tiernamente. ⁴ Siquem habló con su padre Hamor, diciendo: "Consígueme esta mujer joven como esposa para mí." ⁵ Ahora Jacob oyó que él había deshonrado a Dina su hija. Sus hijos estaban con su ganado en el campo, así que Jacob guardó silencio hasta que ellos llegaron. ⁶ Hamor el padre de Siquem salió a donde Jacob para hablar con él. ⁷ Los hijos de Jacob llegaron del campo cuando oyeron sobre el asunto. Los hombres estaban ofendidos. Estaban muy enojados porque él había avergonzado a Israel al forzarse sobre la hija de Jacob, porque tal cosa no debió haber sido hecha. ⁸ Hamor les habló, diciendo: "Mi hijo Siquem ama a su hija. Por favor dásela a él como esposa. ⁹ Emparéntense con nosotros, dénnos a sus hijas, y tomen a nuestras hijas para ustedes. ¹⁰ Vivirán con nosotros, y la tierra estará abierta para ustedes para vivir y comerciar, y para adquirir propiedad." ¹¹ Siquem le dijo a su padre y a sus hermanos: "Déjenme encontrar favor en sus ojos, y lo que me digan se lo daré. ¹² Pídanme el dote y regalo más grande que quieran, y yo les daré lo que me digan, pero denme a la mujer joven como esposa." ¹³ Los hijos de Jacob respondieron a Siquem y a Hamor su padre con engaño, porque Siquem había deshonrado a Dina su hermana. ¹⁴ Ellos les dijeron: "No podemos hacer esta cosa, de darle a nuestra hermana a alguno que sea incircunciso; porque eso sería una desgracia para nosotros. ¹⁵ Solo bajo esta condición nos pondremos de acuerdo con ustedes: si ustedes se circuncidan como nosotros, si todo hombre entre ustedes es circuncidado. ¹⁶ Entonces les daremos nuestras hijas a ustedes, y nosotros tomaremos sus hijas para nosotros mismos, y viviremos con ustedes y nos volveremos un solo pueblo. ¹⁷ Pero si ustedes no nos escuchan para circuncidarse, entonces tomaremos a nuestra hermana y nos iremos. ¹⁸ Sus palabras complacieron a Hamor y a su hijo Siquem. ¹⁹ El hombre joven no se tardó en hacer lo que dijeron, porque él se deleitaba con la hija de Jacob, y porque él era la persona más honrada en toda la casa de su padre. ²⁰ Hamor y Siquem su hijo fueron a la puerta de la ciudad y hablaron con los hombres de su ciudad, diciendo: ²¹ "Estos hombres están en paz con nosotros, así que déjenlos vivir en la tierra y que hagan negocios en ella porque, verdaderamente, la tierra es lo suficientemente grande para ellos. Tomemos a sus hijas como esposas, y démosles nuestras hijas. ²² Solo bajo esta condición los hombres aceptarán vivir con nosotros y llegar a ser un solo pueblo: si todo varón entre nosotros es circuncidado, como ellos son circuncisos. ²³ Su ganado y su propiedad, todos sus animales, ¿no serán nuestros? Así que pongámonos de acuerdo con ellos, y ellos vivirán entre nosotros." ²⁴ Todos los hombres de la ciudad escucharon a Hamor y a Siquem, su hijo. Todo hombre fue circuncidado. ²⁵ Al tercer día, cuando todavía estaban adoloridos, dos de los hijos de Jacob, Simeón y Leví, hermanos de Dina, cada uno tomó su espada y fueron a la ciudad que estaba confiada de su seguridad, y mataron a todos los hombres. ²⁶ Ellos mataron a Hamor y a Siquem, su hijo, con el filo de la espada. Ellos tomaron a Dina de la casa de Siquem y se fueron. ²⁷ Los otros hijos de Jacob vinieron a los cuerpos muertos y saquearon la ciudad, porque la gente había deshonrado a su hermana. ²⁸ Tomaron sus rebaños, sus manadas, sus burros, y todo en la ciudad y en los campos de los alrededores con ²⁹ todas sus riquezas. Todos sus niños y sus esposas, ellos los capturaron. Ellos hasta tomaron todo lo que había en las casas. ³⁰ Jacob le dijo a Simeón y a Leví: "Ustedes han traído aflicción sobre mí, al hacer que yo apeste ante los habitantes de la tierra, los cananeos y los ferezeos. Mi familia es pequeña. Si ellos se juntan en contra mía y me atacan, entonces seré destruido, yo y mi casa." ³¹ Pero Simeón y Leví dijeron: "¿Debió Siquem tratar con nuestra hermana como con una prostituta?"

Genesis 34:1

Ahora

Aquí esta palabra se usa para marcar una nueva parte de la historia.

Dina

Este es el nombre de la hija de Lea. Vea cómo se tradujo este nombre en el 30:19.

Heveo

Este es el nombre de un grupo de personas. Vea cómo se tradujo la palabra similar "Heveo" en el 10:15.

el príncipe de la tierra

Esto se refiere a Hamor, no a Siquem. Además, "príncipe" aquí no significa hijo de un rey. Significa que Hamor fue el líder de la gente en esa área.

la asaltó, y durmió con ella.
Siquem violó a Dina.

Él estaba atraído a Dina
"Se sintió muy atraído por ella"

le habló tiernamente.
Esto significa que habló con afecto para convencerla de que la amaba y que quería que ella también lo amara.

Genesis 34:4

Ahora Jacob
"Ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Jacob.

Jacob escuchó que él
La palabra "él" se refiere a Siquem.

él había deshonrado
Esto significa que Siquem había deshonrado y desdichado a Dina al obligarla a dormir con él.

mantuvo su paz
Esta es una forma de decir que Jacob no dijo ni hizo nada al respecto.

Genesis 34:6

Hamor ... salió a donde Jacob
"Hamor ... fue a encontrarse con Jacob"

Los hombres estaban ofendidos
"Los hombres estaban indignados"

Estaban muy molestos ... porque tal cosa no debió haber sido hecha.
Esto se puede afirmar como una cita directa pronunciada por el hijo de Jacob, como en la UDB.

él había avergonzado a Israel
Aquí la palabra "Israel" se refiere a cada miembro de la familia de Jacob. Israel como grupo de personas fue deshonrado. TA: "había humillado a la familia de Israel" o "había avergonzado al pueblo de Israel"

al violentarse contra la hija de Jacob
"agrediendo a la hija de Jacob"

porque tal cosa no debió haber sido hecha.
Esto se puede afirmar en forma activa. TA: "porque no debería haber hecho algo tan terrible"

Genesis 34:8

Hamor les habló
"Hamor habló con Jacob y sus hijos"

ama a su hija
Aquí la palabra "amor" se refiere al amor romántico entre un hombre y una mujer. TA: "la ama y quiere casarse con ella"

dénsela a él como esposa
En algunas culturas, los padres deciden con quién se casarán sus hijos.

Cásense con nosotros
Es casarse con un miembro de un grupo racial, social, religioso o tribal diferente. TA: "Permite los matrimonios entre tu pueblo y el nuestro"

la tierra les será abierta para ustedes
"La tierra estará disponible para ti"

Genesis 34:11

Siquem le dijo a su padre
"Siquem le dijo al padre de Dina, Jacob"

Déjenme encontrar favor en sus ojos, y lo que sea que me digan se los daré
Aquí "ojos" representa los pensamientos u opiniones de una persona. TA: "Si me aprueban, les daré lo que pidan"

novia un precio
En algunas culturas, es costumbre que un hombre dé dinero, bienes, ganado y otros regalos a la familia de la novia en el momento del matrimonio.

Los hijos de Jacob respondieron a Siquem con engaño
El sustantivo abstracto "engaño" se puede expresar como el verbo "mentir". TA: "Pero los hijos de Jacob mintieron a Siquem y Hamor cuando les respondieron"

Siquem había deshonrado a Dina
Esto significa que Siquem había deshonrado y desgraciado a Dina al obligarla a dormir con él. Vea cómo se tradujo "profanado" en el 34: 4.

Genesis 34:14

Ellos les dijeron
"Dijeron los hijos de Jacob a Siquem y Hamor".

No podemos hacer eso, darte a nuestra hermana
"No podemos aceptar dar a Dina en matrimonio"

porque eso sería una desgracia para nosotros
"porque eso nos haría avergonzar". Aquí "nosotros" se refiere a los hijos de Jacob y a todo el pueblo de Israel.

Entonces te daremos nuestras hijas ... tomaremos sus hijas para nosotros
Esto significa que permitirán que una persona de la familia de Jacob se case con una persona que vive en la tierra de Hamor.

Genesis 34:18

Sus palabras complacieron a Hamor y a su hijo Siquem
Aquí "palabras" significa lo que se dijo. AT: "Hamor y su hijo Siquem estuvieron de acuerdo con lo que dijeron los hijos de Jacob"

en hacer lo que dijeron
"hacerse la circunsión"

la hija de Jacob
"La hija de Jacob, Dina"

porque él era la persona más honrada en toda la casa de su padre
Esto puede traducirse como una nueva oración. Se puede hacer explícito que Siquem sabía que los otros hombres estarían de acuerdo en ser circuncidados porque lo respetaban mucho. TA: "Siquem sabía que todos los hombres en la casa de su padre estarían de acuerdo con él porque él era el más honrado entre ellos"

Genesis 34:20

la puerta de la ciudad
Era común que los líderes se reunieran en la puerta de la ciudad para tomar decisiones oficiales.

Estos hombres
"Jacob, sus hijos y el pueblo de Israel"

están en paz
Aquí "nosotros" incluye a Hamor, su hijo y todas las personas con las que hablaron en la puerta de la ciudad.

déjenlos vivir en la tierra y hagan negocios en ella
"Déjalos vivir y comerciar en la tierra"

porque, verdaderamente, la tierra es lo suficientemente grande para ellos
Siquem usa la palabra "verdaderamente" para agregar énfasis a su declaración. "porque, ciertamente, la tierra es lo suficientemente grande para ellos" o "porque, de hecho, hay un montón de tierra para ellos"

tomar a sus hijas ... darles a nuestras hijas a ellos
Esto se refiere a los matrimonios entre las mujeres de un grupo y los hombres del otro grupo. Vea cómo se tradujeron frases similares en el 34: 8.

Genesis 34:22

Información general:
Hamor y Siquem, su hijo, continúan hablando con los ancianos de la ciudad.

Solo bajo esta condición los hombres han aceptado vivir con nosotros y volvernos un solo pueblo: si todo hombre

entre nosotros es circuncidado, como ellos son circuncisos

"Solo si todos los hombres entre nosotros son circuncidados, como los hombres de Israel son circuncidados, aceptarán vivir entre nosotros y unirse con nosotros como un solo pueblo"

¿No serán su ganado y su propiedad --todos sus animales nuestros?

Siquem usa una pregunta para enfatizar que el ganado y las propiedades de Jacob pertenecerán a la gente de Siquem. Esto se puede traducir como una declaración. TA: "Todos sus animales y propiedades serán nuestros".

Genesis 34:24

Todo hombre fue circuncidado

Esto se puede afirmar en forma activa. TA: "Así que Hamor y Siquem hicieron que alguien circuncidara a todos los hombres"

Al tercer día

"tercer" es el número ordinal de tres. Se puede establecer sin el número ordinal. AT: "Después de dos días"

cuando estaban muy adoloridos

"Cuando los hombres de la ciudad seguían sufriendo".

cada uno tomó su espada
"tomaron sus espadas"

fueron a la desprevenida ciudad

Aquí "ciudad" significa la gente. TA: "atacaron a la gente de la ciudad"

desprevenida ciudad, y mataron a todos los hombres.
Esto puede traducirse como una nueva oración. "desprevenida ciudad. Simeon y Levi mataron a todos los hombres de la ciudad"

con el filo de la espada

Aquí "borde" representa la hoja de la espada. TA: "con la hoja de sus espadas" o "con sus espadas"

Genesis 34:27

los cuerpos muertos

"Los cadáveres de Hamor, Siquem, y sus hombres".

saquearon la ciudad

"Robaron todo lo que era valioso en la ciudad".

porque la gente había deshonrado a su hermana

Solo Siquem había contaminado a Dina, pero los hijos de Jacob consideraban a toda la familia de Siquem y a todos en la ciudad responsables de este acto.

había deshonrado

Esto significa que Siquem había deshonrado y desgraciado a Dina al obligarla a dormir con él. Vea cómo se tradujo "profanado" en el 34: 4.

Tomaron sus rebaños

"Los hijos de Jacob tomaron los rebaños de la gente"

todas sus riquezas

"todas sus posesiones y dinero"

Todos sus niños y sus esposas, ellos los capturaron.

"Ellos capturaron a todos sus hijos y esposas"

Genesis 34:30**han traído aflicción sobre me**

Se habla de causar que alguien experimente problemas como si los problemas fueran un objeto que se trae y se coloca sobre una persona. TA: "me causó grandes problemas"

al hacerme apestar a los habitantes de la tierra

Se habla de hacer que la gente de las áreas circundantes odie a Jacob como si los hijos de Jacob

le hicieran oler mal físicamente. Esto puede traducirse como una nueva oración. TA: "Me has hecho repulsivo a las personas que viven en la tierra"

Yo soy pocos en número ... en contra mía y me atacan, entonces seré destruido, yo y mi casa

Aquí las palabras "yo" y "yo" se refieren a toda la casa de Jacob. Jacob solo dice "yo" o "yo" ya que él es el líder. TA: "Mi casa es pequeña ... contra nosotros y nos atacan, entonces nos destruirán a todos"

Si ellos se juntan ellos mismos en contra mía y me atacan

"formar un ejército y atacarme" o "formar un ejército y atacarnos"

entonces seré destruido

Esto se puede afirmar en forma activa. TA: "me destruirán" o "nos destruirán"

¿Debía Siquem tratar con nuestra hermana como con una prostituta?

Simeón y Levi usan una pregunta para enfatizar que Siquem hizo lo que estaba mal y merecía morir. TA: "¡Siquem no debería haber tratado a nuestra hermana como si fuera una prostituta!"

Chapter 35

¹ Dios le dijo a Jacob: "Levántate, ve a Betel, y quédate ahí. Construye allí un altar a Dios, quien se te apareció cuando huías de Esaú tu hermano." ² Entonces Jacob dijo a los de su casa y a todos los que estaban con él: "Pongan a un lado los dioses extranjeros que están entre ustedes, purifíquense a ustedes mismos, y cambien sus ropas." ³ Entonces salgamos y subamos a Betel. Yo le construiré un altar ahí a Dios, quien me respondió en el día de mi angustia, y ha estado conmigo dondequiera que he ido." ⁴ Así que le dieron a Jacob todos los dioses extranjeros que estaban en sus manos, y los anillos que estaban en sus orejas. Jacob los enterró bajo la encina que estaba cerca de Siquem. ⁵ Mientras viajaban, Dios hizo que el pánico cayera sobre las ciudades que estaban a su alrededor, de manera que esa gente no persiguió a los hijos de Jacob. ⁶ Así que Jacob llegó a Luz (eso es, Betel), la cual está en la tierra de Canaán, él y todas las personas que estaban con él. ⁷ Él construyó un altar allí y llamó el lugar El Betel, porque ahí Dios se había revelado a Sí mismo a él, cuando estaba huyendo de su hermano. ⁸ Débora, la enfermera de Rebeca, murió. Ella fue enterrada más abajo de Betel debajo de un árbol de encina, así que fue llamado Alón Bacut. ⁹ Cuando Jacob vino de Padán Aram, Dios se le apareció otra vez y lo bendijo. ¹⁰ Dios le dijo a él: "Tu nombre es Jacob, pero tu nombre ya no será Jacob. Tu nombre será Israel." Entonces Dios llamó su nombre Israel. ¹¹ Dios le dijo a él: "Yo soy Dios Todopoderoso. Sé fructífero y multiplícate. Una nación y una compañía de naciones vendrán de ti, y habrá reyes entre tus descendientes." ¹² La tierra que Yo le di a Abraham y a Isaac, te la daré a ti. A tus descendientes después de ti también les doy la tierra." ¹³ Dios subió de él en el lugar donde le había hablado. ¹⁴ Jacob puso un pilar en el lugar donde Dios le había hablado, un pilar de piedra. Él derramó una ofrenda de bebida sobre él y derramó aceite sobre él. ¹⁵ Jacob llamó el nombre del lugar donde Dios habló con él, Betel. ¹⁶ Ellos viajaron desde Betel. Cuando todavía estaban a alguna distancia de Efrata, Raquel comenzó a dar a luz. Tuvo un parto difícil. ¹⁷ Mientras estaba en el momento más difícil del parto, la partera le dijo: "No temas, porque ahora tendrás otro hijo." ¹⁸ Mientras moría, con su último aliento ella lo llamó Benoni, pero su padre lo llamó Benjamín. ¹⁹ Raquel murió y fue sepultada en el camino a Efrata (eso es, Belén). ²⁰ Jacob puso un pilar sobre su tumba. Esa es la marca de la tumba de Raquel hasta este día. ²¹ Israel siguió viajando y montó su tienda más allá de la torre de vigilancia del rebaño. ²² Mientras Israel estaba viviendo en esa tierra, Rubén durmió con Bilha la concubina de su padre, e Israel lo supo. Ahora Jacob tenía doce hijos. ²³ Sus hijos por Lea fueron Rubén, el primogénito de Jacob, y Simeón, Leví, Judá, Isacar, y Zebulón. ²⁴ Sus hijos por Raquel fueron José y Benjamín. ²⁵ Sus hijos por Bilha, la sirvienta de Raquel, fueron Dan y Neftalí. ²⁶ Los hijos de Zilpa, la sirvienta de Leah, fueron Gad y Aser. Todos estos son los hijos de Jacob quienes le nacieron en Padán Aram. ²⁷ Jacob vino a Isaac, su padre, en Mamre en Quiriat Arba (lo mismo que Hebrón), donde Abraham e Isaac habían vivido. ²⁸ Isaac vivió por ciento ochenta años. ²⁹ Isaac suspiró su último aliento y murió, y fue recogido a sus ancestros, un viejo lleno de años. Esaú y Jacob, sus hijos, lo enterraron.

Genesis 35:1

ve a Bet-el,

La frase "sube" se usa porque Betel tiene una elevación más alta que Siquem.

Construye allí un altar al Dios

Dios habla de sí mismo en tercera persona.

Traducción Alterna: "Construye un altar para mí, tu Dios"

dijo a los de su casa

"dijo a su familia"

Pongan a un lado los dioses extranjeros entre ustedes

"Tira tus ídolos" o "Deshazte de tus falsos dioses"

purifíquense a ustedes mismos, y cambien sus ropas

Esta era la costumbre de purificarse mental y físicamente antes de ir a adorar a Dios.

cambien sus ropas

Ponerse una ropa nueva era una señal de que se habían limpiado antes de acercarse a Dios. (Ver: traducir_simacción)

en el día de mi angustia

Los posibles significados para "día" son 1) el día en que Jacob huyó de Esaú o 2) "día" significa un período de tiempo en que Jacob estaba angustiado. Traducción Alterna: "cuando estaba en una situación difícil" o "cuando estaba en problemas"

Genesis 35:4**Entonces le dieron**

"Así que todos en la casa de Jacob dieron" o "Así dieron todos sus familiares y sirvientes"

que estaban en sus manos

Aquí "en su mano" significa lo que poseen.
Traducción Alterna: "que estaban en su poder" o "que tenían"

los anillos que estaban en sus oídos

"Sus pendientes" (UDB). Los posibles significados son 1) el oro en los aretes podría haber sido usado para hacer más ídolos o 2) tomaron estos aretes de la ciudad de Siquem después de que atacaron y mataron a todas las personas. Los pendientes les habrían recordado su pecado.

en las ciudades

Aquí "ciudades" significa las personas que viven en las ciudades.

Dios hizo que pánico cayera en las ciudades

Dios hizo que la gente de las ciudades le temieran a Jacob y a su familia como si el pánico fuera un objeto que cae por sobre las ciudades. El sustantivo abstracto "pánico" puede ser declarado como "asustado". Traducción Alterna: Dios hizo que la gente de las ciudades circundantes le temieran a Jacob y a quienes estaban con él"

los hijos de Jacob

Está implícito que nadie atacó a nadie en la familia de Jacob. Pero dos de los hijos, Simeón y Levi, atacaron a los parientes cananeos de Siquem después de que él se apoderó y durmió con la hija de Jacob. Jacob temía que buscaran venganza en 34:30. Traducción Alterna: "la familia de Jacob" o "la casa de Jacob"

Genesis 35:6**Luz**

Este es el nombre de una ciudad. Vea cómo tradujo esto en 28:18.

El-betel

Los traductores pueden agregar una nota al pie que diga: "El nombre El Betel significa 'Dios de Betel'"

ahí Dios se había revelado a sí mismo a él
"Allí Dios se dio a conocer a Jacob".

Débora

Este es el nombre de una mujer.

La enfermera de Rebeca

Una enfermera es una mujer que cuida al hijo de otra mujer. La enfermera fue muy honrada e importante para la familia.

Ella fue enterrada abajo de Betel

Esto se puede afirmar en forma activa. Traducción Alterna: "La enterraron de Betel"

abajo de Betel

La frase "abajo de" se usa porque la enterraron en un lugar que tenía una elevación más baja que Betel.

Alón-bacut

Los traductores pueden agregar una nota al pie que diga: "El nombre Alón Bacut significa "Roble donde hay llanto"".

Genesis 35:9**Cuando Jacob vino de Padan-aram**

Puede hacerse explícito que estaban en Betel.
Traducción Alterna: "Después de que Jacob dejó a Padan-aram, y mientras estaba en Betel"

Bendijo

Aquí, "bendecir" significa pronunciar una bendición formal sobre alguien y hacer que le sucedan cosas buenas a esa persona.

Pero tu nombre ya no será llamado Jacob

Esto se puede afirmar en forma activa. Traducción Alterna: "pero tu nombre ya no será Jacob"

Genesis 35:11**Dios le dijo a él**

Dios le dijo a Jacob

Se fructífero y multiplícate

Dios le dijo a Jacob que tenga hijos para que hubieran muchos de ellos. La palabra "multiplicar" explica cómo iba a ser "fructífero". Vea cómo tradujo esto en 1:22.

Una nación y una compañía de naciones vendrán de ti

Aquí, "nación" y "naciones" se refieren a los descendientes de Jacob que establecerán estas naciones.

Dios subió de él

Aquí se usa "subió" porque el lugar donde Dios mora se suele considerar como estar arriba o por encima del mundo. Traducción Alterna "Dios lo dejó"

Genesis 35:14**Pilar**

Este es un pilar conmemorativo que era simplemente una piedra grande o una roca en su extremo.

Él derramó una ofrenda de bebida sobre el y derramó aceite en el

Esta es una señal de que él está dedicando el pilar a Dios. (Ver: ranslate_symaction)

Bet-el

Los traductores también pueden agregar una nota al pie que diga "El nombre de Betel significa "casa de Dios".

Genesis 35:16**Efrata**

Este es otro nombre para la ciudad de Belén

Tuvo un parto difícil.

"Ella estaba teniendo un momento muy difícil para dar a luz al niño"

Mientras estaba en el momento más difícil

"Cuando el dolor del parto estaba en su peor momento"

partera

Una persona que ayuda a una mujer cuando está dando a luz a un niño.

Mientras moría, con su último aliento

Un "último aliento" es el último aliento de una persona antes de morir. Traducción Alterna: "Justo antes de morir, ya que estaba tomando su último aliento"

Benoni

El traductor puede agregar una nota al pie que diga "El nombre Benoni significa 'hijo de mi dolor'"

Benjamín

El traductor puede agregar una nota al pie que diga "El nombre Benjamín significa 'hijo de la mano derecha'." La frase "mano derecha" indica un lugar de favor especial

y fue sepultada

Esto se puede afirmar en forma activa. AT: "y la enterraron"

en el camino

"a lo largo de la carretera" (UDB)

Esa es la marca de la tumba de Raquel hasta este día.

"Esto marca la tumba de Raquel hasta hoy"

hasta este día

"Hasta la actualidad". Esto significa al tiempo que el autor estaba escribiendo esto.

Genesis 35:21**Israel viajó**

Se implica que la familia y los sirvientes de Israel están con él. El significado completo de esta información se puede hacer explícito.

Bilha

Este es el nombre de la sirvienta de Rachel. Vea cómo tradujo este nombre en 29:28.

Ahora Jacob tenía doce hijos

Esta oración comienza un nuevo párrafo, que continúa en los siguientes versículos.

doce hijos

"12 hijos"

Genesis 35:23**Bilha**

Este es el nombre de la sirvienta de Raquel. Vea cómo tradujo este nombre en 29:28.

Genesis 35:26**Zilpa**

Este es el nombre de la sirvienta de Lea. Vea cómo tradujo este nombre en 29:23.

quienes le nacieron en Padan-aran

Está implícito que esto no incluye a Benjamín que nació en la tierra de Canaán, cerca de Belén. Solo menciona a Padan-aran ya que es donde nacieron la mayoría de ellos. El significado completo de esto puede hacerse explícito Traducción Alterna: "que le nacieron en Padan-aran, excepto Benjamin que nació en la tierra de Canaán"

Jacob vino a Isaac

Aquí "vino" se puede decir como "fue".

Mamre

Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo esto en 13:16.

Kiriat-arba

Este es el nombre de una ciudad. Vea cómo tradujo esto en 23:1.

Genesis 35:28**ciento ochenta años**

180 años

Isaac suspiró su último aliento y murió,

"Isaac tomó su último aliento y murió". Las frases "dio su último suspiro" y "murieron" significan básicamente lo mismo. Vea cómo tradujo una frase similar en 25:7 Traducción Alterna: "Isaac murió"

suspiró su último

Esta es una forma educada de decir que una persona murió. Vea cómo tradujo esto en 25:7

y fue recogido a sus ancestros

Esto significa que después de que Isaac murió, su alma fue al mismo lugar que sus parientes que murieron antes que él. Esto se puede afirmar en forma activa. TA: "se unió a los miembros de su familia que ya habían muerto"

un viejo lleno de años.

Las frases "viejo" y "lleno de años" significan básicamente lo mismo. Destacan que Isaac vivió

mucho tiempo. TA: "después de haber vivido mucho tiempo y era muy viejo"

Chapter 36

¹ Estos fueron los descendientes de Esaú (también llamado Edom). ² Esaú tomó sus esposas de entre los cananeos. Estas fueron sus esposas: Ada la hija de Elón el hitita, Aholibama hija de Aná, la nieta de Zibeón el heveo, ³ y Basemat, hija de Ismael, hermana de Nebaiot. ⁴ Ada dio a luz a Elifaz para Esaú, y Basemat dio a luz a Reuel. ⁵ Aholibama dio a luz a Jeús, a Jalaam, y a Coré. Estos fueron los hijos de Esaú quienes le nacieron en la tierra de Canaán. ⁶ Esaú tomó a sus esposas, sus hijos, sus hijas, y a todos los miembros de su casa, su ganado, todos sus animales, y todas sus posesiones, las cuales había acumulado en la tierra de Canaán, y se fue a una tierra lejos de su hermano Jacob. ⁷ Él hizo esto porque sus posesiones eran demasiadas para ellos quedarse juntos. La tierra en donde se habían establecido no podía mantenerlos a causa de su ganado. ⁸ Así que Esaú, también conocido como Edom, se estableció en la región montañosa de Seir. ⁹ Estos fueron los descendientes de Esaú, el ancestro de los edomitas en la región montañosa de Seir. ¹⁰ Estos fueron los nombres de los hijos de Esaú: Elifaz hijo de Ada, la esposa de Esaú; Reuel hijo de Basemat, la esposa de Esaú. ¹¹ Los hijos de Elifaz eran Temán, Omar, Zefo, Gatam y Quenaz. ¹² Timna, una concubina de Elifaz, hijo de Esaú, dio a luz a Amalec. Estos fueron los nietos de Ada, esposa de Esaú. ¹³ Estos eran los hijos de Reuel: Nahat, Zera, Sama y Miza. Estos fueron los nietos de Basemat, esposa de Esaú. ¹⁴ Estos fueron los hijos de Aholibama, esposa de Esaú, quien era la hija de Aná y la nieta de Zibeón. Ella dio a luz a Esaú, Jeús, Jaalam y Coré. ¹⁵ Estos fueron los clanes entre los descendientes de Esaú: los descendientes de Elifaz, el primogénito de Esaú: Temán, Omar, Zefo, Quenaz, ¹⁶ Coré, Gatam y Amalec. Estos fueron los clanes descendidos de Elifaz en la tierra de Edom. Ellos fueron los nietos de Ada. ¹⁷ Estos fueron los clanes de Reuel: hijo de Esaú: Nahat, Zera, Sama y Miza. Estos fueron los clanes descendidos de Reuel en la tierra de Edom. Estos fueron los nietos de Basemat, esposa de Esaú. ¹⁸ Estos fueron los clanes de Aholibama, esposa de Esaú: Jeús, Jaalam y Coré. Estos fueron los clanes que descendieron de la esposa de Esaú Aholibama, hija de Aná. ¹⁹ Estos fueron los hijos de Esaú, y estos fueron sus clanes. ²⁰ Estos fueron los hijos de Seir el horeo, los habitantes de la tierra: Lotán, Sobal, Zibeón, Aná, ²¹ Disón, Ezer y Disán. Estos fueron los clanes de los horeos, los habitantes de Seir en la tierra de Edom. ²² Los hijos de Lotán fueron Hori y Hemam, y Timna era hermana de Lotán. ²³ Estos fueron los hijos de Sobal: Alván, Manahat, Ebal, Sefo y Onam. ²⁴ Estos fueron los hijos de Zibeón: Aja y Aná. Este Aná fue quien encontró las aguas termales en el desierto, mientras pastoreaba los burros de Zibeón su padre. ²⁵ Estos fueron los hijos de Aná: Disón y Aholibama, la hija de Aná. ²⁶ Estos fueron los hijos de Disón: Hemdán, Esbán, Itrán y Querán. ²⁷ Estos fueron los hijos de Ezer: Bilhán, Zaaván y Acán. ²⁸ Estos fueron los hijos de Disán: Uz y Arán. ²⁹ Estos fueron los clanes de los horeos: Lotán, Sobal, Zibeón, y Aná, ³⁰ Disón, Ezer y Disán: estos son los clanes de los horeos, de acuerdo al listado de sus clanes en la tierra de Seir. ³¹ Estos fueron los reyes que reinaron en la tierra de Edom antes que algún rey reinara sobre los israelitas: ³² Bela hijo de Beor, reinó en Edom, y el nombre de su ciudad fue Dinaba. ³³ Cuando Bela murió, entonces Jobab hijo de Zera de Bosra, reinó en su lugar. ³⁴ Cuando Jobab murió, Husam de la tierra de los temanitas reinó en su lugar. ³⁵ Cuando Husam murió, Hadad hijo de Bedad, quien derrotó a los madianitas en la tierra de Moab, reinó en su lugar. El nombre de su ciudad era Avit. ³⁶ Cuando Hadad murió, entonces Samla de Masreca reinó en su lugar. ³⁷ Cuando Samla murió, entonces Saúl de Rehobot junto al río reinó en su lugar. ³⁸ Cuando Saúl murió, entonces Baal Hanán hijo de Achbor reinó en su lugar. ³⁹ Cuando Baal Hanán hijo de Achbor, murió, entonces Hadar reinó en su lugar. El nombre de su ciudad era Pau. El nombre de su esposa era Mehetabel, la hija de Matred, la nieta de Mezaab. ⁴⁰ Estos fueron los nombres de los líderes de los clanes de los descendientes de Esaú, de acuerdo a sus clanes y a sus regiones, por sus nombres: Timna, Alva, Jetet, ⁴¹ Aholibama, Ela, Pinón, ⁴² Quenaz, Temán, Mibsar, ⁴³ Magdiel e Iram. Estos fueron los líderes de los clanes de Edom, de acuerdo a sus poblados en la tierra que poseían. Este fue Esaú, el padre de los edomitas.

Genesis 36:1

Estos eran los descendientes de Esaú (también llamado Edom)

"Estos son los descendientes de Esaú, que también se llaman Edom". Esta oración introduce el relato

de los descendientes de Esaú en Génesis 36: 1-8. Traducción Alternativa: "Esta es una cuenta de los descendientes de Esaú, que también se llama Edom".

Ada... Aholibama

Estos son los nombres de las esposas de Esaú.

Elon el hitita

"Elon el descendiente de Het" o "Elon un descendiente de Het". Este es el nombre de un hombre. Vea cómo se traduce esto en 26:34.

Aná....Zibeón....Nebaiot

Estos son nombres de hombres.

Heteo

Esto se refiere a un grupo más grande de personas. Vea cómo lo tradujo en 10:15.

Basemat

Este es el nombre de una de las esposas de Esaú. Vea cómo tradujo esto en 26:34.

Nebaiot

Este es el nombre de uno de los hijos de Ismael. Vea cómo tradujo esto en 28:8.

Genesis 36:4**Ada...Basemat...Aholibama**

Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos en 36:1.

Elifaz...Rehuel....Jeús...Jalaam....Coré

Estos son los nombres de los hijos de Esaú.

Genesis 36:6**las cuales había recogido en la tierra de Canaán**

Esto se refiere a todas las cosas que había acumulado mientras vivía en la tierra de Canaán. Traducción Alterna: "que había acumulado mientras vivía en la tierra de Canaán"

fue hacía una tierra

Esto significa mudarse a otro lugar y vivir allí. TA: "fue a vivir a otra tierra"

sus posesiones

"Las posesiones de Esaú y Jacob"

no podía mantenerlos a causa de su ganado

La tierra no era lo suficientemente grande como para soportar todo el ganado que poseían Jacob y Esaú. Traducción Alterna: "no era lo suficientemente grande como para mantener todo su ganado" o "no era lo suficientemente grande para los rebaños de Esaú y de Jacob"

donde se habían colocado

La palabra "colocado" significa mudarse a algún lugar y vivir allí. TA: "donde se habían mudado a"

Genesis 36:9**Siguéndolo están los descendientes de Esaú**

Esta oración introduce el relato de los descendientes de Esaú en Génesis 36: 9-43. Traducción Alterna: "Esta es una cuenta de los descendientes de Esaú"

en la colina de Seir

Esto significa que vivían en la región montañosa de Seir. El significado completo de esto puede hacerse explícito. Traducción Alterna: "quien vivió en la región montañosa de Seir"

Elifaz...Rehuel

Estos son los nombres de los hijos de Esaú. Vea cómo tradujo estos nombres en 36:4.

Ada....Besemat

Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos nombres en 36:1.

Temán, Omar, Zefo, Gatam y Quenaz...Amalec

Estos son los nombres de los hijos de Elifaz.

Timna

Este es el nombre de la concubina de Elifaz.

Genesis 36:13**Reuel...Jeús, Jaalam y Coré.**

Estos son los nombres de los hijos de Esaú. Vea cómo tradujo estos nombres en 36: 4.

Nahat...Zera...Sama...Miza.

Estos son los nombres de los hijos de Reuel.

Aná....Zibeón.

Estos son los nombres de los hombres.

Basemat...Aholibama

Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos en 36:1.

Genesis 36:15**Elifaz**

Este es el nombre de uno de los hijos de Esaú. Vea cómo tradujo su nombre en 36:4.

Temán, Omar, Zefo, Quenaz, Coré, Gatam y Amalec

Estos son los nombres de los hijos de Elifaz.

Ada

Este es el nombre de una de las esposas de Esaú. Vea cómo tradujo su nombre en 36:1.

Genesis 36:17**Reul...Jeús, Jaalam y Coré**

Estos son los nombres de los hijos de Esaú. Vea cómo tradujo estos nombres en 36:4.

Nahat, Zera, Sama y Miza.

Estos son los nombres de los hijos de Reuel. Vea cómo tradujo estos nombres en 36:13.

en la tierra de Edom

Esto significa que vivían en la tierra de Edom. AT: "quien vivió en la tierra de Edom"

Basemat... Aholibama

Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos nombres en 36: 1.

Aná

Este es el nombre de un hombre. Vea cómo tradujo este nombre en 36: 1.

Genesis 36:20**Seir**

La palabra "Seir" es el nombre de un hombre y de un país.

los horeos

La palabra "Horeos" se refiere a un grupo de personas. Vea cómo lo tradujo en 14: 3.

los habitantes de la tierra

"que vivió en la tierra de Seir, que también se llama Edom"

Lotán, Sobal, Zibeón, Aná, Disón, Ezer y Disán...Hori y Hemam

Estos son nombres de hombres.

Timna

Este es el nombre de una mujer.

Genesis 36:23**Sobal...Zibeón**

Estos son nombres de hombres. Vea cómo tradujo estos nombres en 36:20.

Alván, Manahat, Ebal, Sefo y Onam... Aja y Aná

Estos son nombres de hombres.

Genesis 36:25**Aná...Disón...Ezer..Disán**

Estos son nombres de hombres. Vea cómo tradujo estos nombres en 36:20.

Aholibama

Este es el nombre de una mujer.

Hemdán, Esbán, Itrán y Querán...Bilhán, Zaaván y Acán... Uz y Arán.

Estos son nombres de hombres.

Genesis 36:29**Los Horeos**

Este es el nombre de un grupo de personas. Vea cómo tradujo esto en 14:3.

Lotán, Sobal, Zibeón, Aná, Disón, Ezer y Disán

Estos son los nombres de los hombres. Vea cómo tradujo estos nombres en 36:20.

en la tierra de Seir

Esto significa que esta era la tierra de Seir.

Traducción Alterna: "de los que vivían en la tierra de Seir"

Genesis 36:31**Bela...Beor...Jobab...Zera**

Estos son nombres de hombres.

el nombre de su ciudad

Esto significa que esta era la ciudad donde vivía.

Traducción Alterna: "el nombre de la ciudad donde vivió"

Dinaba...Bosra

Estos son nombres de lugares.

Genesis 36:34**Jobab**

Este es el nombre de un hombre. Vea cómo tradujo este nombre en 36:31.

Husan...Hadam...Bedad...Samla

Estos son nombres de hombres.

Husam de la tierra de los Temanitas reinó en su lugar

Esto significa que Husham vivió en la tierra de los temanitas. TA: "Husham que vivió en la tierra de los temanitas"

Avit...Masreca

Estos son nombres de lugares.

Temanitas

"los descendientes de Temán"

El nombre de su ciudad

Esto significa que esta era la ciudad donde vivía.

TA: "El nombre de la ciudad donde vivió"

Samla de Masreca

"Samla de Masreca"

Genesis 36:37**Samla**

Este es el nombre de un hombre. Vea cómo tradujo este nombre en 36:34.

entonces Saúl de Rehobot junto al río reinó en su lugar

Saúl vivió en Rehobot. Rehobot estaba junto al río Éufrates. Esta información se puede aclarar.

Traducción Alterna: "entonces Saúl reinó en su lugar. Era de Rehobot, que está junto al río Éufrates"

Saúl...Baal-hanán...Achor...Hadar...Matred...Mezaab

Estos son nombres de hombres.

Rehobot...Pau

Estos son nombres de lugares.

El nombre de su ciudad

Esto significa que esta era la ciudad donde vivía.

Traducción Alterna: "El nombre de la ciudad donde vivió"

la hija de Matred, la nieta de Mezaab.

La información que falta se puede agregar.

Traducción Alterna: "ella era la hija de Matred, y la nieta de Mezaab"

Mehetabel

Este es el nombre de una mujer.

Genesis 36:40

Los líderes de los clanes

"Las cabezas de los clanes".

de acuerdo a sus clanes y a sus regiones, por sus nombres

Los clanes y las regiones fueron nombrados por los jefes de los clanes. Ver la UDB para una traducción más clara. Traducción Alterna: "el nombre de sus clanes y las regiones donde vivían fueron nombrados después de ellos. Estos son sus nombres:"

Timna, Alva, Jetet, Aholibama, Ela, Pinón, Quenaz, Temán, Mibzar, Magdiel e Iram

Estos son nombres de grupos de personas.

poblados

"Lugares de residencia" o "Los lugares donde vivían".

Este era Esaú

Esta lista dice "para ser" de Esaú, lo que significa que es la lista completa de sus descendientes.

Traducción Alterna: "Esta es la lista de los descendientes de Esaú"

Chapter 37

¹ Jacob vivió en la tierra donde su padre se estaba quedando, en la tierra de Canaán. ² Estos fueron los eventos concernientes a Jacob. José, quien era un joven de diecisiete años de edad, estaba cuidando el rebaño con sus hermanos. El estaba con los hijos de Bilha y con los hijos de Zilpa, las esposas de su padre. José trajo un informe desfavorable acerca de ellos a su padre. ³ Ahora Israel amaba a José más que a todos sus hijos porque él fue el hijo de su vejez. Él le hizo una hermosa prenda de vestir. ⁴ Sus hermanos vieron que su padre lo amaba más que a todos sus hermanos. Ellos lo odiaban y no le hablaban cordialmente. ⁵ José soñó un sueño, y se lo contó a sus hermanos. Ellos lo odiaron aún más. ⁶ El les dijo a ellos: "Por favor escuchen este sueño que yo soñé. ⁷ Miren, nosotros estábamos atando manojos de grano en el campo y, miren, mi manojó se elevó y se puso derecho, y miren, los manojos de ustedes se pusieron alrededor y se inclinaron hacia mi manojó." ⁸ Sus hermanos le dijeron a él: "¿De verdad crees que tú reinarás sobre nosotros? ¿De veras que nos gobernarás?" Ellos le odiaron aún más por sus sueños y por sus palabras. ⁹ Él tuvo otro sueño y se lo contó a sus hermanos. Él dijo: " Miren, yo tuve otro sueño: El sol y la luna y once estrellas se inclinaban ante mi." ¹⁰ El se lo contó a su padre así como a sus hermanos, y su padre lo reprendió. El le dijo: "¿Qué es este sueño que tú has soñado? ¿Tu madre y yo y tus hermanos realmente nos postraremos en tierra delante de ti?" ¹¹ Sus hermanos estaban celosos de él, pero su padre mantuvo el asunto en su mente. ¹² Sus hermanos fueron a cuidar el rebaño de su padre en Siquem. ¹³ Israel le dijo a José: "¿No están tus hermanos cuidando el rebaño en Siquem? Ven, y yo te enviaré a ellos." José le dijo a él: "Estoy listo." ¹⁴ Él le dijo: "Ve ahora, mira si está todo bien con tus hermanos y todo bien con el rebaño y tráeme noticias." Así que Jacob lo envió fuera del Valle de Hebrón y José fue a Siquem. ¹⁵ Cierta hombre encontró a José. Miren, José estaba vagando en un campo. El hombre le preguntó: "¿Que buscas?" ¹⁶ José dijo: "Estoy buscando a mis hermanos. Dígame, por favor, dónde están ellos cuidando el rebaño." ¹⁷ El hombre dijo: "Ellos dejaron este lugar, pues yo les oí decir: 'Vayamos a Dotán.'" José fue tras sus hermanos y los encontró en Dotán. ¹⁸ Ellos lo vieron a la distancia, y antes de que él se acercara a ellos, ellos tramaron contra él para matarlo. ¹⁹ Sus hermanos dijeron unos a otros: " Miren, este soñador se está acercando. ²⁰ Vengan ahora, por lo tanto, matémosle y echémosle en uno de los pozos. Diremos: 'Un animal salvaje lo ha devorado.' Nosotros veremos qué será de sus sueños." ²¹ Rubén lo escuchó y lo rescató de sus manos. El dijo: "No tomemos su vida." ²² Rubén les dijo: "No derramen sangre. Échenlo en este pozo que está en el desierto, pero no le pongan una mano sobre él," para él poder rescatarlo de sus manos y llevarlo a su padre de vuelta. ²³ Sucedió que cuando José llegó donde sus hermanos, ellos lo despojaron de su hermosa prenda. ²⁴ Lo tomaron y lo echaron en el pozo. El pozo estaba vacío sin agua en él. ²⁵ Ellos se sentaron a comer pan. Ellos levantaron su vista y miraron, y miren, una caravana de ismaelitas venía de Galaad, con sus camellos cargando especias y bálsamo y mirra. Ellos estaban viajando para llevarlos a Egipto. ²⁶ Judá le dijo a sus hermanos: "¿Qué provecho tenemos de matar a nuestro hermano y esconder su sangre? ²⁷ Vengan, y vendámoslo a los ismaelitas y no pongamos nuestras manos sobre él. Porque él es nuestro hermano, nuestra carne." Sus hermanos lo escucharon. ²⁸ Los mercaderes madianitas pasaron. Sus hermanos sacaron a José y lo subieron del pozo. Ellos vendieron a José a los ismaelitas por veinte piezas de plata. Los ismaelitas se llevaron a José a Egipto. ²⁹ Rubén regresó al pozo, y, miren, José no estaba en el pozo. El se rasgó sus vestiduras. ³⁰ El regresó a sus hermanos y dijo: "¿Dónde está el muchacho? Y yo, ¿a dónde puedo ir? ³¹ Ellos mataron una cabra y entonces tomaron la prenda de José y la mojaron en la sangre. ³² Entonces ellos la trajeron a su padre y dijeron: "Nosotros encontramos esto. Por favor, mira a ver si es la ropa de tu hijo o no." ³³ Jacob la reconoció y dijo: "Es la ropa de mi hijo. Un animal salvaje lo ha devorado. José ciertamente ha sido hecho pedazos." ³⁴ Jacob se rasgó sus vestiduras y puso saco sobre sus lomos. El lloró por su hijo muchos días. ³⁵ Todos sus hijos e hijas se levantaron a consolarlo, pero él rehusó ser consolado. El dijo: "Ciertamente yo bajaré al Seol lamentando a mi hijo." Su padre lloró por él. ³⁶ Los madianitas lo vendieron en Egipto a Potifar, un oficial de Faraón, el capitán de los guardaespaldas.

Genesis 37:1

la tierra donde su padre había permanecido, en la tierra de Canaán

"En la tierra de Canaán donde había vivido su padre"

Estos fueron lo eventos concernientes a Jacob

Esta oración introduce el relato de los hijos de Jacob en Génesis 37:1- 50:26. Aquí "Jacob" se refiere a toda su familia. Traducción Alterna: "Esta es la cuenta de la familia de Jacob"

diecisiete años de edad,
"17 años de edad"

Bila

Este es el nombre de la sirvienta de Raquel. Vea cómo tradujo este nombre en 29:28.

Zilpa

Este es el nombre de la sirvienta de Lea. Vea cómo tradujo este nombre en 29:23.

esposas

"concubinas" (UDB). Estas mujeres eran sirvientas de Lea y Raquel que fueron entregadas a Jacob para tener hijos.

un informe de ellos muy desfavorable.
"Un mal informe sobre sus hermanos"

Genesis 37:3

Ahora

Esta palabra se usa aquí para marcar un cambio de la historia a la información de trasfondo sobre Israel y José.

amaba

Esto se refiere al amor fraternal o al amor de un amigo o familiar. Este es el amor humano natural entre amigos o familiares.

de su vejez

Esto significa que José nació cuando Israel era un hombre viejo. Traducción Alterna: "quien nació cuando Israel era un hombre viejo"

Él le hizo

"Israel hizo a José"

una hermosa prenda de vestir
"una hermosa túnica"

y no le hablaban cordialmente a él.
"No podía hablarle con amabilidad"

Genesis 37:5

José soñó un sueño, y le dijo a sus hermanos sobre el. Ellos le odiaron aún más

Este es un resumen de los eventos que ocurrirán en 37: 6-11.

Ellos le odiaron aún más.

"Y los hermanos de José lo odiaron incluso más de lo que lo odiaron antes"

Por favor escuchen sobre este sueño que yo soñé.
"Por favor escucha este sueño que tuve" (UDB)

Genesis 37:7

Información general

José le cuenta a sus hermanos sobre su sueño.

Observa

La palabra "observaba" nos alerta a prestar atención a la información sorprendente que sigue.

nosotros estábamos

La palabra "nosotros" se refiere a José e incluye a todos sus hermanos.

atando manojos del grano

Cuando el grano se cosecha, se atan en paquetes y se apilan hasta que llega el momento de separar el grano de la paja.

y observaba

Aquí la palabra "observaba" muestra que José estaba sorprendido por lo que vio.

que mi manojos se elevó y se mantuvo firme hacia arriba ...que sus manojos venían a su alrededor y se inclinaban hacia mi manojos

Aquí los paquetes de grano están de pie y arrodillados como si fueran personas. Estos paquetes representan a José y sus hermanos.

¿De verdad crees que tú reinaras sobre nosotros?

¿Gobiernas tú actualmente sobre nosotros?

Ambas frases significan básicamente lo mismo. Los hermanos de José están usando preguntas para burlarse de él. Se pueden escribir como declaraciones. Traducción Alterna: "¡Nunca serás nuestro rey, y nunca nos rendiremos ante ti!"

reinarás sobre nosotros

La palabra "nosotros" se refiere a los hermanos de José pero no a José.

por sus sueños y sus palabras.

"Por sus sueños y por lo que ha dicho".

Genesis 37:9

Él tuvo otro sueño

"José tuvo otro sueño"

once estrellas
11 estrellas

su padre le reprendió. El le dijo
"Israel lo regañó, diciendo"

¿Qué es este sueño que tu has soñado? ¿Tu madre... nos postramos en tierra delante de tí?
Israel usa preguntas para corregir a José. Esto puede ser escrito como declaraciones. Traducción Alterna: "Este sueño que tuviste no es real. ¡Tu madre, hermanos, y yo no nos inclinaremos ante ti!"

celosos
Esto significa estar enojado porque alguien más tiene éxito o es más popular.

mantuvo el asunto en su mente.
Significa que él siguió pensando en el significado del sueño de José. Traducción Alterna: "siguió pensando en lo que podría significar el sueño"

Genesis 37:12

¿No están tus hermanos cuidando el rebaño en Siquem?
Israel usa una pregunta para comenzar una conversación. Esto puede ser escrito como una declaración. Traducción Alterna: "Tus hermanos cuidan el rebaño en Siquem".

Ven
Aquí se implica que Israel le está pidiendo a José que se prepare para irse y ver a sus hermanos. Traducción Alterna: "Prepárate"

estoy listo
Él está listo para irse. "Estoy listo para ir"

El le dijo
"Israel le dijo a José"

tráeme la palabra
Israel quiere que José regrese y le cuente cómo están sus hermanos y sus rebaños. Traducción Alterna: "ven, dime lo que descubres" o "dame un informe"

fuera del valle
"del valle"

Genesis 37:15

Cierto hombre encontró a José. Observó, que José estaba errando por un campo
"Un cierto hombre encontró a José vagando en un campo"

Observó
Esto marca el comienzo de otro evento en la historia más grande. Puede involucrar a personas diferentes a los eventos anteriores. Tu idioma puede tener una forma de hacer esto.

¿Que buscas?
"¿Qué estás buscando?"

Por favor, dígame, donde
"Por favor dime donde"

cuidando el rebaño.
"pastoreando su rebaño"

Dotán
Este es el nombre de un lugar que está a unos 22 kilómetros de Siquem.

Genesis 37:18

Ellos le vieron a la distancia
"Los hermanos de José lo vieron mientras estaba lejos"

confabularon en contra de él para matarlo.
"Hicieron planes para matarlo"

el soñador se esta acercando
"Aquí viene el que tiene los sueños".

Vengamos ahora
Esta redacción muestra que los hermanos actuaron de acuerdo con sus planes. Traducción Alterna: "Así que ahora"

animal salvaje
"animal peligroso" o "animal feroz"

devoró
haber comido ansiosamente

Nosotros veremos que sera de sus sueños
Sus hermanos planearon matarlo, por lo tanto, es irónico que hablen de su sueño hecho realidad, ya que él estaría muerto. Traducción Alterna: "De esa manera nos aseguraremos de que sus sueños no se hagan realidad"

Genesis 37:21

escucho esto
"escucharon lo que decían"

rescato de sus manos
La frase "su mano" se refiere al plan de los hermanos para matarlo. Traducción Alterna: "de ellos" o "de sus planes"

No tomemos su vida
La frase "tomar la vida" es un eufemismo para "matar a alguien". Traducción Alterna: "No matemos a José"

No derramemos sangre
La negación se puede colocar en el verbo. Además, "derramar sangre" es un eufemismo por matar a alguien. Traducción Alterna: "No derrames sangre" o "No lo mates"

no pongamos una mano sobre él

Esto significa no hacerle daño ni herirlo.
Traducción Alterna: "no le hagas daño"

para él poder rescatarle de sus manos

Esto se puede traducir como una nueva oración:
"Rubén dijo esto para poder rescatar a José"

de sus manos

La frase "sus manos" se refiere al plan de los hermanos para matarlo. Traducción Alterna: "de ellos" o "de sus planes"

y llevarlo de vuelta
y devolverlo

Genesis 37:23**Sucedió que cuando José llegó donde**

Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

ellos lo despojaron de su hermosa prenda
"Le arrancaron su hermosa prenda"

hermosa prenda

"hermosa túnica". Vea cómo tradujo esto en 37: 3.

Genesis 37:25**Ellos se sentaron a comer pan**

"Pan" es un metónimo para "comida". Traducción Alterna: "Se sentaron a comer" o "Los hermanos de José se sentaron a comer"

Ellos levantaron su vista y observaron, que una caravana

Aquí se habla de mirar hacia arriba como si una persona literalmente alzara sus ojos. Además, la palabra "observaron" se usa aquí para llamar la atención del lector sobre lo que vieron los hombres. Traducción Alterna: "Ellos miraron hacia arriba y de repente vieron una caravana"

transportando
"que lleva"

especias

condimentos

bálsamo

Una sustancia grasa con un olor dulce utilizado para curar y proteger la piel. "medicina"

Ellos estaban viajando para llevarlas a Egipto

"Trayéndolas a Egipto". Esto puede hacerse más explícito. Traducción Alterna: "llevarlas a Egipto para venderlos"

¿que provecho tenemos de matar a nuestro hermano y cubrirlo de sangre?

Esto puede ser escrito como una declaración.
Traducción Alterna: "No obtenemos ganancias al matar a nuestro hermano y encubrir su sangre"

cubrirlo de sangre

Esta es una figura de discurso que se refiere a ocultar la muerte de José. Traducción Alterna: "esconder su asesinato"

Genesis 37:27**a los ismaelitas**

"A estos hombres que son descendientes de Ismael" (UDB)

no pongamos nuestras manos sobre él

Esto significa no hacerle daño ni herirlo.
Traducción Alterna: "no le hagas daño"

él es nuestro hermano, nuestra carne

La palabra "carne" es un metónimo que significa un familiar. Traducción Alterna: "él es nuestro pariente de sangre" .

Sus hermanos le escucharon

"Los hermanos de Judá lo escucharon" o "Los hermanos de Judá estuvieron de acuerdo con él"

madianitas... ismaelitas

Ambos nombres se refieren al mismo grupo de comerciantes que se encuentran los hermanos de José.

por veinte piezas de plata

"por el precio de 20 piezas de plata"

se llevaron a José a Egipto

"llevó a José a Egipto" (UDB)

Genesis 37:29**Rubén regreso al pozo, y observó que José no estaba en el pozo**

"Rubén regresó al hoyo y se sorprendió al ver que Jose no estaba allí". La palabra "observó" muestra que Rubén se sorprendió al descubrir que Jose se había ido.

El se rasgó sus vestiduras

Este es un acto de profunda angustia y dolor. Esto se puede escribir más claramente. Traducción Alterna: "Estaba tan afligido que se rasgó la ropa"

¿Dónde está el muchacho? ¿Y adonde debo ir?

Rubén usa preguntas para enfatizar el problema que José estaba faltando. Estos pueden ser escritos como declaraciones. Traducción Alterna: "¡El muchacho se ha ido! ¡No puedo volver a casa ahora!"

Genesis 37:31

la prenda de José

Esto se refiere a la hermosa prenda que su padre hizo para él.

la sangre

"la sangre de la cabra"

la trajeron

"trajeron la prenda"

le ha devorado

"le ha comido"

José ciertamente ha sido hecho pedazos

Jacob piensa que un animal salvaje ha destrozado el cuerpo de José. Traducción Alterna: "Ciertamente ha hecho pedazos a José"

Genesis 37:34

Jacob se rasgó sus vestiduras

Este es un acto de profunda angustia y dolor. Esto se puede escribir más claramente. Traducción

Alterna: "Jacob estaba tan afligido que rasgó sus prendas"

puso saco sobre sus lomos

Aquí "lomos" se refiere a la parte media del cuerpo o la cintura. Traducción Alterna: "poner en cilicio"

se levantaron

Aquí se habla de los niños que vienen a su padre como "levantarse". Traducción Alterna: "vino a él"

En efecto yo bajaré al Seol a llorar por mi hijo.

Lo que significa que él estará de luto desde ahora hasta que muera. Traducción Alterna: "De hecho, cuando muera y baje al Seol, todavía estaré de luto"

pero el rehusaba ser consolado

Esto se puede afirmar en forma activa. Traducción Alterna: "pero él no dejaría que lo consolaran"

Los madianitas lo vendieron

"Los madianitas vendieron a José"

el capitán de los guardaespaldas

"El líder de los soldados que custodiaban al rey".

Chapter 38

¹ Sucedió para ese tiempo que Judá dejó a sus hermanos y se quedó con cierto adulamita, cuyo nombre era Hira. ² Él conoció allí la hija de un hombre cananeo cuyo nombre era Súa. Él se casó con ella y durmió con ella. ³ Ella quedó embarazada y tuvo un hijo. Él fue llamado Er. ⁴ Ella quedó embarazada nuevamente y tuvo un hijo. Ella lo llamó Onán. ⁵ Ella nuevamente tuvo un hijo y lo llamó Sela. Fue en Quezib donde ella lo dio a luz. ⁶ Judá encontró una esposa para Er, su primogénito. Su nombre fue Tamar. ⁷ Er, el primogénito de Judá, era malo ante los ojos del SEÑOR. EL SEÑOR lo mató. ⁸ Judá le dijo a Onán: "Duerme con la esposa de tu hermano. Cumple el deber de un cuñado con ella, y cría un hijo para tu hermano." ⁹ Onán sabía que el hijo no sería de él. Cuando él dormía con la esposa de su hermano, él derramaba el semen en el suelo, para así no tener un hijo para su hermano. ¹⁰ Lo que él hizo fue malo ante los ojos del SEÑOR. EL SEÑOR también lo mató. ¹¹ Entonces Judá le dijo a Tamar, su nuera: "Quédate viuda en la casa de tu padre hasta que Sela, mi hijo, crezca." Porque él temía: "Él podría también morir, así como sus hermanos." Tamar se fue y vivió en la casa de su padre. ¹² Luego de un largo tiempo, la hija de Súa, la esposa de Judá, murió. Judá fue consolado y subió a los trasquiladores de sus ovejas en Timnat, él y su amigo Hira el adulamita. ¹³ Se le dijo a Tamar: "Mira, tu suegro está subiendo hacia Timnat para trasquilar sus ovejas." ¹⁴ Ella se quitó la ropa de su viudez y se cubrió con su velo y se envolvió. Se sentó a la puerta de Enaim, la cual está en el camino hacia Timnat. Pues ella vio que Sela había crecido pero ella no había sido entregada a él como esposa. ¹⁵ Cuando Judá la vio, él pensó que ella era una prostituta porque ella se había cubierto el rostro. ¹⁶ Él fue hacia ella en el camino y dijo: "Ven, por favor, déjame dormir contigo" pues él no sabía que ella era su nuera, y ella dijo: "¿Qué me darás para que tú puedas dormir conmigo?" ¹⁷ Él dijo: "Yo te enviaré un cabrito del rebaño." Ella dijo: "¿Me darás una prenda hasta que me lo envíes?" ¹⁸ Él dijo: "¿Qué prenda te puedo dar?" Ella respondió: "Tu sello, y tu cordón y el bastón que está en tu mano." Él se los dio a ella y durmió con ella y ella quedó embarazada de él. ¹⁹ Ella se levantó y se fue. Se quitó su velo y se puso la ropa de su viudez. ²⁰ Judá envió el cabrito del rebaño con su amigo el adulamita para recibir la prenda de la mano de la mujer, pero él no la encontró. ²¹ Entonces el adulamita le preguntó a los hombres del lugar: "¿Dónde está la prostituta cúltica que estuvo en Enaim por el camino?" Ellos dijeron: "No ha habido una prostituta cúltica por aquí." ²² Él regresó hacia Judá y dijo: "No la encontré. También, los hombres del lugar dijeron: 'Aquí no ha estado una prostituta cúltica.'" ²³ Judá dijo: "Deja que se quede con las cosas, para que no seamos puestos en vergüenza. Ciertamente, yo envié este cabrito joven, pero tú no la encontraste." ²⁴ Sucedió que luego cerca de tres meses que le fue dicho a Judá: "Tamar tu nuera ha cometido prostitución, y en efecto, está embarazada del acto." Judá dijo: "Traíganla aquí y dejen que sea quemada." ²⁵ Cuando se le trajo afuera, ella le envió un mensaje a su suegro: "Por el hombre que posee estos yo estoy embarazada." Ella dijo: "Determine por favor de quién son estos: el sello, el cordón y el bastón." ²⁶ Judá los reconoció y dijo: "Ella es más justa que yo, ya que yo no la di como esposa a mi hijo Sela." Él no volvió a dormir con ella. ²⁷ Sucedió que en el tiempo para dar a luz, miren, eran gemelos en su vientre. ²⁸ Ocurrió que cuando ella estaba dando a luz uno sacó una mano, y la partera sacó un hilo de escarlata y lo amarró en su mano y dijo: "Este salió primero." ²⁹ Pero entonces él retiró su mano y, miren, su hermano salió primero. La partera dijo: "¡Cómo te has abierto tu camino!" Así que fue llamado Fares. ³⁰ Luego su hermano salió, el que tenía el hilo de escarlata en su mano, y fue llamado Zara.

Genesis 38:1

Pasó alrededor de ese tiempo cuando Judá
Esto introduce una nueva parte de la historia que se centra en Judá.

cierta Adulamita, cuyo nombre era Hira
Hira es el nombre de un hombre que vivió en Adulam. Adulamita es su nacionalidad.

cuyo nombre era Súa
Súa es una mujer cananea que se casó con Judá.

Genesis 38:3

Ella se embarazó
"La esposa de Judá quedó embarazada"

Él fue llamado Er
Esto puede ser escrito en forma activa. Traducción Alterna: "Su padre lo llamó Er"

Er...Onán...Sela
Estos son los nombres de los hijos de Judá.

llamó su nombre
lo llamó

Quezib
Este es el nombre de un lugar.

Genesis 38:6

Er
Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38:3.

era malo ante los ojos del Señor
La frase "a la vista" se refiere al Señor viendo la maldad de Er. Traducción Alterna: "era malvado y el Señor lo vio"

El Señor lo mató
El Señor lo mató porque era malvado. Esto se puede aclarar. Traducción Alterna: "Y el Señor lo mató"

Genesis 38:8

Onán
Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38:3.

Haz la labor de un cuñado
Esto se refiere a la costumbre de que cuando el hermano mayor muere antes de que él y su esposa tengan un hijo, el siguiente hermano mayor se casará y tendrá relaciones sexuales con la viuda. Cuando la viuda dio a luz al primer hijo, ese hijo era considerado el hijo del hermano mayor y él recibiría la herencia del hermano mayor.

fue malo ante los ojos del Señor
La frase "a la vista" se refiere a el Señor viendo la maldad de Onán. Traducción Alterna: "era malo y el Señor lo vio"

El Señor también lo mató.
El Señor lo mató porque lo que hizo fue malvado. Esto se puede aclarar. Traducción Alterna: "Y el Señor también lo mató"

Genesis 38:11

su nuera
"la esposa de su hijo mayor"

en la casa de tu padre
Esto significa que ella vivirá aquí en la casa del padre. Traducción Alterna: "y vive en la casa de tu padre"

hasta que Sela, mi hijo, crezca.
Judá tiene la intención de que Tamar se case con Sela cuando él crezca. Traducción Alterna: "y cuando Sela, mi hijo, crezca, él puede casarse contigo"

Sela
Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38:3.

Porque él temía: Él podría también morir, así como sus hermanos.
Judá temía que si Sela se casaba con Tamar, él también moriría como lo hicieron sus hermanos. Traducción Alterna: "Porque temía: 'Si se casa con ella, también puede morir como lo hicieron sus hermanos'"

Genesis 38:12

Súa
Este es el nombre de un hombre. Vea cómo tradujo este nombre en 38:1.

Judá se conformó y
"Cuando Judá ya no estaba de duelo, él"

a los trasquiladores de sus ovejas en Timnat,
"Timnat, donde sus hombres estaban esquilando ovejas"

Timnat...Enaim
Estos son nombres de lugares.

él y su amigo Hira el adulamita.
"Su amigo Hira, de Ádulam, fue con él" (UDB)

Hira el adulamita
"Hira" es el nombre de un hombre, y "Ádulam" es el nombre de un pueblo donde vivía. Vea cómo tradujo este nombre en 38:1.

Se le dijo a Tamar:
Esto se puede afirmar en forma activa. Traducción Alterna: "Alguien le dijo a Tamar"

Mira, tu suegro
"Escucha". Aquí la palabra "mira" se usa para llamar la atención de Tamar.

suegro
"el padre de tu marido"

de su viudez
que usan las viudas

Velo
Un material muy delgado que se usa para cubrir la cabeza y la cara de una mujer.

se envolvió bien
Esto significa que se escondió con su ropa para que la gente no la reconociera. Tradicionalmente, parte de la ropa de las mujeres eran grandes piezas de tela con las que se envolvían. Traducción Alterna: "y se envolvió en su ropa para que la gente no la reconociera"

en el camino

"por el camino" o "en el camino"

ella no había sido entregada a él como esposa.

Esto se puede afirmar en forma activa. Traducción Alterna: "Judá no la había entregado a Sela como esposa"

Genesis 38:15**porque ella se había cubierto el rostro**

Judá no pensaba que era una prostituta solo porque su cara estaba cubierta, sino también porque estaba sentada en la puerta. Traducción Alterna: "porque se cubrió la cabeza y se sentó donde solían sentarse las prostitutas"

Él fue hacia ella en el camino

Tamar estaba sentada junto a la carretera. Traducción Alterna: "Él fue a donde ella estaba sentada junto a la carretera"

ven

"Ven conmigo" o "Ven ahora"

Cuando Judá la vio

"Cuando Judá vio a Tamar"

su nuera

"la esposa de su hijo"

Genesis 38:17**del rebaño**

"de mi rebaño de cabras"

Tu sello, tu cordón...bastón

Un "sello" es similar a una moneda con un diseño grabado en ella, que se utiliza para imprimir cera fundida. El "cordón" fue puesto a través del sello para que el dueño lo pudiera usar alrededor de su cuello. Un bastón era un palo largo de madera que ayudaba a caminar sobre un terreno accidentado.

Ella quedó embarazada de él.

Esto se puede afirmar en forma activa. Traducción Alterna: "él la hizo quedar embarazada"

Genesis 38:19**velo**

Este era un material muy delgado utilizado para cubrir la cabeza y la cara de una mujer. Vea cómo tradujo esto en 38:12.

ropa de su viudez

"La ropa que usan las viudas". Vea cómo tradujo esto en 38:12

del rebaño

"de su rebaño"

Adulamita

"Adulam" es el nombre de un pueblo donde vivía Hiram. Vea cómo tradujo este nombre en 38:1. Vea cómo tradujo esto en 38:1.

recibir las prendas

Esto se puede afirmar en forma activa. Traducción Alterna: "recuperar el compromiso"

de la mano de la mujer,

Aquí la "mano" enfatiza que estaban en posesión. La mano de la mujer se refiere a la mujer. Traducción Alterna: "de la mujer"

Genesis 38:21**Adulamita**

"Adulam" es el nombre de un pueblo donde vivía Hiram. Vea cómo tradujo este nombre en 38:1. Vea cómo tradujo esto en 38:1.

los hombres del lugar

"Algunos de los hombres que vivieron allí".

prostituta cúlrica

"prostituta que sirve en el templo"

Enaim

Este es el nombre de un lugar. Vea cómo tradujo esto en 38:12.

para que no seamos puestos en vergüenza

Cuando la gente descubriera lo que había sucedido, ridiculizarían a Judá y se reirían de él. Esto se puede aclarar y declarar en forma activa. Traducción Alterna: "o si no, la gente se reirá de nosotros cuando descubran lo que sucedió"

Genesis 38:24**Fue**

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

le fue dicho a Judá

Esto se puede afirmar en forma activa. Traducción Alterna: "alguien le dijo a Judá"

Tamar tu nuera

"Tamar, la esposa de tu hijo mayor"

y en efecto, está embarazada

Aquí la palabra "eso" se refiere a la "prostitución" que ella cometió. Esto se puede afirmar en forma activa. Traducción Alterna: "la ha dejado embarazada" o "está embarazada"

Tráiganla aquí

saquenla

y quémennla

Esto se puede afirmar en forma activa. Traducción Alterna: "la quemaremos hasta la muerte"

Cuando se le trajo

Esto se puede afirmar en forma activa. Traducción Alterna: "Cuando la sacaron"

su suegro

"el padre de su marido"

sello y cordón y bastón

Un "sello" es similar a una moneda con un diseño grabado en ella, usado para hacer una impresión en cera fundida. El "cordón" fue puesto a través del sello para que el dueño lo pudiera usar alrededor de su cuello. Un bastón era un palo largo de madera que ayudaba a caminar sobre un terreno accidentado. Vea cómo tradujo esto en 38:17.

Sela

Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38: 3.

Genesis 38:27**Surgió que al momento**

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

mira

La palabra "mira" nos alerta de la sorpresa de que Tamar estaba embarazada de gemelos, que antes era desconocida.

Surgió que al momento de ella dar a luz

Esta palabra "Sucedió" marca un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

uno sacó una mano

"Uno de los bebés le tendió la mano".

partera

Esta es una persona que ayuda a una mujer cuando está dando a luz a un niño. Vea cómo tradujo esto en 35:16.

hilo de escarlata

"hilo rojo brillante"

en su mano

"alrededor de su muñeca"

Genesis 38:29**Ocurrió**

Esta frase marca un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

mira

La palabra "mira" nos alerta a prestar atención a la información sorprendente que sigue.

¡Como has salido!

Esto muestra la sorpresa de la partera al ver salir primero al segundo bebé. Traducción Alterna: "¡Así que esta es la forma de salir primero!" o "¡Has salido primero!"

fue llamado

Esto se puede afirmar en forma activa. Traducción Alterna: "ella lo llamó"

Fares

Este es el nombre de un niño. Los traductores pueden agregar una nota al pie que diga: "El nombre Fares significa romperse"

Zara

Este es el nombre de un niño. Los traductores pueden agregar una nota al pie que diga: "El nombre Zara significa 'rojo escarlata o brillante'"

Chapter 39

¹ José fue traído a Egipto. Potifar, un oficial de Faraón quien era capitán de la guardia y un egipcio, lo compró de los ismaelitas, quienes le trajeron hasta allí. ² Él SEÑOR estaba con José y él vino a ser un hombre próspero. Él vivió en la casa de su amo egipcio. ³ Su amo vio que El SEÑOR estaba con él y que El SEÑOR prosperaba todo lo que él hacía. ⁴ José encontró favor ante su vista. Él sirvió a Potifar. Potifar hizo de José el encargado sobre su casa, y todo lo que él poseía lo puso bajo su cuidado. ⁵ Aconteció que desde el tiempo en que él lo hizo encargado de toda su casa y sobre todo lo que poseía, que EL SEÑOR bendijo la casa del egipcio por causa de José. La bendición del SEÑOR estaba sobre todo lo que Potifar tenía en la casa y en el campo. ⁶ Potifar puso todo lo que él tenía bajo el cuidado de José. Él no tenía que pensar en nada a excepción de la comida que comía. Ahora, José era hermoso y atractivo. ⁷ Sucedió después de esto que la esposa de su amo sintió lujuria por José. Ella dijo: "Duerme conmigo." ⁸ Pero él rehusó y le dijo a la esposa de su amo: "Mira, mi amo no le presta atención a lo que yo hago en la casa, y él ha puesto todo lo que le pertenece bajo mi cuidado. ⁹ Nadie es más grande que yo en esta casa. Él no ha retenido nada de mí excepto a ti, porque tú eres su esposa. ¿Cómo entonces puedo yo hacer esta gran maldad y pecar contra Dios?" ¹⁰ Ella le hablaba a José día tras día, pero él se rehusaba a dormir con ella o estar con ella. ¹¹ Sucedió un día que él fue a la casa para hacer su trabajo. Ninguno de los hombres de la casa estaban allí en la casa. ¹² Ella lo agarró por sus ropas y dijo: "Duerme conmigo." El dejó su ropa en la mano de ella, huyó y salió fuera. ¹³ Aconteció que cuando ella vio que él había dejado su ropa en su mano y había huído fuera, ¹⁴ que ella llamó a los hombres de su casa y les dijo: "Mira, Potifar trajo a un hebreo para burlarse de nosotros. Él vino a mí para dormir conmigo y yo grité. ¹⁵ Sucedió que cuando él me escuchó gritar, él dejó su ropa conmigo, huyó y salió fuera." ¹⁶ Ella puso su ropa a su lado hasta que su señor vino a la casa. ¹⁷ Ella le dio esta explicación: "El sirviente hebreo que tú trajiste a nosotros, vino a burlarse de mí. ¹⁸ Sucedió que cuando yo grité, él dejó su ropa conmigo y huyó fuera." ¹⁹ Sucedió que, cuando su señor oyó la explicación que su esposa le contó: "Esto es lo que tu siervo me hizo," él se enojó mucho. ²⁰ El amo de José lo tomó y lo puso en prisión, el lugar donde los prisioneros del rey estaban confinados. Él estuvo allí en la prisión. ²¹ Pero el SEÑOR estaba con José y mostró un pacto de fidelidad hacia él. Él le dio favor ante los ojos del guardián de la prisión. ²² El guardián de la prisión puso en las manos de José a todos los prisioneros que estaban en la prisión. José estaba a cargo de cualquier cosa que ellos hacían allí. ²³ El guardián de la prisión no se preocupaba por nada de lo que estaba en su mano, porque el SEÑOR estaba con él. Todo lo que él hacía, el SEÑOR lo prosperaba.

Genesis 39:1

José fue traído a Egipto

Viajar a Egipto siempre se considera como "ir hacia abajo" en contraste con ir "hacia arriba" a la tierra prometida. Esto se puede afirmar en forma activa. Traducción Alterna: "Los ismaelitas habían llevado a José a Egipto"

El Señor estaba con José

Esto significa que el Señor ayudó a José y siempre estuvo con él. Traducción Alterna: "El Señor guió a José y lo ayudó"

Él vivió en la casa

Aquí el autor habla de trabajar en la casa del maestro como si estuviera viviendo en la casa del maestro. Sólo a los servidores más confiables se les permitía trabajar en la casa de su amo. Traducción Alterna: "trabajó en la casa"

su señor egipcio.

José era ahora el esclavo de Potifar.

Genesis 39:3

Su señor vió que el SEÑOR estaba con él

Esto significa que el maestro vio cómo el Señor estaba ayudando a José. Traducción Alterna: "Su maestro vio que el SEÑOR lo estaba ayudando"

el SEÑOR lo prosperaba en todo lo que él hacía

"El Señor hizo que todo lo que hacía José prosperara".

José encontró favor ante su vista

"Encontrar favor" significa ser aprobado por alguien. La expresión idiomática "ante su vista" se refiere a la opinión de una persona. Los posibles significados son 1) Traducción Alterna: "Potifar estaba complacido con José" o 2) Traducción Alterna: "El SEÑOR estaba complacido con José"

Él sirvió a Potifar

Esto significa que él era el sirviente personal de Potifar.

Potifar hizo de José el administrador sobre su casa, y todas sus posesiones las puso bajo su cuidado
 "Potifar puso a José a cargo de su casa y de todo lo que pertenecía a Potifar"

puso bajo su cuidado.

Cuando algo se "pone bajo el cuidado de alguien", significa que la persona es responsable de su cuidado y seguridad. Traducción Alterna: "él tenía a José a cargo de"

Genesis 39:5

Vino a ser que para el tiempo

Esta frase se usa aquí para marcar el comienzo de la siguiente parte de la historia.

él lo hizo administrador de toda su casa y sobre todas sus posesiones

"Potifar puso a José a cargo de su casa y de todo lo que le pertenecía"

bendijo

Aquí, "bendecir" significa causar que cosas buenas y beneficiosas le ocurran a la persona o cosa que está siendo bendecida.

La Bendición del SEÑOR fue sobre

Aquí el autor habla de la bendición que el Señor dio como si fuera una cubierta física puesta sobre algo. Traducción Alterna: "El Señor ha bendecido"

todo lo que Potifar tenía en la casa y en el campo

Esto se refiere a su casa y sus cultivos y ganado. El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "La casa de Potifar y todos sus cultivos y ganado"

Potifar puso todo lo que él tenía bajo el cuidado de José

Cuando algo se "pone bajo el cuidado de alguien", significa que la persona es responsable de su cuidado y seguridad. Traducción Alterna: "Así que Potifar puso a José a cargo de todo lo que tenía"

Él no tenía que pensar sobre nada a excepción de la comida que comería

No tenía que preocuparse por nada en su casa; solo tenía que tomar decisiones sobre lo que quería comer. Esto se puede afirmar en forma positiva. Traducción Alterna: "Potifar solo tenía que pensar en lo que quería comer. No tenía que preocuparse por nada más en su casa"

Ahora

La palabra "ahora" marca una ruptura en la línea de la historia cuando el autor brinda información de antecedentes sobre José.

hermoso y atractivo

Ambas palabras tienen el mismo significado. Se refieren a la apariencia agradable de José. Probablemente era guapo y fuerte. Traducción Alterna: "bien parecido y fuerte"

Genesis 39:7

Fue después de esto que

"Y entonces." Esta frase se usa aquí para marcar un nuevo evento en la historia.

Mira

"Escucha." José usa esta palabra para llamar la atención de la esposa de Potifar.

"Mira, mi señor no le presta atención a lo que yo hago en esta casa

"mi maestro no tiene ninguna preocupación sobre su casa conmigo a cargo". Esto puede ser escrito en forma positiva. Traducción Alterna: "mi maestro me confía su casa" (Ver:

ha puesto todo lo que le pertenece bajo mi cuidado

Cuando algo se "pone bajo el cuidado de alguien", significa que la persona es responsable de su cuidado y seguridad. Traducción Alterna: "él me ha puesto a cargo de todo lo que le pertenece"

Nadie es más grande que yo en esta casa

Aquí el autor habla de autoridad como si fuera grandeza. Traducción Alterna: "Tengo más autoridad en esta casa que nadie"

Él no ha retenido nada de mí excepto a ti

Esto se puede afirmar en forma positiva. Traducción Alterna: "Él me ha dado todo excepto a ti"

Cómo entonces voy a hacer esta gran maldad y pecado contra Dios?

José usa una pregunta para enfatizar. Esto puede ser escrito como una declaración. Traducción Alterna: "Ciertamente no puedo hacer semejante maldad y pecar contra Dios".

Genesis 39:10

Ella le hablaba a José día tras día

Esto significa que ella seguía pidiéndole que se acostara con ella. El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "Ella siguió pidiéndole a Jose que se acostara con ella"

estar con ella

"estar cerca de ella"

Vino a ser

"Y entonces." Esta frase se usa aquí para marcar un nuevo evento en la historia.

Ninguno de los hombres de la casa

"Ninguno de los otros hombres que trabajaban en la casa".

huyó y salió fuera.

"y rápidamente corrió afuera" o "y rápidamente salió corriendo de la casa"

Genesis 39:13**Vino a ser que....que ella llamó**

"Entonces ... ella llamó". La frase "vino a ser " se usa aquí para marcar el próximo evento en la historia.

y huyó fuera

"Y se había ido rápidamente de la casa"

a los hombres de su casa

"Los hombres que trabajaban en su casa".

vean

"Escuchen." La esposa de Potifar usa esta palabra para llamar la atención de los sirvientes.

Él vino a mí para dormir conmigo

Aquí, la esposa de Potifar está acusando a José de intentar agarrarla y dormir con ella.

Vino a ser que cuando él me escuchó gritar, que él

"Cuando me escuchó gritar, él". La frase "vino a ser" se usa aquí para marcar el próximo evento en la historia.

Genesis 39:16**su señor**

"El amo de José". Esto se refiere a Potifar.

Ella le dio esta explicación

"Ella lo explicó así"

tú trajiste a nosotros,

La palabra "nosotros" se refiere a Potifar, su esposa, e incluye al resto de la familia.

vino para burlarse de mí

"vino para tomarme por tonta". Aquí, la palabra "burlarse" es un eufemismo para "agarrar y dormir". Traducción Alterna: "Entré en donde estaba y traté de obligarme a dormir con él"

Vino a ser que

"Entonces." La esposa de Potifar usa esta frase para marcar el próximo evento en la cuenta que le está contando sobre José tratando de acostarse con ella.

huyó afuera

"salió corriendo de la casa rápidamente"

Genesis 39:19**Vino a ser que**

"Y entonces." Esta frase se usa aquí para marcar un nuevo evento en la historia.

su señor

"El amo de José". Esto se refiere a Potifar. Esta información puede hacerse explícita. Traducción Alterna: "El maestro de José, Potifar"

escuchó la explicación que su esposa le dio

"Escuchó a su esposa explicarle". La palabra "su" y "él" aquí se refieren a Potifar.

él se enoja mucho

"Potifar se enojó mucho"

el lugar donde prisioneros del rey estaban confinados

Esto se puede decir en forma activa. Traducción Alterna: "el lugar donde el rey puso a sus prisioneros"

El estaba ahí

"José se quedó allí"

Genesis 39:21**Pero el SEÑOR estaba con Jose**

Esto se refiere a cómo el SEÑOR cuidó a José y fue amable con él. Traducción Alterna: "Pero el SEÑOR fue amable con José"

Él le dio favor ante los ojos del guardián de la prisión

Esto significa que el SEÑOR hizo que el director de la prisión aprobara a José y lo tratara bien. Traducción Alterna: "El SEÑOR hizo que el director de la prisión se complaciera con José"

guardián de la prisión

"El gerente de la prisión" o "El encargado de la prisión".

puso en las manos de José

Aquí "mano" representa el poder o la confianza de José. Traducción Alterna: "poner a José a cargo de"

José estaba a cargo de cualquier cosa que ellos hacían allí.

"José estuvo a cargo de todo lo que hicieron allí"

porque el SEÑOR estaba con él.

Esto se refiere a cómo el SEÑOR ayudó a José y lo guió. Traducción Alterna: "porque el Señor guió a José"

Todo lo que él hacía, EL SEÑOR lo prosperaba

"El SEÑOR hizo que todo lo que hizo José prosperara".

Chapter 40

¹ Sucedió que luego de estas cosas, el copero y el panadero del rey de Egipto ofendieron a su señor, el rey de Egipto. ² Faraón estaba enojado con sus dos oficiales, el jefe de los coperos y el jefe de los panaderos. ³ Él los puso bajo custodia en la casa del capitán de la guardia, en la misma prisión donde José estaba confinado. ⁴ El capitán de la guardia asignó a José a ser su sirviente. Ellos permanecieron bajo custodia por algún tiempo. ⁵ Los dos de ellos soñaron un sueño, el copero y el panadero del rey de Egipto, que estaban confinados en la prisión, cada hombre tuvo su propio sueño en la misma noche, y cada sueño tuvo su propia interpretación. ⁶ José vino a ellos en la mañana y les vio. Miren, estaban tristes. ⁷ Él preguntó a los oficiales de Faraón que estaban con él bajo custodia en la casa de su señor, diciendo: "¿Porque se ven tan tristes hoy?" ⁸ Ellos le dijeron: "Los dos hemos soñado un sueño y nadie lo ha podido interpretar." José les dijo: "¿No pertenecen las interpretaciones a Dios? Díganme, por favor." ⁹ El jefe de los coperos le dijo su sueño a José. Él le dijo: "En mi sueño, mira, una vid estaba frente a mí. ¹⁰ En la vid había tres ramas. Según brotaba, florecía y los racimos de uvas maduraban. ¹¹ La copa de Faraón estaba en mi mano. Yo tomé las uvas y las exprimí en la copa de Faraón, y puse la copa en la mano de Faraón." ¹² José le dijo: "Esta es la interpretación de él. Las tres ramas son tres días. ¹³ Dentro de tres días Faraón levantará su cabeza y lo restaurará a su posición. Us pondrá la copa de Faraón en su mano, así como cuando usted era su copero. ¹⁴ Pero piense en mí cuando le vaya bien, y por favor muéstreme bondad. Mencióneme ante Faraón y sáqueme de esta prisión. ¹⁵ Porque en verdad fui secuestrado de la tierra de los hebreos. Aquí tampoco he hecho nada para que me pongan en este calabozo." ¹⁶ Cuando el jefe de los panaderos vio que la interpretación era favorable, le dijo a José: "Yo también tuve un sueño, y mire, tres cestas de pan que estaban sobre mi cabeza. ¹⁷ En la cesta de arriba había toda clase de cosas horneadas para Faraón, pero los pájaros se los comieron de la cesta sobre mi cabeza." ¹⁸ José respondió y dijo: "Esta es la interpretación. Las tres cestas son tres días. ¹⁹ En tres días Faraón levantará su cabeza de sobre usted y le colgará en un árbol. Los pájaros comerán la carne de su cuerpo." ²⁰ Sucedió que al tercer día, era el día de cumpleaños de Faraón. Él hizo un banquete para todos sus sirvientes. Él levantó la cabeza del jefe de los coperos y la cabeza del jefe de los panaderos, entre sus sirvientes. ²¹ Él restauró al jefe de los coperos a su responsabilidad, y puso la copa en la mano de Faraón otra vez. ²² Pero él ahorcó al jefe de los panaderos, así como José se lo había interpretado a ellos. ²³ Pero el jefe de los coperos no se acordó de José. sino que se olvidó de él.

Genesis 40:1

Sucedió que luego de

Esta oración se usa aquí para marcar un nuevo evento en la historia.

el copero

Esta es la persona que trajo las bebidas al rey.

panadero del rey

Esta es la persona que hizo comida para el rey.

ofendieron a su señor

"molesto a su amo"

el jefe de los coperos y el jefe de los panaderos

"el copero líder y el panadero líder"

Él los puso en custodia la cárcel del capitán de la guardia

"Los puso en la prisión que estaba en la casa que fue supervisada por el capitán de la guardia"

Él los puso

El rey no los encarceló, sino que ordenó que fueran encarcelados. Traducción Alterna: "Él los puso" o "Le ordenó a su guardia que pusiera"

en la misma prisión donde José estaba confinado

Esto se puede afirmar en forma activa. Traducción Alterna: "Esta fue la misma prisión en la que estuvo José" o "Esta fue la misma prisión en la que Potifar puso a José"

Genesis 40:4

permanecieron en custodia por algún tiempo

"Permanecieron en prisión durante mucho tiempo"

Genesis 40:6

José vino a ellos

"José vino al copero y al panadero"

Observó que estaban tristes

La palabra "observó" muestra que José estaba sorprendido por lo que vio. Traducción Alterna: "Se sorprendió al ver que estaban tristes"

oficiales de Faraón quienes estuvieron con él
Esto se refiere al copero y al panadero.

en custodia en la casa de su señor
"En la cárcel de él en la casa del amo". "Su señor" se refiere al maestro de José, el capitán de la guardia.

¿No pertenecen las interpretaciones a Dios?
José usa una pregunta para enfatizar. Esto puede ser escrito como una declaración. Traducción Alternativa: "¡Las interpretaciones le pertenecen a Dios!" o "¡Es Dios quien puede decir el significado de los sueños!"

Díganme, por favor
José les pide que le cuenten sus sueños. Traducción Alternativa: "Cuéntame los sueños, por favor"

Genesis 40:9

El efe de los coperos
La persona más importante que trae bebidas al rey. Vea cómo tradujo esto en 40:1.

En mi sueño, observé una viña frente a mí
"En mi sueño, vi una enredadera frente a mí!" El copero usa la palabra "observé" para mostrar que se sorprendió por lo que vio en su sueño y para alertar a José para que le prestara atención.

los racimos de uvas maduraban
"sus racimos maduraron en uvas"

las exprimía
Esto significa que exprimió el jugo de ellos. Traducción Alternativa: "exprimió el jugo de ellos"

Genesis 40:12

Esta es la interpretación de él
"Esto es lo que significa el sueño"

Las tres ramas son tres días.
"Las tres ramas representan tres días"

En tres días
"En tres días más"

levantará tu cabeza
Aquí, José habla de que el faraón liberó al copero de la prisión como si el faraón lo obligara a levantar la cabeza. Traducción Alternativa: "te liberará de la prisión"

te restaurará a tu oficio
"te devolverá tu trabajo"

asi como cuando
Las palabras que faltan pueden ser añadidas. Traducción Alternativa: "tal como lo hiciste cuando"

Genesis 40:14

y por favor muéstrame bondad
"y por favor se amable conmigo"

Mencióname ante el Faraón y sácame de ésta prisión
José quiere que el copero le cuente a Faraón sobre él para que Faraón lo libere de la prisión. Traducción Alternativa: "Ayúdame a salir de esta prisión contándole a Faraón sobre mí"

Porque en verdad fui sacado
Esto se puede afirmar en forma activa. Traducción Alternativa: "De hecho, la gente me tomó" o "De hecho, los ismaelitas me tomaron"

la tierra de los Hebreos
"La tierra donde vive el pueblo hebreo".

Aquí tampoco he hecho nada para que me pongan en este calabozo.
"Y también mientras estuve aquí en Egipto, no hice nada por lo que mereciera que me encarcelaran" (UDB)

Genesis 40:16

el jefe de los panaderos
Esto se refiere a la persona principal que hace la comida del rey Vea cómo se tradujo en 40:1.

Yo también he tenido un sueño
"También tuve un sueño, y en mi sueño"

observé tres cestas de pan que estaban sobre mi cabeza
¡había tres canastas de pan en mi cabeza! El panadero usa la palabra "observé" para mostrar que se sorprendió por lo que vio en su sueño y para alertar a José para que le prestara atención.

cosas horneadas para el Faraón
"alimentos horneados para el faraón"

Genesis 40:18

Esta es la interpretación
"Esto es lo que significa el sueño"

Las tres cestas son tres días
"Las tres canastas representan tres días"

levantará tu cabeza
José también usó la frase "levantará tu cabeza" cuando le habló al copero en 40:12. Aquí tiene un significado diferente. Los posibles significados son 1) "levantará tu cabeza para poner una cuerda alrededor de su cuello" o 2) "levantará tu cabeza para cortarla."

carne
Aquí, "carne" significa literalmente el tejido blando del cuerpo de una persona.

Genesis 40:20

Sucedió que al tercer día

"Después, al tercer día". La frase "surgió" se usa aquí para marcar un nuevo evento en la historia.

Él hizo un festín

"Tuvo un banquete"

el jefe de los coperos

Esta fue la persona principal que preparó y sirvió bebidas al rey. Vea cómo esto fue traducido en 40:1.

el jefe de los panaderos

Esto se refiere a la persona principal que hacía la comida para el rey. Vea cómo se tradujo en 40:1.

Él restauró al jefe de los coperos a su responsabilidad

La "responsabilidad" del jefe de coperos se refiere a su trabajo como jefe de los coperos. Traducción Alterna: "Le devolvió el trabajo al jefe de los coperos"

Pero él colgó al jefe de los panaderos

El Faraón no ahorcó personalmente al panadero, sino que ordenó que fuera ahorcado. Traducción Alterna : "Pero él ordenó que el jefe de los panaderos fuera ahorcado" o "Pero le ordenó a sus guardias que colgaran al jefe de los panaderos"

así como José se lo había interpretado a ellos

Esto se refiere a cuando José interpretó sus sueños. Traducción Alterna: "tal como José había dicho que sucedería cuando interpretaba los sueños de los dos hombres"

Chapter 41

¹ Ocurrió que al final de dos años completos que Faraón tuvo un sueño. Miren, él se paró junto al Nilo. ² Miren, siete vacas salían del Nilo, deseables y gordas y ellas pastaban en las cañas. ³ Miren, otras siete vacas salían del Nilo después de ellas, indeseables y flacas. Ellas se pararon al lado de las otras vacas a la orilla del río. ⁴ Entonces las vacas no deseables y flacas se comieron a las siete vacas deseables y gordas. Entonces Faraón despertó. ⁵ Entonces él durmió y soñó una segunda vez. Miren, siete espigas de grano salieron en un tallo, sano y bueno. ⁶ Miren, siete espigas, flacas y quemadas por el viento del este, brotaron después de ellas. ⁷ Las espigas flacas se tragaron a las siete espigas sanas y llenas. Faraón se despertó, y, miren, era un sueño. ⁸ Sucedió que en la mañana su espíritu estaba turbado. Él envió y llamó a todos los magos y hombres sabios de Egipto. Faraón les contó sus sueños, pero no había alguien que los pudiera interpretar a Faraón. ⁹ Entonces el jefe de los coperos dijo al Faraón: "Hoy estoy pensando acerca de mis ofensas. ¹⁰ Faraón estaba molesto con sus sirvientes, y me colocó bajo custodia en la casa de los capitanes de la guardia, al jefe panadero y a mí. ¹¹ Nosotros tuvimos un sueño la misma noche, él y yo. Nosotros soñamos, cada uno, de acuerdo a la interpretación de su sueño. ¹² Estaba con nosotros un joven hebreo, un sirviente del capitán de la guardia. Nosotros le dijimos a él y él nos interpretó nuestros sueños. Él interpretó a cada uno de nosotros de acuerdo a su sueño. ¹³ Según como él nos lo interpretó, así mismo sucedió. Faraón me restauró a mi puesto, pero al otro lo ahorcó." ¹⁴ Faraón envió y llamó a José. Ellos rápidamente lo sacaron del calabozo. Él se afeitó a sí mismo, se cambió su ropa y vino a Faraón. ¹⁵ El Faraón le dijo a José: "Yo tuve un sueño, pero no hay intérprete para el mismo. Pero yo he oído sobre ti, que cuando tú escuchas un sueño lo puedes interpretar." ¹⁶ José le contestó a Faraón diciendo: "No está en mí. Dios va a contestarle a Faraón con favor." ¹⁷ Faraón habló a José: "En mi sueño, miren, yo estaba parado en la orilla del Nilo. ¹⁸ Miren, siete vacas salieron del Nilo, gordas y deseables, y ellas pastaron entre las cañas. ¹⁹ Miren, otras siete vacas fueron después de ellas, débiles, muy indeseables y flacas. Yo nunca he visto en la tierra de Egipto unas vacas tan indeseables como ellas. ²⁰ Las vacas flacas e indeseables se comieron a las primeras siete vacas gordas. ²¹ Cuando ellas se las habían comido, no se podía saber que se las habían comido, ya que ellas se quedaron tan indeseables como antes. Entonces desperté. ²² Yo miré en mi sueño, y, miren, siete espigas salieron en un tallo, lleno y bueno. ²³ Miren, siete espigas más, marchitas, flacas y quemadas por el viento del este, brotaron después de ellas. ²⁴ Las espigas flacas se tragaron a las siete espigas buenas. Yo le dije estos sueños a los magos, pero no había nadie que me los pudiera explicar." ²⁵ José le dijo a Faraón: "Los sueños de Faraón son los mismos. Lo que Dios está por hacer, Él se lo ha declarado a Faraón. ²⁶ Las siete vacas buenas son siete años, y las siete espigas buenas son siete años. Los sueños son los mismos. ²⁷ Las siete vacas flacas e indeseables que salieron después de ellas son siete años, y también las siete espigas flacas y quemadas por el viento del este van a ser siete años de hambruna. ²⁸ Esto es de lo que le hablé a Faraón. Lo que Dios está por hacer, Él se lo ha revelado a Faraón. ²⁹ Mira, siete años de gran abundancia van a venir a lo largo de toda la tierra de Egipto. ³⁰ Siete años de hambruna vendrán luego de ellos, y toda la abundancia va a ser olvidada en la tierra de Egipto, y la hambruna devastará la tierra. ³¹ La abundancia no va a ser recordada en la tierra por la hambruna que le seguirá, porque será muy severa. ³² Que el sueño fuera repetido a Faraón es porque el asunto ha sido establecido por Dios, y Dios pronto lo va a hacer. ³³ Ahora que Faraón busque a un hombre que tenga discernimiento y sabiduría, y que lo ponga a cargo de la tierra de Egipto. ³⁴ Que Faraón haga esto: que asigne supervisores sobre la tierra. Que ellos tomen una quinta parte de las cosechas de Egipto durante los siete años de abundancia. ³⁵ Que ellos reúnan toda la comida de estos buenos años que van a venir y que guarden el grano bajo la autoridad de Faraón, para que la comida sea utilizada en las ciudades. Ellos deben preservarla. ³⁶ La comida será una reserva para la tierra durante los siete años de hambruna que ocurrirán en la tierra de Egipto. De esta manera la tierra no será devastada por la hambruna." ³⁷ Este consejo fue bueno ante los ojos de Faraón y ante los ojos de todos sus sirvientes. ³⁸ Faraón dijo a sus sirvientes: "¿Podemos nosotros encontrar a un hombre como éste, en el cual esté el Espíritu de Dios?" ³⁹ Así que Faraón le dijo a José: "Como Dios te ha mostrado todo esto, no hay quien tenga discernimiento ni sabiduría como tú. ⁴⁰ Tú estarás sobre mi casa y de acuerdo a tu palabra todo mi pueblo será gobernado. Solamente en el trono yo seré mayor que tú." ⁴¹ El Faraón dijo a José: "Mira, yo te he puesto a cargo de toda la tierra de Egipto." ⁴² Faraón se quitó el anillo de sellar de su mano y lo colocó en la mano de José. Él lo vistió con ropa de lino fino y puso una cadena de oro en su cuello. ⁴³ Lo hizo subir al segundo carro que él poseía. Los hombres gritaban ante él: "Doblen la rodilla." Faraón lo puso sobre toda la tierra de Egipto. ⁴⁴ Faraón le dijo a José: "Yo soy Faraón y aparte de ti,

ningún hombre levantará su mano o su pie en toda la tierra de Egipto." ⁴⁵ Faraón llamó a José "Zafnat Panea." Le dio a Asenat, la hija de Potifera, sacerdote de On, como esposa. José salió a toda la tierra de Egipto. ⁴⁶ José tenía 30 años cuando él se paró frente a Faraón, rey de Egipto. José salió de la presencia de Faraón y fue por toda la tierra de Egipto. ⁴⁷ En los siete años generosos la tierra produjo abundantemente. ⁴⁸ Él reunió toda la comida de los siete años que había en la tierra de Egipto y puso la comida en las ciudades. Él puso en cada ciudad la comida de los campos que la rodeaban. ⁴⁹ José guardó granos como la arena del mar, tanto que él paró de contar, porque era más de lo que se podía contar. ⁵⁰ José tuvo dos hijos antes de los años de hambruna, quienes Asenat, la hija de Potifera sacerdote de On, le parió. ⁵¹ José llamó por nombre a su primogénito Manasés, porque él dijo: "Dios me ha hecho olvidar todos mis problemas y toda la familia de mi padre." ⁵² Él llamó por nombre a su segundo hijo Efraín, porque él dijo: "Dios me ha hecho fructífero en la tierra de mis aflicciones." ⁵³ Los siete años de abundancia que hubo en la tierra de Egipto llegaron a su fin. ⁵⁴ Los siete años de hambruna comenzaron, como José había dicho. Hubo hambruna en todas las tierras, pero en toda la tierra de Egipto había comida. ⁵⁵ Cuando toda la tierra de Egipto estaba hambrienta, el pueblo clamó a Faraón para comida. Faraón le dijo a todos los egipcios: "Vayan a donde José y hagan todo lo que él diga." ⁵⁶ La hambruna estaba en toda la faz de la tierra. José abrió todos los graneros y vendía a los egipcios. La hambruna fue severa en la tierra de Egipto. ⁵⁷ Toda la tierra iba a Egipto para comprarle granos a José, porque la hambruna fue severa en toda la tierra.

Genesis 41:1

Ocurrió que

Esta frase es usada aquí para marcar el principio de una nueva parte de la historia. Si tu idioma tiene una forma de marcar esto, puedes considerar usarla aquí.

al final de dos años completos

Dos años pasaron después de que José interpretó correctamente los sueños del copero y el panadero del Faraón, quienes estuvieron en prisión con José.

Miren, él se paró

La palabra "miren" marca el comienzo de otro evento en la historia más amplia. Tu idioma puede tener una forma de hacer esto.

se paró

"Faraón estaba parado"

Miren

"de repente". La palabra "miren" aquí muestra que Faraón estaba sorprendido por lo que vio.

deseables y gordas

"saludables y gordas"

pastaban en las cañas

"Estaban comiendo la hierba junto al río"

cañas

pasto alto y delgado que crece en áreas húmedas.

Miren, otras siete vacas

La palabra "miren" aquí muestra que Faraón estaba sorprendido por lo que vio.

indeseables y flacas

"enfermas y flacas"

la orilla del río

"al lado del río" o "ribera". Este es el terreno más alto a lo largo del borde de un río.

Genesis 41:4

no deseadas y flacas

"Débiles y flacas". Vea cómo tradujo esta frase en 41:1.

deseadas y gordas.

"sanos y bien alimentados". Vea cómo tradujo esta frase en 41:1.

se levantó

"despertado"

por segunda vez

La palabra "segundo" es un número ordinal. Traducción Alternativa: "otra vez"

Miren, siete espigas

La palabra "he aquí" muestra que Faraón se sorprendió por lo que vio.

espigas de grano

Las cabezas son partes de la planta de maíz en la que crecen las semillas.

salieron en un tallo

"creció en un tallo". El tallo es la parte gruesa o alta de una planta.

en un tallo, sano y bueno

"En un tallo y estaban sanos y bellos"

flacas y quemadas por el viento del este

Esto se puede afirmar en forma activa. Traducción Alternativa: "que eran delgadas y quemadas debido al viento caliente del este"

el viento del este

El viento del este soplabla desde el desierto. El calor del viento del este era a menudo muy destructivo.

brotaron

"creció" o "desarrollado"

Genesis 41:7**Las espigas flacas**

Se entienden las palabras "de grano". Traducción Alterna: "Las finas espigas de grano"

se tragaron

"comió". El faraón está soñando que el maíz no saludable podría comer maíz saludable al igual que una persona come alimentos.

sanas y llenas.

"Cabezas sanas y buenas". Vea cómo tradujo una frase similar en 41: 4.

se levantó

"despertó"

Miren

La palabra "he aquí" muestra que Faraón estaba sorprendido por lo que había visto.

era un sueño

"había estado soñando"

Vino la mañana

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de señalar esto , podría considerar usarlo aquí.

su espíritu estaba inquieto

Aquí la palabra "espíritu" se refiere a su ser interior o sus emociones. Traducción Alterna: "estaba preocupado en su interior" o "estaba preocupado"

El envió y llamó

Se entiende que envió siervos. Traducción Alterna: "Él envió a sus sirvientes a llamar" o "Él envió a sus sirvientes a convocar"

magos y hombres sabios de Egipto

Antiguos reyes y gobernantes usaban magos y sabios como consejeros.

Genesis 41:9**jefe copero**

La persona más importante que trae bebidas al rey. Vea cómo tradujo esto en 40:1

El Faraón estaba molesto

El copero se refiere a Faraón en tercera persona. Esta es una forma común en que alguien con menos poder para hablar con alguien con mayor poder. Traducción Alterna: "Tú, faraón, estabas enojado"

Hoy estoy pensando sobre mis ofensas

La palabra "Hoy" se usa para enfatizar. Sus "ofensas" son que debería haberle dicho algo al Faraón mucho antes, pero no lo hizo. Traducción Alterna: Me acabo de dar cuenta de que olvidé decirte algo

con sus sirvientes

Aquí "sus" se refiere a Faraón. Aquí "sirvientes" se refiere al copero y al panadero principal. Traducción Alterna: "con nosotros, tus sirvientes"

me colocó bajo custodia en la casa de los capitanes de la guardia, al jefe panadero y a mí

"Pusieron al jefe panadero y a mí en la prisión donde estaba a cargo el capitán de la guardia". Aquí "casa" se refiere a la prisión.

el capitán de la guardia

El soldado a cargo de la guardia real. Vea cómo tradujo esto en 40:1.

el jefe panadero

La persona más importante que hizo comida para el rey. Vea cómo tradujo esto en 40:1.

Nosotros tuvimos un sueño la misma noche, él y yo

"Una noche los dos tuvimos sueños"

nosotros soñamos

Aquí "Nosotros" se refiere al jefe de los coperos y al panadero principal.

Nosotros soñamos, cada uno, de acuerdo a la interpretación de sus sueños

"Nuestros sueños tenían significados diferentes"

Genesis 41:12**Información general:**

El jefe de los coperos sigue hablando con el faraón.

Estaba con nosotros

"En la cárcel estaba con el jefe panadero y conmigo"

del capitán de la guardia

El soldado a cargo de la guardia real. Vea cómo tradujo esto en 40: 1.

Nosotros le dijimos a él y él nos interpretó nuestros sueños

"Le contamos nuestros sueños y nos explicó sus significados"

Él interpretó a cada uno de nosotros de acuerdo a sus sueños

Aquí "sus" se refiere al copero y al panadero individualmente, no al que interpreta el sueño. Traducción Alterna: "Él explicó lo que les iba a pasar a los dos"

Según

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de señalar esto, podría considerar usarlo aquí.

Según como él nos lo interpretó, así mismo sucedió

"Lo que explicó sobre los sueños es lo que más tarde pasó".

El Faraón me devolvió mi puesto

Aquí el copero usa el título del Faraón al hablarle como una forma de honrarlo. Traducción Alterna: "Me permitiste regresar a mi trabajo"

a otro

el jefe de los panaderos

lo colgó

Aquí "él" se refiere a Faraón. Y, representa a los soldados que el Faraón ordenó que ahorcaran al panadero principal. Traducción Alterna: "ordenaste a tus soldados que cuelguen"

Genesis 41:14**El Faraón envió y llamó**

Se entiende que el faraón envió siervos. Traducción Alterna: "El Faraón envió a sus siervos para buscar a José"

lo sacaron del calabozo

"fuera de la cárcel" o "fuera de la prisión"

Él se afeitó a sí mismo

Era una práctica común afeitarse tanto el vello facial como el cabello cuando se preparaba para presentarse ante el Faraón.

fue donde el Faraón

Aquí "fue" se puede decir como "vino". Traducción Alterna: "vino ante el faraón"

no hay interprete para el mismo

"Nadie puede explicar el significado"

lo puedes interpretar

"puedes explicar su significado"

no está en mi

"No soy yo quien puede explicar el significado"

Dios va a contestarle al Faraón con favor

"Dios responderá favorablemente al faraón"

Genesis 41:17**miren, yo estaba**

Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

orilla del Nilo

Este es el terreno más alto a lo largo del borde del río Nilo. Vea cómo tradujo una frase similar en 41:1. Traducción Alterna: "al lado del Nilo"

Miren, siete vacas

Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

gordas y deseables

"bien alimentados y sanos". Vea cómo tradujo esta frase en 41:1.

pastaron en las cañas.

Estábamos comiendo la hierba a lo largo del lado del río. Vea cómo tradujo una frase similar en 41:1.

Genesis 41:19**Miren, otras siete vacas**

Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

poco deseables y flacas

"débiles, y flacas". Vea cómo tradujo esta frase en 41: 1.

tan indeseables

El sustantivo abstracto "indeseable" se puede traducir con un adjetivo. Traducción Alterna: "tales vacas feas" o "tales vacas que no valen nada"

vacas gordas

"vacas bien alimentadas". Vea cómo tradujo esta frase en 41: 1.

no se podía saber si se las habían comido

Esto se puede afirmar en forma activa. Traducción Alterna: "nadie hubiera podido decir que las vacas delgadas habían comido las vacas gordas"

Genesis 41:22**Información general**

El faraón continúa contándole a José sus sueños

Yo miré en mis sueños

Esto comienza el siguiente sueño de Faraón después de que se despertó y volvió a dormir. Traducción Alterna: "Entonces volví a soñar"

miren, siete espigas

Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

siete espigas

Se entienden las palabras "de grano". Traducción Alterna: "siete espigas de grano"

salieron en un tallo

"crecieron en un tallo". El tallo es la parte gruesa o alta de una planta. Vea cómo tradujo una frase similar en 41:4

Miren, siete espigas más

El faraón usa la palabra "Miren" para hacer que José preste atención a la información sorprendente.

marchitas, flacas y quemadas por el viento del este

Esto se puede afirmar en forma activa. Traducción Alterna: "que estaban marchitos, delgados y chamuscados por el viento caliente del este"

el viento del este

El viento del este soplabla desde el desierto. El calor del viento del este era a menudo muy destructivo para los cultivos.

marchito

"descompuesto" o "marchito"

brotaron

"creció" o "se desarrolló"

Las espigas flacas

Se entienden las palabras "de grano". Vea cómo tradujo esto en 41:7. Traducción Alterna: "Las finas espigas de grano"

se tragaron

"comió". El faraón estaba soñando que el maíz no saludable puede comer maíz saludable como una persona come alimentos. Vea cómo tradujo una frase similar en 41:7

No había nadie quien me los pudiera

"No hubo ninguno que pudiera" o "ninguno de ellos pudo"

Genesis 41:25**Los sueños del Faraón son los mismos**

Se implica que los significados son los mismos. Traducción Alterna: "Ambos sueños significan lo mismo"

Lo que Dios está por hacer, Él se lo ha declarado al Faraón

José le habla a Faraón en tercera persona. Esta es una forma de mostrar respeto. Se puede afirmar en segunda persona. Traducción Alterna: "Dios te está mostrando lo que pronto hará"

siete espigas buenas

Se entienden las palabras "de grano". Traducción Alterna: "siete espigas buenas de grano"

Genesis 41:27**Información General**

José continúa su interpretación de los sueños de Faraón.

vacas flacas y no deseadas

"Vacas flacas y débiles". Vea cómo tradujo una frase similar en 41:1

siete espigas flacas y quemadas por el viento del este

Esto se puede afirmar en forma activa. Traducción Alterna: "siete finas cabezas de grano quemadas por el viento caliente del este"

Esto es de lo que le hablo al Faraón.....revelado al Faraón

José le habla a Faraón en tercera persona. Esta es una forma de mostrar respeto. Se puede afirmar en segunda persona. Traducción Alternativa: "Estos eventos sucederán tal como les he dicho ... revelados a usted, faraón"

se lo ha revelado

se ha dado a conocer

Mira

Esto se usa para enfatizar lo que José dice a continuación. Traducción Alterna: "Presta atención a lo que estoy diciendo"

siete años de gran abundancia

Esto habla de los años de abundancia como si el tiempo fuera algo que viaja y llegue a un lugar. Traducción Alterna: "habrá siete años en los que habrá un montón de comida en toda la tierra de Egipto"

Genesis 41:30**Información General**

José sigue interpretando los sueños de Faraón.

Siete años de hambruna vendrán luego de ellos

Esto habla de los siete años de hambruna como si fueran algo que viaja y llega a un lugar. Traducción Alterna: "Entonces habrán siete años en los que habrá muy poca comida"

y toda la abundancia va a ser olvidada...y la hambruna devastará la tierra. La abundancia no va a ser recordada ...porque la hambruna que le seguirá va a ser bien severa

José expresa una idea de dos maneras para enfatizar su importancia.

y toda la abundancia va a ser olvidada en la tierra de Egipto

Aquí "tierra" se refiere a la gente. Esto se puede afirmar en forma activa. Traducción Alternativa: "el pueblo de Egipto se olvidará de los años en que hubo mucha comida"

devastará la tierra

Aquí "tierra" se refiere al suelo, a la gente y al país entero.

porque la hambruna que le seguirá

Esto habla de la hambruna como si fuera algo que viaja y sigue detrás de otra cosa. Traducción Alterna: "debido al tiempo de hambruna que ocurrirá después"

Es por esto que el sueño fue repetido para el Faraón, porque este asunto ha sido establecido por Dios
 Esto se puede afirmar en forma activa. Traducción Alternativa: "Dios te dio dos sueños para mostrarte que ciertamente hará que sucedan estas cosas"

Genesis 41:33

Información general

José continúa dirigiéndose al faraón

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

permítan que el Faraón busque

José le habla a Faraón en tercera persona. Esta es una forma de mostrar respeto. Se puede afirmar en segunda persona. Traducción Alternativa: "Tú, faraón, debes mirar"

lo ponga a cargo de la tierra de Egipto

La frase "ponerlo sobre" significa dar autoridad a alguien. Traducción Alternativa: "dale autoridad sobre el reino de Egipto" o "ponlo a cargo del reino de Egipto"

tierra de Egipto

Aquí "tierra" representa a todas las personas y todo en Egipto.

Permitan que ellos tomen una quinta parte de la cosecha de Egipto

La palabra "quinta" es una fracción. Traducción Alternativa: "Permítalos dividir los cultivos de Egipto en cinco partes iguales, luego tome una de esas partes" (Ver: traducir_fracción)

en los siete años de abundancia

"Durante los siete años en que hay mucha comida".

Genesis 41:35

Información General

José sigue aconsejando al faraón

Permitan que ellos reúnan

"Permitir que los supervisores se reúnan"

de estos buenos años que van a venir

Esto habla de años como si fueran algo que viaja y llega a un lugar. Traducción Alternativa: "durante los años buenos que pronto sucederán"

guarden los granos bajo la autoridad del Faraón

La frase "bajo la autoridad de Faraón" significa que Faraón les da autoridad. Traducción Alternativa: "usa la autoridad de Faraón para almacenar el grano"

Ellos deben preservarla

Almacene el grano por un tiempo cuando haya poca comida disponible. Traducción Alternativa: "Los

supervisores deben dejar soldados allí para proteger el grano"

La comida será suplida para la tierra

Aquí "tierra" se refiere a la gente. Traducción Alternativa: "Esta comida será para la gente"

De esta manera la tierra no va a ser devastada por la hambruna

Aquí "tierra" significa la gente. Esto se puede afirmar en forma activa. Traducción Alternativa: "De esta manera la gente no morirá de hambre durante la hambruna"

Genesis 41:37

Este consejo fue bueno ante los ojos del Faraón y ante los ojos de todos sus sirvientes

Aquí "ojos" representa los pensamientos u opiniones de una persona. Traducción Alternativa: "Faraón y sus sirvientes pensaron que este era un buen plan"

sus sirvientes

Esto significa que los funcionarios del faraón.

un hombre como este

"un hombre como el que describió José"

en el cual esté el Espíritu de Dios

"en quien vive el Espíritu de Dios"

Genesis 41:39

no hay quién tenga discernimiento

"Nadie más es tan capaz de tomar decisiones". Vea cómo tradujo "discernir" en 41:33.

Tú vas a estar sobre mi casa

Aquí, "casa" significa el palacio de Faraón y la gente en el palacio. La frase "estarás sobre" significa que José tendrá autoridad sobre ella. Traducción Alternativa: "Estarás a cargo de todos en mi palacio"

de acuerdo a tu palabra todo mi pueblo será reinado

Aquí "palabra" se refiere a una orden o a lo que se dice. Esto se puede afirmar en forma activa. Traducción Alternativa: "gobernarás a mi gente y ellos harán lo que tú ordenas" (Ver: y

Solamente en el trono

Aquí "trono" significa el gobierno de Faraón como rey. Traducción Alternativa: "Solo en mi papel de rey"

Ves, yo te he puesto

La palabra "Ves" agrega énfasis a lo que Faraón dice a continuación. Traducción Alternativa: "mira, te he puesto"

yo te he puesto a cargo de toda la tierra de Egipto
La frase "ponerte encima" significa dar autoridad. Aquí "tierra" se refiere a la gente. Traducción Alternativa: "Te puse a cargo de todos en Egipto"

Genesis 41:42

El Faraón se quitó el anillo de sello...cadenas de oro en su cuello

Todas estas acciones simbolizan que el Faraón le está dando a José la autoridad para hacer todo lo que José planeó. (Ver: traducir_simacción)

anillo de sello

Este anillo tenía grabado el sello de Faraón. Esto le dio a José la autoridad y el dinero necesarios para llevar a cabo sus planes.

ropa de lino fino

"Lino" es una tela suave y resistente hecha de la planta de lino de flores azules.

Lo hizo subir en la segunda carrosa que él poseía

Este acto deja en claro a la gente que José es el segundo después de Faraón. (Ver: traducir_simacción)

doblen sus rodillas

"Inclínate y honra a José". Doblar la rodilla e inclinarse era un signo de honor y respeto. (Ver: traducir_simacción)

El Faraón lo puso a él a cargo toda la tierra

La frase "puso a él a cargo" significa dar autoridad. Aquí "tierra" se refiere a la gente. Vea cómo tradujo una frase similar en 41:39. Traducción Alternativa: "Te puse a cargo de todos en Egipto"

Genesis 41:44

Yo soy el Faraón y a parte de ti

Faraón está enfatizando su autoridad. Traducción Alternativa: "Como Faraón, ordeno que aparte de ti"

a parte de ti, ningún hombre puede levantar su mano o su pie en toda la tierra de Egipto

Aquí, "mano" y "pie" representan las acciones de una persona. Traducción Alternativa: "ninguna persona en Egipto hará nada sin tu permiso" o "cada persona en Egipto debe pedir tu permiso antes de hacer cualquier cosa"

ningún hombre

Aquí "hombre" se refiere a cualquier persona en general, ya sea hombre o mujer.

Zafnat-panea

Los traductores pueden agregar la siguiente nota a pie de página: El nombre de Zafnat-panea significa "un revelador de secretos".

Le dio a Asenat, la hija de Potífera sacerdote de On, como esposa

Los sacerdotes en Egipto eran la estirpe más alta y privilegiada. Este matrimonio significa el lugar de honor y privilegio de José. (Ver: traducir_simacción)

Le dio a Asenat

"Asenat" es el nombre de la mujer que el Faraón le dio a José como su esposa.

hija de Potífera

"Potífera" es el padre de Asenat.

Sacerdote de on

En es una ciudad, también llamada Heliópolis, que era "la Ciudad del Sol" y el centro de adoración del dios sol Ra.

José fue a toda la tierra de Egipto

José viajó por la tierra para supervisar los preparativos para la próxima sequía.

Genesis 41:46

treinta años

30 años

cuando él se paró frente al Faraón

Aquí "estaba delante de" significa José que comienza a servir al Faraón. Traducción Alternativa: "cuando comenzó a servir al faraón"

fue por toda la tierra de Egipto

José está inspeccionando el país mientras se prepara para llevar a cabo sus planes.

En los siete años generosos

"Durante los siete buenos años"

la tierra produjo abundantemente.

"La tierra produjo grandes cosechas"

Genesis 41:48

Él reunió toda... Él ubicó

Aquí "Él" representa a los siervos de José. Traducción Alternativa: José ordenó a sus sirvientes que se reunieran ... Ellos pusieron"

José guardó granos como la arena del mar

Esto compara el grano con la arena del mar para resaltar su gran cantidad. Traducción Alternativa: "El grano que José almacenó era tan abundante como la arena en la orilla del mar"

José guardó...él paró

Aquí "José" y "él" representan a los siervos de José. Traducción Alternativa: "José hizo que se guardaran sus sirvientes ... se detuvieron"

Genesis 41:50**antes que lleguen de los años de hambruna**

Esto habla de los años como si fueran algo que viaja y llega a un lugar. Traducción Alterna: "antes de que comenzaran los siete años de hambruna"

Asenat

"Asenat" es el nombre de la mujer que el Faraón le dio a José como su esposa. Vea cómo tradujo esto es 41:44.

Hija de Potifera

Potifera" es el padre de Asenat. Vea cómo tradujo esto en 41:44.

sacerdote de On

En es una ciudad, también llamada Heliópolis, que era "la Ciudad del Sol" y el centro de adoración del dios sol Ra. Vea cómo tradujo esto en 41:44.

Manasés

Los traductores también pueden agregar una nota al pie que diga: "El nombre 'Manasés' significa 'causar que se olvide'"

familia de mi padre

Esto se refiere al padre de José, Jacob y su familia

Efraín

Los traductores también pueden agregar una nota al pie que diga: "El nombre 'Efraín' significa 'ser fructífero' o 'tener hijos'"

me ha hecho fructífero

Aquí "fructífero" significa prosperar o tener hijos.

en la tierra de mis aflicciones.

El sustantivo abstracto "aflicción" se puede decir como "He sufrido". Traducción Alternativa: "en esta tierra donde he sufrido"

Genesis 41:53**en todas las tierras**

En todas las naciones circundantes más allá de Egipto, incluida la tierra de Canaán.

pero en toda la tierra de Egipto había comida

Se da a entender que hubo alimentos debido a que José ordenó a su gente que almacenara alimentos durante los siete buenos años.

Genesis 41:55**Cuando toda la tierra de Egipto estaba en hambruna**

Aquí "tierra" significa la gente. Traducción Alterna: "Cuando todos los egipcios se morían de hambre"

La hambruna estaba en toda la superficie de la tierra

La palabra "cara" se refiere a la superficie de la tierra. Traducción Alterna: "La hambruna se había extendido por toda la tierra"

José abrió todos los graneros y vendía a los egipcios

Aquí "José" representa a los siervos de José. Traducción Alterna: "José hizo que sus sirvientes abrieran todos los almacenes y vendieran granos a los egipcios"

Toda la tierra iba a Egipto

Aquí "tierra" significa la gente de todas las regiones. Traducción Alterna : "La gente venía a Egipto de todas las regiones circundantes"

Toda la tierra

"por toda la tierra". Es probable que todos los diferentes socios comerciales y naciones que formaron parte de las rutas comerciales egipcias efectuadas por la sequía hayan venido a Egipto en busca de grano.

Chapter 42

¹ Ahora Jacob supo que había grano en Egipto. Él le dijo a sus hijos: "¿Porqué se miran los unos a los otros?" ² Él dijo: "Miren, yo he oído que hay grano en Egipto. Vayan allá y compren para nosotros de allí, para que nosotros podamos vivir y no morir." ³ Los diez hermanos de José fueron a Egipto para comprar grano. ⁴ Pero a Benjamín, hermano de José, Jacob no lo envió con sus hermanos, porque él temía que le podría suceder algún daño. ⁵ Los hijos de Israel vinieron a comprar entre aquellos que venían, porque la hambruna estaba en la tierra de Canaán. ⁶ Ahora José era gobernador sobre la tierra. Él era el que le vendía a todas las personas de la tierra. Los hermanos de José vinieron y se postraron delante de él con sus caras hacia el suelo. ⁷ José vio a sus hermanos y los reconoció, pero él se disfrazó a sí mismo y habló rudamente con ellos. Él les dijo: "¿De dónde han venido?" Ellos dijeron: "De la tierra de Canaán para comprar comida." ⁸ José reconoció a sus hermanos pero ellos no lo reconocieron a él. ⁹ Entonces José recordó los sueños que él había tenido acerca de ellos y él les dijo a ellos: "¡Ustedes son espías! Ustedes han venido a ver las partes indefensas de la tierra." ¹⁰ Ellos le dijeron: "No, mi amo. Tus sirvientes han venido para comprar comida." ¹¹ Todos somos hijos de un hombre. Somos hombres honestos. Tus sirvientes no son espías." ¹² Él les dijo a ellos: "No, ustedes han venido para ver las partes indefensas de la tierra." ¹³ Ellos dijeron: "Nosotros tus sirvientes somos doce hermanos, hijos de un hombre en la tierra de Canaán. Mire, el hermano más joven en este día está con nuestro padre, y un hermano ya no está vivo." ¹⁴ José les dijo: "Es lo que yo les dije; ustedes son espías." ¹⁵ Por esto ustedes serán probados. Por la vida de Faraón, ustedes no se van, al menos que su hermano menor venga a este lugar. ¹⁶ Envíen a uno de ustedes y dejen que él busque a su hermano. Ustedes permanecerán en prisión, que sus palabras sean probadas, a ver si hay verdad en ustedes." ¹⁷ Él los puso a todos bajo custodia por tres días. ¹⁸ José le dijo a ellos al tercer día: "Hagan esto y vivirán, porque yo le temo a Dios." ¹⁹ Si ustedes son hombres honestos, dejen que uno de sus hermanos sea confinado en esta prisión, pero ustedes vayan, carguen el grano para la hambruna de sus casas. ²⁰ Traigan a su hermano menor a mí para que sus palabras sean verificadas y ustedes no morirán." Así ellos hicieron. ²¹ Ellos se dijeron unos a los otros: "Nosotros somos verdaderamente culpables con respecto a nuestro hermano, en que vimos la angustia de su alma cuando el rogó a nosotros y no escuchamos. Por lo tanto, esta angustia ha venido sobre nosotros." ²² Rubén le contestó a ellos: "¿Acaso no les dije 'No pequen contra el muchacho,' pero ustedes no escuchaban? Ahora, vean, su sangre es requerida de nosotros." ²³ Ellos no sabían que José los entendía a ellos, porque había un intérprete en medio de ellos. ²⁴ Él se apartó de ellos y lloró. Él regresó donde ellos y les habló. Él les quitó a Simeón de entre ellos y lo ató delante de sus ojos. ²⁵ Luego José ordenó a sus sirvientes a que le llenaran las bolsas de sus hermanos de grano, y que devolvieran el dinero de cada hombre de vuelta a su saco, y que les dieran provisiones para el viaje. Fue hecho para ellos. ²⁶ Los hermanos cargaron sus burros con su grano y se fueron de allí. ²⁷ Al uno de ellos abrir su saco para darle a su burro de comer en el lugar de alojamiento, él vio su dinero. Miren, estaba en la apertura de su saco. ²⁸ Él le dijo a sus hermanos: "Mi dinero ha sido devuelto. Mírenlo; está en mi saco." Sus corazones se hundieron y ellos se viraron temblorosamente los unos hacia los otros diciendo: "¿Qué es esto que Dios nos ha hecho a nosotros?" ²⁹ Ellos fueron donde Jacob, su padre en la tierra de Canaán y le dijeron a él todo lo que les había sucedido. Ellos dijeron: ³⁰ "El hombre, el señor de aquella tierra, habló rudamente con nosotros y pensó que nosotros éramos espías en la tierra." ³¹ Nosotros le dijimos a él: 'Nosotros somos hombres honestos. Nosotros no somos espías.' ³² Somos doce hermanos, hijos de nuestro padre. Uno ya no vive, y el más joven este día está con nuestro padre en la tierra de Canaán.' ³³ El hombre, señor de aquella tierra, nos dijo: 'Por esto yo voy a saber que ustedes son hombres honestos. Dejen a uno de sus hermanos conmigo, llévense el grano para la hambruna en sus casas y vayan por su camino.' ³⁴ Traiganme a su hermano menor. Entonces yo voy a saber que ustedes no son espías, sino que son hombres honestos. Luego yo libraré a su hermano, y ustedes van a comerciar en la tierra." ³⁵ Ocurrió que mientras ellos vaciaban sus sacos, que, miren, la bolsa de plata de cada hombre estaba en su saco. Cuando ellos y su padre vieron sus bolsas de plata, ellos temieron. ³⁶ Jacob su padre les dijo: "Ustedes me han privado de mis hijos. José ya no está vivo, Simón no está, y ustedes se llevarán a Benjamín. Todas estas cosas están en mi contra." ³⁷ Rubén habló con su padre diciéndole: "Tú podrías matar a mis dos hijos si yo no traigo de vuelta a Benjamín. Ponlo en mis manos, y yo te lo traeré de vuelta nuevamente." ³⁸ Jacob dijo: "Mi hijo no va a ir con ustedes. Porque su hermano está muerto y solo él queda. Si algún daño le ocurre en el camino que vayan, entonces ustedes van a llevar mis canas con pena al Seol."

Genesis 42:1

Cuando Jacob supo

La palabra "Cuando" marca una nueva parte de la historia.

¿Porqué se miran los unos a los otros?

Jacob usa una pregunta para regañar a sus hijos por no hacer nada con el grano. TA: "¡No se sienten aquí como si nada pasara!"

Vayan allá ... fueron

"Vayan allá abajo". Era común hablar de ir de Canaán a Egipto como ir "abajo".

a Egipto

Aquí "Egipto" se refiere a las personas que venden granos. TA: "de los que venden granos en Egipto"

Benjamín, hermano de Jospe, Jacob no lo envió

Benjamín y José tuvieron el mismo padre y madre. Jacob no quería arriesgarse a enviar al último hijo de Raquel.

Genesis 42:5

Los hijos de Israel fueron a comprar entre aquellos quienes fueron

La palabra "fueron" se puede traducir como "vinieron". Además, se entienden las palabras "grano" y "Egipto". AT: "Los hijos de Israel fueron por grano junto con otras personas que fueron a Egipto"

Ahora José

"Ahora" marca un cambio de la historia a la información de fondo sobre José.

Sobre la tierra

Aquí "tierra" se refiere a Egipto. TA: "sobre Egipto"

Todas las personas de la tierra.

Aquí "tierra" incluye Egipto y otros países vecinos. TA: "todas las personas de todas las naciones que vinieron a comprar grano"

Los hermanos de José fueron

Aquí "fueron" se puede traducir como "vinieron".

Se postraron ante él con sus caras en el suelo.

Esta es una forma de mostrar respeto.

Genesis 42:7

José miró a sus hermanos y los reconoció

"Cuando José vio a sus hermanos, los reconoció".

Se disfrazó a sí mismo

"actuó como si no fuera su hermano" o "no les hizo saber que era su hermano"

¿De dónde vienen?

Esta no era una pregunta retórica, aunque José sabía la respuesta. Era parte de su decisión de para guardar su identidad de sus hermanos.

Genesis 42:9

Ustedes son espías

Los espías son personas que intentan secretamente obtener información sobre un país para ayudar a otro país.

Ustedes vinieron a ver las partes indefensas de la tierra.

El significado completo puede ser expresado explícitamente. TA: "Viniste a descubrir dónde no estamos protegiendo nuestra tierra para poder atacarnos"

Nuestro amo

Esta es una manera de referirse a alguien para honrarlo.

Tus sirvientes han

Los hermanos se refieren a sí mismos como "tus sirvientes". Esta es una manera formal de hablar con alguien de mayor autoridad. TA: "Nosotros, tus sirvientes, tenemos" o "Tenemos"

Genesis 42:12

Él les dijo a ellos

"José le dijo a sus hermanos"

No, ustedes han venido para ver las partes indefensas de esta tierra

El significado completo puede ser expresado explícitamente. TA: "No, han venido a descubrir dónde no estamos protegiendo nuestra tierra, para así poder atacarnos"

Doce hermanos

"12 hermanos"

Mire, el hermano más joven

"Escúchanos, el más joven". La palabra "Mire" se usa para enfatizar lo que dicen a continuación.

El hermano más joven en este día está con nuestro padre

"Ahora mismo nuestro hermano menor está con nuestro padre"

Genesis 42:14

Es lo que yo les digo; ustedes son espías.

"Como ya dije, ustedes son espías". Vea cómo tradujo "espías" en el 42: 9.

Por esto ustedes serán probados

Esto se puede afirmar en forma activa. TA: "Así es como los probaré"

Por la vida del Faraón

Esta frase indica un juramento solemne. TA: "Juro por la vida de Faraón" (Ver: [[rc://*/tw/bible/other/oath]])

Envíen a uno de ustedes y dejen que el busque a su hermano.

"Elijan a uno de ustedes para ir a buscar a su hermano "

Ustedes permanecieran en prisión

"El resto de ustedes permanecerán en prisión"

Que su palabra sea probada, a ver si hay verdad en ustedes

Aquí "palabra" se refiere a lo que se dijo. Esto se puede afirmar en forma activa. AT: "para que pueda averiguar si está diciendo la verdad"

En custodia

"En prisión" (UDB)

Genesis 42:18**En el tercer día**

La palabra "tercero" es un número ordinal. TA: "después del segundo día"

Hagan esto y vivirán

La información entendida puede ser indicar claramente. TA: "Si hacen lo que les digo, los dejaré vivir"

Temo a Dios

Esto se refiere a respetar profundamente a Dios y mostrar ese respeto al obedecerlo.

Dejen que uno de sus hermanos sea confinado en esta prisión

Esto se puede decir en forma activa. TA: "deja a uno de tus hermanos aquí en la cárcel"

Pero ustedes vayan

"Ustedes" se refiere a todos los hermanos que no van a permanecer en prisión. TA: "pero el resto de ustedes van"

Carguen el grano para la hambruna de su casa

Aquí "casa" significa familia. TA: "llevar grano a casa para ayudar a su familia durante esta hambruna"

Su palabra sea verificada

Aquí "palabra" significa lo que se dijo. Esto se puede afirmar en forma activa. TA: "para que sepa lo que dices es cierto"

Ustedes no morirán

Esto implica que José haría que sus soldados ejecuten a los hermanos si descubre que son espías.

Genesis 42:21**Al cual vimos la angustia de su alma**

La palabra "alma" se refiere a José. AT: "porque vimos cuán angustiado estaba José" o "porque vimos que José estaba sufriendo"

Por esto esta angustia ha venido sobre nosotros

El sustantivo abstracto "angustia" se puede expresar como el verbo "sufrimiento". TA: "Es por eso que estamos sufriendo así ahora"

¿Acaso no les dije 'No pequen contra el niño', pero ustedes no escuchaban?

Rubén usa una pregunta para regañar a sus hermanos. TA: "Te dije que no lastimes al niño, ¡pero que no escucharías!"

Acaso no les dije 'No pequen contra el niño

Esto tiene una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "¿No te dije que no pecaras contra el chico?" O "Te dije que no le hicieras daño al chico"

Ahora, vean

Aquí "Ahora" no significa "en este momento", sino que tanto "Ahora" como "ver" se usan para llamar la atención sobre el punto importante que sigue.

Su sangre es requerida por nosotros.

Aquí "sangre" significa la muerte de José. Sus hermanos pensaron que José estaba muerto. La frase "se nos exige" significa que deben ser castigados por lo que hicieron. TA: "estamos obteniendo lo que merecemos por su muerte" o "estamos sufriendo por haberlo matado"

Genesis 42:23**Ellos no sabían... había un intérprete en medio de ellos**

Esto cambia de la historia principal a la información de fondo que explica por qué los hermanos pensaron que José no podía entenderlos.

Un intérprete

Un "intérprete" es alguien que traduce lo que una persona dice a otro idioma. José colocó un intérprete entre él y sus hermanos para que pareciera que no hablaba su idioma.

Él se apartó de ellos y lloró.

Se da a entender que José lloró porque se emocionó después de escuchar lo que sus hermanos dijeron.

Habló a ellos

José todavía hablaba un idioma diferente y usaba el intérprete para hablar con sus hermanos.

Lo ató delante de ellos

Aquí los "ojos" se refieren a su vista. TA: "lo ató ante sus ojos" o "lo ató mientras lo observaban"

Los dió a ellos como provisión

"Para darles los suministros que necesitaban".

Fue hecho por ellos.

Esto se puede afirmar en forma activa. AT: "Los sirvientes hicieron por ellos todo lo que José ordenó"

Genesis 42:26

Al uno de ellos abrir su saco para darle a su burro de comer en el lugar de alojamiento, él vió su dinero. Miren, estaba en la apertura de su saco.

"Cuando se detuvieron en un lugar para pasar la noche, uno de los hermanos abrió su saco para conseguir comida para su burro. ¡En el saco vio su dinero!"

Miren

La palabra "miren" nos alerta a prestar atención a la sorprendente información que sigue.

Mi dinero lo pusieron de vuelta

Esto se puede decir en forma activa. TA: "Alguien ha devuelto mi dinero"

Mirenlo

"¡Mira en mi saco!"

Sus corazones se hundieron

Para tener miedo se habla de como si su corazón se estuviera hundiendo. Aquí "corazones" significa coraje. TA: "Ellos se asustaron mucho" (Ver: y

Genesis 42:29**Rey de la tierra**

"el señor de Egipto"

Habló rudamente

"Habló con dureza"

Nosotros no somos espías

Los espías son personas que intentan secretamente obtener información sobre un país para ayudar a otro país. Vea cómo se tradujo "espías" en el 42: 9.

Nosotros le dijimos a él: 'Nosotros somos hombres honestos. Nosotros no somos espías. Somos doce hermanos, hijos de nuestro padre. Uno ya no vive... tierra de Canaán.

Esto tiene una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Le dijimos que somos hombres honestos y no espías. Dijimos que somos doce hermanos, hijos de nuestro padre, y que un hermano ya no está vivo ... la tierra de Canaán"

Uno ya no vive

La palabra "hermano" se entiende. TA: "Un hermano ya no está vivo"

El más joven en este día está con nuestro padre

La palabra "hermano" se entiende. TA: "el hermano más joven está con nuestro padre en este momento"

Genesis 42:33**El rey de la tierra**

"El señor de Egipto"

Llevense el grano para la hambruna en su casa

Aquí "casas" significa "familia". TA: "toma grano para ayudar a tu familia durante la hambruna"

Vayan en su camino

"Vayan a casa" o "salgan"

Y ustedes van a intercambiar en la tierra.

"Y te permitiré comprar y vender en esta tierra"

Genesis 42:35**Ocurrió que mientras**

Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Ustedes me han desamparado de mis hijos.

"Me has privado de mis hijos" o "Me has hecho perder a dos de mis hijos"

Todas estas cosas están en mi contra

"todas estas cosas me hieren"

Genesis 42:37**Ponlo en mis manos**

Esta es una solicitud para que Rubén se lleve a Benjamín con él y lo cuide en el viaje. TA: "Ponme a cargo de él" o "Déjame cuidar de él"

Mi hijo no va a ir con ustedes

Era común usar la frase "bajar" cuando se habla de viajar de Canaán a Egipto. TA: "Mi hijo Benjamín, no bajará con ustedes a Egipto"

Con ustedes

Aquí "Ustedes" se refiere a los hijos mayores de Jacob.

Porque su hermano está muerto y solo él queda.

El significado completo se hace explícito. TA: "Para mi esposa, Raquel, solo tuve dos hijos. José está muerto y Benjamin es el único que queda"

En el camino que vayan

"mientras viajan a Egipto y regresan" o "mientras estás fuera". Aquí "camino" significa viajar.

Entonces ustedes van a llevar mi cabello gris con pena al Seol

"llevar ... al Seol" es una forma de decir que lo harán morir e ir al Seol. Él usa la palabra "abajo" porque comúnmente se creía que el seol está en

algún lugar subterráneo. TA: "entonces me harás morir, de edad, un viejo hombre"

Mi cabello gris

Esto representa a Jacob y destaca su vejez. TA: "yo, un viejo"

Chapter 43

¹ La hambruna fue severa en la tierra. ² Sucedió que cuando ellos se habían comido el grano que ellos habían traído de Egipto, su padre les dijo: "Vayan otra vez, compren para nosotros comida." ³ Judá le dijo: "El hombre solemnemente nos advirtió: 'Ustedes no van a ver mi cara a menos que su hermano esté con ustedes.'" ⁴ Si usted envía a nuestro hermano con nosotros, iremos y compraremos comida. ⁵ Pero si no lo envía, nosotros no iremos. Pues el hombre nos dijo a nosotros: 'Ustedes no verán mi cara a menos que su hermano esté con ustedes.'" ⁶ Israel dijo: "¿Por qué ustedes me trataron tan mal al decirle al hombre que ustedes tenían otro hermano?" ⁷ Ellos dijeron: "El hombre preguntó detalles sobre nosotros y nuestra familia. Él dijo: '¿Su padre todavía está vivo? ¿Ustedes tienen otro hermano?' Nosotros le contestamos de acuerdo a estas preguntas. ¿Cómo nosotros íbamos a saber que él diría: 'Traigan a su hermano?'" ⁸ Judá le dijo a Israel su padre: "Envíe al niño conmigo. Nos levantaremos e iremos para que vivamos y no perezcamos, tanto nosotros, usted, y también nuestros hijos. ⁹ Yo voy a ser una garantía para él. Usted me hará responsable. Si yo no lo traigo de vuelta a usted y lo presento ante usted, entonces, déjeme cargar la culpa para siempre. ¹⁰ Pues si no nos hubiéramos atrasado, seguramente ahora nosotros hubiéramos ido y venido por segunda vez." ¹¹ Su padre Israel les dijo a ellos: "Si así fuera, entonces hagan esto. Llévense algunos de los mejores productos de la tierra en sus bolsas. Llévenle al hombre un regalo: algún bálsamo y miel, especias y mirra, nueces de pistacho y almendras. ¹² Lleven el doble de dinero en sus manos. El dinero que fue devuelto en la apertura de sus sacos, llévenlo nuevamente en sus manos. Tal vez fue un error. ¹³ Llévense también a su hermano. Levántense y vayan nuevamente al hombre. ¹⁴ Que Dios Todopoderoso les dé misericordia delante del hombre, para que así él pueda liberarles a ustedes a su otro hermano y a Benjamín. Si he de ser privado de mis hijos, que así sea." ¹⁵ Los hombres se llevaron los regalos, y en sus manos llevaban el doble de dinero, junto a Benjamín. Ellos se levantaron y fueron a Egipto y se pararon frente a José. ¹⁶ Cuando José vio a Benjamín con ellos, le dijo al mayordomo de su casa: "Trae los hombres dentro de la casa, mata un animal y prepáralo, pues los hombres van a comer conmigo al mediodía." ¹⁷ Él mayordomo hizo como dijo José. Él trajo a los hombres a la casa de José. ¹⁸ Los hombres tenían miedo porque ellos fueron llevados a la casa de José. Ellos dijeron: "Es por el dinero que fue devuelto en nuestros sacos la primera vez que nos trajeron, para que él pueda buscar una oportunidad en contra nuestra. Él puede arrestarnos y tomarnos como esclavos y llevarse nuestros burros." ¹⁹ Ellos se acercaron al mayordomo de la casa de José y le hablaron en la puerta de la casa diciendo: ²⁰ "Mi amo, nosotros vinimos la primera vez para comprar comida. ²¹ Sucedió que, cuando nosotros nos acercamos al lugar de alojamiento, que nosotros abrimos nuestros sacos y, mire, todo el dinero de cada hombre estaba en la apertura de su saco, nuestro dinero completo. Nosotros hemos venido a traerlo de vuelta en nuestras manos. ²² Otro dinero también hemos traído en nuestras manos para comprar comida. Nosotros no sabemos quién puso el dinero en nuestros sacos." ²³ El mayordomo dijo: "Que la paz sea con ustedes, no teman. Su Dios y el Dios de su padre debió haber puesto su dinero en sus sacos. Yo recibí su dinero." El mayordomo entonces les trajo a Simeón donde ellos. ²⁴ El mayordomo llevó a los hombres a la casa de José. Él les dio agua, y ellos se lavaron sus pies. Él les dio comida a sus burros. ²⁵ Ellos prepararon los regalos para la venida de José al mediodía, porque ellos habían oído que ellos comerían allí. ²⁶ Cuando José llegó a su casa, ellos trajeron dentro de la casa los regalos que tenían en sus manos y se inclinaron delante de él hacia el suelo. ²⁷ Él les preguntó sobre su bienestar y dijo: "¿Su padre está bien, el hombre viejo de quien ustedes hablaron? ¿Él sigue vivo?" ²⁸ Ellos dijeron: "Su sirviente nuestro padre está bien. Él sigue vivo." Ellos se postraron y se inclinaron. ²⁹ Cuando él levantó su mirada él vio a Benjamín su hermano, el hijo de su madre, y él dijo: "¿Este es su hermano menor de quien ustedes me hablaron?" Entonces él dijo: "Que la gracia de Dios sea contigo, mi hijo." ³⁰ José se apresuró a salir de la habitación, pues él fue profundamente conmovido por su hermano. Él buscó algún lugar para llorar. Él fue a su recámara y lloró allí. ³¹ Él se lavó su cara y salió. Se controló a sí mismo diciendo: "Sirvan la comida." ³² Los sirvientes le sirvieron a José para él solo y a los hermanos para ellos aparte. Los egipcios allí comieron con él aparte porque los egipcios no podían comer pan con los hebreos, pues eso es detestable para los egipcios. ³³ Los hermanos se sentaron delante de él, el primogénito de acuerdo a sus derechos de primogenitura, y el menor de acuerdo a su juventud. Los hombres estaban asombrados entre sí. ³⁴ José envió de la comida delante de él porciones para ellos. Pero la porción de Benjamín era cinco veces más que la de cualquiera de sus hermanos. Ellos bebieron y estaban alegres con él.

Genesis 43:1**La hambruna era severa en la tierra.**

Se entiende la palabra "Canaán". Esta información puede hacerse explícita. TA: "La hambruna fue severa en la tierra de Canaán"

Se produjo

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Cuando ellos se habían comido

"cuando Jacob y su familia habían comido"

Ellos habían traído

"Los hijos mayores de Jacob habían traído"

comprenos

Aquí esta palabra se refiere a comprar comida para Jacob, sus hijos y el resto de la familia.

Genesis 43:3**Judá le dijo**

"Judá le dijo a su padre Jacob"

El hombre

Esto se refiere a José, pero los hermanos no sabían que era José. Se referían a él como "el hombre" o "el hombre, el señor de la tierra" como en 42:29.

Nos advirtió: 'Ustedes no van a ver mi cara al menos que su hermano esté con ustedes.

Esto tiene una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "nos advirtió que no veríamos su rostro a menos que trajéramos a nuestro hermano menor"

Solemnemente nos advirtió

"fue muy serio cuando nos advirtió, diciendo"

Ustedes no verán mi cara

Judá usa esta frase dos veces en 43: 3-5 para enfatizar a su padre que no pueden regresar a Egipto sin Benjamín. La frase "mi cara" se refiere al hombre, que es José. TA: "No me verás"

Su hermano esté con ustedes

Judá se refiere a Benjamín, el último hijo de Raquel antes de morir.

Nosotros no iremos.

"no bajaremos". Era común usar la frase "bajar" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:6**Por qué ustedes me tratan tan mal**

"¿Por qué me causan tantos problemas?"

El hombre preguntó detalles

"El hombre hizo muchas preguntas"

Sobre nosotros

Aquí "nosotros" es exclusivo y se refiere a los hermanos que fueron a Egipto y hablaron con "el hombre".

Él dijo: '¿Su padre todavía está vivo? ¿Ustedes tienen otro hermano?'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Nos consultó si nuestro padre todavía estaba vivo y si teníamos otro hermano".

Nosotros le contestamos de acuerdo a estás preguntas.

"Respondimos las preguntas que nos hizo".

Cómo nosotros íbamos a saber que el diría: ... abajo

Los hijos usan una pregunta para enfatizar que no sabían lo que el hombre les diría que hicieran. Esta pregunta retórica se puede traducir como una declaración. TA: "No sabíamos que él diría ... hermano!"

el diría: "Traigan a su hermano"

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "nos diría que lleváramos a nuestro hermano a Egipto"

Traigan a su hermano

"bajen a su hermano con ustedes". Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:8**Nos levantaremos e iremos para que vivamos y no moriremos, ambos, nosotros, ustedes y también nuestros hijos**

Las frases "para que vivamos" y "no moriremos" significan lo mismo. Judá está enfatizando que tienen que comprar comida en Egipto para sobrevivir. TA: "Iremos ahora a Egipto y conseguiremos grano para que viva toda nuestra familia"

Nos levantaremos

Aquí "Nos" se refiere a los hermanos que viajarán a Egipto.

Para que vivamos

Aquí "vivamos" se refiere a los hermanos, Israel y toda la familia.

Ambos, nosotros

Aquí "nosotros" se refiere a los hermanos.

Nosotros, Usted

Aquí se refiere a Israel.

también nuestros hijos

Aquí "nuestro" se refiere a los hermanos. Esto se refiere a los niños pequeños que tenían más probabilidades de morir durante una hambruna.

Yo voy a ser una garantía por él

El sustantivo abstracto "garantía" se puede expresar como el verbo "promesa". TA: "Prometeré traerlo de vuelta"

Usted me mantendrá responsable.

La manera en que Jacob responsabilizará a Judá se puede establecer claramente. TA: "Me harás responderte sobre lo que le sucede a Benjamin"

pues dejeme tener la culpa

Esto habla de la "culpa" como si fuera un objeto que una persona tiene que llevar. TA: "puedes culparme"

Pues si no nos hubieramos atrasado

Judá está describiendo algo que pudo haber sucedido en el pasado pero no sucedió. Judá está regañando a su padre por esperar tanto tiempo para enviar a sus hijos a Egipto para obtener más comida.

Seguramente ahora nosotros hubieramos ido y venido por segunda vez.

"hubiéramos vuelto dos veces"

Genesis 43:11**Que así sea, ahora hagan esto.**

"Si esta es nuestra única opción, entonces hazlo"

Llevenla abajo

Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto.

Bálsamo

Una sustancia grasa con un olor dulce utilizado para curar y proteger la piel. Vea cómo se tradujo estas palabras en el 37:25. TA: "medicina"

Especias

"condimentos". Vea cómo se tradujo estas palabras en el 37:25.

Nueces de pistacho

un pequeño, árbol de nuez verde

Almendras

Árbol de nuez que tiene un sabor dulce

Lleven el doble de dinero en sus manos.

Aquí "mano" significa la persona entera. TA: "Lleva el doble de dinero contigo"

El dinero que fue de vuelto en la apertura de sus sacos, llevenlo nuevamente en sus manos.

Aquí "mano" significa la persona entera. La frase "que fue de vuelto" se puede indicar en forma

activa. TA: "lleve a Egipto el dinero que alguien puso en sus sacos"

Genesis 43:13**Llevense también a su hermano.**

"Toma también Benjamín"

Vayan nuevamente

"regresen"

Que Dios Todopoderoso les de misericordia delante del hombre

El sustantivo abstracto "misericordia" se puede declarar como el adjetivo "amable". TA: "Que Dios Todopoderoso haga que el hombre sea amable con usted"

su otro hermano

"Simeón"

Si yo soy desamparado de mis hijos, yo soy desamparado

"Si pierdo a mis hijos, pierdo a mis hijos". Esto significa que Jacob sabe que debe aceptar lo que sea que le pase a sus hijos.

en sus manos llevaban

Aquí "mano" se refiere a toda la persona. TA: "tomaron"

Y fueron a Egipto

"bajaron a Egipto". Era común usar la frase "bajó" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:16**Benjamín con ellos**

"Benjamín con los hermanos mayores de José"

El sirviente de su casa

El "sirviente" era responsable de administrar las actividades domésticas de José.

Él llevó a los hombres

Aquí "llevó" se puede traducir como "tomó".

A la casa de José

"en la casa de José"

Genesis 43:18**Los hombres tenían miedo**

"Los hermanos de José tenían miedo"

ellos fueron llevados a la casa de José

Esto se puede afirmar en forma activa. TA: "ellos iban a la casa de José" o "el mayordomo los llevaba a la casa de José"

Es por el dinero que fue de vuelto en nuestros sacos la primera vez que nos trajeron

Esto se puede afirmar en forma activa. TA: "El mayordomo nos trae a la casa por el dinero que alguien puso en nuestros sacos"

Para que el pueda buscar una oportunidad en contra nuestra. Él puede arrestarnos

Esto puede traducirse como una nueva oración. TA: "Él está esperando la oportunidad de acusarnos, para poder arrestarnos"

Nosotros vinimos abajo

Es común usar la frase "abajo" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:21

Oración de enlace:

Los hermanos continúan hablando con el mayordomo de la casa.

Sucedió que

Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Cuando nosotros nos acercamos al lugar de alojamiento

"Cuando llegamos al lugar donde íbamos a pasar la noche"

Mire

La palabra "Mire" muestra que los hermanos se sorprendieron por lo que vieron.

Todo el dinero de cada hombre estaba en la apertura de su saco, nuestro dinero completo.

"Cada uno de nosotros encontró la cantidad total de su dinero en su bolsa"

Nosotros hemos venido a traerlo de vuelta en nuestras manos

Aquí "manos" significa la persona entera. TA: "Hemos traído el dinero con nosotros"

Otro dinero también hemos traído en nuestras manos para comprar comida.

Aquí "mano" significa la persona entera. TA: "También hemos traído más dinero para comprar alimentos"

Traído

"traído abajo". Es común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto.

Que la paz sea con ustedes,

El sustantivo abstracto "Paz" puede ser declarado como un verbo. AT: "Relajense"

Su Dios y el Dios de su padre

Los mayordomos no están hablando de dos dioses diferentes. TA: "Tu Dios, el Dios que tu padre adora" (UDB)

Genesis 43:24

Limpiaros sus pies

Esta costumbre ayudar a los viajeros cansados a refrescarse después de caminar largas distancias.

El significado completo de esta declaración se puede hacer explícito.

Dió comida a sus burros

"alimentar" era un alimento seco que se reserva para los animales

Genesis 43:26

Ellos llevaron a la casa los regalos que tenían en sus manos

Aquí "mano" significa la persona entera. TA: "los hermanos trajeron los regalos que tenían con ellos"

Se inclinaron delante del el

Esta es una forma de mostrar honor y respeto.

Genesis 43:28

Su sirviente nuestro padre

Se refieren a su padre como "su sirviente" para mostrar respeto. TA: "Nuestro padre que te sirve"

Ellos se postraron y se inclinaron

Estas palabras básicamente significan lo mismo. Se acostaron frente al hombre para mostrarle respeto. TA: "Se inclinaron frente a él"

él levanta su mirada

Esto significa "miró hacia arriba".

el hijo de su madre, él dijo:

Esto se puede traducir con una nueva oración. TA: "el hijo de su madre. José dijo"

Este es su hermano menor... hablado?

Los posibles significados son 1) José está realmente haciendo una pregunta para confirmar que este hombre es Benjamín, o 2) es una pregunta retórica. TA: "Así que este es tu hermano menor ... yo".

Mi hijo

Esta es una manera amistosa en que un hombre le habla a otro hombre de rango inferior. TA: "joven" (UDB)

Genesis 43:30

se apresuró a salir de la habitación

"salió corriendo de la habitación"

pues él fue profundamente movido por su hermano

La frase "profundamente conmovido" se refiere a tener un sentimiento fuerte o emoción cuando algo importante sucede. TA: "porque tenía fuertes sentimientos de compasión por su hermano" o "porque tenía fuertes sentimientos de afecto por su hermano"

Dijo

Se puede hacer explícito a quien José está hablando. TA: "y dijo a sus sirvientes"

Sirvan la comida

Esto significa distribuir la comida para que la gente pueda comer.

Genesis 43:32

Los siervos le sirvieron a José para él solo y a los hermanos para ellos aparte. Los egipcios allí comieron con él aparte

Esto significa que José, los hermanos y los otros egipcios están comiendo en tres lugares diferentes dentro de la misma habitación. TA: "Los sirvientes sirvieron a José solo y a los hermanos solos y a los egipcios, que estaban comiendo con él, solos"

Los egipcios allí comieron con él aparte

Estos son probablemente otros funcionarios egipcios que comieron con José, pero aún se sentaron separados de él y de los hermanos hebreos.

Porque los egipcios no podían comer pan con los Heberos, pues eso es detestable para los egipcios.

Esto se puede traducir como una nueva oración: "Hicieron esto porque los egipcios pensaban que era una vergüenza comer con los hebreos"

No podían comer pan

Aquí "pan" significa comida en general.

Los hermanos se sentaron delante de él

Se da a entender que José había dispuesto dónde se sentaría cada hermano. Puedes aclarar la información implícita. TA: "Los hermanos se sentaron frente al hombre, según cómo organizó sus lugares"

El primogénito de acuerdo a sus derechos al nacer, y el menor de acuerdo a su juventud.

El "primogénito" y el "más joven" se usan juntos para significar que todos los hermanos estaban sentados en orden de acuerdo a su edad.

Los hombres estaban asombrados entre sí

"Los hombres se sorprendieron mucho cuando se dieron cuenta de esto".

Pero la de Benjamín era cinco veces más que la de cualquiera de sus hermanos.

La frase "cinco veces" se puede decir de manera más general. TA: "Pero Benjamín recibió una porción que era mucho más grande de lo que sus hermanos recibieron"

Chapter 44

¹ José le ordenó al mayordomo de su casa diciéndole: "Llena los sacos de los hombres con comida, todo lo que ellos puedan cargar, y pon el dinero de cada hombre en la apertura de su saco." ² Pon mi copa, la copa de plata, en la apertura del saco del más joven y también su dinero para el grano." El mayordomo hizo como José le dijo. ³ Al amanecer, los hombres fueron despedidos, ellos y sus burros. ⁴ Cuando ellos ya estaban fuera de la ciudad, pero no muy lejos, José le dijo a su mayordomo: "Levántate, sigue a los hombres y cuando los alcances díles: '¿Por qué han devuelto mal por bien?' ⁵ ¿No es ésta la copa de la cual mi señor bebe y la copa que él usa para adivinación? Ustedes han hecho lo malo, esta cosa que han hecho.'" ⁶ El mayordomo los alcanzó y les habló estas palabras a ellos. ⁷ Ellos le dijeron a él: "¿Por qué mi amo habla palabras como éstas? Lejos esté de sus sirvientes que ellos hagan tal cosa." ⁸ Mire, el dinero que encontramos en la apertura de nuestros sacos, nosotros lo trajimos nuevamente a usted desde la tierra de Canaán. Entonces, ¿cómo podríamos nosotros robar de la casa de su señor plata u oro? ⁹ A cualquiera de sus sirvientes que se encuentre con el dinero, deje que muera, y nosotros también seremos esclavos de mi señor." ¹⁰ El mayordomo dijo: "Ahora, que suceda según sus palabras. Aquél a quien se le encuentre la copa será mi esclavo, y los otros serán inocentes." ¹¹ Entonces cada hombre se apresuró y puso su saco en el suelo, y cada hombre abrió su saco. ¹² El mayordomo buscó. Él comenzó con el mayor y terminó con el menor, y la copa fue encontrada en el saco de Benjamín. ¹³ Entonces, ellos rasgaron sus ropas. Cada hombre cargó su burro y regresaron a la ciudad. ¹⁴ Judá y sus hermanos fueron a la casa de José. Él todavía estaba allí, y ellos se postraron delante de él en el suelo. ¹⁵ José les dijo a ellos: "¿Qué es esto que ustedes han hecho? ¿Ustedes no saben que un hombre como yo practica adivinación?" ¹⁶ Judá dijo: "¿Qué le podremos decir a mi señor? ¿Qué podemos hablar? ¿O cómo podemos justificarnos a nosotros mismos? Dios ha encontrado la iniquidad de sus sirvientes. Mire, nosotros somos los esclavos de nuestro amo; tanto nosotros como él, en cuyas manos se ha encontrado la copa." ¹⁷ José dijo: "Que lejos esté de mí hacer eso. El hombre en cuyas manos la copa fue encontrada, esa persona será mi esclavo, pero en cuanto a los demás, suban en paz donde su padre." ¹⁸ Entonces Judá se acercó a él y le dijo: "Mi señor, por favor deje que su siervo hable una palabra a los oídos de mi señor, y no deje que su enfado se consuma en contra de su siervo porque usted es como Faraón." ¹⁹ Mi amo preguntó a sus siervos, diciendo: '¿Ustedes tienen un padre o un hermano?' ²⁰ Nosotros le dijimos a mi señor: 'Nosotros tenemos un padre, un hombre viejo, y un niño de su vejez, un pequeño. Pero su hermano está muerto, y solo queda él de su madre, y su padre lo ama.' ²¹ Entonces usted le dijo a sus siervos: 'Tráiganmelo para que pueda verlo.' ²² Después de eso, le dijimos a mi señor: 'El niño no puede dejar a su padre. Porque si él dejara a su padre, su padre moriría.' ²³ Entonces usted le dijo a sus siervos: 'A menos que su hermano menor baje con ustedes, no volverán a ver mi rostro.' ²⁴ Entonces aconteció que cuando subimos a donde su siervo mi padre, le dijimos las palabras de mi señor. ²⁵ Nuestro padre dijo: 'Vayan nuevamente, cómprennos comida.' ²⁶ Entonces nosotros dijimos: 'Nosotros no podemos bajar. Si nuestro hermano menor está con nosotros, entonces nosotros bajaremos, porque nosotros no podremos ver la cara del hombre a menos que nuestro hermano esté con nosotros.' ²⁷ Su siervo mi padre nos dijo: 'Ustedes saben que mi esposa me dio dos hijos. ²⁸ Uno de ellos se fue de mí y yo dije: 'Seguramente él está hecho pedazos, y yo no lo he visto desde entonces.' ²⁹ Ahora si ustedes se llevan a este también de mí y algún daño le pasa, ustedes bajarán mis canas con tristeza al Seol.' ³⁰ Ahora, por lo tanto, cuando yo venga a su siervo mi padre y el muchacho no esté con nosotros, ya que su vida está ligada a la vida del muchacho, ³¹ pasará que cuando él vea que el muchacho no está con nosotros, él morirá. Sus siervos traerán las canas de su siervo nuestro padre con tristeza al Seol. ³² Porque su siervo se convirtió en una garantía del muchacho para mi padre, y dije: 'Si yo no se lo traigo, entonces cargaré la culpa de mi padre para siempre.' ³³ Ahora, por lo tanto, por favor deje que su siervo se quede como esclavo de mi señor en el lugar del muchacho, y deje que el muchacho suba con sus hermanos. ³⁴ Porque, ¿cómo puedo subir a donde mi padre si el muchacho no está conmigo? Tengo miedo de ver el mal que le vendría a mi padre."

Genesis 44:1**Información general**

Comienza un nuevo evento en la historia. Lo más probable es que sea a la mañana siguiente después de la fiesta.

mayordomo de su casa

El "Mayordomo" era responsable de administrar las actividades domésticas de Joseph.

el dinero de cada hombre

Su dinero era monedas de plata muy probablemente en una pequeña bolsa.

en la apertura de su saco

"en sus sacos"

Pon mi copa, la copa de plata

"Pon mi copa de plata"

en la apertura del saco del más joven

La palabra "hermano" se entiende. TA: "en el saco del hermano más joven"

Genesis 44:3**La mañana se levantó**

"La luz de la mañana se muestra"

los hombres fueron despedidos, ellos y sus burros

Esto se puede afirmar en forma activa. TA: "enviaron a los hombres lejos, junto con sus burros"

¿Por qué han devuelto mal por bien?

Esta pregunta se usa para regañar a los hermanos. TA: "¡Nos han tratado mal, después de haber sido bueno con ustedes!"

¿No es ésta la copa de la cual mi señor bebe y la copa que él usa para adivinación?

Esta pregunta se usa para regañar a los hermanos. TA: "¡Ya saben que esta es la taza que mi maestro usa para beber y para decir su fortuna!"

Has hecho mal, esta cosa que has hecho

Esto se repite "has hecho" para el énfasis. TA: "Lo que has hecho es muy malo" (Ver: paralelismo de higos)

Genesis 44:6**les habló estas palabras a ellos.**

Aquí "palabras" significa lo que se dijo. TA: "habló lo que José le dijo que dijera"

¿Por qué mi señor habla pablabras como éstas?

Aquí "palabras" significa lo que se dijo. Los hermanos se refieren al mayordomo como "mi señor". Esta es una manera formal de hablar con alguien con mayor autoridad. Se puede afirmar en segunda persona. TA: "¿Por qué dices esto, mi señor?"

Que lejos esté de tus sirvientes que ellos hagan tal cosa

Los hermanos se refieren a sí mismos como "tus sirvientes" y "ellos". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "¡Nunca haríamos tal cosa!"

Que lejos esté de tus sirvientes

Se habla de algo que una persona nunca haría como si fuera un objeto que la persona quiere poner muy lejos de sí misma.

Genesis 44:8**Mira**

Esto agrega énfasis a lo que dicen los hermanos a continuación.

el dinero que encontramos en la apertura de nuestros sacos

"Conoces el dinero que encontramos en nuestros sacos".

nosotros lo trajimos nuevamente a ti desde de la tierra de Canaán

"Te trajimos de Canaán"

¿cómo podremos nosotros robar de la casa de tu señor oro o plata?

Los hermanos usan una pregunta para enfatizar que no le robarían al señor de Egipto. TA: "¡Así que nunca tomaríamos nada de la casa de tu amo!"

oro o plata

Estas palabras se usan juntas para dar a entender que no robarían nada de ningún valor.

A quien sea de tus sirvientes que le encuentre con ello

Los hermanos se refieren a sí mismos como "tus sirvientes". Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en primera persona. Además, "se encuentra" se puede indicar en forma activa. TA: "Si encuentras que uno de nosotros ha robado la copa"

nosotros también seremos esclavos de mi señor

La frase "mi amo" se refiere al mayordomo. Esto se puede afirmar en segunda persona. TA: "puedes tomarnos como tus esclavos"

Ahora, que suceda según tus palabras

Aquí "ahora" no significa "en este momento", sino que se utiliza para llamar la atención sobre el punto importante que sigue. Además, "palabras" significa lo que se dijo. TA: "Muy bien. Haré lo que dijiste"

Aquél a quien se le encuentre la copa será mi esclavo

Esto se puede afirmar en forma activa. TA: "Si encuentro la taza en uno de tus sacos, esa persona será mi esclava"

Genesis 44:11

puso su saco en el suelo
"bajó su saco"

El mayor... el menor

La palabra "hermano" se entiende. TA: "el hermano mayor ... el hermano menor"

el menor, y la copa fue encontrada en el saco de Benjamín.

Esto puede traducirse como una nueva oración y en forma activa. TA: "el más joven. El mayordomo encontró la copa en el saco de Benjamín"

Entonces, ellos rasgaron sus ropas.

La palabra "ellos" se refiere a los hermanos. Desgarrar la ropa era un signo de gran angustia y dolor.

Y regresaron

"y ellos regresaron"

Genesis 44:14

Él todavía estaba allí

"José todavía estaba allí"

ellos se postraron delante de él

"cayeron delante de él". Esta es una señal de los hermanos que desean que el señor sea misericordioso con ellos.

¿Ustedes no saben que un hombre como yo practica adivinación?

José usa una pregunta para regañar a sus hermanos. AT: "¡Seguramente saben que un hombre como yo puede aprender cosas por magia!"

Genesis 44:16

¿Qué le podremos decir a mi señor? ¿Qué podemos hablar? ¿O cómo podemos justificarnos nosotros mismos?

Las 3 preguntas significan básicamente lo mismo. Usan estas preguntas para enfatizar que no hay nada que puedan decir para explicar lo que sucedió. TA: "No tenemos nada que decir, mi maestro. No podemos decir nada de valor. No podemos justificarnos".

¿Qué le podremos decir a mi señor? ... los esclavos de nuestro señor

Aquí "mi señor" se refiere a José. Esta es una manera formal de hablar con alguien con mayor autoridad. Se puede afirmar en segunda persona. TA: "¿Qué podemos decirle ... sus esclavos?"

Dios ha encontrado la iniquidad de tus sirvientes.

Aquí "encontrado" no significa que Dios acaba de descubrir lo que hicieron los hermanos. Significa que Dios ahora los está castigando por lo que

hicieron. TA: "Dios nos está castigando por nuestros pecados pasados"

la iniquidad de tus sirvientes

Los hermanos se refieren a sí mismos como "tus sirvientes". Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en primera persona. TA: "nuestra iniquidad"

en cuyas manos se ha encontrado la copa

Aquí "mano" significa la persona entera. Además, "se encontró" se puede indicar en forma activa. TA: "y el que tomó tu taza"

Que lejos esté de mí hacer eso

Se habla de algo que una persona nunca haría como si fuera un objeto que la persona quiere que se le aleje. TA: "No me gusta hacer algo así"

El hombre en cuyas manos la copa fue encontrada

Aquí "mano" significa la persona entera. Además, "se encontró" se puede indicar en forma activa. TA: "El hombre que tenía mi copa"

Genesis 44:18

se acercó a

"acercado"

deja que tu sirviente

Judá se refiere a sí mismo como "tu siervo". Esta es una manera formal de hablarle a alguien con más autoridad. Esto se puede afirmar en primera persona. TA: "déjame, tu sirviente"

hable palabra a los oídos de mi señor

Aquí "palabra" es un metónimo que representa lo que se dice. Y "oídos" es una sinécdoque que representa a toda la persona. TA: "hable con usted, mi señor"

a los oídos de mi señor

Aquí "mi señor" se refiere a José. Esta es una manera formal de hablarle a alguien con más autoridad. Esto se puede afirmar en segunda persona. TA: "a usted"

deja que tu enfado se consuma en contra de su siervo

Se habla de estar enojado como si fuera un fuego ardiente. TA: "por favor, no te enojas conmigo, tu sirviente"

tú eres como el Faraón.

Judá compara al señor con el faraón para enfatizar el gran poder que tiene el señor. También está insinuando que quiere que el señor se enoje y lo ejecute. TA: "porque eres tan poderoso como el Faraón y podrías que tus soldados me maten"

Mi amo preguntó esto a sus sirvientes, diciendo:

'¿Ustedes tienen un padre o un hermano?'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Mi amo nos preguntó si tenemos un padre o un hermano".

Mi amo preguntó esto a sus sirvientes

Judá se refiere a José con las palabras "mi amo". También se refiere a sí mismo y a sus hermanos como "sus sirvientes". TA: "Tú, mi amo, nos pediste, tus sirvientes" o "Nos pediste"

Genesis 44:20**Información General:**

Judá continúa hablando ante José

nosotros le dijimos a mi señor: 'Nosotros tenemos un padre ... su padre lo ama.'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Y le dijimos a mi señor que tenemos un padre ... su padre lo ama"

nosotros le decimos a mi señor

Judá se refiere a José como "mi señor". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "te dijimos, mi señor"

su padre lo ama

Esto se refiere al amor por un amigo o miembro de la familia.

tú le dices a tus sirvientes: 'Bájalo a donde mí para que pueda verlo'.

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Y dijiste a tus sirvientes que deberíamos llevarte a nuestro hermano menor para que lo veas"

Y tú le dices a tus sirvientes

Judá se refiere a sí mismo y a sus hermanos como "tus siervos". AT: "Entonces nos dijiste, tus sirvientes"

Bájalo a donde mí

Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto. TA: "Tráemelo a mí"

Y nosotros le decimos a mi señor: 'El niño no puede... su padre moriría'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "En respuesta, le dijimos a mi maestro que el niño no puede ... el padre moriría"

su padre moriría

Se implica que su padre moriría de pena.

Genesis 44:23**Información general:**

Judá continúa contando su historia a José.

Y tú le dices a tus sirvientes: "A menos que su hermano menor baje con ustedes, no volverán a ver mi rostro otra vez"

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Entonces dijiste a tus sirvientes que a menos que nuestro

hermano menor venga con nosotros, no te volveremos a ver"

Y tú le dices a tus sirvientes

Judá se refiere a sí mismo y a sus hermanos como "tus sirvientes". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "Entonces nos dijiste, tus sirvientes"

baje con ustedes ... bajar

Era común usar la palabra "bajar" cuando se habla de viajar de Canaán a Egipto.

no volverán a ver mi rostro otra vez

Aquí "rostro" significa la persona entera. TA: "no volverás a verme"

Y aconteció que cuando subimos

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

cuando subimos a donde tu sirviente mi padre

Era común utilizar la frase "subió" cuando se habla de viajar de Egipto a Canaán.

le dijimos las palabras de nuestro señor

Judá se refiere a José como "mi señor". Además, "palabras" significa lo que se dijo. TA: "le dijimos lo que dijiste, mi señor"

Y nuestro padre dijo: 'Vayan nuevamente, y cómpranos comida'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Nuestro padre nos dijo que fuéramos nuevamente a Egipto para comprar comida para nosotros y nuestras familias"

Y nosotros dijimos: 'Nosotros no podemos bajar. Si nuestro hermano menor ... está con nosotros'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Entonces le dijimos que no podemos bajar a Egipto. Le dijimos que si nuestro hermano menor está con nosotros ... está con nosotros"

ver la cara del hombre

Aquí "cara" significa la persona entera. TA: "ver al hombre"

Genesis 44:27**Información general:**

Judá continúa contando su historia a José.

nos dijo: "Tu sabes que mi esposa me dio dos hijos. Y uno se alejó de mí y yo dije: 'Seguramente él está hecho pedazos, y yo no lo he visto desde entonces. Y si tú te llevas a este también de mí y algún daño le pasa, tú traerás canas a mi pelo con tristeza al Seol."

Esto tiene una cita de dos niveles y tres niveles. Pueden indicarse como citas indirectas. TA: "nos dijo que sabemos que su esposa, Raquel, le dio solo dos hijos, y que uno de ellos salió y un animal lo

hizo pedazos, y no lo ha visto desde entonces. Luego dijo que si nosotros toma a su otro hijo y algo malo le sucede, entonces haremos que se muera de pena".

nos dijo

Aquí "nos" no incluye a José.

tú sabes

Aquí "tú" es plural y se refiere a los hermanos.

él está hecho pedazos

Esto se puede afirmar en forma activa. TA: "un animal salvaje lo ha hecho pedazos"

algún daño le pasa

Se habla de algo malo que le sucede a una persona como si "daño" fuera algo que viaja y llega a una persona.

tú traerás canas a mi pelo con tristeza al Seol

"Traerás ... al Seol" es una forma de decir que lo harán morir e ir al Seol. Él usa la palabra "abajo" porque comúnmente se creía que el Seol está en algún lugar subterráneo. TA: "entonces me harás morir, de edad, un viejo hombre"

canas a mi pelo

Esto representa a Jacob y destaca su vejez. TA: "yo, un viejo"

Genesis 44:30

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

por lo tanto, cuando venga ... con tristeza al Seol.

Judá le está describiendo a José un caso realista pero hipotético de lo que él esperará que le suceda a Jacob cuando regrese sin Benjamín.

cundo venga a tu sirviente

Aquí "venga" puede traducirse como "ir" o "regresar".

el chico no esté con nosotros

"el niño no esté con nosotros"

ya que su vida esta ligada a la vida del muchacho

El padre dice que él moriría si su hijo muriera es como si sus dos vidas estuvieran unidas físicamente. TA: "ya que dijo que moriría si el niño no regresara"

pasará que

Judá está hablando de un caso hipotético en el futuro como si ciertamente sucediera.

Y tus sirvientes traerán canas a tu sirviente nuestro padre con tristeza al Seol

"traerán ... a Seol" es una forma de decir que lo harán morir e ir al Seol. Él usa la palabra "abajo"

porque comúnmente se creía que el Seol está en algún lugar subterráneo. TA: "Y haremos que nuestro viejo padre muera de tristeza"

canas a tu sirviente nuestro padre

Aquí las "canas" hace referencia a Jacob y destaca su vejez. TA: "nuestro viejo padre"

Tus sirvientes

Judá se refiere a sí mismo y a sus hermanos como "tus sirvientes". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "Y nosotros, tus sirvientes" o "Y nosotros"

Porque tu sirviente se volvió una garantía, del muchacho a mi padre

El sustantivo abstracto "garantía" se puede expresar con el verbo "prometido". TA: "Porque le prometí a mi padre acerca del niño"

Porque tu sirviente

Judá se refiere a sí mismo como "tu sirviente". TA: "Para mi, tu sirviente" o "Para mí"

entonces cargaré la culpa de mi padre

Ser considerado culpable es hablado como si la "culpa" fuera algo que una persona lleva. TA: "entonces mi padre puede culparme"

Genesis 44:33

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

deja que tu sirviente

Judá se refiere a sí mismo como "tu sirviente". Esta es una manera formal de hablar con alguien de mayor autoridad. TA: "déjame, tu sirviente" o "déjame"

de tu señor

Judá se refiere a José como "mi señor". TA: "para ti, mi señor" o "para ti"

deja que el muchacho suba con sus hermanos.

Iba a usar la frase "subir" cuando se habla de viajar desde Egipto a Canaán.

¿cómo puedo subir a donde mi padre si el muchacho no está conmigo?

Judá usa una pregunta para enfatizar el dolor que tendría si Benjamín no regresara a casa. TA: "No puedo volver con mi padre si el niño no está conmigo".

Tengo miedo de ver el mal que vendría sobre mi padre

Se habla de una persona que sufre terriblemente como si el "mal" fuera algo que se viene a una persona. TA: "Tengo miedo de ver cuánto sufriría mi padre"

Chapter 45

¹ Entonces, José no se pudo controlar ante todos los sirvientes que estaban junto a él. Él dijo fuertemente: "Todos tienen que dejarme." Así que ningún sirviente se quedó junto a él cuando José se dio a conocer a sus hermanos. ² Él lloró fuertemente, los egipcios lo oyeron y la casa de Faraón lo oyó. ³ José le dijo a sus hermanos: "Yo soy José. ¿Todavía está vivo mi padre?" Sus hermanos no pudieron contestarle, porque ellos estaban atónitos en su presencia. ⁴ Entonces, José le dijo a sus hermanos: "Acérquense a mí, por favor." Ellos se acercaron. Él dijo: "Yo soy José su hermano, a quien ustedes vendieron a Egipto. ⁵ Y ahora, no estén apenados o enojados con ustedes mismos porque me vendieron aquí, porque Dios me envió delante de ustedes para preservar vida. ⁶ Por estos dos años la hambruna ha estado en la tierra y todavía habrá cinco años más en los cuales no habrá arado ni cosecha. ⁷ Dios me envió frente a ustedes para preservarles como un remanente en la tierra y para mantenerlos con vida por medio de una gran liberación. ⁸ Así que, no fueron ustedes quienes me enviaron aquí, sino Dios; y Él me ha hecho un padre para Faraón, amo de toda su casa y gobernante sobre toda la tierra de Egipto. ⁹ Apúrense y suban donde mi padre y díganle: 'Esto es lo que tu hijo José dice: 'Dios me ha hecho amo de todo Egipto. Baja donde mí y no te demores. ¹⁰ Vivirás en la tierra de Gosén y estarás cerca de mí, tú, tus hijos, los hijos de tus hijos, tus rebaños, tus manadas y todo lo que tienes. ¹¹ Yo te proveeré allí, porque todavía habrá cinco años de hambruna, para que no seas empobrecido; tú, tu familia y todo lo que tienes.'" ¹² Miren, sus ojos ven, y los ojos de mi hermano Benjamín, que es mi boca la que les habla a ustedes. ¹³ Ustedes le dirán a mi padre sobre todo mi honor en Egipto y todo lo que han visto. Ustedes se apurarán y traeran a mi padre hasta aquí." ¹⁴ Él abrazó el cuello de su hermano Benjamín y lloró, y Benjamín lloró en el cuello de él. ¹⁵ Él besó a todos sus hermanos y lloró sobre ellos. Después de eso, sus hermanos hablaron con él. ¹⁶ Las noticias del asunto fueron dichas en la casa del Faraón: "Los hermanos de José han llegado." Eso agradó mucho a Faraón y a sus sirvientes. ¹⁷ Faraón le dijo a José: "Dile a tus hermanos: 'Hagan esto: carguen sus animales y vayan a la tierra de Canaán. ¹⁸ Tomen a su padre, a sus familiares y vengan donde mí. Yo les daré a ustedes lo bueno de la tierra de Egipto y comerán la grosura de la tierra.' ¹⁹ Ahora, tú estás ordenado: 'Hagan esto: tomen las carretas fuera de la tierra de Egipto para sus hijos y sus esposas. Tomen a su padre y vengan. ²⁰ No se preocupen por sus posesiones, porque lo bueno de toda la tierra de Egipto es de ustedes.'" ²¹ Los hijos de Israel lo hicieron así. José les dio carretas de acuerdo al mandato de Faraón y les dio provisiones para el viaje. ²² A todos ellos, él les dio a cada hombre cambios de ropa, pero a Benjamín le dio trescientas piezas de plata y cinco cambios de ropa. ²³ Para su padre él le envió esto: diez burros cargados con las buenas cosas de Egipto y diez mulas cargadas con grano, pan y otros suministros para su padre para el viaje. ²⁴ Así que él envió a sus hermanos y ellos se fueron. Él les dijo a ellos: "Vean que ustedes no discutan en el viaje." ²⁵ Ellos subieron fuera de Egipto y llegaron a la tierra de Canaán donde Jacob su padre. ²⁶ Ellos hablaron con él diciéndol: "José todavía está vivo y es gobernante sobre toda la tierra de Egipto." Su corazón estaba asombrado, porque él no les creía lo que ellos le decían. ²⁷ Ellos le dijeron a él todas las palabras que José les había dicho a ellos. Cuando Jacob vio las carretas que José había enviado para cargarlo a él, el espíritu de Jacob, su padre, revivió. ²⁸ Israel dijo: "Es suficiente. José mi hijo aún está vivo. Iré a verlo antes de que yo muera."

Genesis 45:1

no se pudo controlar

Esto significa que no pudo controlar sus emociones. Se puede afirmar en forma positiva. TA: "estaba a punto de empezar a llorar"

Junto a él

"cerca de él"

la casa del Faraón

Aquí, "casa" significa la gente en el palacio del faraón. TA: "todos en el palacio del faraón"

estaban atónitos en su presencia
"aterrorizados de él"

Genesis 45:4

a quien ustedes vendieron en Egipto

El significado puede ser expresado más explícitamente. TA: "a quien vendiste como esclavo del comerciante que me trajo a Egipto"

no estén apenados

"No se molesten" o "No se angustien"

ustedes mismos porque me vendieron aquí
El significado puede ser expresado más explícitamente. TA: "que me vendieron como esclavo y me enviaron a Egipto"

para preservar vida
Aquí, "vida" significa la gente que José salvó de morir durante la hambruna. TA: "para poder salvar muchas vidas"

todavía habrá cinco años más en los cuales no habrá arado ni cosecha.
"Habrá cinco años más sin plantar o cosechar".
Aquí "ni arado ni cosecha" significa que los cultivos aún no crecerán debido a la hambruna. TA: "y el hambre durará cinco años más"

Genesis 45:7

para preservarles como un remanente en la tierra
"para que ustedes y sus familias no perezcan completamente de la tierra" o "para asegurarse de que sus descendientes sobrevivan" (UDB)

para mantenerlos con vida para que muchos de ustedes sobrevivan
El sustantivo abstracto "sobrevivan" puede ser declarado como "sean rescatados". TA: "para mantenerte vivo rescatándote de manera poderosa"

Él me ha hecho un padre para el Faraón
José aconseja y ayuda al Faraón como si José fuera el padre del Faraón. TA: "él me ha hecho una guía para el Faraón" o "me ha hecho el asesor principal de Faraón"

de toda su casa
Aquí "casa" significa las personas que viven en su palacio. TA: "de toda su casa" o "de todo su palacio"

gobernante sobre toda la tierra de Egipto
Aquí "tierra" significa la gente. TA: "gobernante sobre todo el pueblo de Egipto"

Gobernante
Aquí José quiere decir que él es el gobernante en segundo lugar de Faraón, el rey de Egipto. Esta información entendida se puede aclarar.

Genesis 45:9

suban donde mi padre
Era común usar la frase "subir" cuando se habla de ir de Egipto a Canaán. TA: "vuelve con mi padre"

díganle: 'Esto es lo que tu hijo José dice: 'Dios me ... todo lo que tienes.'
Esta es una cita con tres capas. Se puede simplificar a dos capas. TA: "dile que esto es lo que dije: 'Dios tiene ... todo lo que tienes'"

Baja donde mí
Era común usar la frase "bajar" cuando se habla de ir de Canaán a Egipto. TA: "Ven aquí a mí"

seas empobrecido
Esto habla de "pobreza" como si fuera un destino. TA: "desperdiciar" o "morir de hambre"

Genesis 45:12

sus ojos ven, y los ojos de mi hermano Benjamín
La palabra "ojos" significa toda la persona. TA: "Todos ustedes y Benjamin pueden ver"

es mi boca la que les habla a ustedes.
La palabra "boca" significa toda la persona. TA: "que yo, José, te estoy hablando"

sobre todo mi poder en Egipto
"Cómo la gente en Egipto me honra mucho"

bajarán a mi padre hasta aquí
Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto. TA: "mi padre aquí para mí"

Genesis 45:14

Él abrazó el cuello de su hermano Benjamín y lloró, y Benjamín lloró en el cuello de él.
"José abrazó a su hermano Benjamín, y ambos lloraron"

Él besó a todos sus hermanos
En el antiguo Cercano Oriente, es común saludar a un familiar con un beso. Si su idioma tiene un saludo afectuoso para un familiar, úselo. Si no, usa lo que sea apropiado.

lloró sobre ellos
Esto significa que José estaba llorando mientras los besaba.

Después de eso, sus hermanos hablaron con él.
Antes tenían demasiado miedo de hablar. Ahora sienten que pueden hablar libremente. El significado completo de esta declaración se puede hacer explícito. TA: "Después de eso sus hermanos hablaron libremente con él"

Genesis 45:16

Las noticias del asunto fueron dichas en la casa del Faraón: "Los hermanos de José han llegado.
Esta es una cita dentro de una cita. Se puede afirmar como una cotización indirecta. También puede ser declarado en forma activa. TA: "Todos en el palacio de Faraón se enteraron de que los hermanos de José habían venido"

la casa del Faraón
Esto representa el palacio del faraón.

Dile a tus hermanos: 'Hagan esto: carguen sus animales y vayan a la tierra de Canaán. Tomen a su padre, a sus familiares y vengan donde mí. Yo les daré a ustedes lo bueno de la tierra de Egipto y comerán la grosura de la tierra'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Díganles a sus hermanos que carguen sus animales y vayan a Canaán a buscar a su padre y sus familias. Díganles que vengan aquí, y les daré la mejor tierra de Egipto y la mejor comida que tenemos para ofrecer"

Yo les daré a ustedes lo bueno de la tierra de Egipto
"Les daré la mejor tierra de Egipto"

comerán la grosura de la tierra

Se habla de la mejor comida que produce una tierra como si fuera la porción gruesa de la tierra. TA: "comerás la mejor comida de la tierra"

Genesis 45:19

Información general:

Faraón continúa contando a José qué decir a sus hermanos.

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

tú estás ordenado: 'Hagan esto: tomen las carretas fuera de la tierra de Egipto para sus hijos y sus esposas. Tomen a su padre y vengan. No se preocupen por sus posesiones, porque lo bueno de toda la tierra de Egipto es de ustedes.'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "también díganles que saquen carros de la tierra de Egipto para sus hijos y esposas, y que traigan a su padre y vengan aquí. No deben preocuparse por traer sus posesiones, porque les daré las mejores cosas que tenemos en Egipto "

tú estás ordenado

Esto se puede afirmar en forma activa. TA: "También te mando que les digas" o "también les digas"

tomen las carretas fuera

Las "carretas" son vagones con dos o cuatro ruedas. Los animales tiran de los carros.

Genesis 45:21

y les dio provisiones para el viaje

"Y les dio lo que necesitaban para viajar".

él les dio a cada hombre cambios de ropa

Cada hombre recibió un juego de ropa, excepto Benjamín, que recibió 5 juegos de ropa.

trescientas piezas de plata

"300 piezas"

diez burros ... y diez mulas

Los burros fueron incluidos como parte del regalo.

Genesis 45:24

no discutan

Los posibles significados incluyen 1) "no discutan" y 2) "no tengan miedo"

Ellos subieron fuera de Egipto

Era común usar la palabra "subieron" cuando se habla de viajar de Egipto a Canaán.

es gobernante sobre toda la tierra de Egipto

Aquí "tierra de Egipto" significa el pueblo de Egipto. TA: "gobierna a todo el pueblo de Egipto"

su corazón estaba asombrado

Aquí el "corazón" representa a toda la persona. TA: "y se sorprendió" o "se sorprendió mucho"

porque él no les creía.

"No aceptó que lo que dijeron fuera verdad".

Genesis 45:27

Ellos le dijeron a él

"Le dijeron a Jacob"

todas las palabras que José les había dicho a ellos.

Aquí "palabras" significa lo que se dijo. TA: "todo lo que José les había dicho"

el espíritu de Jacob, su padre, revivió.

La palabra "espíritu" significa toda la persona. TA: "Jacob su padre se recuperó" o "Jacob su padre se emocionó mucho"

Chapter 46

¹ Israel hizo su viaje con todo lo que tenía y fue a Beerseba. Ahí él ofreció sacrificios al Dios de su padre Isaac. ² Dios le habló a Israel en una visión durante la noche, diciendo: "Jacob, Jacob." Él dijo: "Aquí estoy." ³ Él dijo: "Yo soy Dios, el Dios de tu padre. No temas bajar a Egipto, porque allí Yo haré de ti una gran nación." ⁴ Yo bajaré contigo a Egipto, y Yo de seguro te traeré otra vez y José cerrará tus ojos con su propia mano." ⁵ Jacob se levantó de Beerseba. Los hijos de Israel transportaron a Jacob su padre, sus hijos, y sus esposas, en las carretas que Faraón había enviado para llevarlo a él. ⁶ Ellos se llevaron su ganado y sus posesiones que habían acumulado en la tierra de Canaán. Ellos entraron a Egipto, Jacob y todos sus descendientes con él. ⁷ Él trajo consigo a Egipto sus hijos y los hijos de sus hijos, sus hijas y las hijas de sus hijos, y todos sus descendientes. ⁸ Estos fueron los nombres de los hijos de Israel quienes vinieron a Egipto, Jacob y sus hijos: Rubén, el primogénito de Jacob; ⁹ los hijos de Rubén: Hanoc, Falú y Hezrón y Carmi. ¹⁰ Los hijos de Simeón: Jemuel, Jamín, Ohad, Jaquín, Zohar, y Saúl, el hijo de una mujer cananea. ¹¹ Los hijos de Leví: Gersón, Coat y Merari. ¹² Los hijos de Judá: Er, Onán, Sela, Fares y Zara, (pero Er y Onán habían muerto en la tierra de Canaán). Los hijos de Fares fueron Hezrón y Hamul. ¹³ Los hijos de Isacar: Tola, Fúa, Job y Simrón. ¹⁴ Los hijos de Zabulón: Sered, Elón y Jahleel. ¹⁵ Estos fueron los hijos que Lea le parió a Jacob en Padán Aram, con su hija Dina. Sus hijos y sus hijas enumeraban treinta y tres. ¹⁶ Los hijos de Gad fueron Zifión, Hagui, Suni, Ezbón, Eri, Arodi y Areli. ¹⁷ Los hijos de Aser: Imna, Isúa, Isúi, Bería, y Sera su hermana. Los hijos de Bería fueron Heber y Malquiel. ¹⁸ Estos fueron los hijos de Zilpa, quien Labán dio a su hija Lea. Estos hijos ella le parió a Jacob, dieciseis en total. ¹⁹ Los hijos de Raquel, esposa de Jacob fueron José y Benjamín. ²⁰ En Egipto, Manasés y Efraín le nacieron a José por Asenat, la hija de Potifera, sacerdote de On. ²¹ Los hijos de Benjamín fueron Bela, Bequer, Asbel, Gera, Naamán, Ehi, Ros, Mupim, Hupim, y Ard. ²² Estos fueron los hijos de Raquel quienes le nacieron a Jacob, catorce en total. ²³ El hijo de Dan fue Husim. ²⁴ Los hijos de Neftalí fueron Jahzeel, Guni, Jezer y Silem. ²⁵ Estos fueron los hijos nacidos a Jacob por Bilha, quien Labán dio a Raquel, su hija, siete en total. ²⁶ Todos aquellos que fueron a Egipto con Jacob, que eran sus descendientes, sin contar las esposas de los hijos de Jacob; fueron sesenta y seis en total. ²⁷ Con los dos hijos de José quienes le nacieron a él en Egipto, los miembros de su familia que fueron a Egipto fueron setenta en total. ²⁸ Jacob envió a Judá delante de él a José para mostrar el camino ante él a Gosén, y ellos llegaron a la tierra de Gosén. ²⁹ José preparó su carro y subió a encontrarse con Israel su padre en Gosén. Él lo vio, abrazó su cuello, y lloró sobre su cuello un largo rato. ³⁰ Israel dijo a José: "Ahora déjame morir, ya que he visto tu rostro, que tú aún estás vivo." ³¹ José dijo a sus hermanos y a la casa de su padre: "Yo subiré y contaré a Faraón, diciendo: 'Mis hermanos y la casa de mi padre, quienes estaban en la tierra de Canaán, han venido a mí. ³² Los hombres son pastores, puesto que han sido cuidadores de ganado. Ellos han traído sus rebaños, sus manadas, y todo lo que tienen.' ³³ Sucederá que cuando Faraón les llame y pregunte: '¿Cuál es su ocupación?' ³⁴ que ustedes deben decir: 'Tus sirvientes hemos sido cuidadores de ganado desde la juventud hasta ahora, tanto nosotros como nuestros antepasados.' Hagan esto para que ustedes puedan vivir en la tierra de Gosén, puesto que todo pastor es una abominación para los egipcios."

Genesis 46:1

fue a Beerseba.
"vino a Beerseba"

Aquí estoy
"Si, estoy escuchando"

bajar a Egipto
Era común usar la frase "bajar" cuando se habla de viajar de Canaán a Egipto.

Yo haré de ti una gran nación.
Aquí se refiere a Jacob. Este "ti" también representa a los descendientes de Israel que se

convertirán en una gran nación. TA: "Te daré muchos descendientes, y se convertirán en una gran nación"

En Egipto
"a Egipto"

Yo de seguro te traeré otra vez
La promesa fue hecha a Jacob, pero la promesa se cumpliría a todos los descendientes de Israel. TA: "Seguramente sacaré a tus descendientes de Egipto de nuevo"

te traeré otra vez
"te traeré arriba otra vez". Era común usar la palabra "arriba" cuando se hablaba de viajar de Egipto a Canaán

Y José cerrará tus ojos con su propia mano.

La frase "cierra los ojos con su propia mano" es una forma de decir que José estará presente cuando muera Israel y será José quien cerrará los párpados de Jacob en el momento de su muerte. TA: "Y José estará presente contigo en el momento de tu muerte"

Cerrará tus ojos

Era una costumbre bajar los párpados cuando una persona moría con los ojos abiertos. El significado completo de esta declaración se puede hacer explícito. (Ver: higos explícitos)

Genesis 46:5

se levantó de
"salió de"

en los carros

"Carros" son vagones con dos o cuatro ruedas. Los animales tiran de los carros. Vea cómo se tradujo "carros" en el 45:19.

que habían acumulado

"habían adquirido" (UDB) o "habían ganado"

Él trajo consigo

"Jacob trajo consigo"

los hijos de sus hijos

"sus nietos"

las hijas de sus hijos

"sus nietas"

Genesis 46:8**Estos son los nombres**

Esto se refiere a los nombres de las personas que el autor está a punto de enumerar.

de los hijos de Israel

"de los miembros de la familia de Israel"

Hanoc, Falú y Hezrón y Carmi ... Jemuel, Jamín, Ohad, Jaquín, Zohar, y Saúl ... Gerson, Coat y Merari

Todos estos son nombres de hombres.

Genesis 46:12**Er, Onán, Sela**

Estos fueron los hijos de Judá por su esposa, Sua. Vea cómo tradujo estos nombres en 38:3.

Fares y Zara

Estos fueron los hijos de Judá por su nuera, Tamar. Vea cómo se tradujo estos nombres en el 38:29.

Hezrón ... Hamul ..Tola, Fúa, Job ... Simrón ... ered, Elón ... Jahleel

Todos estos son nombres de hombres.

Dina

Este es el nombre de la hija de Lea. Vea cómo se tradujo este nombre en el 30:19.

Sus hijos y sus hijas enumeraban treinta y tres

Aquí "hijos" e "hijas" se refieren a los hijos, hijas y nietos de Jacob relacionados con Lea. TA: "En total tuvo 33 hijos, hijas y nietos"

Genesis 46:16

Zifón ... Hagui, Suni... Ezbón, Eri, Arodi ... Areli ... Imna ... Isúa, Isúi... Bería ...Heber ... Malquiel

Estos son los nombres de los hombres.

Sera

Este es el nombre de una mujer.

Zilpa

Este es el nombre de la sirvienta de Lea. Vea cómo se tradujo este nombre en el 29:23.

Estos ella le parió a Jacob-dieciseis personas

Esto se refiere a 16 hijos, nietos y bisnietos que estaban relacionados con Zilpa.

Genesis 46:19**Asenat**

"Asenat" es el nombre de la mujer que Faraón le dio a José como su esposa. Vea cómo se tradujo esto en el 41:44.

Potifera

"Potifera" es el padre de Asenat. Vea cómo se tradujo esto en 41:44.

Sacerdote de On

Es una ciudad, también llamada Heliópolis, que era "la Ciudad del Sol" y el centro de adoración del dios sol Ra. Vea cómo se tradujo esto en el 41:44.

Bela, Bequer, Asbel, Gera, Naamán, Ehi, Ros, Mupim, Hupim, Ard

Estos son nombres de hombres.

catorce en número

Esto se refiere a los 14 hijos y nietos relacionados con Rachel.

Genesis 46:23

Husim ... Jahzeel, Guni, Jezer ... Silem

Estos son los nombres de los hombres.

Bilha

Este es el nombre de la sirvienta de Raquel. Vea cómo se tradujo este nombre en el 29:28.

Siete en número

Esto se refiere a los 7 hijos y nietos relacionados con Bilha.

Genesis 46:26

sesenta y seis
"66"

Setenta
"70"

Genesis 46:28

para mostrar el camino ante él a Gosén
"Para mostrarles el camino a Gosén"

José preparó su carruaje y subió
Aquí "José" representa a sus siervos. TA: "Los sirvientes de José prepararon su carro y José subió"

subió a encontrarse con Israel
La frase "subió" se usa porque José está viajando a una elevación más alta para encontrarse con su padre. TA: "fue a encontrarse con Israel"

abrazó su cuello, y lloró en su cuello un largo tiempo
"puso sus brazos alrededor de su padre, y lloró durante mucho tiempo"

Ahora déjame morir
"Ahora estoy listo para morir" o "Ahora moriré feliz"

ya que he visto tu rostro, que tú aún estás vivo
Aquí "cara" significa la persona entera. Jacob estaba expresando alegría al ver a José. TA: "desde que te he vuelto a ver vivo"

Genesis 46:31

la casa de su padre
Aquí "casa" significa su familia. TA: "la familia de su padre" o "la casa de su padre"

yo subiré y contaré a Faraón

Era común usar la frase "subir" cuando se refiere a alguien que va a hablar con alguien con mayor autoridad. TA: "Iré a decirle al Faraón"

contaré a Faraón, diciendo, 'mis hermanos... todo lo que tienen.'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "diré a Faraón que mis hermanos ... todo lo que tienen"

Genesis 46:33**Será que**

Esta frase se usa aquí para marcar un evento importante que está a punto de ocurrir en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

y pregunte, '¿Cuál es su ocupación? ustedes deben decir
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "y les pregunta qué tipo de trabajo hacen, deben decir"

ustedes deben decir, 'Tus sirvientes... ambos nosotros, y nuestros antepasados.'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "debeN decir que tieneN ... tanto ustedes como sus antepasados"

Tus sirvientes

La familia de José debe referirse a sí mismos como "tus sirvientes" cuando hablan con el faraón. Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en primera persona. TA: "Nosotros, tus sirvientes"

todo pastor es una abominación para los egipcios

El sustantivo abstracto "abominación" se puede traducir con el adjetivo "repugnante". TA: "Los egipcios piensan que los pastores son asquerosos"

Chapter 47

¹ Entonces José entró y le dijo a Faraón: "Mi padre y mis hermanos, sus rebaños, sus manadas, y todo lo que poseen, han llegado de la tierra de Canaán. Mire, ellos están en la tierra de Gosén." ² Él tomó a cinco de sus hermanos y se los presentó a Faraón. ³ Faraón le dijo a sus hermanos: "¿Cuál es su ocupación?" Ellos le dijeron a Faraón: "Sus sirvientes son pastores, como nuestros ancestros." ⁴ Entonces le dijeron a Faraón: "Venimos como residentes temporales en la tierra. No hay pastos para los rebaños de sus sirvientes porque la hambruna es severa en la tierra de Canaán. Así que ahora, por favor, deje a sus sirvientes vivir en la tierra de Gosén." ⁵ Entonces Faraón le habló a José, diciendo: "Tu padre y tus hermanos han venido a ti. ⁶ La tierra de Egipto está delante de ti. Establece a tu padre y a tus hermanos en la mejor región, la tierra de Gosén. Si conoces de algunos hombres capaces entre ellos, ponlos a cargo de mi ganado." ⁷ Entonces José trajo a Jacob su padre y se lo presentó a Faraón. Jacob bendijo a Faraón. ⁸ Faraón le dijo a Jacob: "¿Cuánto tiempo has vivido?" ⁹ Jacob le dijo a Faraón: "Los años de mis viajes son ciento treinta. Los años de mi vida han sido pocos y dolorosos. No han sido tan largos como los de mis ancestros." ¹⁰ Entonces Jacob bendijo a Faraón y se fue de su presencia. ¹¹ Entonces José asentó a su padre y a sus hermanos. Él les dio un territorio en la tierra de Egipto, el mejor de la tierra, en la tierra de Ramsés, como Faraón había ordenado. ¹² José proveyó comida para su padre, sus hermanos, y todos en la casa de su padre, de acuerdo al número de sus dependientes. ¹³ Ahora, no había comida en toda la tierra; porque la hambruna era severa. La tierra de Egipto y la tierra de Canaán se consumieron por la hambruna. ¹⁴ José recogió todo el dinero que había en la tierra de Egipto y en la tierra de Canaán, al venderle grano a los habitantes. Entonces José trajo el dinero al palacio de Faraón. ¹⁵ Cuando todo el dinero de la tierra de Egipto y Canaán se gastó, todos los egipcios vinieron a José diciendo: "¡Danos comida! ¿Por qué deberíamos morir en tu presencia porque nuestro dinero se haya acabado?" ¹⁶ José dijo: "Si se les acabó el dinero, traigan su ganado y yo les daré comida en cambio por su ganado." ¹⁷ Así que le trajeron su ganado a José. José les dio comida a cambio de caballos, de rebaños, de manadas, y de burros. Él los alimentó con pan a cambio de todos sus ganados ese año. ¹⁸ Cuando ese año terminó, ellos vinieron a él el año siguiente y le dijeron: "No ocultaremos de mi señor que todo nuestro dinero se acabó, y los rebaños de ganado son de mi señor. No queda nada a la vista de mi señor, excepto nuestros cuerpos y nuestra tierra. ¹⁹ ¿Por qué hemos de morir ante tus ojos, tanto nosotros como nuestra tierra? Cómpranos a nosotros y a nuestra tierra a cambio de comida, y nosotros y nuestra tierra seremos siervos de Faraón. Danos semillas para que podamos vivir y no morir, y que la tierra no se vuelva desolada." ²⁰ Entonces José compró toda la tierra de Egipto para Faraón. Porque todo egipcio vendió su campo, ya que la hambruna era muy severa. De esta manera, la tierra se volvió propiedad de Faraón. ²¹ En cuanto a la gente, él los hizo esclavos de un extremo de la frontera de Egipto hasta el otro. ²² Fue solo la tierra de los sacerdotes la que José no compró, porque los sacerdotes recibían una ración. Ellos comían de la parte que Faraón les daba. Por lo tanto, ellos no vendieron su tierra. ²³ Entonces José le dijo a la gente: "Miren, los he comprado a ustedes y a su tierra hoy para Faraón. Ahora aquí hay semilla para ustedes, y ustedes sembrarán la tierra. ²⁴ En la cosecha, ustedes deben darle una quinta parte a Faraón, y cuatro partes serán para ustedes, para la semilla del campo y para la comida de sus casas y sus niños." ²⁵ Ellos dijeron: "Has salvado nuestras vidas. Que hallemos favor en tus ojos. Seremos siervos de Faraón." ²⁶ Entonces José hizo un estatuto, el cual aún es efectivo en la tierra de Egipto hasta el día de hoy, que una quinta parte le pertenece a Faraón. Solo la tierra de los sacerdotes no llegó a ser de Faraón. ²⁷ Así que Israel vivió en la tierra de Egipto, en la tierra de Gosén. Su pueblo adquirió posesiones allí. Ellos fueron fructíferos y se multiplicaron en gran manera. ²⁸ Jacob vivió en la tierra de Egipto diecisiete años, así que los años de la vida de Jacob fueron ciento cuarenta y siete años. ²⁹ Cuando el tiempo de morir se acercó a Israel, él llamó a su hijo José y le dijo: "Si ahora he encontrado favor en tu vista, pon tu mano debajo de mi muslo, y muéstrame fidelidad y confiabilidad. Por favor no me entierres en Egipto. ³⁰ Cuando yo duerma con mis padres, me llevarás fuera de Egipto y me enterrarás en la tumba de mis ancestros." José dijo: "Haré como has dicho." ³¹ Israel dijo: "Júramelo," y José se lo juró. Entonces Israel se inclinó en el cabezal de su cama.

Genesis 47:1**Él tomó a cinco de sus hermanos**

La UDB reordena el evento con Faraón cronológicamente, mientras que la ULB enumera los eventos como el autor lo escribió.

Genesis 47:3**Tus sirvientes son pastores**

"Tus siervos son pastores de rebaños"

Tus sirvientes

"Tus siervos pastorean los rebaños" Los hermanos de José se refieren a sí mismos como "tus siervos". Esta es una manera formal de hablarle a alguien con más autoridad. Esto se puede afirmar en primera persona. TA: "Nosotros, tus sirvientes" o "Nosotros"

como sus ancestros

"tanto nosotros como nuestros antepasados" o "tanto nosotros como nuestros antepasados"

Venimos como residentes temporales en la tierra

"Hemos venido a quedarnos un tiempo en Egipto"

No hay pastos

"No hay hierba para comer"

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Genesis 47:5**La tierra de Egipto está ante ti.**

"La tierra de Egipto está abierta para ti" o "Toda la tierra de Egipto está disponible para ti"

Coloca a tu padre y a tus hermanos en la mejor región, la tierra de Gosén

"Coloca a tu padre ya tus hermanos en la tierra de Gosén, que es la mejor región"

Si conoces de algún hombre capaz entre ellos

Implica que son capaces de cuidar a los animales. TA: "Si conoces a algún hombre entre ellos que tenga una gran habilidad en el cuidado de los animales"

Genesis 47:7**Jacob bendijo al Faraón.**

Aquí "bendijo" significa expresar un deseo de que cosas positivas y beneficiosas le sucedan a esa persona.

¿Cuánto tiempo has vivido?

"¿Cuántos años tienes?"

Los años de mis viajes son unos ciento treinta.

La frase "años de mis viajes" se refiere a cuánto tiempo ha vivido en la tierra viajando de un lugar a otro. TA: "He viajado por la tierra durante 130 años"

Los años de mi vida han sido pocos ... No han sido tan largos como esos de mis ancestros

Jacob da a entender que su vida es corta en comparación con las vidas de Abraham e Isaac.

y dolorosos

Jacob ha experimentado mucho dolor y problemas durante su vida.

Genesis 47:11**Entonces José asentó a su padre y a sus hermanos**

"Entonces José cuidó a su padre y sus hermanos y los ayudó a establecer dónde vivirían"

la tierra de Ramsés

Este es otro nombre para la tierra de Gosén.

de acuerdo al número de sus descendientes.

Aquí, la palabra "dependientes" significa los niños pequeños en la familia. TA: "según la cantidad de niños pequeños en sus familias"

Genesis 47:13**Ahora**

Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el autor comienza a contar una nueva parte de la historia.

La tierra de Egipto y la tierra de Canaán

Esto se refiere a las personas que viven en estas tierras. TA: "El pueblo de Egipto y el pueblo de Canaán"

se dañó

"se hizo delgado y débil"

José recogió todo el dinero que había en la tierra de Egipto y en la tierra de Canaán, al venderle grano a los habitantes.

"Los pueblos de Egipto y Canaán gastaron todo su dinero comprando granos de José"

José recogió ... José trajo

Lo más probable es que José ordenó a sus sirvientes que se reunieran y trajeran el dinero.

Genesis 47:15**Cuando todo el dinero de la tierra de egipto y Canaán se gastó**

Aquí "tierras" significa las personas que viven en las tierras. Esto se puede afirmar en forma activa. TA: "Cuando la gente de Egipto y Canaán gastaron todo su dinero"

de la tierra de egipto y Canaán
 "de la tierra de Egipto y de la tierra de Canaán"

¿Por qué deberíamos morir en tu presencia porque nuestro dinero se acabo?

La gente usó una pregunta para enfatizar cuán desesperados están por comprar comida. Esta pregunta se puede traducir como una declaración. TA: "Por favor, ¡no nos dejes morir porque hemos agotado todo nuestro dinero!"

Él los alimentó con pa

Aquí "pan" significa comida en general. TA: "Les dio comida"

Genesis 47:18

ellos fueron a él

"La gente vino a José"

No ocultaremos de mi señor

La gente se refiere a José como "mi señor". Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en segunda persona. TA: "Nosotros no esconderemos de ti, nuestro señor" o "Nosotros no esconderemos de ti"

No queda nada a la vista de mi señor

Aquí "la vista" significa el mismo José. TA: "No tenemos nada más que darte, nuestro señor"

¿Por qué habríamos de morir ante tus ojos, nosotros y nuestra tierra?

La palabra "ojos" se refiere a la vista de José. La gente usa una pregunta para enfatizar cuán desesperados están por comprar comida. Esta pregunta se puede traducir como una declaración. TA: "¡Por favor, no solo vean como morimos y nuestra tierra está arruinada!"

Por qué habríamos de morir... nosotros y nuestra tierra

La tierra se vuelve inútil y arruinada porque no hay semilla para sembrar; así se habla de como si la tierra muriera.

Genesis 47:20

De esta manera, la tierra se volvió propiedad de Faraón
 "Así se convirtió la tierra del faraón".

Fue solo la tierra de los sacerdotes la que José no compró

"Pero él no compró la tierra de los sacerdotes"

los sacerdotes ya recibían una ración de comida

Una "ración" o "subsidio" es una cantidad de dinero o comida que alguien da regularmente a otra persona. Esto se puede afirmar en forma activa. TA: "El Faraón le dio a los sacerdotes una cierta cantidad de comida cada día"

Ellos comían de la parte que el Faraón les daba.

"Ellos comieron de lo que el Faraón les dio"

Genesis 47:23

y sembrarán

"para que puedas sembrar"

En la cosecha, ustedes deben darle una quinta parte al Faraón, y cuatro partes serán para ustedes

La palabra "quinta" es una fracción. TA: "En el momento de la cosecha, dividirá los cultivos en cinco partes. Le devolverá una parte al Faraón para que la pague y las cuatro partes son para la suya propia" (Ver:

para la comida de sus casas y sus niños

Puede indicar claramente la información entendida.

TA: "para alimentos para sus hogares y para alimentos para sus hijos"

Genesis 47:25

Esperamos poder encontrar favor en tus ojos

Aquí "ojos" significa pensamientos u opiniones. TA: "Puede estar contento con nosotros"

encontrar favor

Esto significa que alguien es aprobado por alguien más.

en la tierra de Egipto

"sobre la tierra de Egipto" o "en toda la tierra de Egipto"

Hasta hoy

Esto significa el tiempo que el autor estaba escribiendo esto.

una quinta

Se traduce esto de la misma manera que hiciste "una quinta" en el 47:23.

Genesis 47:27

Ellos fueron fructíferos y se multiplicaron en gran manera.

La palabra "multiplicaron" explica cómo fueron "fructíferos". TA: "Tenían muchos hijos"

Ellos fueron fructíferos

Aquí "fructíferos" significa prosperar o tener hijos.

diecisiete años

"17 años"

pues los años de la vida de Jacob fueron ciento cuarenta y siete años.

"por lo que Jacob vivió hasta los 147 años"

Genesis 47:29

Cuando el tiempo de morir se acercó a Israel

Esto habla del tiempo como si viajara y llegara a un lugar. TA: "Cuando casi era hora de que Israel muriera"

Si ahora he encontrado favor en tu vista

Aquí "vista" significa pensamientos u opiniones. TA: "Si he encontrado favor contigo" o "Si te he complacido" (UDB)

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Encontrado favor

Esto significa que alguien es aprobado por alguien más.

pon tu mano bajo mi muslo

Este acto es un signo de hacer una promesa seria. Vea cómo tradujo esto en 24:1.

muéstrame lealtad y confianza

Los sustantivos abstractos "lealtad" y "confianza" pueden traducirse como adjetivos. TA: "trátenme de manera fiel y confiable"

Por favor no me entierres en Egipto

La palabra "por favor" agrega énfasis a esta solicitud.

Cuando yo duerma con mis padres

Aquí "dormir" es una forma educada de referirse a morir. TA: "Cuando muero y me uno a los miembros de mi familia que murieron antes que yo"

Jurámelo

"Prométeme" o "Hazme un juramento"

Se lo juró

"Le prometió" o "le hizo un juramento"

Chapter 48

¹ Aconteció después de estas cosas, que alguien le dijo a José: "Mire, su padre está enfermo." Así que él tomó a sus dos hijos con él, Manasés y Efraín. ² Cuando se le dijo a Jacob: "Mire, su hijo José ha venido a verlo," Israel reunió fuerzas y se sentó en la cama. ³ Jacob le dijo a José: "Dios Todopoderoso se me apareció en Luz en la tierra de Canaán. Él me bendijo ⁴ y me dijo: 'Mira, Yo te haré fructífero, y te multiplicaré. Yo haré de ti una multitud de naciones. Yo le daré esta tierra a tus descendientes como posesión eterna.' ⁵ Ahora tus dos hijos, quienes te nacieron en la tierra de Egipto antes de que yo viniera a ti en Egipto, ellos son míos. Efraín y Manasés serán míos, así como Rubén y Simeón son míos. ⁶ Los hijos que tengas después de ellos serán tuyos; ellos serán puestos bajos los nombres de sus hermanos para su heredad. ⁷ Pero en cuanto a mí, cuando vine de Padán, para mi dolor Raquel murió en la tierra de Canaán en el camino, cuando todavía había alguna distancia para llegar a Efrata. Yo la enterré allí en el camino a Efrata" (esto es, Belén). ⁸ Cuando Israel vio los hijos de José, él dijo: "¿De quién son estos?" ⁹ José le dijo a su padre: "Ellos son mis hijos, quienes Dios me ha dado aquí." Israel dijo: "Tráelos a mí, para yo bendecirlos." ¹⁰ Ahora los ojos de Israel estaban fallando por su edad, de manera que él no podía ver. Así que José los acercó a él, y él los besó y los abrazó. ¹¹ Israel le dijo a José: "Yo nunca esperaba ver tu rostro otra vez, pero Dios hasta me ha permitido ver a tus hijos." ¹² José los tomó a ellos de entre las rodillas de Israel, y él se inclinó con su rostro en tierra. ¹³ José los tomó a ambos, Efraín en su mano derecha hacia la mano izquierda de Israel, y Manasés en su mano izquierda hacia la mano derecha de Israel, y los llevó cerca de él. ¹⁴ Israel alcanzó con su mano derecha y la puso sobre la cabeza de Efraín, quien era el más joven, y su mano izquierda sobre la cabeza de Manasés. Él cruzó sus manos, porque Manasés era el primogénito. ¹⁵ Israel bendijo a José diciendo: "El Dios delante de Quien mis padres Abraham e Isaac caminaron, el Dios que ha tenido cuidado de mí hasta el día de hoy, ¹⁶ el ángel quien me ha protegido de todo daño, que Él bendiga a estos muchachos. Que mi nombre sea nombrado en ellos, y el nombre de mis padres Abraham e Isaac. Que ellos puedan crecer a ser una multitud en la tierra." ¹⁷ Cuando José vio que su padre puso su mano derecha sobre la cabeza de Efraín, le desagradó. Él tomó la mano de su padre para moverla de la cabeza de Efraín a la cabeza de Manasés. ¹⁸ José le dijo a su padre: "No así, mi padre; porque este es el primogénito. Pon tu mano derecha sobre su cabeza." ¹⁹ Su padre rehusó y dijo: "Yo lo sé, mi hijo, lo sé. Él también llegará a ser un pueblo, y él también será grande. Sin embargo, su hermano menor será más grande que él, y sus descendientes serán una multitud de naciones." ²⁰ Israel los bendijo a ellos ese día con estas palabras: "El pueblo de Israel pronunciará bendiciones por los nombres de ustedes diciendo: 'Que Dios te haga como a Efraín y como a Manasés.'" De esta manera, Israel puso a Efraín antes de Manasés. ²¹ Israel le dijo a José: "Mira, yo estoy a punto de morir, pero Dios estará con ustedes, y los traerá de vuelta a la tierra de sus padres. ²² A ti, como a uno que está sobre sus hermanos, yo te doy la ladera de la montaña que tomé de los amorreos con mi espada y mi arco."

Genesis 48:1

Surgió

Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

uno le dijo a José

"alguien le dijo a jose"

Mira, tu padre

"Escucha, tu padre". Aquí la palabra "mira" se usa para llamar la atención de José.

Él tomó

"Así tomó José"

Cuando se le dijo a Jacob

Esto se puede afirmar en forma activa. TA: "Cuando alguien le dijo a Jacob"

tu hijo José ha venido a verte

"tu hijo Jose ha venido a ti"

Israel reunió fuerzas y se sentó en su cama.

Aquí el autor habla de Israel luchando para sentarse en la cama como si estuviera reuniendo "fuerza" como alguien reúne cosas reales. TA: "Israel hizo un gran esfuerzo para sentarse en la cama" o "Israel luchó mientras se sentaba en la cama"

Genesis 48:3

Luz

Este es el nombre de una ciudad. Vea cómo se tradujo el nombre de esta ciudad en el 28:18.

en la tierra de Canaán. Él me bendijo y me dijo
 Esto se puede traducir con la nueva oración comenzando en un lugar diferente. TA: "en la tierra de Canaán, y él me bendijo. Y él me dijo"

Bendijo

Esto se refiere a Dios pronunciando una bendición formal en alguen.

y me dijo: 'Mirad, Yo te haré fructífero, y te multiplicaré. Yo hare de ti una multitud de naciones. Yo le daré esta tierra a tus descendientes como posesión eterna.'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "y me dijo que me haría fructificar y multiplicar. Y dijo que me haría una multitud de naciones y que le daría esta tierra a mis descendientes como una posesión eterna".

Mirad

Dios usó la palabra "Mirad" para alertar a Jacob de que prestara atención a lo que estaba a punto de decirle.

Yo te haré fructífero, y te multiplicaré

La frase "multiplícate" explica cómo Dios haría a Jacob "fructífero". TA: "Te daré muchos descendientes"

Yo hare de ti una multitud de naciones.

Se refiere a Jacob, pero representa a los descendientes de Jacob. TA: "Haré de tus descendientes en muchas naciones"

como posesión eterna

"una posesión permanente"

Genesis 48:5

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Efraín y Manasés serán míos

Efraín y Manasés recibirán una porción de tierra al igual que los hermanos de José.

ellos serán puestos bajos los nombres de sus hermanos para su heredad.

Los posibles significados son 1) el resto de los hijos de José heredarían la tierra como parte de las tribus de Efraín y Manasés o 2) José recibirá tierras separadas de Efraín y Manasés y los otros hijos de José heredarán esa tierra. TA: "en cuanto a su herencia, los enumerarás bajo los nombres de sus hermanos"

Efrata

Este es otro nombre para la ciudad de Belén. Vea cómo se tradujo el nombre de esta ciudad en el 35:16.

(Esto es Belén)

El autor está dando información de fondo.

Genesis 48:8

¿Quiénes son ellos?

"¿De quién son estos hijos?"

Bendecirles

Un padre solía pronunciar una bendición formal sobre sus hijos o nietos.

Ahora los ojos de Israel ... no podía ver

La palabra "Ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Israel.

él los beso

"Israel los besó"

Genesis 48:11

ver tu rostro otra vez

Aquí "rostro" significa la persona entera. TA: "verte de nuevo"

entre las rodillas de Israel

Cuando José colocó a sus hijos en el regazo o las rodillas de Israel, fue una señal de que Israel los estaba adoptando. Esto le dio a los niños derechos especiales de la herencia de Jacob.

él se inclinó con su rostro en tierra.

José se inclinó para mostrar honor a su padre.

Manasés a su izquierda a la mano derecha de Israel

José coloca a los niños para que Israel ponga su mano derecha sobre Manasés. Manasés era el hermano mayor y la mano derecha era la señal de que recibiría la mayor bendición.

Genesis 48:14

su mano derecha y la puso sobre la cabeza de Efraín

Poner la mano derecha sobre la cabeza de Efraín era la señal de que recibiría la mayor bendición.

Israel bendijo a José

Aquí "José" también significa Efraín y Manasés. Como José es el padre, él es el único que se menciona aquí.

El Dios quien estuvo caminando con mis padres

Abraham y Isaac

Se habla de servir a Dios como si estuviera caminando delante de Dios. TA: "El Dios a quien mi abuelo Abraham y mi padre Isaac sirvieron"

que ha tenido cuidado de mí

Dios ha cuidado a Israel como un pastor cuida a sus ovejas. TA: "quien se ha preocupado por mí como un pastor cuida de sus animales"

el ángel

Los posibles significados son 1) esto se refiere al ángel que Dios envió para proteger a Jacob o 2) esto se refiere a Dios que apareció en forma de ángel para proteger a Jacob.

me ha protegido

"me entregó"

Que mi nombre sea nombrado en ellos , y el nombre de mis padres Abraham e Isaac.

Aquí "nombre" significa la persona. La frase "mi nombre se nombre en ellos" es una expresión idiomática, significa que una persona es recordada debido a otra persona. Esto se puede afirmar en forma activa. TA: "Que la gente recuerde a Abraham, Isaac y a mí a causa de Efraín y Manasés"

Que ellos puedan crecer en multitud en la tierra.

Aquí "ellos" se refiere a Efraín y Manasés, pero representa a sus descendientes. TA: "Que tengan muchos descendientes que vivirán en toda la tierra"

Genesis 48:17**Pon tu mano derecha sobre su cabeza.**

La mano derecha era el signo de la mayor bendición que se suponía que debía recibir el hijo mayor.)

Genesis 48:19**Él también se volverá en un pueblo, y él además será importante.**

Aquí "Él" se refiere a Manasés, pero representa a sus descendientes. TA: "Tu hijo mayor tendrá muchos descendientes y se convertirán en un gran pueblo"

ese día con estas palabras

Aquí las "palabras" representan lo que se dice. TA: "ese día, diciendo"

La gente de Israel pronunciará bendiciones por sus nombres diciendo

"El pueblo de Israel pronunciará sus nombres cuando bendicen a otros"

por sus nombres diciendo: 'Que Dios te haga como a Efraín y como a Manasés'

Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "por sus

nombres. Le pedirán a Dios que haga a otros como Efraín y como Manasés"

como a Efraín y como a Manasés

Al decir Israel el nombre de Efraín primero es otra forma en la que indica que Efraín será mayor que Manasés.

Israel puso a Efraín antes de Manasés

Darle a Efraín la mayor bendición y hacerlo más importante que Manasés es como si Israel pusiera físicamente a Efraín frente a Manasés.

Genesis 48:21**va a estar contigo ... los traerá de vuelta ... tus padres**

Se refieren a todo el pueblo de Israel.

va a estar contigo

Este es una expresión idiomática que significa que Dios ayudará y bendecirá al pueblo de Israel. TA: "Dios te ayudará" o "Dios te bendecirá"

los traerá de vuelta

Aquí "traer" se puede traducir como "tomar".

tierra de tus padres

"tierra de tus antepasados"

A ti, como alguien que está sobre sus hermanos, yo te doy la colina de la montaña

Los posibles significados son 1) Se dice que José tiene más honor y autoridad que sus hermanos como si estuviera físicamente por encima de ellos. TA: "Para ti, que eres más grande que tus hermanos, doy la ladera de la montaña" o 2) Jacob significa que le está dando más tierra a José que lo que le está dando a los hermanos de José. TA: "A ti, te doy una cresta más de la que le doy a tus hermanos. Te doy la ladera de la montaña"

A ti

Se refiere a José.

la colina de la montaña que tomé de los Amorreos con mi espada y mi arco.

Aquí "espada" y "arco" significan luchar en la batalla. TA: "la porción de tierra por la que luché y tomé de los amorreos"

Chapter 49

¹ Entonces Jacob llamó a sus hijos, y dijo: "Júntense, y les diré lo que les pasará a ustedes en el futuro. ² Reunánse y escuchen, hijos de Jacob. Escuchen a Israel, su padre. ³ Rubén, tú eres mi primogénito, mi poder, y el principio de mi fuerza, sobresaliente en dignidad, y sobresaliente en poder. ⁴ Incontrolable como una corriente de agua que corre, no tendrás la preeminencia, porque subiste a la cama de tu padre. Entonces la profanaste; tú fuiste hasta mi cama. ⁵ Simeón y Leví son hermanos. Armas de violencia son sus espadas. ⁶ Oh mi alma, no entre a su consejo; no te unas a sus reuniones, porque mi corazón tiene demasiado honor para eso. Porque en su enojo, ellos mataron hombres. Fue por placer que mutilaron bueyes. ⁷ Que su ira sea maldita, porque era feroz y su furia, porque era cruel. Yo los dividiré en Jacob y los regaré por Israel. ⁸ Judá, tus hermanos te alabarán. Tu mano estará en el cuello de tus enemigos. Los hijos de tu padre se inclinarán ante ti. ⁹ Judá es un cachorro de león. Mi hijo, has subido desde tus víctimas. Él se encorvó, se agachó como un león, como una leona. ¿Quién se atrevería a despertarlo? ¹⁰ El cetro no se apartará de Judá, ni el bastón de líder saldrá de entre sus pies, hasta que venga Siloh. Las naciones le obedecerán. ¹¹ Amarrando su burro a la vid, y el potro de burro a la vid escogida, él ha lavado sus ropas en vino, y su capa en la sangre de las uvas. ¹² Sus ojos serán tan oscuros como el vino, y sus dientes tan blancos como la leche. ¹³ Zabulón vivirá a las orillas del mar. Él será un puerto para barcos, y su frontera se extenderá hasta Sidón. ¹⁴ Isacar es un burro fuerte, acostándose entre los apriscos. ¹⁵ Él ve un buen lugar de descanso y la tierra placentera. Él doblará su hombro a la carga y se volverá en sirviente para la tarea. ¹⁶ Dan juzgará a su pueblo como una de las tribus de Israel. ¹⁷ Dan será una serpiente junto al camino, una serpiente venenosa en el camino que muerde las patas del caballo, para que su jinete se caiga hacia atrás. ¹⁸ Yo espero por tu salvación, SEÑOR. ¹⁹ Gad, jinetes lo atacarán, pero él los atacará a ellos en sus talones. ²⁰ La comida de Aser será rica, y él proveerá delicias reales. ²¹ Neftalí es una cierva suelto, él tendrá hermosos cervatillos. ²² José es una rama llena de frutas, una rama fructífera cerca de un manantial, cuyas ramas suben por encima de la pared. ²³ Los arqueros lo atacarán y le dispararán y lo acosarán. ²⁴ Pero su arco se mantendrá firme, y sus manos serán diestras debido a las manos del Poderoso de Jacob, debido al nombre del Pastor, la Roca de Israel. ²⁵ El Dios de tu padre te ayudará, y el Dios Todopoderoso te bendecirá con bendiciones del cielo arriba, bendiciones de la profundidad que está abajo, y bendiciones de los pechos y el vientre. ²⁶ Las bendiciones de tu padre son más grandes que las bendiciones de las antiguas montañas o las cosas deseables de las antiguas colinas. Que ellas estén sobre la cabeza de José, incluso sobre la corona de la cabeza del príncipe de sus hermanos. ²⁷ Benjamín es un lobo hambriento. En la mañana devorará la presa, y en la tarde dividirá el botín. ²⁸ Estas son las doce tribus de Israel. Esto es lo que su padre les dijo cuando les bendijo. A cada uno bendijo con una bendición apropiada. ²⁹ Entonces los instruyó y les dijo: "Estoy pronto a irme con mi pueblo. Entiérrenme con mis antepasados en la cueva que está en el campo de Efrón el hitita, ³⁰ en la cueva que está en el campo de Macpela, la cual está cerca de Mamre en la tierra de Canaán, el campo que Abraham le compró a Efrón el hitita para ser lugar de sepultura. ³¹ Allí enterraron a Abraham y a Sara, su esposa; allí enterraron a Isaac y a Rebeca, su esposa; y allí yo enterré a Lea. ³² El campo y la cueva que está en él fueron comprados de la gente de Het." ³³ Cuando Jacob terminó de darle estas instrucciones a sus hijos, él haló sus pies sobre la cama, respiró su último aliento, y se fue con su pueblo.

Genesis 49:1

Información general

Esto es el inicio de las bendiciones finales de Jacob a sus hijos. Esto continúa hasta el 49:27. La bendiciones de Jacob son escritas en forma poética.

Reúnanse y escuchen, hijos de Jacob. Escuchen a Israel, su padre.

Ambas oraciones dicen lo mismo para dar énfasis. TA: "Vengan y escuchen cuidadosamente a su padre"

Ustedes hijos de Jacob. Escuchen a Israel, su padre.

Jacob se está refiriendo a sí mismo en tercera persona. Esto puede afirmarse en primera persona. TA: "Hijos míos. Escuchenme a mí, su padre"

Genesis 49:3

Mi primogénito, mi poder y el principio de mi fuerza

Las frases "mi primogénito, mi poder" y "el principio de mi fuerza" significan lo mismo. Las palabras "poder" y "fuerza" representa la capacidad de Jacob para producir niños. Las palabras "primogénito" e "principio" significan que Ruben es su primer hijo.

TA: "mi primer hijo antes de convertirme en hombre"

Sobresaliente en dignidad, y sobresaliente en poder
Esto puede como una aclararse como una nueva oracion. TA: "Eres el principal en honor y poder" o "Usted supera a todos los demas en honor y poder"

Incontrolable como una corriente de agua
Jacob compara a Rubén con agua en una corriente fuerte para enfatizar que el no puede controlar su ira y que no es estable.

No tendrás la preminencia
"No serás el primero entre tus hermanos"

porque subiste a la cama de tu padre. Entonces la profanaste; tú fuiste hasta mi cama
Aquí "cama" y "sofá" representan la concubina de Jacob, Bilhah. Jacob se refiere a cuando Rubén se acostó con Bila

Porque subiste a la cama de tu padre... hasta mi cama
Ambas afirmaciones significan lo mismo.

Genesis 49:5

Simeon y Levi son hermanos
Esto no solo significa que son hermanos de nacimiento. Jacob está enfatizando que trabajaron juntos para matar a la gente de Siquem.

Armas de violencia son sus espadas
"Usan sus espadas para herir y matar personas"

Ay de mi alma... mi corazón
Jacob usa las palabras "alma" y "corazón" para referirse a sí mismo y está diciendo que otras personas, y quizás Dios también, lo honran tanto que no desea unirse a aquellos que hacen planes para hacer el mal.

No vayan por sus consejo; no se junten en sus reuniones
Estas dos frases significan básicamente lo mismo. Jacob los combina para enfatizar que él no quiere participar en sus planes malvados. TA: "Ciertamente no me uniré a ellos para hacer planes"

sacrificaron bueyes
Esto se refiere a que Simeon y Levi paralizaban a los bueyes por diversión

sacrificaron
Esto se refiere a cortar los tendones de la pierna de un animal para que no pueda caminar.

Genesis 49:7

Que su ira sea maldita, porque era feroz y su furia, porque era cruel
Dios maldiciendo a Simeón y Levi se habla como si Dios estuviera maldiciendo su ira y furia. Esto se puede afirmar en forma activa. TA: "El Señor dice:

"Los maldeciré por su enojo feroz y su furia cruel" o "Yo, el Señor, los maldeciré por su enojo feroz y su furia cruel"

Que su ira sea maldita
En la profecía, el profeta a menudo pronunciará las palabras de Dios como si Dios mismo estuviera hablando. Esto enfatiza cuán estrechamente unidos están el profeta y Dios.

Y su furia, porque era cruel.
Las palabras "maldeciré" son entendidas. TA: "y yo maldeciré su furia, porque fue cruel"

Yo los dividiré en Jacob y los dispersaré en Israel
La palabra "Yo" se refiere a Dios. La palabra "ellos" se refiere a Simeon y Levi, pero son una metonimia que representa a sus descendientes. Las palabras "Jacob" e "Israel" son una metonimia que representa a todas las personas de Israel. TA: "Dividiré a sus descendientes y los dispersaré entre todos los pueblos de Israel"

Genesis 49:8

Tus hermanos te alabarán ... Los hijos de tu padre se inclinarán ante ti.
Estas dos afirmaciones significan lo mismo.

Te alabarán. Tu mano
La segunda oración establece el motivo de la primera oración. La palabra "para" o "porque" se puede agregar para aclarar esto. TA: "Te alabarán. Por tu mano" o "Te alabarán porque tu mano"

Tu mano estará en el cuello de tus enemigos.
Esta es una forma de decir "Vencerás a tus enemigos".

inclinarán
Esto significa inclinarse para expresar humildemente respeto y honor hacia alguien.

Genesis 49:9

Judá es un cachorro de león
Jacob habla de Judá como si fuera un cachorro de león. Jacob está enfatizando la fuerza de Judá. TA: "Judá es como un león joven"

Hijo mío, has subido sobre tus victimas
"Tú, hijo mío, has vuelto de devorar tu presa"

Como una leona
Jacob también compara a Judá con una león hembra. La leona es la principal cazadora y protectora de sus cachorros.

¿Quién se atrevería a despertarlo?
Jacob usa una pregunta para enfatizar cuán aterrador es Judá para otras personas. TA "Nadie quiere despertarlo".

Genesis 49:10

El cetro no se apartará de Judá, ni el bastón de líder de entre sus pies.

El "cetro" y el "bastón" son palos largos decorados que los reyes llevaban. Aquí están las metonimias que representan el poder de gobernar. Y, "Judá" representa a sus descendientes. TA: "El poder de gobernar siempre estará con los descendientes de Judá"

Hasta que venga Siloh. Las naciones le obedecerán

Los posibles significados son 1) "Siloh" significa "tributo". TA: "hasta que las naciones le obedezcan y le traigan tributo" o 2) "Siloh" se refiere a la ciudad de Siloh. TA: "hasta que el gobernante venga a Siloh. Entonces las naciones lo obedecerán". Mucha gente considera esto como una profecía sobre el Mesías que es descendiente del rey David. David es un descendiente de Judá.

Las naciones le obedecerán

Aquí las "naciones" se refieren a la gente. TA: "El pueblo de las naciones lo obedecerá"

Genesis 49:11

Amarrando su burro ... a la viña elegida.

Ambas afirmaciones significan lo mismo. Se implica que las viñas están tan llenas de uvas que al maestro no le importa que su burro se coma algunas de ellas.

Su... Él

Los posibles significados para todas las ocurrencias de "su" o "él" son 1) se refieren a los descendientes de Judá. TA: "sus ... ellos" o 2) se refieren al gobernante en 49:10, que puede referirse al Mesías.

ha lavado ... en la sangre de las uvas

Ambas afirmaciones significan lo mismo. Esto implica que hay tantas uvas que pueden lavar su ropa en el jugo.

ha lavado

A menudo en la profecía, los eventos que sucederán en el futuro se describen como algo que ya sucedió en el pasado. Esto enfatiza que este evento seguramente sucederá. TA: "ellos lavarán" o "él lavará"

La sangre de la uvas

Esto habla del jugo de uva como si fuera sangre. Esto enfatiza qué tan rojo es el jugo.

Sus ojos serán tan oscuros como el vino.

Esto se refiere al color de los ojos de una persona al color rojo del vino. Los posibles significados son 1) los ojos oscuros implican ojos sanos o 2) los ojos de las personas estarán enrojecidos por beber demasiado vino.

Sus dientes tan blancos como la leche

Esto compara el color de los dientes de la persona con el color blanco de la leche. Esto implica que habrá tantas vacas sanas que tendrán mucha leche para beber.

Genesis 49:13

Zabulón vivirá

Esto se refiere a los descendientes de Zabulón.

Él sera un puerto

Aquí, "Él" representa las ciudades marinas que habitarán o construirán las personas de Zabulón. Estas ciudades proporcionarán refugio para los barcos.

Puerto

Una parte del mar que está cerca de la tierra y es un lugar seguro para los barcos.

Genesis 49:14

Isacar es un burro fuerte

Jacob habla de Isacar y sus descendientes como si fueran un asno. Esto enfatiza que trabajarán muy duro. TA: "Los descendientes de Isacar serán como un asno fuerte"

Isacar es

A menudo en la profecía, los eventos que sucederán en el futuro se describen como algo que ya está sucediendo. Esto enfatiza que el evento seguramente ocurrirá. Se puede afirmar en tiempo futuro. TA: "Isacar será" o "Los descendientes de Isacar serán"

Isacar ... Él ve ... Él

Aquí "Isacar" es una metonimia que representa a sus descendientes. TA: "Los descendientes de Isacar ... Ellos ven ... Ellos lo harán"

Acostándose entre los apriscos

Los posibles significados son 1) "acostado entre los paquetes que llevaban" o 2) "acostado entre dos corrales de ovejas". De cualquier manera, Jacob habla de los descendientes de Isacar como si fueran burros que han trabajado duro y están acostados para descansar.

Un buen lugar de descanso y la tierra placentera.

"Un lugar de descanso que es bueno y que la tierra es agradable".

Él doblará su hombro a la carga

La frase "doblar su hombro a la carga" es una forma de decir "trabaja muy duro para llevar la carga"

se volverá un sirviente a la labor

"Trabjará para otros como esclavos"

Genesis 49:16**Dan juzgará a su gente**

Aquí "Dan" representa a sus descendientes. TA: "Los descendientes de Dan juzgarán a su pueblo"

Su gente

Los posibles significados para "su pueblo" son 1) "los descendientes de Dan" o 2) "el pueblo de Israel"

Dan será una serpiente al lado del camino.

Jacob habla de Dan y sus descendientes como si fueran serpientes. Aunque una serpiente es pequeña, puede derribar a un jinete de su caballo. Así que Dan, aunque es una pequeña tribu, es muy peligroso para sus enemigos. TA: "Los descendientes de Dan serán como una serpiente al lado del camino"

Espero tu salvación, SEÑOR.

El sustantivo abstracto "salvación" se puede traducir como "salvar". TA: "Te espero, Yahweh, para salvarme"

Yo espero

La palabra "Yo" se refiere a Jacob

Genesis 49:19**Gad... Aser... Neftalí**

Estos se refiere a los descendientes de cada hombre.

En sus tobillos

Aquí "tobillos" significa los asaltantes que huyen de los descendientes de Gad.

será rica

Aquí "rica" es una forma de decir "deliciosa".

Neftalí es un ciervo suelto

Jacob habla de los descendientes de Neftalí como si fueran un ciervo hembra que es libre de correr. Esto puede enfatizar que serán mensajeros rápidos. TA: "Los descendientes de Neftalí serán como ciervos liberados"

Tendrá hermosos cervatillos

Un "cervatillo" es un venado bebé. El significado de la palabra hebrea no está claro. Algunas versiones lo traducen como "tienen palabras bonitas" o "hablan cosas hermosas"

Genesis 49:22**José es una rama llena de frutas**

Aquí "José" es una metonimia que representa a sus descendientes. Jacob habla de ellos como si fueran una rama de árbol que produce mucha fruta. Esto enfatiza que aumentarán enormemente en número.

Rama

Una rama principal de un árbol

Cuyas ramas suben por la pared

Se habla de las ramas que crecen y se extienden sobre una pared como si estuvieran escalando.

Genesis 49:24**Información general**

Jacob continúa bendiciendo a José y sus descendientes

Su arco se mantendrá firme

Se habla de la persona que sostiene el arco como si el arco se mantuviera estable. Se da a entender que lo mantiene firme mientras apunta a su enemigo. TA: "mantendrá su arco firme mientras apunta a su enemigo"

Su arco... sus manos

Aquí "su" se refiere a José que representa a sus descendientes. TA: "su arco ... las manos de ellos"

Sus manos serán hábiles

Aquí, "manos" significa los brazos de la persona mientras mantiene firme su arco. TA: "sus brazos se mantendrán fuertes mientras apunta su arco"

Las manos del Poderoso.

Las "manos" están expresando el poder de Yahweh TA: "El poder del Poderoso"

Por el nombre del pastor

Aquí "nombre" se refiere a toda la persona. TA: "por el pastor"

El pastor

Jacob habla del SEÑOR como si el fuese un "pastor". Este enfatiza que el SEÑOR guía y protege a su pueblo.

La piedra

Jacob habla del SEÑOR como si fuera una "piedra" que la gente puede escalar para encontrar seguridad de los enemigos. Esto enfatiza que El SEÑOR protege a su pueblo.

Genesis 49:25**Información general**

Jacob continúa bendiciendo a José y sus descendientes. (Ver: 49:22)

Te ayudará... Te bendecirá

Aquí "te" se refiere a José quien representa a su descendencia. TA: "Ayudaré a tu descendencia ... los bendeciré"

Bendiciones del cielo

Aquí "cielo" significa la lluvia que ayuda a los cultivos a crecer.

Bendiciones de la profundidad que se encuentra abajo
Aquí, "profundidad" significa el agua debajo de la tierra que abastece a los ríos y pozos.

Bendiciones de los pechos y el vientre
Aquí "pechos y el vientre" representan la capacidad de una madre para tener hijos y alimentarlos con leche.

Genesis 49:26

Información general
Jacob continúa bendiciendo a José y sus descendientes.

Las antigua montañas
El significado del idioma original no es seguro. Algunas traducciones de la Biblia tienen "mis ancestros" en lugar de "montañas antiguas".

Que ellas estén sobre la cabeza de José.
Aquí "ellos" se refiere a las bendiciones de su padre.

Sobre la corona de la cabeza del príncipe de sus hermanos
Jacob desea que estas bendiciones se transmitan incluso a los más importantes de sus descendientes. TA: "sobre la cabeza de los descendientes más importantes de José"

Príncipe de sus hermanos
"el más importante de sus hermanos"

Genesis 49:27

Benjamín es un lobo hambriento
Aquí "Benjamín" es una metonimia que representa a sus descendientes. Jacob habla de los descendientes de Benjamín como si fueran un lobo hambriento. Esto enfatiza que serán guerreros feroces. TA: "Los descendientes de Benjamín serán como lobos hambrientos"

Genesis 49:28

Estas son las doce tribus de Israel.
"Estas" se refiere a los hijos que Jacob mencionó en 49: 1-27. Cada hijo se convirtió en el líder de su propia tribu.

cuando les bendijo
Aquí la palabra "bendijo" se refiere al hablar de bendiciones formales.

A cada uno bendijo con una bendición apropiada
"Le dio a cada hijo una bendición apropiada"

los instruyó
"Él les ordenó"

Estoy pronto a irme con mi pueblo
Esta es una forma educada de decir que está a punto de morir. TA: "Estoy a punto de morir"

irme con mi pueblo
Jacob se refiere a dónde irá su hombre interior cuando muera. Él espera unirse a Abraham e Isaac en la otra vida.

Efrón el hitita
Este es el nombre de un hombre. "Hitita o heteo" significa "descendiente de Het". Vea cómo tradujo esto en 23:7.

Macpela
Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Mamre
Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo esto en 13:16.

Genesis 49:31

Información general
Jacob sigue hablando a sus hijos.

En é fueron comprados
La compra puede hacerse explícita. TA: "en él fueron comprados por Abraham"

De los hititas
"de los hititas o heteos"

Terminó de darles estas instrucciones a sus hijos.
"terminó de instruir a sus hijos" o "terminó de ordenar a sus hijos"

Él haló sus pies sobre la cama
Jacob estaba sentado en la cama. Ahora, Jacob se da vuelta y pone sus pies en la cama para que pueda recostarse.

respiró su último aliento
Esta es una forma educada de decir que una persona murió.

Fue a su gente
Después de que Jacob murió, su hombre interior fue al mismo lugar que sus parientes que murieron antes que él.

Chapter 50

¹ Entonces José estaba tan angustiado que colapsó sobre el rostro de su padre, y lloró sobre él y lo besó. ² José ordenó a sus sirvientes los médicos que embalsamaran a su padre. Así que los médicos embalsamaron a Israel. ³ Ellos tomaron cuarenta días, que era el tiempo completo para embalsamar. Los egipcios lloraron por él setenta días. ⁴ Cuando los días de luto terminaron, José habló a la corte real de Faraón, diciendo: "Si ahora yo he encontrado favor ante sus ojos, por favor hablen a Faraón diciendo: ⁵ 'Mi padre me hizo jurar diciendo: "Vean, estoy por morir. Entiérrenme en mi tumba que yo cavé para mí en la tierra de Canaán. Allí ustedes me enterrarán." Ahora, déjenme subir y enterrar a mi padre, y entonces yo regresaré.'" ⁶ Faraón contestó: "Ve y entierra a tu padre, así como te hizo jurar." ⁷ José subió para enterrar a su padre. Todos los oficiales de Faraón fueron con él, los cortesanos de su casa, todos los oficiales de la tierra de Egipto, ⁸ con toda la casa de José y sus hermanos, y la casa de su padre. Pero sus hijos, sus rebaños y sus manadas fueron dejados en la tierra de Gosén. ⁹ Carros y jinetes también fueron con él. Era un grupo muy grande de personas. ¹⁰ Cuando llegaron al suelo de trillar de Atad al otro lado del Jordán, ellos se lamentaron con grande y dolorosa tristeza. Allí José realizó un duelo de siete días por su padre. ¹¹ Cuando los habitantes de la tierra, los cananeos, vieron el duelo en el suelo de Atad, ellos dijeron: "Esta es una ocasión muy triste para los egipcios." Fue por esto que el lugar fue llamado Abel Mizraim, el cual está mas allá del Jordán. ¹² Así que sus hijos hicieron por Jacob justo como él les instruyó. ¹³ Sus hijos lo cargaron a la tierra de Canaán y lo enterraron en la cueva en el campo de Macpela, cerca de Mamre. Abraham había comprado la cueva con el campo para lugar de entierro. Él lo había comprado de Efrón el hitita. ¹⁴ Después de haber enterrado a su padre, José regresó a Egipto, él, junto a sus hermanos y todos los que le acompañaron a enterrar a su padre. ¹⁵ Cuando los hermanos de José vieron que su padre había muerto, ellos dijeron: "¿Que tal si José guarda ira contra nosotros y quiere devolvernos por completo todo el mal que nosotros le hicimos?" ¹⁶ Así que ellos solicitaron la presencia de José, diciendo: "Tu padre dio instrucciones antes de morir diciendo: ¹⁷ 'Díganle a José esto: "Por favor, perdona la transgresión de tus hermanos y su pecado con el que ellos te hicieron mal.'" Ahora, por favor, perdona los siervos del Dios de tu padre." José lloró cuando ellos le hablaron. ¹⁸ Sus hermanos también fueron y se postraron frente a él. Ellos dijeron: "Mira, nosotros somos tus siervos." ¹⁹ Pero José les respondió: "No tengan miedo. ¿Estoy yo en el lugar de Dios? ²⁰ En cuanto a ustedes, ustedes pretendieron hacerme daño, pero Dios lo usó para bien, para preservar las vidas de muchas personas, como pueden ver hoy. ²¹ Así que, ahora no tengan miedo. Yo proveeré para ustedes y para sus pequeños hijos." Él los confortó de esta manera y les habló amablemente a sus corazones. ²² José vivió en Egipto, junto con la familia de su padre. Él vivió ciento diez años. ²³ José vio los hijos de Efraín hasta la tercera generación. Él también vio los hijos de Maquir, hijo de Manasés, quienes fueron puestos en las rodillas de José. ²⁴ José dijo a sus hermanos: "Yo estoy cercano a morir; pero Dios seguramente vendrá a ustedes y les guiará fuera de esta tierra a la tierra que Él juró dar a Abraham, a Isaac y a Jacob." ²⁵ Entonces José hizo que el pueblo de Israel jurara un juramento. Él dijo: "Seguramente Dios vendrá a ustedes. En ese tiempo ustedes deberán cargar mis huesos desde aquí." ²⁶ Así que José murió, 110 años de edad. Ellos lo embalsamaron y fue puesto en un ataúd en Egipto.

Genesis 50:1

que colapsó en el rostro de su padre

El término "colapsó" es un modismo para ser superado. TA: "que cayó sobre su padre en pena"

Sus sirvientes los médicos

"Sus sirvientes que cuidaban los cadáveres".

Que embalsamaran a su padre

"Embalsamar" es una forma especial de preservar un cuerpo muerto antes de ser enterrado. TA: "para preparar el cuerpo de su padre para el entierro"

Ellos tomaron cuarenta días

Les tomó cuarenta días

Setenta días

"70 días"

Genesis 50:4

días del lloro

"días de luto" o "días de llanto por él"

José habló a la corte real del Faraón

Aquí, "corte real" significa los funcionarios que conforman la corte real de Faraón. TA "José habló a los oficiales de Faraón"

Si ahora yo he encontrado favor ante sus ojos.

La frase "en sus ojos" es un metónimo que representa los pensamientos u opiniones de Jacob.
TA: "Si he encontrado favor contigo" o "Si estás contento conmigo"

Encontrado favor

Este es un idioma que significa que alguien es aprobado por alguien más.

por favor hablen al Faraón diciendo: 'Mi padre me hizo jurar diciendo: "Vean, estoy por morir. Entiérenme en la tumba que yo cavé para mí en la tierra de Canaán. Allí entiérenme." Ahora, déjame subir y enterrar a mi padre, y entonces yo regresaré

Esto tiene una cita de dos niveles y una cita de tres niveles. Estos pueden ser indicados como citas indirectas. TA: "por favor, dígame al Faraón que mi padre me hizo jurar que después de que muriera, lo enterraría en la tumba, que cavó para sí mismo en la tierra de Canaán. Pídale al Faraón que me deje ir a enterrar a mi padre, y luego regresaré"

Vean, estoy a punto de morir

"Mira, me estoy muriendo"

Déjame subir

Era común usar la frase "subir" cuando se habla de viajar de Egipto a Canaán.

Faraón contestó

Se da a entender que los miembros de la corte hablaron con el faraón, y ahora el faraón le responde a José.

Como te hizo jurar

"como le juraste"

Genesis 50:7**José subió**

Era común usar la frase "subió" cuando se habla de viajar de Egipto a Canaán.

Todos los oficiales ... los cortesanos ... los oficiales

Todos los líderes más importantes de Faraón asistieron a la procesión del entierro.

Cortesanos

Esta persona era un consejero real.

Los cortesanos de su casa

Aquí "casa" se refiere a la corte real del faraón.

Tierra de Egipto, con toda la casa de José y sus hermanos, y la casa de su padre

Esto se puede traducir como una nueva frase: "tierra de Egipto. La casa de José, sus hermanos y la casa de su padre también fueron con él"

La casa de José ... La casa del padre.

Aquí "casa" se refiere a sus familias.

Carruajes

Aquí esto representa a los hombres que viajan en los carruajes.

Era un grupo grande de personas.

"Fue una reunión muy grande"

Genesis 50:10**Cuando llegaron**

La palabra "llegaron" se refiere a los participantes en la procesión del entierro.

suelo de trillar de Atad

Los posibles significados son 1) la palabra "Atad" significa "espina" y puede referirse a un lugar donde crecieron grandes cantidades de espinas, o 2) puede ser el nombre de la persona que posee el campo

se lamentaron con gran tristeza y dolor

"Estaban extremadamente tristes y lloraban mucho".

Siete días

7 días

En el suelo de Atad

En el campo de trilla de Atad

Esta es una ocasión muy triste para los egipcios.

"El luto de los egipcios es muy grande"

Abel Mizraim

El traductor puede agregar una nota al pie que dice: "El nombre Abel Mizraim significa "el luto de Egipto "

Genesis 50:12**Así que sus hijos**

"Así que los hijos de Jacob"

justo como él les instruyó

"tal como él los había dirigido"

Sus hijos lo cargaron

"Sus hijos tomaron su cuerpo"

Macpela

Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Mamre

Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo esto en 13:16.

Efrón el hitita

Este es el nombre de un hombre. "Hitita o heteo" significa "descendiente de Het". Vea cómo tradujo esto en 23:7.

José regresó a Egipto
José vuelve a Egipto

Todos los que le acompañaron
"todos los que habían venido con él"

Genesis 50:15

¿Que tal si José guarda ira contra nosotros?

Aquí se habla de la ira como si fuera algo físico que José pudiera sostener en sus manos. TA: "¿Y si José está realmente enojado con nosotros?"

quiere devolvernos por completo todo el mal que nosotros le hicimos

Se habla de vengarse contra alguien que le hizo daño como si la persona le pagara a otra persona lo que se le debe. TA: "quiere venganza por la malda que le hicimos"

"Tu padre dió instrucciones antes de morir diciendo: 'Díganle a José esto: "Por favor, perdona la transgresión de tus hermanos y su pecado con el que ellos te hicieron mal."

Esto tiene una cita de dos niveles y una cita de tres noveles. Se pueden afirmar como citas indirectas. TA: "Tu padre nos instruyó antes de morir que te dijera que nos perdones por lo malvado que te hicimos"

y su pecado con el que ellos te hicieron mal.
"Por las cosas malas que te hicieron".

Ahora

Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Por favor perdona a los siervos del Dios de tu padre.
Los hermanos se refieren a sí mismos como "los siervos del Dios de tu padres". Esto puede ser expresado en primera persona. TA: "por favor perdónanos, a nosotros los siervos del Dios de nuestro padre"

José lloró cuando ellos le hablaron.
"José lloró cuando escuchó este mensaje"

Genesis 50:18

se postraron frente a él

Se postraron con la cara hacia el suelo. Este es un signo de humildad y respeto por José.

¿Estoy yo en el lugar de Dios?

José usa una pregunta para consolar a sus hermanos. TA: "No estoy en el lugar de Dios" o "No soy Dios".

ustedes pretendían hacerme daño
"ustedes pretendían hacer el mal contra mi"

Dios lo usó para bien
"Dios lo quiso para bien"

Así que ahora no tengan miedo
"Así que no me teman"

Yo proveeré para ustedes y para sus pequeños hijos
"Siempre me aseguraré de que usted y sus hijos tengan suficiente para comer"

los confortó de esta manera y les habló amablemente
"Él los consoló hablándoles amablemente"

Genesis 50:22

Cientodiez años
110 años

Los hijos de Efraín a la tercera generación.
Los hijos y nietos de Efraín "(UDB)

Maquir
Este es el nombre del nieto de José.

Que fueron puestos de rodillas de José
Esta expresión significa que José adoptó a estos hijos de Maquir como sus propios hijos. Esto significa que tendrían derechos especiales de herencia de José.

Genesis 50:24

Seguramente vendrá a ustedes
En 50:24 la palabra "ustedes" se refiere a los hermanos de José, pero también representa a sus descendientes.

les guiará fuera de esta tierra a la tierra
"Les guiará hacia arriba". Era común usar la palabra "arriba" cuando se habla de viajar de Egipto a Canaán. TA: "sacarte de esta tierra y llevarte a la tierra"

Lo embalsamaron
"Embalsamar" es una forma especial de preservar un cuerpo muerto antes de ser enterrado. Vea cómo tradujo "embalsamado" en 50:1.

Fue puesto
Esto se puede afirmar en forma activa. TA: "lo pusieron"

En un ataúd
"En un cofre" o "En un caso". Esta es una caja donde se coloca una persona muerta.